



DIOCESE OF FREDERICTON.

(Continued from our last.)

A LETTER to the Venerable and Rev. Charles Thorpe, D. D., F. R. S., &c.

In several places in his "Notes," Mr. Johnston speaks of the Church of England with reference to her being, or not being, the Established Church of the Province. I will venture to say, that that subject was never mentioned to him by any well-informed member of the Church; nor did it, I am pretty sure, ever form a subject of conversation with any of them, except on occasions when he might himself have introduced it. That is a point on which we feel perfectly indifferent. Not so, Mr. Johnston. He refers to it repeatedly, for instance at vol. 1, p. 6, vol. 2, p. 58, p. 184. In one of these places he declares that a "kind of half establishment was originally granted to the English Church;" that in New Brunswick "it is in some measure established, but it is not established by Provincial law;" yet "the Church of England claims to be established in the Colonies." In this Mr. Johnston is quite right; the Church of England does claim to have been established, not however by Provincial law, but by an authority acknowledged in the Province before any body was created in it, authorized to enact a Provincial law. The same Letters Patent, under the Royal Sign Manual, which authorized the assembling of a Legislature to make laws, and the formation of Courts of Justice, with Judges to administer the laws when made, established the Church of England. And, accordingly, when the Legislature met "to hold their first Session," finding the Church established by the same power which had called themselves into existence, they merely passed a law, which still remains the 4th on the Provincial Statute Book, having for its title "An Act for preserving the Church of England, as by law established in this Province, and for securing liberty of conscience in matters of religion." The Church of England has no reason to be either proud of or pleased with, her connexion with the State of New Brunswick, and would be ready at any moment to transfer all the honor which may be implied in such a connection to Mr. Johnston's favourite Free Presbyterian Church, or any other sect which is ambitious of it. In the meantime, until the transfer is properly effected, notwithstanding Mr. Johnston's deep displeasure, I think it is quite probable that we shall continue to use our present legal designation, until another is given us by competent authority, and that we shall continue to call ourselves, whether we approve of it or not, "The Church of England as by law established in this Province of New Brunswick."

From the establishment of the Church, your Reader in Chemistry passes on to the provision for the maintenance of the Clergy. On this head he has a great deal to say, particularly at vol. 1, p. 2, vol. 2, p. 58, p. 181: "The Episcopal Clergy of the Province have hitherto, I believe, been almost entirely supported by remittances from the Propagation Society at home;" "those of other denominations are supported by their respective congregations." "The Church of England has no Provincial endowments." "The Bishop has been very zealous in placing more Clergy, and building more Churches; but these Clergymen, not being sustained by the people to whom they administer, have not that hold upon the affections of their congregations which the reciprocal bond of giving and receiving begets among other denominations." "It has in reality no power, no peculiar influence, and no funds. It has, in fact, in these Colonies, less hold upon the people than either Presbyterians, Baptists, or Roman Catholics, because its Clergy have hitherto been supported as missionaries. Being independent of the people in pecuniary matters, they have not cultivated them as other sects have; and till they are disengaged from home dependence, and are thrown upon the liberality of their own people, will not compete, on equal terms, with the rival denomination."

Whether the terms may be equal or unequal in Mr. Johnston's opinion—and of that opinion I know nobody so fond as your Reader himself—I have shewn that we do compete with his favourite rival denomination, the Presbyterians, and beat them on every point in which a comparison can fairly be instituted. While we have 53 Clergymen, they have only 23 Ministers, and these not acting together, assisting and communicating with one another, but split up into four hostile bodies, building Churches and organizing congregations one against the other, as I have shewn to be the case at Dalhousie, by an extract from "Notes," vol. 2, p. 3. That we have so large a number of Clergy while they have so few, is chiefly attributable to the support we receive from the Society for the Propagation of the Gospel, being so much greater than that which the Presbyterian Ministers receive from their Missionary Societies; for it is a fact, of which Mr. Johnston was not aware, or if aware of it, which he took care to suppress, that many of the Presbyterian Ministers are not supported wholly by their respective congregations, as he leaves his readers to infer from what he does say, but are assisted like our Clergy by remittances from home.

The value of that "reciprocal bond of giving and receiving," which your Reader enlarges upon, and the advantage of the Clergy being made dependent on voluntary contributions, are not equally seen and acknowledged by all travellers. Charles Lyell takes a view of the subject which is quite at variance with the opinions expressed by Mr. Johnston. He attributes (Travels in North America, vol. 1, p. 206) the extraordinary growth of the Church of England in the United States, which has quadrupled its numbers in a period during which the population has only doubled, "in a great measure" to the possession of large endowments, rendering it less dependent on voluntary contributions." Mr. Johnston says, in an off-hand sort of way, that "other denominations are supported by their respective congregations," but from some of his statements it would seem as if that support was not very ample. On one occasion, vol. 2, p. 3, he met a Free Church Minister, who expressed himself as "dissatisfied with the country," alleging that "the farmers could get no money for their grain and other produce from the merchants." On this Mr. Johnston observes—"as he has to depend on his farming friends, I suppose, mainly for his support, he may suffer more than others from this system of barter which is almost a necessity in a new country," and, "is not to be considered as a peculiar drawback to this locality." Far from that, it is a drawback which spreads itself over the whole country. I wonder whether this was the only Presbyterian Minister who spoke to Mr. Johnston on this subject, and told him how he was made to suffer by being mainly dependent upon his friends? Whether he heard of any one of them having made out an account for many years arrears of stipend, amounting to some hundreds, and offering to take a tenth of the amount, in discharge of his claim, if they would give it to him? Mr. Johnston's "Notes" clearly show how prejudicially the poverty of the people and the extreme scarcity of money in the rural districts act upon the Presbyterian

and other religious bodies. Mr. Johnston says, vol. 2, p. 58, that he was one day accompanied by Mr. Wark, a member of the Provincial Legislature, and a Free Church Presbyterian. From this gentleman he received a letter, which he condenses in his "Notes," but publishes *in extenso* in his "Report on the Agricultural capabilities of New Brunswick." In this letter Mr. Wark says, in reference to the rural districts of the Province,—"Extensive settlements are now frequently met with, containing neither a Church nor a resident Clergyman of any denomination, and on enquiring the cause it will generally be found, that they are composed of several different denominations, none of them sufficiently numerous to support a Clergyman." And such is the effect of this composite character of the inhabitants of the rural districts, that the Established Church of Scotland has not one Minister stationed in a country settlement, all of them being at the seat of Government or in sea-port towns, with the exception of one Missionary attached to the Presbytery of St. John; the Free Church has only five, and the other two bodies only one each; while the far larger number of the Church of England Clergy, thirty of them at least, are stationed in country missions. To remedy this evil, Mr. Johnston, on the authority of Mr. Wark, recommends the adoption of the plan pursued by the French population which is to extend old settlements instead of forming new ones. He says "he knows Presbyterian settlements not able to contribute half the support of a Minister, which are capable of indefinite extension," and to these, which belong to the Free Church, he invites an accession of Free Church settlers; and adds "there are, no doubt, other denominations similarly situated." No doubt there are, and other denominations would reap from such an arrangement as much benefit as they would; but valuable as the suggestion really is, there is not the most remote prospect of its ever being acted upon. Meanwhile, by means of the larger measure of support which we derive from home, the Church of England is able to employ in the rural districts nearly five times as many Clergymen as can be furnished for that service by the whole Presbyterian body. If, however, to use Mr. Johnston's language, the Clergy of the Church of England "should become disengaged from home dependence," that Church would speedily be reduced to the same state as the Established Church of Scotland, and be compelled to close most, if not all, of her country missions; while the clergy would be reduced to a far worse state than theirs, for the Presbyterian Ministers are continually returning to Scotland and receiving preferment there, an advantage from which the English Clergy are precluded by the Act of 1819.

ENGLAND.

EPISCOPAL INCOMES.

The Morning Herald gives the following comparative table of the incomes assigned to the different Sees in 1837, and of the incomes actually received in 1850, as certified by the Bishops in a return laid before Parliament. It should be borne in mind, however, that the arrangement made in 1837 was not intended to come into operation until after the avoidance of each See. We have marked with an asterisk the Sees in which no avoidance has taken place, and which are not, therefore, subject at present to the standard of 1837, except the See of Durham, Dr. Malby having been appointed prospectively on the understanding that his revenue should be regulated by the scheme:—

Assigned in 1837.	Received in 1850.
Canterbury..... 15,000	Canterbury..... 15,000
York..... 10,000	York, 1849..... 19,217
	"    1850..... 9,457
	(Pd. to Comis. 3,750l.)
London..... 10,000	*London..... 19,895
Durham..... 8,000	Durham..... 38,619
	(Pd. to Comis. 11,200l.)
Winchester..... 7,000	*Winchester..... 28,388
St. Asaph & Bangor 5,200	St. Asaph..... 6,555
	(Pd. to Comis. 1,300l.)
	*Bangor..... 6,163
Bath and Wells.. 5,000	Bath and Wells... 6,971
Carlisle..... 4,500	*Carlisle..... 4,324
Chester..... 4,500	Chester..... 2,725
Chichester..... 4,200	Chichester..... 5,319
	(Pd. to Comis. 650l.)
St. David's..... 4,500	St. David's..... 5,029
Ely..... 5,500	Ely, 1849..... 9,223
	"    1850..... 4,223
	(Pd. to Comis. 3,000l.)
Exeter..... 5,000	*Exeter..... 1,919
Gloucester & Bristol 5,000	*Gloucester & Bristol 4,170
Hereford..... 4,200	Hereford..... 4,468
Lichfield..... 4,500	Lichfield..... 6,084
Lincoln..... 5,000	*Lincoln..... 4,961
Llandaff..... 4,200	Llandaff..... 4,398
	Manchester..... 4,200
Norwich..... 4,500	Norwich..... 7,271
Oxford..... 5,000	Oxford..... 6,402
Peterborough..... 4,500	Peterborough..... 4,456
Ripon..... 4,500	*Ripon..... 4,770
Rochester..... 5,000	*Rochester..... 4,607
Salisbury..... 5,500	Salisbury..... 6,128
Worcester..... 5,000	Worcester, 1849... 12,813
	"    1850..... 5,430
	(Pd. to Comis. 1,100l.)

THE DEBATE ON CONVOCATION.

As might have been expected, the difficulties and the supposed dangers attendant upon the revival of the Church's representative action formed a prominent topic in the discussion. But these were but objections on the surface, and were felt to be so even by those who urged them. It was the Bishop of Oxford who carried the question from these external skirmishes to the real battle-ground,—the fact, acknowledged by some, denied by others, that the Church of England is a Divine institution, possessing powers and rights which no human authority can either confer or take away. This is the real point at issue,—whether the Church of England be really and truly, as her faithful sons believe her to be, a branch of the Holy Catholic Church of Christ, or whether she be a mere creature of the State, deriving from the State her commission, and subject to be moulded by the State according to its pleasure and convenience. If the former be conceded, the State cannot presume to defraud the Church of that which she holds as a gift from her Divine Lord; if the latter view be insisted on, she must repudiate her history and abdicate her functions.

Upon this ground, then, the conflict will hereafter have to be sustained. The members of the Church claiming their own, must take their stand, as the Right Reverend Prelate so ably and so nobly did, upon her Divine right. It is not necessary to the success of their cause that this Divine right should be universally acknowledged; the right of her members to believe in its existence, cannot be denied; and so long as they do

not interfere with the rights of others, they are entitled to demand perfect freedom in acting upon their belief. Speaking only as between man and man, pleading before a civil power which, as at present represented, like another Gallo, careth for none of these things, the Church of England has as good a right to claim the exercise of the functions incident to that Divine Commission of which she believes herself to be possessed, as any other religious body in the land to carry out its own platform. The fact that the Church is the National Establishment, cannot affect this claim; on the contrary it strengthens the obligation of the State to maintain her in the full and free enjoyment of her rights. If, by the changes which have taken place in the constitution of the State, some portions of the machinery of the State have become unfitted for that action which they formerly had upon the Church, this may be, and is an excellent reason for revising the relations between Church and State; it can be no reason for depriving the Church of her own inherent rights.—Since Parliament, as now constituted, comprising men of all creeds and denominations, is no longer a body to which the Church can look with confidence for the regulation of her affairs, that is but an additional reason why the Church should be permitted to regulate them herself. And to this issue there can be no doubt that both men's opinions and the force of events are rapidly tending.

There are two features of last night's debate which are peculiarly worthy of observation. The first is the unanimous consent of all the speakers, that whenever the representative Assembly of the Church is revived, its first business must be to adapt its own constitution to the altered circumstances of the times, and to make provision for the introduction of the lay element into the administration of the Church, under such limitations as are rendered necessary by the fact that the guardianship of her doctrine is in an especial manner committed to her Episcopate. On this part of the question, both the Bishop of London and the Bishop of Oxford expressed themselves in a way which cannot fail to give full satisfaction to those who oppose the revival of the functions of Convocation, under an apprehension of clerical domination. From the tone which the two Right Reverend Prelates, as well as the Archbishop of Dublin, took upon the point, it cannot be doubted that an efficient reform of our Synodical Assemblies will be taken in hand without delay, so soon as the Crown shall have issued the necessary license for the purpose.

The other striking feature of the discussion was the earnestness with which the Bishops of London and Oxford pressed for the assembling of Convocation, upon the ground that they themselves, for the exercise of their proper functions, feel the need of such a body.—Recent events have had a powerful effect in forcing this conviction on their Lordships' minds. Having to deal with a system which the times have outgrown, and with a self-willed age, they are at a loss how to adjust and to reconcile the conflicting opinions and tendencies of those over whom they are set to rule.—Authoritative interference on their part, without any authority on which they themselves can fall back, lays them open to the imputation of tyranny and arbitrary conduct; quiescence amidst the difficulties necessarily incidental to their interference, to the reproach of timorousness and indecision. For their own protection, therefore, they require the interposition and the support of an authority superior to their own, which can be found only in the Corporate action of the Church in Synod assembled. It is assuredly no small gain to the cause of the Church that this conviction has taken hold of the Episcopal mind, and we shall not regret the jarrings and inconveniences of late years, if their effect be to secure the vigorous support of the Bishops to the demand of the Church for the restoration of her right of synodical action.—John Bull.

From our English Files.

THE REVENUE AND FREE TRADE.

The Revenue Table, just published, does not bear out the golden promises of Free Trade. There is on the year ending July 5, 1851, as compared with the year ending July 5, 1850, a decrease of the ordinary revenue, amounting to £503,050, upon the quarter a decrease of £168,769. These defalcations are mitigated in their effect upon the Exchequer by an increase in the excise amounting for the year to £122,273, for the quarter to £94,585; and in the receipts of the Post-office, amounting to £74,000, upon the year, and to £30,000, upon the quarter. These reductions, however, upon the deficiency, are obviously of a temporary nature. The increased receipts of the Post-office arise mainly, no doubt, from the Great Exhibition, and, in part, we imagine, from the increased number of emigrants' letters, the result of the expatriation of thousands of our fellow-subjects, who can no longer find employment for their energy and talents in a country which has turned stepmother to her own children. The increase of the Excise duty is partially attributable to the additions which the Great Exhibition has made to the number of customers, and so far it is of a temporary character. To what extent it may be the result of increased habits of drunkenness, the not unusual accompaniment of distress and destitution, we will not now stop to enquire. We merely point out this consideration by the way, as a hint to our economists that an increase in the excise is not necessarily a ground for rejoicing.

We were painfully satisfied all along that the day must come when the injury inflicted upon our national prosperity by the selfish and wrong-headed policy of the cotton-spinners and their Ministerial serfs would tell upon the revenue of the State as it has long told upon the means of individuals. But we are surprised, we confess, at the effrontery with which the Free Trade organs endeavour to escape from the reproach of having deceived the nation with false prophecies and lying divinations. In the first place they argue that the diminution of revenue is attributable to the repeal or reduction of certain taxes, such as the brick duty, the stamp duty, and other items. To a certain extent, no doubt this is the case; for it is under the head of the repealed or reduced items that some of the defalcations appear. But there are other items,—the property and income-tax just referred to, for example,—where the defalcation does not arise from any alleviation of the tax, but from the diminished ability of the tax-payers. The fact is, that the case has grown so desperate that the truth, though it may be palliated by false reckoning, cannot any longer be altogether denied. So far from thriving, our prosperity is on the wane, and that from causes so obviously calculated to produce that result, that the fatuity of selfishness and party-spirit alone could be blind to their inevitable effect. We have relieved the foreigner of various burdens which he had formerly to bear, as an equivalent for the privilege of admission to our ports and markets. The burthen of which we have relieved him must fall upon some one. It has been thrown upon the property and the

income of the higher and wealthier classes. A portion of their annual revenue has been confiscated and made a present of to the foreigner, under the specious pretext of Free Trade. And as long as this system is persevered in, so long will the process of impoverishing the wealthier classes, the supporters of the home-market, continue; until at last a check be interposed to arrest the progress of the mischief, that wealth which gave a superiority to this country over all other countries, will have been absorbed as the price paid by the nation for the Cobden-Peelite folly, and the population of these realms will take rank foremost among the bankrupt and pauper nations of the world.—John Bull.

THE BALLOT.—We believe it to be perfect as an instrument of corruption, and a machinery for the most extensive propagation of scoundrelism; a means for substituting the influence of money for those other influences—the influence of character, kindly offices, neighbourhood, and traditional respect—which it would be the business of a wise Legislature to encourage in every possible way. The caucus system in such of the United States as retain the ballot (several have upon experience, we have heard, rejected it) demonstrates that the ballot affords facilities for wholesale bribery, such as could not exist without it; and the purchase of "the long-shore men," at each of our own pure metropolitan elections, demonstrates how easily men may be bought in masses, and how faithfully they will observe the terms of the sordid bargain in defiance of the obloquy to which they must expose themselves. How much more frequent such bargains would be under the cover of the ballot, which would protect them from all danger of reproach, cannot be doubtful. The St. Alban's and Aylesbury elections were quoted on Tuesday night as proof of the extent to which electors are too often corruptible, and better proof could not be adduced, for doubtless no incorrupt constituency in the kingdom would have returned Mr. Bell or Mr. Bethell to Parliament; but the corruptibility of electors once established, what so convenient form to approach and woo the frail ones as the ballot? One sharp and trusted agent will do it all. Mr. A. or Mr. B. or Mr. C. (we stop at Mr. C. because his initial is notorious), goes down to a vacant borough—say some place as rank as St. Alban's or Aylesbury; he summons the "friends of the people," or the "virtue and independence," or the "real patriot" club to meet him at the "Cap of Liberty," or some other such tavern,—proposes to them some bloated tradesman or some purse-proud lawyer as their representative, assuring them that the party is the true friend of his country, the best Protestant, or the most liberal Jew or pro-Papist that can be found (it does not matter a straw which), and that if elected he will be as grateful, twice as grateful, three times as grateful (or, in a higher degree, more grateful, if a competition threaten) as their former representative, who employed "the Mysterious Man" or "the Man in the Moon." The liberal and enlightened electors will perfectly understand all this—gratitude being measured in pounds sterling. They will trust to Mr. A, B, or C, as the perfect type of "honour among men," and they will send the grateful tradesman or lawyer to Parliament, without fear of a petition, or of the necessity of a *complaint in the rue d'Hotel* at Bologna—this is all that will be gained by the ballot, and this we suspect is the gain desired by its chief promoters.—Standard.

What is the career of Lord John Russell, but a constant surrender of the safeguards of the Constitution by piecemeal into the hands of its enemies? To trample on the Church, the twin-sister of English liberty—to foster Dissent, to which England is indebted for the bloodiest rebellion and the most oppressive tyranny on record in its annals—to advance the cause of the Papacy by the feat of a sham resistance, and to obstruct those who would oppose an effectual barrier to its encroachments—to sell Christianity, the most precious of all the jewels in the Sovereign's diadem, into the hands of the Jew—to efface from the public acts of the Crown and the Legislature every trace of the recognition of a truth and a right whose sanctions are from above—to denude the office of legislator of every qualification, from the highest to the lowest, which may prevent that important trust from falling into unworthy hands—to degrade the character of the elective body, by merging rank, property, education, every legitimate social influence, in the preponderance of mere numbers, and by making the very exercise of the franchise, instead of the straightforward act of a free citizen, the sneaking trick of a skulking coward—such, and similar to this by a thousand indirect methods, is the career, past, present, and prospective, of the political desperado who, to the Queen's great injury, and to her kingdom's serious damage, is the chief adviser of the Crown.

Happy his days are numbered. The novel experiment which he is trying upon the patience and good nature of the English people,—of proving the strength of his administration by the number of Parliamentary defeats to which it is prepared to submit,—will hardly be successful, any more than the wretched experiment of Free Trade, the failure of which is attested by daily aggravated distress and depression in all directions, and by the loudly expressed sense of all classes of the population on any fitting opportunity—witness, among others, on the very night of the Queen's visit to the City, the shouts of "Protection" repeatedly raised by the passing crowd in front of our office, and uncontradicted by a single whisper of "Free Trade;" as well as the hearty salutes given to our device, which exhibited the ensigns of Royalty resting on the everlasting Word of God. Long may the Monarchy stay itself upon this secure foundation, hiding defiance to the "knavish tricks" of its disguised no less than of its open enemies, and cherishing in the hearts of the people the loyal sentiment of the National Anthem, "GOD SAVE THE QUEEN!"—John Bull.

A NEW READING OF THE MYSTICAL NUMBER.—In the course of a lecture recently delivered by the apostate Newman, the following novel interpretation of the apocalyptic number 666, was propounded:—

Astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast! The number is 666. Now she came to the throne in the year 37, at which date she was 18 years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem.

The Cardinal is, as we intimated in our last, fairly gone. The manifest inconvenience of giving an account before a Committee of the House of Commons of the funds on which he has, in the name of religion, laid his purple-gloved hands, has moved him to consecrate a Chapel in one of the Channel Islands, and thence to take a trip into the more genial atmosphere of "Catholic" Belgium. We trust the House of Commons, whose summons Dr. Wiseman has set at naught, will not be slow to vindicate its privileges. "His Eminence" probably intends to stay away till the end of

the Session, and then to return to "govern" the counties comprised within his "Archdiocese," while Parliament is not sitting. We would therefore suggest the propriety of some step being taken by the House to prevent an act of such insolent defiance to the British Legislature. It is evident from all that transpires that the presumption of the Papists has reached its climax, and that there is no outrage upon the ordinary decencies and proprieties of public life which they will not commit, if it were only to show the sovereign contempt with which they view the Government and Legislature of a Protestant kingdom. Irrespectively, therefore, of the sums which Dr. Wiseman may have pocketed in the name and on behalf of the successors of St. Peter—of which we may form some judgment by the portions he has latterly been forced to disgorge—one of two things has become indispensable to the self-respect of the British Government, either the appearance of Dr. Wiseman at the bar of the House of Commons, or his banishment for ever from the shores of England.—*John Bull.*

As if to compensate the cultivators of the soil for the undoubted preference given to manufacturers by recent legislative enactments, and in fact by the whole course of British Commercial policy as at present arranged, the Farmers' festivals are fully attended by leading public men; and good cheer, good fellowship, and lively speeches throw around their asserted ruin an apparent halo of prosperity. The latest affair of the sort is the annual meeting of the Royal Agricultural Society, held this year in the Home Park, at Windsor. On the third day of the festival, two thousand farmers and farmers' friends dined together under an immense pavilion. The veteran Duke of Richmond presided, Prince Albert was amongst the guests, and we point with feelings of pride and exultation to the following brief but pithy address which he delivered, in acknowledging a toast to his health. The reporter writes:—

His Royal Highness Prince Albert, who was received with immense enthusiasm, said—"My Lord Duke—My Lords and Gentlemen,—I am very sensible of the honour you have done me in proposing my health, and I can assure you, gentlemen, that the kind way in which you have responded to the toast will never be forgotten by me. (Cheers.) Some years have already elapsed since I last dined with you in this migratory pavilion; and I am glad that you should have pitched it this day under the walls of Windsor Castle, and that I should myself have an opportunity of bidding you a hearty welcome in the Home Park. (Cheers.) Your encampment singularly contrasts with that which the barons of England, the feudal lords of the land, with their retainers, erected round Old Windsor Castle, on a similar mead, though not exactly in the same locality. (Cheers.) They came there in steel with lance and war-horse. You appear in a more peaceful attire, and the animals you bring with you to the meeting are the tokens of your successful cultivation of the arts of peace. (Loud cheers.) King John came trembling amongst his subjects unwillingly compelled to sign that great charter which has ever since been your birth-right. (Great cheering.) Your Sovereign came confiding among her loving people; she came to admire the results of their industry, and to encourage them to persevere in their exertions; and the gratification which the Queen has felt at the sight of your splendid collection must, I am sure, be participated in by all who examine it. (Cheers.) I am doubly pleased at this success, not only because it is witnessed by the many visitors from foreign lands now within our shores, whom every Englishman must wish to inspire with respect for the state of British agriculture, (Cheers.) but also because I feel, to a certain degree, personally responsible for having deprived you of one, generally most interesting feature of your show—I mean the field fruits, and the agricultural machines and implements. Though separated from your collection, they are seen to great advantage in another Royal park (Cheers); and you will have been glad to hear that whatever the difficulty may be in deciding upon the superiority of the works of industry and art sent to the Crystal Palace by the different nations of the earth, the British agricultural implements are acknowledged by common consent to stand there almost without a rival. (Cheers.) Let me now use the privilege which your President has allowed me to enjoy, in proposing to you a toast 'Prosperity to the Royal Agricultural Society.' (Loud cheers.) To its exhibitions, the means of comparison which they have afforded, and emulation which they have stimulated, we owe to a great extent the progress which British agriculture has made of late. (Cheers.) To this society belongs the honour to have been one of the first to appreciate the value of such exhibitions, and to have, from the beginning, liberally and fearlessly admitted all competitors without restriction. I drink, 'Prosperity to the Royal Agricultural Society.' His Royal Highness resumed his seat amidst loud applause.

Our readers know well that we are no fulsome eulogists of whatever falls from Royal lips; but we must say that for boldness and felicity of allusion it is rare to meet with any thing superior to the opening sentences of the above. We should add that the Queen and Prince Albert had already visited the show, travelling to Windsor specially for the purpose. Of other courtly movements there is not much to say. Another and last state ball was given at Buckingham Palace, on the 4th inst.—*N. Y. Abion.*

**THE SCHISM IN THE WESLEYAN BODY.**—A great meeting of Wesleyan Reformers was held at Exeter Hall on Tuesday evening, presided over by W. C. Hardy, Esq., of Leathersett Hall, Norfolk, who expatiated on the tyranny of the "priestly hierarchy" which had trampled upon their liberties. The Wesleyan Conference had endeavoured to consolidate the power of the priesthood over the people, but whenever the power of the laity was interfered with, the most deplorable consequences would ensue. The system of tests and declarations had been introduced into the Wesleyan system. Many members had been expelled without a trial, on any form of one, for resisting the tyranny and the evils which existed, and others were called before that respectable body of old women, the District meeting, where their condemnation was determined upon before their trial. The preachers wished to make the civil law as plastic as the one of 1835, but Lord Cranworth had resisted that attempt in the Court of Chancery; and in every similar instance the Conference had been beaten. Conference had not the boots and the rack to use, but they had the spirit of those who formerly used such implements of torture. They had resorted to Lord Cranworth to deprive a mortgagee of his just rights, but his Lordship would not do so, and gave them a just rebuke on the subject. The Conference had dug a pit into which all the mortgagees of the land might fall, but they had fallen into it themselves. During the last year 50,000 members had been lost to the Connexion through the proceedings of the Conference.

**STRONG FIGURES OF SPEECH.**—Father Malone, at a meeting in the Roman Catholic cathedral of Ballina, where the Roman Catholic Bishop, Dr. Feeny, was present, is thus reported in the *Tablet*, to have spoken:—"Let the Minister carry his iniquitous measure into law, and let there be a community of religious ladies in this town to-morrow, and let him appoint the day of visitation for his official, I, too, would be there on that occasion, and I would expect that, if necessary, there would be there also, five hundred of the good, and virtuous, and the brave young men of this parish—(Loud cheering.) I would take my stand upon the very threshold of the door, and defy the Russell beadle to enter.—(Immense cheering.) I would put him to the necessity of bringing one hundred of her Majesty's forces to effect his entrance; and should he demand access to the innocent victims of his wanton barbarity, I solemnly say, before this august assembly, I would stand between him and them, and only give him access by the sword or the bullet.—(Immense sensation.) Depend upon it they are not now the days of Smith O'Brien and the Ballingarry affair; neither is the occasion now such as it was then."

When the reverend and loyal orator terminated his harangue, the aforementioned, "Dr. Feeny stated that, for the benefit of persons unacquainted with the use of tropes and figures, he had to say that when Mr. Malone made reference to the sword and spear he did so not in a literal but a spiritual sense."

**THREATENED SCHISM AMONG THE IRISH PRESBYTERIANS.**—The deliberations of the General Assembly of the Irish Presbyterians have been of the most stormy character. The principal bone of contention was the proposed establishment of a College, in pursuance of the bequest of a large sum by a lady named Magee, which recently formed the subject of a protracted litigation in the Court of Chancery. The subject occupied the Assembly for four days, when a resolution was carried by a majority of 160 to 80, to the effect that the Assembly, until the rules for the government of the College shall have been submitted to them, decline to take any further part in recognizing the establishment of the institution. Threats of a separation were thrown out in the course of the discussion.

**A GOOD LANDLORD.**—In all upwards of 1,000 emigrants, old and young, have lately been shipped from Stornoway to America, and under circumstances which must reflect the highest credit and honour to Sir James Matheson. Not only has he forgone all arrears—taken all their effects at valuation and paid them ready cash—but has transferred them solely at his own expense across the waters of the Atlantic.

**FEROACITY OF THE WEASEL.**—As a carrier was passing along the public road to the Burgie quarry a few days ago he observed a boy loitering opposite the plantation at Burnend. On inquiring the cause, the boy said he "couldna gang by for fear o' the fatterits, as they aye chased him back." The carrier went forward in the direction of the place, and on searching the part of the road opposite the weasel's burrow, a few of them immediately ran out and attacked him, and they were followed by several others. He laid about him lustily with his whip and killed some, and put the rest to flight.—*Scotch paper.*

**BUTLER v. WISEMAN.—JUDGMENT OF THE JERSEY COURT.**—The Royal Court of Jersey, on the 2nd inst., pronounced judgment in favour of the plaintiff, condemning Dr. Wiseman to the payment of the sum of £100 paid by the widow Butler for the site of a religious house, which Dr. Wiseman had originally authorised but subsequently withdrawn his authorization, as well as of the sums laid out by the plaintiff upon the erection of buildings on the same site, estimated at nearly £400 more. The judgment which has given great satisfaction in the island, was appealed against.

**TEA BEST IN THE EVENING.**—Tea, as the morning beverage, when breakfast forms a good substantial meal, upon which the powers of the day of meeting the various chances and changes of life depend, provided it be not too strong, is much to be recommended; but when individuals eat little, coffee certainly supports them in a more decided manner; and, besides this, tea without a certain quantity of solid aliment, is much more likely to influence the nervous system. Some persons, if they drink tea in the morning and coffee at night, suffer much in the animal spirits and in power of enjoyment of the pleasures of society; but if they reverse the system, and take coffee in the morning and tea at night, they reap benefit from the change; for the coffee, which to the in the morning is nutritious, becomes a stimulant at night; and the tea, which acts as a diluent at night, gives nothing for support during the day.—*Sigmond on Tea.*

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. C.]

SOME THOUGHTS UPON THE EXTENSION OF THE CHURCH IN THE REMOTE PARTS OF THIS DIOCESE.

To the Editor of The Church.

REV. AND DEAR SIR,—Amidst many encouraging tokens of the progress of the Church—among which even the virulence of her enemies, may be numbered as one—yet, owing to the persecution she has endured, and the consequently crippled state of her resources, she is comparatively inefficient in the remote parts of the Diocese, and almost unknown in the earlier days of our distant settlements. Hence the ground which she ought to hold is preoccupied by various sects, which often find their teachers among the actual settlers, and who, disregarding that education so necessary to the ministerial office, rise from their last, or lay down their hammer, to become the advocates and propagators of their peculiar views. As a very natural consequence, the people who of right belong to us, are gradually led to forsake the true fold, and in the painful alternative between "strange pastures" and none, are weaned perhaps for ever from the Church of their Fathers.

When circumstances at length permit her to send her Missionaries into such localities, not only do they find the ground preoccupied, and are thus at once placed at a starting and painful disadvantage, but the system which, owing perhaps to circumstances, she has been compelled to pursue, seems little calculated to produce results, as important or beneficial as we might naturally desire.—The labourers whom she sends forth, are often, owing to their habits and education, little fitted to cope with the hardships and difficulties they are forced to undergo.—The writer had been a regular Backwoodsman for years, before he became a travelling Missionary in some of the newer townships, and he can say with truth, that the difficulties in the latter capacity were much more trying to health, and faith, and hopefulness, than those which

accompanied the first opening of a settlement sixty miles distant from anything like civilization; and that for the simple reason that as a settler, he enjoyed the blessing of a HOME, rude although it was, of which, as a Missionary he was altogether destitute. If then the hardships of Missionary life were by no means insignificant even to one who had served a pretty good apprenticeship to all the peculiarities of the backwoods what must they be to one, who perhaps, has scarcely ever been separated from the comforts and refinements of civilized society? His zeal and devotedness may be abundant, but he must suffer much,—at all events for a time,—from an unavoidable unfitness for the duty he has to perform.

Another serious obstacle to success, is the widely diffused character of the Missionary's labours; man we know, requires line upon line, and precept upon precept, and if this be so, what can we hope from a solitary service and perhaps a few scattered visits separated by intervals of weeks and months? There is little of that bond of union which ought to exist between a pastor and his people, because there is so little of time or opportunity to cultivate that warm and friendly feeling which is so pleasing and beneficial to both parties. That good has been effected by this system cannot be doubted, but whether it is the most excellent way may well be questioned. It is, to use a Backwoodsman's simile—like a settler determined to clear a fifty acre lot, and commencing operations by chopping a few trees on each individual acre.

These hindrances to success have in themselves a strong tendency to produce another, and that is a sinking of heart on the part of the individual Missionary. He is generally cut off almost entirely from everything like congenial society, he has none of the blessings of a home however humble, he is thrown back upon the solitude of his own heart, until his feelings become morbid. The hardships he has to encounter, and the hopelessness of the work he has to perform, and the vain but earnest yearning after communion with those he loves, bring upon him a sense of despondency, than which nothing can be more palsying and destructive to anything like energetic effort. It may be said that this is a state of feeling arising from a want of faith unbecoming a Christian Missionary, and ought to be overcome; and in reply I would say, let him who is of this opinion undertake the Missionary's duties for the space of one year, and we shall then be in a position to argue the question whether it is either necessary or desirable that men's faith should be so tried.

"But," it may be asked, "are we to relinquish missionary effort because of the hardships or the labours, or the loneliness which it involves? Are we to leave our few sheep in the wilderness' untended and unfed, because our young Clergy are such fine gentlemen that they cannot for the love of Christ and the souls He has redeemed, face the self-denial of the missionary's high and holy calling?" I answer, God forbid, and God be praised our Clergy, young and old, have never as a body shrunk from doing what men might do, in the distant and often trying spheres of their appointed duty. Instead of shrinking from the work, it ought to be the object and ambition of the Church to be ever foremost in bringing the waste places of the earth under the fertilizing beams of the Sun of righteousness, and rallying the dwellers therein under the banner of the cross. This is indeed an object so vitally important to her progress and influence that to devise any means by which it may be done more effectually than by the present system, is worthy of our most attentive consideration, and to carry it out, if practicable, might justly demand our most self-denying efforts.

To render the extension of the Church in any manner simultaneous and co-extensive with the settlement of the country is no doubt a project encompassed with difficulties, which are so prominent as almost to induce us to relinquish the idea at once, as altogether impracticable.

But still if what is now done towards this end, could be done more effectually than is at present; and if each important missionary station could be rendered in ANY DEGREE reproductive and self-supporting, we should have taken a most important step towards the attainment of this object.

The great difficulties which, in connection with this subject at once present themselves to the mind, are chiefly three:

- 1st. The want of a better system than at present prevails.
- 2nd. The want of men fitted for the work—and
- 3rd. The want of means of carrying it out.

With the Holy Scriptures, and the history of the Church before us, and the most ordinary knowledge of the constitution of the human mind, the humblest amongst us need hardly fear the imputation of presumption, or an attempt at originality in criticizing the present system, or in suggesting another as more likely to effect the great object in question. It is very easy to make suggestions—to devise the means of carrying out suggestions out is a very different matter.

With reference to the first point, we must all agree that concentrated labour is ever more efficacious than diffused exertion. This is a self evident proposition, and its applicability to the subject in hand was strongly enforced by the Bishop in one of his charges, in which he recommended that travelling missionaries, instead of single services in various parts of their charge, should rather establish themselves for a certain period in each of the more important localities of their mission, and thus afford the inhabitants for a time fuller services, and something like pastoral supervision.

It will of course be readily admitted that if the efforts of a single missionary, when concentrated within manageable bounds, are more likely to prove useful than when the same amount of labour is more widely diffused, that the accumulated exertions of several in the same neighbourhood would be proportionally beneficial. Solitary labour has comparatively little warrant or encouragement from Holy Scripture or the history of the Church, for since the day when our Blessed Lord sent forth His disciples two and two upon their holy mission, it seems ever to have been found that in the great work of spreading the Kingdom of God on earth, as in every other undertaking, "union is strength."

If this be true, would it not be well to consider whether in some of the more important of the new settlements a mission could not be founded in something like conformity with the primitive plan? Let us suppose it to consist of one Priest and two Deacons, who should, for the sake of order, be bound to render to the former, a certain measure of obedience. They would live together in their own house, and would thus, at once constitute a family, and enjoy many of those comforts and blessings, which are by Divine appointment connected with that institution.

From this their home in the wilderness they could go forth in all directions to seek for His sheep that are dispersed abroad; and while they would be enabled to perform this work more efficiently, they would be saved from many of the trials of the travelling missionary under the present system, even though their sphere of

duty should be much more new and uncivilized than that in which he is called to labour. Hence—in the first place—some such system as this would do much to remedy that unavoidable unfitness for the work of a travelling missionary as at present understood, to which allusion has been made as the first obstacle to success. The life would no doubt be new and strange, but they would not only be missionaries, but actual settlers, which would do more than anything else to accustom them to the peculiarities of the woods, and which at the same time would afford another and powerful element of interest, and tend to produce a self-reliance of character which would prove invaluable amidst their difficulties. Having their own home too in the centre of their field of duty, would save them from many of those hardships which are so trying to the present travelling missionary. Their duty might lead them twenty, thirty, sometimes forty miles on either side of it, but they would know that after their work was done they would enjoy the comfort of rest beneath a roof, which, however humble would be their own.

If any one is inclined to think lightly of this as an alleviation of the difficulties of such a life, I would refer him to the experience of any one of our present travelling missionaries, who, on his widely extended course, passes from one house to another, continually dwelling among those who are comparatively strangers, and knowing nothing by experience—perhaps for months together of all those blessed feelings and association which cluster around the very name of HOME.

In the next place the concentration of their labours, might be reasonably expected to produce an effect far beyond what could ever be hoped for from more diffused exertion. Their presence on the first opening of the settlement would do much to prevent the people falling into those evil careless and often immoral habits which necessarily flow from separation from the means of grace and which years of after work can never remedy. Their place of residence would be known far and wide, and their aid and counsel and instruction would be gladly and often sought in many of those trying circumstances which attend the settlement of a new country. Their being first upon the ground and abiding there, together with the earnestness and self-denial which would be manifested by such a step, would increase the attachment of our own people and bring back to the Church, multitudes of those who have strayed from her holy pale. Who could doubt that in such a neighbourhood, an amount of evil would be prevented, and an extent of spiritual good secured, that would be very difficult to estimate!

Again, the Association of two or three individuals in this good work would most effectually prevent them from the despairing conviction of inability to cope with the vastness of the work, from which the solitary Missionary so often suffers, and from that sinking of heart which is so frequently the result of loneliness and the want of congenial society. They would urge each other on in the high enterprise they had undertaken, and the disappointments, of one would be counterbalanced by the success of the other. The evils of a solitary life would be more than neutralized, and united prayer and effort, study and communion, would impart additional ability and zeal for their noble work.

Some such plan is sanctioned by the facts of Holy Scripture and by the practice of the Church in almost every age, and it falls in with the requirements and necessities of the human mind. The adoption of it would meet the first difficulty to which allusion has been made—namely, the want of a better system of missionary enterprise than at present prevails, and it could hardly fail to prove highly beneficial to the interests of the Church and to the souls of her people.

These remarks having become much more extended than was anticipated, I must leave the consideration of the two remaining difficulties, viz., the want of men, and the want of means, for another communication. This scheme, which the writer has before advocated in the columns of your journal, may be regarded as quixotic and chimerical, but even if it should prove so, the importance of extending the ministrations of religion to the remote settlements, is so great, that it should lead us to reflect upon, and discuss every idea that may be suggested for effecting an object so much to be desired.

I can only say that I am no mere theorist in back-wood life, and I am sanguine that the difficulties that stand in the way of such a system of missionary enterprise could be overcome.

Diocese of Toronto,  
August 8, 1851

W. S. D.

Colonial.

**THE CROPS.**—The potato disease has again appeared in different parts of the country. From the Western District we hear of its rapid spread, within the last ten days, that many fields are already so far injured as to yield little promise of anything like a remunerating crop. In this county we have examined some fields, that a fortnight since were considered perfectly free from the disease, and being completely covered with blossoms, gave the strongest indications of health and vigour, but the blight has reached even the most healthy looking fields; the stalks have become withered, as if from severe frost, and the potatoes are rotting with great rapidity.—High and low lands are alike affected, and we very much fear the destruction of a great portion of the potato crop before the proper season for digging arrives. The wheat crop is decidedly one of the best ever harvested in Western Canada, and notwithstanding the late heavy rains, all the earlier crops are now safely deposited in the barns. Some of the late fields are partially rusted, but the grain is little, if any, injured. On the whole, the agriculturist has reason to rejoice, and thank God for a most plentiful harvest.—Every kind of spring grain is as good as any man could desire.—*Middlesex Prototype.*

**STATE OF THE CROPS.**—From almost all parts we hear but one account of the crops, and that must be regarded, upon the whole as very satisfactory. The frequent thunder showers by which the present summer has been characterized, caused a rapid growth of all spring crops. Hay, however, has in consequence been somewhat injured in the making, and we hear that rust among wheat has proved injurious in some localities, although not to any great extent. The weevil in some places has committed ravages in the wheat, but that crop must be pronounced abundant in most parts of Upper Canada, and will be safely housed in the course of another week or ten days, if the weather continue fine. Potatoes, turnips and the root crops generally are making great progress; the potatoes have been looking very healthy, although we have seen in a few instances indications of decay in the centre of the tubers. The latest accounts from England are of a promising character, and a decided decline in prices has in consequence been the result.—*Agriculturist.*

**MR. WATTS' CONSTITUENTS.**—After a meeting of the Freeholders of the Township of Durham, which had been convened for the purpose of electing a Municipal Councillor, another meeting was organized, to take into consideration the interests of this township and the country generally, when J. S. Brown, Esq. was called to the Chair, and Mr. W. R. Dunkerley was requested to act as Secretary.

It was moved by Mr. James Mountain, seconded by Mr. George Atkinson,

That the conduct of R. N. Watts, Esq., M. P. P., in absenting himself from the present session of Parliament, when so many measures of importance are before the House, manifests a marked indifference to the interests of his constituents.

Moved by Mr. Richard Lyster, seconded by Mr. J. Royston,

That R. N. Watts, Esq., M. P. P., has lost the confidence of this section of the country, by the marked indifference he has shown to the interests of his constituents, in not regularly attending the sessions of Parliament.

**The formation of the Great Western Railroad on the Sections between London and Woodstock, commenced on Monday.**

**ERRATUM.**—In the second line of the fifth stanza of the lines on "Flowers," by the Rev. W. Stewart Darling, which appeared on our first page, last week, the word "wanting" was inserted by mistake.

**NOTICE TO CORRESPONDENTS.**

"A Churchman" is unavoidably delayed till next week, for want of space.

**ACKNOWLEDGMENTS.**

LETTERS received to Wednesday, Aug. 13, 1851.—Rev. John Butler, Lennoxville; Rev. H. Holland, rem. for Mr. J. Pearce, Mr. W. Pearce, and Mr. Backus, vol. 15; W. P. Vidal, Esq.—will write in a few days; Rev. A. Jamieson, Michigan, rem. vol. 15; Rev. W. Logan; Jas. Rosemond, Esq., rem. for self, Mr. Smith, and Mr. Houston, vol. 15; Rev. G. S. Jarvis, D. D., rem. for vols. 14 and 15; Mr. R. G. Ward, with 5s. on vol. 15; Rev. T. B. Fuller, Thorold, rem. for ten new subscribers; Rev. Paul Shirley, rem. vol. 15; Carleton Place Herald, on vol. 15, 5s.; Mrs. Tweedle, Grimsby, on acc. 15s.; Charles Brent, Esq., Agent, Kingston, rem.; Morgan Jellett, Esq.; Rev. F. Tremayne, rem. vol. 15; Rev. J. Kennedy, rem. vol. 15, for self and Rev. Mr. Elliott; Rev. S. Armour, rem. for self, Mr. Lawson, and Mr. Bridge, vol. 15; Rev. J. Wilson, rem. vol. 15.

**THE CHURCH.**

TORONTO, THURSDAY AUGUST 14, 1851.

**APPOINTMENTS FOR CONFIRMATION.**

The Bishop of Toronto in announcing the following appointments for Confirmation, requests that it may be understood, that candidates are not admissible to that holy rite, till they shall have attained the full age of fifteen years.

Sept. 1851.		
Thursday	4	Burford ..... 3 P.M.
	5	Norwichville ..... 10 A.M.
	5	Otterville ..... 2 P.M.
Saturday	6	Ingersoll ..... 3 P.M.
Sunday	7	Woodstock ..... 11 A.M.
	7	Zorra ..... 3 P.M.
Monday	8	Princeton ..... 10 A.M.
	8	Paris ..... 2 P.M.
Tuesday	9	Galt ..... 10 A.M.
	9	Guelp ..... 4 A.M.
Wednesday	10	Pushno ..... 10 A.M.
	10	Eramosa ..... 3 P.M.
Thursday	11	Elora ..... 10 A.M.
	11	Peel ..... 2 P.M.
Friday	12	Eramosa ..... 12 Noon
	12	Bainafad ..... 4 P.M.
Saturday	13	Georgetown ..... 10 A.M.

Toronto, August 13, 1851.

**PROVINCIAL PARLIAMENT.**

**DIOCESE OF MONTREAL TEMPORALITIES BILL.**

On Monday the House of Assembly went into Committee on the Bill to provide for the management of the Temporalities of the Church of England in the Diocese of Montreal. The Committee reported in due form, and on the motion that the bill be read a third time next day, Mr. Morrison and Mr. McKenzie united in opposing the proposition. They wished the matter to lie over, in order that they might have an opportunity of seeing what amendments had been made upon the Bill in Committee. The unreasonableness of this request will be obvious, when it is considered, that the document had been lying upon the table for upwards of a month, long enough surely for every member of the House to become master of its details. Mr. Badgley of course, declined to accede to the preposterous demand, whereupon Mr. Morrison threatened, that when the bill came up for a third reading, he would give it all the opposition in his power.

During the debate, there was the usual amount of assertion without argument, the parties hostile to the measure appearing to assume as an undisputed axiom, that ecclesiastical corporations were evils of necessity under all conceivable circumstances. Mr. Morrison, again and again, affirmed that the House ought not to be called upon to legislate for any religious denomination, and that he would willingly vote for a general bill, conferring right upon all sects to manage their affairs in their own way. With consistent inconsistency, however, the learned gentleman denounced in sharp terms the Lord Bishop of Quebec, because he refused to bury a person in an unconsecrated piece of ground!

Despite the formidable opposition of Mr. Mor-

ison and his congenial associates, the motion was carried by a majority of 40 to 8. By a similar majority, the Bill for incorporating the Church Society of Montreal was advanced a stage, and on Tuesday evening was read a third time.

**A JUDICIOUS SUGGESTION.**

The following letter from an old and much esteemed correspondent, we desire to bring prominently before the notice of our readers, containing as it does matter for grave consideration.

REV. SIR,—In common with many of my brethren, I have long felt that we suffered from the want of a cheap paper, which would set forth before our people not only the current news of the day, but also those sound principles and those holy truths taught by our Apostolic Church. But in these times of cheap literature, the price hitherto charged for *The Church*, of 15s. per annum, has been a hindrance to its general circulation in our parishes. The consequences have been, that the vilest papers, published at a cheap rate, have found not only subscribers, but also readers amongst our people; papers which lose no opportunity of attacking our Church, and when no opportunity offers, do not fail to make one. Our people reading these papers, and having no means of obtaining a refutation of the false statements contained in them (for it would leave a clergyman no time for any thing else, if he was applied to for a refutation of all the lies told against the Church, and published by the "Liberal" press, as it delights to style itself) very naturally believe them. The evil must be plain to all. But now that *The Church* is offered to Clergymen for circulation in their parishes at a price that will compare favourably with the vilest of the papers that are published anywhere in the province, I trust that all clergymen will consider it a privilege to exert themselves to circulate the paper amongst their people. By thus doing, they will correct a crying evil, and effect a positive good. But I think that they can aid the good cause in another way. They can not only circulate it, but also write for it. Many people complain, that it contains too few short pithy interesting original articles. The editor must not be expected to write both the editorials and the correspondence too. It is asking too much of you, Sir. There are scores of able pens, not only amongst the clergy, but also amongst the laity of the Church, who could enrich the columns of your paper with exceedingly interesting articles: at least one would come to that conclusion, who witnessed the ability displayed at the convocation on the 2nd of May last. Let then clergy and laity unite in this good cause; and let there be no petty jealousies, no "thin skins," as they say in Scotland, who take offence at every article which does not come up to the colours seen through their own peculiar spectacles, that may appear in *The Church* paper; let there be no fears lest an honest and manly expression of opinion should give offence in certain quarters; but let there be an honesty, an earnestness, and withal a large spirit of charity found in the articles furnished, and then they will command the respect of your readers, though they may differ as much from the opinions of the writer as some of your able correspondents, who used to draw their long swords, week after week, without apparently making the slightest impression upon one another, appeared to differ from each other in all honest sincerity and charity.

I certainly should not recommend long swords to your intended correspondents, for they are dangerous weapons, except in the hands of able, skilful and experienced swordsmen, such as your late valiant correspondents. A short sharp sword, with the roughness of the edge taken off on a good strip of "charity," is one that does the most execution. The long swords are so awkwardly long, that the point often wounds one of your friends, standing by innocently playing the "spectator of the combat;" or it unfortunately gets between the legs of the combatant himself, and "upsets" him. But as I am in no small danger of being "upset" by my own "long sword," I will conclude by expressing a hope that many will now come forward, and discuss questions of the highest interest in an able, charitable spirit, furnish interesting incidents for the columns of your paper, and aid you in rendering it, not only what it ever has been, an able, but also a highly popular periodical.

I am, Rev. Sir,  
Your obedient Servant,  
A COUNTRY CLERGYMAN.

Diocese of Toronto, Aug. 1851.

Most earnestly do we hope that by many, in every quarter of the Diocese, the suggestions of our brother will be promptly acted upon. A little reflection will convince any one that the interest and utility of this paper would be immeasurably enhanced if even a small per centage of our intelligent readers, contributed their quota of information to its pages. Our Journal professes to be the organ of the United Church of England and Ireland in this quarter of Her Majesty's Colonial dominions, but in order to render it an efficient exponent of the interests and requirements of that communion, it is absolutely necessary that the Clergy and Laity should aid us in our toilsome and too often thankless labors. An editor, how-

ever diligent and pains-taking he may be, is not ubiquitous, and cannot possibly make himself acquainted with all the circumstances affecting a branch of the Church so widely scattered, and having such a variety of difficulties to contend against as our own. If left to himself, and thrown altogether, or mainly, upon his own resources, the consequence must be, that he will fail to meet the views of a multitude of his readers, and be censured accordingly.

"It is better" says a legal moralist—"to prevent crimes, than to punish them"—and in like manner we would plead that our readers instead of dealing out strictures to us touching the lack of variety which they may deem our sheet occasionally to present, should rather strive to remove the cause of complaint. They have the power of doing so—and we again repeat our heartfelt desire that they would use it.

If an intelligent individual in each of our missions, were to furnish us once every three or four months, with a short communication, bearing upon the ecclesiastical and social questions which fell under his cognizance, the result would be at once striking and gratifying. Not only would our pages acquire a periodical freshness appetizing to the general reader, but a picture would come to be drawn of the actual condition of our Church, which in no other circumstances could be furnished. Her living features would be daguerotyped, so to speak, and valuable data furnished for the removal of her grievances, and the strengthening of her hands.

But we would not seek to limit our correspondents to matters purely religious or ecclesiastical. The agricultural and other resources of Canada, are still greatly undeveloped, and it is the duty of every one who loves the land of his birth or his adoption, to do his utmost to bring them prominently before the world. We all know what important services the early Jesuit missionaries rendered in this way to the countries in which they sojourned, and to the cause of geographical and commercial science—and in like manner, our Clergy, and well-informed laity, particularly in the remoter quarters of the Province, might most opportunely aid their several localities by contributing to our columns, statistics, and other matters of general information. The extensive and influential circulation which the *Church* enjoys in the Mother Country ought to stimulate the exertions of our friends in the walk which we have pointed out. Canada is still too much a *terra incognita* to Great Britain, and the more that our real condition is known at home, the better must it be for all parties.

We cannot conclude without thanking the correspondent whose friendly epistle called forth these remarks—and expressing a hope that as he has frequently on former occasions aided us with his pen, so in future his favours will be neither few nor far between.

**"UNION OF THE REFORM PARTY."**

The *Examiner* of yesterday has an article headed as above, in which it is asserted that "through the intervention of some influential Reformers from neighbouring counties, the attempts to fulfil this important object of a consolidation of the party" have been "successfully and satisfactorily carried out." Our cotemporary adds, "without prematurely entering into particulars, we distinctly aver, that the above arrangements have been effected without the compromise of principle."

Are we to infer from this that Mr. LaFontaine and his French friends have consented to abandon the position which they so distinctly and deliberately assumed a few weeks ago, in reference to the Clergy Reserve question? If such be the case, and if the intended act of spoliation be carried into effect, we unhesitatingly assert that the Roman Catholic endowments of Lower Canada are not worth ten years purchase.

**CONVOCAATION.**

We rejoice to find that the subject of Convocation is beginning to excite that attention in England which its importance demands. In the recent discussion in the House of Lords, elsewhere noticed, the speakers all dealt with the question as one of fundamental moment. Some of them dwelt gloomily upon the dangers, which, in their opinion would attend a revival of the Church's representative action, but, as the *John Bull* observes, "these were but objections on the surface, and were felt to be so even by those who urged them."

One great point has been gained by the discussion referred to. The question has been prominently and distinctly brought before the public, and having been once mooted, it is impossible that it can sink into neglect, before some definite action has been taken upon it.

We may here quote from Boswell's Life of Johnson, a characteristic anecdote of our great moralist. The biographer, in detailing a conversation which he had with his illustrious friend, says, "I mentioned to him how common it was in the world to tell absurd stories of him, and to ascribe to him very strange sayings. JOHNSON:

'What do they make me to say, sir?' BOSWELL: 'Why, sir, as an instance, very strange indeed, (laughing heartily as I spoke) David Hume told me, that you would stand before a battery of cannon, to restore the Convocation to its full powers.' Little did I apprehend that he had actually said this; but I was soon convinced of my error; for with a determined look he thundered out, 'And would I not, sir? Shall the Presbyterian Kirk of Scotland have its General Assembly, and the Church of England be denied its Convocation?' He was walking up and down the room while I told him the anecdote; but when he had uttered this explosion of High Church zeal, he had come closer to my chair, and his eyes flashed with indignation."

Well might the sound-hearted and orthodox old Tory be indignant, when he reflected upon the different state of things which prevailed in England and Scotland. The Church, still slumbering in Johnson's days, is now awake, and assuredly will not rest till her legitimate privileges be secured.

**THE MINISTERIAL POSITION.**

Some weeks have elapsed since the Honorable Robert Baldwin announced to the House of Assembly and the country, that he had ceased to be a Responsible Minister of the Crown, and only held office until his successor was appointed. We have also had it announced by the Hon. Mr. LaFontaine, and likewise by Mr. Price, that, with the close of the present Parliament they also meant to retire into private life, so that although virtually filling the place, and doing the duties it is their special care neither to undertake nor perhaps to neglect any measure that would make them in any way responsible as *de facto* portions of a "responsible government." The consequence is, that the whole responsibility of the government, its power, its patronage, its influence are virtually and unconditionally surrendered to, and in the hands of one man, and that man is the Hon. Francis Hincks, the Inspector General of the Province—the Executive *factotum*.

This is a dangerous amount of power to place at the command of any man. It is equally dangerous to any individual to be placed in such a position—for no matter how high he may stand he cannot be above suspicion—how much more dangerous in the case of Mr. Hincks? How inconsistent are your Reformers, your Liberals, your Clear Grits. Were one of the much derided family compact to hold the same position even for a day, how loud would they be in their denunciations of this open violation of all constitutional principles. In fact, we should bid fair for another rebellion, but where it happens in the person of one of themselves, or of one who is ready to identify himself alike with Liberal, Radical, Clear Grit, or Annexationist aye, or even with the hated Tories to retain a longer hold of place, and power, and pay, it is all very right and proper.

If the Honorable Mr. Hincks be that "Colossus of Roads" (Rhodes) which some people say, such macadamizing propensities make his position more objectionable, and its continuation affords the most indisputable evidence of the utter lack of talent amongst the Liberals, even for the most subordinate Executive appointment, for the fact is palpable to every one, that with an overwhelming majority in the Legislative Assembly they cannot fill properly, the place of retiring Ministers. All the talent of the House is to be found in the Conservative minority, who, before long will be called with increased numbers, to take the position and duties of men who have sacrificed everything pertaining to office save its emoluments.

**ST. GEORGE'S CHURCH, TORONTO.**

We have much pleasure in making the announcement, that an opportunity will be afforded to the congregation of the above church, of showing their sympathy with their fellow-churchmen in the Diocese of Montreal, by contributing, on Sunday next, towards the re-building of St. Ann's Church, in that city. The sermon will be preached by the Rev. Dr. Adamson, whose exertions in the cause have been so indefatigable. The announcement not having been made last Sunday, this means is taken of informing the congregation on the subject.

We may add, that collections will be made at Ancaster and Dundas, for the like object, after sermons by the Rev. J. Ellegood, the Incumbent of St. Ann's, Montreal.

**Communication.**

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—E.D. C.]

**MR. DIXON'S VERACITY.**

"The following letter (says the *Globe*) has been sent us by that exemplary "Churchman," Mr. Alex. Dixon:—

To the Editor of the *Globe*.

SIR,—In your paper of the 31st ult., in an article headed "Episcopal Veracity," you state that the Editor of the *Globe* had never spoken to Mr. Dixon on the subject of the Irish Presbyterians being persons of no standing or influence in this city, to which I had reference in my observations at the late meeting on the Clergy Reserve.

I beg to state that the conversation to which I referred

was had with Mr. Brown, sen., who I believed to be the Editor of your paper, and was never otherwise informed till I read your article.

I am, Sir, &c. &c., ALEX. DIXON.

Toronto, August 1, 1851.

Mr. Brown, sen., instructs us to say, that so far from using any such language as that attributed to him, he never spoke to Mr. Dixon on the subject referred to, in his life.—Globe of Saturday.

To the Editor of The Patriot.

Sir.—As it appears from the above statement that Mr. Brown, Sen., denies having had any conversation with me on the subject alluded to, I must confess that I am unable to account for the extraordinary aberration of his memory. Had the subject been introduced by the present editor of the Globe, I should take no further notice of it, but believing that Mr. Brown, sen., has some little regard for truth, I must again say, that I was not prepared to receive from him, so palpable a denial of a circumstance that took place only four weeks ago, and I do hope that when I refresh his memory with other observations which he made at the same time, that he will have some slight regard for character, and honestly admit my statement to be substantially true.

If Mr. Brown, sen., will please to recollect, about the time alluded to, we met on King street, a few yards west from Church street, and after making his reflections on the Irish Presbyterians, he inveighed in very strong language against Popery, Puseyism and Priestcraft, and alluded to the necessity there was that the people should keep all Priests and Clergy in their proper position,—that their own Doctor Burns had every disposition to be a despot,—that he, Mr. Brown, sen., had often differed with him in opinion, and had opposed him on many occasions, &c. &c. Now uniting these circumstances together, I hope that Mr. Brown, sen., for his own sake (not mine, for it is, as it always has been, a matter of perfect indifference to me, what such writers as the editor of the Globe might say or think of me) will after brushing up his memory admit the facts as publicly as the editor of the Globe for him has denied them.

And now, sir, allow me to ask, how is it that the prominent characters of the Anti-Clergy Reserve Association have such implacable feelings towards the members of the Church of England, Irish Presbyterians, and others, who will not unite with them in their unholy crusade? Is it because they united in heart and hand in 1837 and 1838 to prostrate the treasonable conspiracies and rebellion of the Globes and Examiners of the day, when they were emphatically called the life guards of Upper Canada.

The Rev. Robert Hall, has well said, in remarking on such agitators, "There enters into the composition of such men, a meddlesome and mischievous activity blended with a callousness of heart. For faction knows no delicacy in the choice of its society, it wants no other qualities in its associates than turbulence and discontent—a conscience which no crimes can startle, and an impudence which no detection can confound"—and in reference to the Established Clergy of the Realm, "They have gone forth," said he, "in numbers, re-kindling the lamp of Heavenly truth, where before it had burned with a dim and sickly ray, they have exploded and cultivated many a neglected spot, into which other labourers could not (for obvious reasons) gain admission with equal facilities and influence, and for be it from any of their dissenting brethren to regard their success with any other than a Godly jealousy, a holy emulation." To the same effect is the remark of Dr. Pye Smith, in reference to the Church of England, "Those whom God honours let us delight to honour. I must profess my opinion that the increase of vital piety in the Established Church has been proportionally, and comparing the measure of advantages, greater than among us. In this we rejoice, yea, and will rejoice."

How different are the feelings of the great Dr. Chalmers towards the Church of England from some of those who profess his religious principles in this country wherein he says, in the language of Canning, "Let me conclude with the humble and honest prayer, in reference to the Church and her Colleges, that no weapon formed against them shall ever prosper, but that purified, though not destroyed, they may ever remain the venerable fountains of the nation's learning and the nation's Christianity."

The Representatives of Episcopal Methodism in Canada, rather than join their brethren in uniting with the Wesleyan Conference in England, became schismatics. Now, let us contrast their feelings and conduct for the last twenty years with the amiable and highly literary Wesleyan Minister, Mr. Jackson, who says that, "The Church of England is a standing testimony in the land in favour of Apostolic Christianity—in opposition of every species of vice and error, and its literature is the richest that any section of the Church of Christ ever produced. Destroy her not, for a blessing is in her." "Let the voluntary principle be carried as far as it possibly can in the advancement of Christian instruction, yet, after all, the country cannot do without the establishment either in resisting popery, socialism or infidelity, &c."

That eloquent dissenting minister, Mr. J. A. James, (of Birmingham,) says "The divines of the Church of England have covered its altars with works more precious than the purest gold of the ancient sanctuary of Israel; its literature is the boast and glory of the civilized world; its armoury is filled with the weapons of ethereal temper, which its hosts have won, in the conflict with infidelity, Popery and heresy; and its martyrology is emblazoned with names dear and sacred to every Protestant."

The principles of Presbyterians, and their attachment towards the Church of England in Ireland, have often been proved, and are well embodied in a speech made by one of the most distinguished and most excellent men in the North of Ireland, the Rev. Dr. Cooke, at a great meeting in the County Down. He said "he stood there as a friend to his Protestant brethren, and a friend to the Protestant Establishment." And after stating several reasons for such friendly feelings, he went on to say, "There is another reason why I do so. It is this, that knowing the clergy of the Established Church, as I do, I am fully persuaded there are not amongst the Protestants of the world, more faithful or more efficient heralds of the truth of God for the salvation of man, therefore I will not join with that faction or party who would unite against those bishops and the clergy for the purpose of robbing them. It may be a radical mode of conversion, but it is a villainous one."

The testimony of the most eminent and pious dissenters in reference to the Church of England stand out in bold relief with the radical demoralizing opposition of several of those Anti-Clergy Reserve ministers in this city, who would, like the babes of grace of the solemn league and covenant of 1638, think that

they were serving the interests of true religion by razing her to the ground. The spirit and principles of these pious fanatics produced the great rebellion in England, and their successors uniting infidelity with their hatred to the Church in Ireland, originated, and by their treasonable conspiracies produced the rebellion of 1798, and lastly we all know that it was such seditionists that instigated the rebellion in Upper Canada, and would now risk another upon the same principles, namely, their hatred to a monarchical government, and to the Church of England.

But the loyal members of the Church of England, the Presbyterians of Ireland, the members of the Church of Scotland, the sound-hearted Wesleyans, and the intelligent Roman Catholic population, have generally been a united people, and whenever British ascendancy was assailed either by false friends or open enemies, they have put shoulder to shoulder, and have ever been successful in their discomfiture. I doubt not they will do so again.

The loyalty of Irish Protestants is innate and unimpeachable; they never cease to remember that their principles are to "fear God and honour the King," and that motto could no longer be theirs if they united with any party or faction that would either rob God's ministers of their rights, or alienate their own affections from their Sovereign.

I am, Sir, yours, &c., ALEX. DIXON.

"In the Globe of Tuesday Mr. Brown, Sen., replies to the above letter, generally denying the truth of the averments which it contains, and asserting that in the conversation referred to Mr. D. denied the right of private judgment. The latter gentleman rejoined in the Patriot of yesterday as follows: ]

To the Editor of the Patriot.

Sir.—In answer to Mr. Brown's letter in your paper of to-day, I can only say that I deliberately repeat my former assertion, relative to the aspersions which Mr. Brown threw upon the Irish Presbyterians in the conversation alluded to. Mr. Brown, perhaps unintentionally, perverted what I said on the right of private judgment; but as I am by no means disposed to get into a newspaper controversy on this important doctrine, I shall not attempt to put him right on the subject. Those who know me will be aware that I do not hold the views attributed to me by Mr. Brown, and to strangers it is of small importance what I may think on the matter.

I am, Sir, Yours, &c., ALEX. DIXON.

Toronto, Aug. 12, 1851.

Further Extracts from our English Files.

HOUSE OF LORDS.

Jews.

Thursday, July 17.

The LORD CHANCELLOR, in a long speech, moved the second reading of the Bill for the admission of Jews to Parliament, which had already passed the House of Commons.

EARL NELSON moved the rejection of the Bill, in which he was supported by the Earls of Shaftesbury (late Lord Ashley), and Winchelsea, and Lord Abinger; and was opposed by Lord Wodehouse, the Archbishop of Dublin, the Earl of Carlisle, the Earl of Wicklow, the Duke of Argyll, and the Bishop of Norwich.

Their Lordships then divided, when the numbers were—

Table with 2 columns: Content (for the second reading), Present, Proxies. Values: 60, 48, 108.

Not content (against the second reading).—

Table with 2 columns: Present, Proxies. Values: 82, 62, 144.

Majority against the second reading, and in favor of the amendment, viz., that the Bill be read a second time that day six months.

Friday, July 18.

The Inhabited House Duty Bill was read a second time.

PAPAL AGGRESSION

Monday, July 21.

The Marquis of LANSDOWNE, on moving the second reading of the Ecclesiastical Titles Assumption Bill, recapitulated the well-known circumstances which led to its introduction in the other House.

The Earl of ANDERDON, moved that the bill be read a second time that day three months.

LORD BRAMWELL (Romanist) thought that what had been pleaded by the noble earl as an excuse for the conduct of a foreign court, appeared to him rather an aggravation, and if the indulgence shown to Roman Catholics had encouraged acts in violation of the privileges of this country, a further slur attached to the conduct of that foreign court. (Hear, hear.) Before proceeding further, he must observe that it was with pain he felt called upon to address their Lordships. He was aware that on that occasion he appeared almost isolated in the midst of those with whom he was connected by religion; but he also knew from private sources and communications that many of that body sympathized with him. However, as they had not dared to come forward and assert their opinion, he had taken upon himself the responsibility of standing alone and abiding the result. (Hear, hear.) He was aware that his words might be subject to misrepresentation, and that, however clear in his mind was the line drawn between spiritual and temporal matters, there were those who would wrest the words which he applied to the one, and endeavour to make them applicable to the other. He was prepared to meet all this, for, on his conscience, he was confident in his own mind he was right in principle, and right as a loyal subject, as an Englishman, and as a Christian in the course he took. With these strong convictions he would proceed to grapple with the subject. In doing so he would lay down the principle, which he believed was the principle laid down by the noble marquis below him, that he would consent to do nothing, either by the present Bill or any other, which should infringe one iota on the civil and religious liberty of any body of persons in this country, or which should prevent the complete exercise of their religion. (Hear, hear.) He would do nothing which in any way would interfere with what was required for the spiritual necessities of his Roman Catholic fellow subjects. The Roman Catholic Church by the Emancipation Act and other measures, had full power for the development of the Roman Catholic religion in this country, and with regard to the Roman Catholics as individuals, no interference was authorized by law in any way to impede them in the exercise of their religion. As individuals, the Roman Catholics enjoyed in this country a liberty

which they did not enjoy in most foreign countries, and which certainly they did not enjoy in any Roman Catholic country with which he was acquainted. They could in this country worship as they pleased and where they pleased, and, while allowed to do as much as they chose, they were not compelled to do more.—(Hear.) They were in every way free agents, and he wished that, as free agents, they should ever remain. With respect to the Roman Catholic Church in this country, it was more than tolerated. It was to a certain degree, protected. No one had a right to interfere with it, or with the buildings, or to prevent its having as many men as it chose ministering within those temples.—Archbishops, Bishops, Deans, &c.—The English (Roman) Catholic Church had opportunity of communicating freely with the Court of Rome without let or hindrance, or of ministering its affairs by domestic government, if it preferred that course. Nay, more; it had the perfect power and privilege of having a regular hierarchy, if it chose.—He would not, indeed, have been sorry if they had got what they had not, or if, in future, they were to get what he was fearful they would not get, a regular domestic hierarchy. But such as he had described it, was the condition of the Roman Catholics in England previous to the issuing of the letters Apostolic.—Could that condition have been better? Could any religious body be in a more favourable position that did not predominate, rule and govern over other bodies? (Hear.) The principle which he wished to see established in such matters was to give full power to all religious bodies, except where they attempted to infringe upon the liberty of others, or upon the national independence. To carry out this principle of civil and religious liberty, it was necessary that the liberty of an individual should never be allowed to go so far as to destroy the liberty of other individuals. In the same way it was necessary, that the liberty of one Church should not be allowed to destroy the liberty of other Churches. (Hear.) And so, in like manner, the liberty of Churches and individuals must in a certain degree depend upon the complete independence of the country in which they existed. It was necessary to be careful that no external power existed which should have the right to coerce or oblige any parties in this country to destroy anything which savoured of national independence, or the free and independent action of the people of this country. (Hear, hear.)

Several other peers then addressed the House and the Marquis of Lansdowne replied, and their Lordships divided when the numbers were:

Table with 2 columns: Contents, for second reading— Present, Proxies. Values: 146, 119-265.

Table with 2 columns: Not-contents, for amendment— Present, Proxies. Values: 26, 12-38.

Majority in favour of second reading 227

Dr. Lingard, the celebrated Roman Catholic historian of England, died at his residence, Hornby, a few minutes before twelve o'clock on Thursday night, the 21th ult. For some length of time he has been breaking up, and for the last few weeks a fatal result has been almost daily expected. He was aged 81 years. In compliance with his earnestly expressed wish, his remains will be conveyed for interment to Ushaw College, Durham, with which he was at one time officially connected. Speaking of Dr. Lingard, the Globe says:—"The Rev. Jno. Lingard was an unknown and retiring priest at Newcastle-on-Tyne, when in 1806, he issued from the local press in that town his 'History of the Anglo-Saxon Church'—a work which we hesitate not to assert, was the first and most efficient effort to attract popular attention towards the ecclesiastical glories of our Saxon forefathers, which are now familiar objects of study and speculation."

Marshal Sebastiani died suddenly in Paris on Sunday, while at breakfast.

BELOUM.—The execution of the Count de Bocarmé, for the murder of his brother-in-law, took place in public on Sunday at Mons. On receiving the intelligence that his appeal had been rejected, he exclaimed "impossible!", and became so violent he was obliged to have a strait jacket put on. On becoming more calm, he begged of the Procureur du Roi to see the axe well sharpened. He refused for some time to confess, but ultimately was persuaded, after several visits from the chaplain, an Abbe, and the Archbishop of Cincinnati, a distant connexion of the Count's. He subsequently enquired of the prison doctor whether he should suffer after his head was severed from his body. M. Maths (the doctor) having informed him that death would be instantaneous, he seemed satisfied. At a later hour, as if struck by a sudden thought, he jumped up and offered 1000,000 francs to each of his guards if they would allow him to escape. During the night the guillotine was erected, and the first rays of the morning sun fell upon the scaffold:—

"The machine was tried once or twice to see that the springs were easy, and some sensation was created as the executioner proceeded to feel the edge and grease the blade. At six o'clock an immense crowd filled the square, consisting chiefly of men in blouses, women and market girls from the neighbouring villages. All the hotels and principal shops that commanded a view of the square closed their shutters. This example was followed by many shopkeepers in other parts of the town. A few officers were visible on the balcony of the Military Club. Gendarmes on horseback kept the space clear in the immediate vicinity of the scaffold. The most perfect silence was maintained by the crowd, which looked on with awe and emotion.

"At six a.m. the executioner and his assistants proceeded to the prisoner's cell, to dress the prisoner, who allowed them quietly to do their work. A prison van, escorted by sixteen gendarmes on horseback, under the orders of a lieutenant, conveyed the prisoner to the steps leading to the scaffold. The Archbishop of Cincinnati, in his purple robes, and the Dean of St Wandrigh alighted from the van with him. Count Bocarmé ascended the scaffold with a firm step, his head erect, without support. His countenance was pale. His hair had been cut short, but his beard was uncut. His shirt was open at the chest. He was dressed in a suit of black, white stockings, and new glazed shoes. His hands were tied behind his back. Having embraced the two ecclesiastics and kissed the crucifix, he seated himself on the fatal plank, to which he was immediately strapped by the executioner's assistants. During this operation, which lasted nearly five minutes, he turned his head towards the crowd. The only observation he made was, that there was no hurry, and a request not to strap him so tight. Whilst looking with apparent curiosity at the axe the plank revolved, and of his own accord, he placed his head on the cushion. The executioner made a signal, a dull heavy blow was heard, and justice was satisfied. Five minutes afterwards a hearse carried off the mortal remains of Count Hippolyte Visart de Bocarmé."

TORONTO MARKETS. TORONTO, August 13, 1851. Table with 4 columns: Commodity, Price, etc. Items include Fall Wheat, Oats, Barley, Green Peas, Flour, etc.

MRS. COSENS' Establishment, for the Education of a select number of young Ladies, will be Re-opened on Monday, 2nd September, 1851. The French Department is under the superintendence of an experienced French Governess. St. George's Square, Toronto, 13th August, 1851.

THE MISSES MACNALLY, beg to announce that their Seminary will re-open after the summer recess on Thursday, 4th of September, when the classes will be resumed. 36 Wellington Street, Toronto, August 7th, 1851.

WANTED, in a Clergyman's Family, as TUTOR, a Gentleman competent to undertake the Education of Boys under Twelve years of age. A Graduate, intending to take, or in Holy Orders, would be preferred. Address Mr. Thos. Champion, Church Office, Toronto. Toronto, August 13th, 1851.

GENERAL STATIONERY, PRINTING AND BOOK-BINDING ESTABLISHMENT, No. 7, King Street West, Toronto. THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges. BOOKS, PAMPHLETS, CIRCULARS, AND CARDS; BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS; PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES. Every description of Fancy and Ornamental Printing in Colours; AND Copperplate Printing and Engraving.

The following Publications are issued from this Office: The Church NEWSPAPER, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance. The Young Churchman, monthly, on the 1st of each month. Price 3s. 6d. per annum; in all cases in advance. The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. Price 10s. per annum. The Churchman's Almanac: price 4d. BOOK BINDING. The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any Pattern. STATIONERY of all kinds, on moderate terms. A. F. PLEES. Toronto, 22nd July, 1851.

FEMALE DIOCESAN SCHOOL, UNDER THE PATRONAGE OF The Lord Bishop of Montreal and the Church Society. MRS. ROLES, the Lady lately arrived from England, to conduct this School, has completed her arrangements to receive PUPILS at COTE HOUSE, Cook-street, on the following terms: Board and Instruction in English and French £40 per annum. Daily Pupils 10 " " under nine years of age 6 " The Daughters of the Clergy of the Dioceses of Montreal and Quebec to be admitted at half price. The Religious Instruction of this Institution is under the immediate superintendence of the Lord Bishop of Montreal. MRS. ROLES will be happy to forward Prospectuses, containing every particular relative to the School, to any persons requiring them. VACATIONS: From July 17th to August 23th; From December 22nd to January 5th. T BE BE BE: 1st.—From May 1st to July 17th. 2nd.—From August 28th to November 13th. 3rd.—From November 13th to February 13th. 4th.—From February 13th, to May 1st.

WANTED IMMEDIATELY, in the above School A FRENCH PROTESTANT LADY, to converse with the Pupils. —ALSO— A LADY fully competent to assist in the higher branches of the ENGLISH DEPARTMENT. July 20, 1851.

Trinity College. ST. PAUL'S CHURCH GRAMMAR SCHOOL, TORONTO.

THE business of this COLLEGIATE SCHOOL will be resumed after the Midsummer Vacation, on Monday, the 18th of August next. Vacancies for Three or Four resident, and for Six or Seven day Pupils. Mr. V. M'KENZIE the senior Assistant, is desirous of obtaining Private Pupils, whom he will attend (if necessary), at their own residences. J. G. D. M'KENZIE, B. A., Principal. Toronto, July 24th, 1851. COBourg CHURCH GRAMMAR SCHOOL. THE PUBLIC EXAMINATION of this Collegiate School will take place upon the 14th, 15th, and 20th of August, 1851. Public Recitations and Distribution of Prizes, August 21, 1851. HENRY B. JESSOP, M. A., Principal. Cobourg, July 29, 1851.

## Poetry.

## My Prayer Book.

## THE EUCHARIST.

"The most precious Body and Blood of thy Son, our Saviour, Jesus Christ."—*Communion Office of the Church of England.*

Banquet of bleeding love, by Christ prepared,  
Feast of all feasts! we turn to thee,  
Which dying Grace alone declares  
Manna of immortality;  
For, when the tomb-call must at length arrive,  
The dead shall feel thee in their dust alive.

There, sacrifice and zeal in one combine,  
With brotherhood of blissful love;  
And faith-born feelings, most divine,  
Alighting from their Source above;  
Creeds and commands, and penitence and prayer,  
With purity and pardon, mingled there.

And, who can celebrate the mystic rite,  
Perfect and pure, predestined Lamb?  
Nor feel the glory of delight  
Who realize the dead I AM,  
And worship Him with tender awe intense  
In the deep shade the words "Do this," dispense?

List, now the pealing organ-swell is o'er,  
And hymned chants dissolve away,  
And through yon temple's arched door  
Cold worldlings seek the din of day,  
Sublime the hush! as though the dead drew near  
On balanced wing, our beating hearts to bear.

Let the stole'd priests their order'd station take;  
The shrine of sacrifice and prayer  
Lord Jesus! Thou wilt not forsake,  
But be our felt atonement there;  
Renew'd by faith, and realized in love,  
While o'er Thine altar broods the Mystic Dove.

Oh! rapt communion, which can raise the soul  
To the clear heights of sin forgiven,  
Scatter the spirit-clouds that toll,  
And feed us with the food of heaven,  
Thine is the hour, when dead and living meet  
In blended homage at one Mercy-Seat.

Who comes with cold or criticising heart  
The outward elements to scan,  
In this high feast can have no part,  
Where God comes down to sup<sup>r</sup> with man;  
Seeds of eternity within it lie,  
Which bud on earth, to blossom in the sky.

Though bread look bread, and water water seem  
To carnal vision dull and cold,  
Yet, sacraments outcast the dream  
Of those who nought but sense behold;  
Faith is the eye by which believers view  
Christ in the tokens of His Presence true.

Thou nourishment for all baptismal souls,  
A food high angels cannot share,  
The vastness of thy charm controls  
The hearts which palpitate with prayer  
Into an awe profound,—but full of grace,  
For God incarnate, bleeding for our race.

Incorporate with Emmanuel's Body all  
By sacramental union grow,  
Who Christ their resurrection call,  
Though sinful dust they seem below;  
Though accidents of flesh form all men see,  
Something beyond, may living temples be.

Soul of all rites! mysteriously sublime,  
By whom the fainting Church is fed,  
Though veil'd in garbs of sense and time  
We know Him, as he breaks the bread!  
When Christ dispenses that almighty food,  
"Receive my Body and partake my Blood."

Refreshment, pardon, and renewing grace  
God's eucharist to each imparts,  
That prints a reverential trace  
Of Jesus on their sainted hearts:  
And, who are they who need no heavenly gift  
High o'er the world their sinking hearts to lift?

Humility and hope this feast inspires  
Chastens the mind, and calms our fear;  
And cools the uncontroll'd fires  
Of those who fancy heaven is near,  
Dreaming they stand on Zion's topmost place  
Long ere they learn to wind around the base!

A green oasis in this herbless life,  
This desert lone of dreary hours,  
Where time foregoes each warring strife  
And Love renews her languid powers,—  
Proves the blest Eucharist, to all who know  
The weight of this mysterious life below.

Thy strength'ning presence, Lord! we pilgrims need,  
Sinful, and oft with sadness worn;  
For, here our bosom'd sorrows bleed  
Till even pleasures grow forlorn,  
And hues acquelchial robe the world around,  
Which looks like Lazarus in his grave-clothes wound.

And, what a bulwark for the Church hath been  
This feast of sacrificial love!  
For time has no dark error seen,  
The Bread and Wine could not remove;  
Christ and the creatures, matter, grace, and mind,  
In these pure symbols meet, to bless mankind.

Dove of the Church! Thou Paraclete, descend,  
And such anointing grace impart,  
That round Thine altar each may bend  
With chasten'd will, and contrite heart;  
Not with a conscience, such as earth-slaves feel,  
But, touch'd like Peter, with impassion'd zeal.

Thus we adore Thee, Thou almighty Priest!  
Prophet of hope, salvation's King;  
Here, where the lowest and the least  
May learn the song of heaven to sing,  
"Worthy the Lamb o'er men and worlds to reign,  
Who back to God redeem'd lost souls again!"

## Reviews.

THE CHARLESTON GOSPEL MESSENGER, AND PROTESTANT EPISCOPAL REGISTER. August, 1851.

A well-written and judiciously selected periodical, mainly devoted to missionary intelligence. It possesses the sanction and approbation of the Bishop of South Carolina.

THE PRIVATE PRAYER BOOK: being a collection of devotions for daily and hourly use; compiled from Holy Scriptures and godly writings, By W. H. ODENEIMER, A. M., Rector of St. Peter's Church, Philadelphia. Philadelphia: Herman Hooker. Toronto: Depository of the Diocesan Church Society, 1851.

The name of the Rev. W. H. Odenheimer has been long and favourably known in this diocese, and we have had occasion more than once to record our favourable opinion of his contributions to sacred literature. In the present instance he has rendered the Church an acceptable service by compiling and selecting a sound and practical help to devotion and self-examination. The author well expresses the character of the work in his short introduction, which we quote:—"This volume seeks a place in the hearts and hands of those who in the midst of unequal times find comfort in devotion rather than in strife; and who, deploring the misunderstandings amongst the members of the one household of faith, by which the MASTER'S prayer, that they all may be one, is still hindered, would strive by repentance, confession, and discipline, to cast the beam out of their own eye before pulling the mote out of their brother's eye."

THE CHURCH IN THE WORLD: OF, THE LIVING AMONG THE DEAD. By the Rev. J. BAINBRIDGE SMITH, M. A., formerly of St. John's College Cambridge; Professor of Mathematics and Vice-President of King's College, Windsor, Nova Scotia, London: F. and J. Rivington, 1851.

With much satisfaction have we perused this very excellent and pleasing little volume. It consists of five chapters, each of them dedicated to some prominent feature of the Church's ministrations, viz.:—Daily Prayer, Absolution, Baptism, Catechising, and the Church-yard. These important topics are treated in a manner at once devotional and picturesque, the latter word conveying a pretty fair idea of the author's style. We heartily commend Professor Smith's work to the perusal of our readers, and trust that it will obtain, as it deserves, an extensive circulation.

THE BOOK OF PSALMS, translated out of the original Hebrew. Toronto: printed by Lovell and Gibson, and sold by Armour and Ramsay, 1851.

This work reflects great credit upon its editor, who we understand is a lay gentleman of Toronto. The sacred text is according to the authorised version, and the peculiarity of the book is that the psalms are printed according to the natural order of the original in parallelisms. We quite agree with the writer of the preface that "these parallelisms give the reader a more accurate impression of the spirit and beauty of the Divine poetry, and often assist materially in the correct understanding of its meaning, as it may thus be read with greater clearness, and with a more perfect connexion as to the sense." The volume before us is neatly printed, and is adorned with a well executed engraving of Jerusalem.

WARNINGS OF THE HOLY WEEK, being a course of Parochial Lectures for the week before Easter, and the Easter Festivals. By the Rev. W. ADAMS, M. A., author of "Old Man's Home," &c. &c. Toronto: Diocesan Church Society Depository.

We can confidently recommend these lectures to such of our readers, and we trust that their number is numerous, who can appreciate a simple, elegant, practical, and devotional exhibition of divine truth. There is not much in Mr. Adams's volume, we grant, that is new, and still less that is startling either as respects doctrine or style; but a tone of unpretending piety pervades its pages, and it will be found a desirable companion in the closet, and a useful addition to the library of the family circle.

## SCENES IN OUR PARISH.

NO. IV.

## MARY, THE SAILOR'S WIDOW.

(Concluded from our last.)

Mary returned, patient and cheerful, to her former lodgings, and then our acquaintance with her commenced. She endeavoured, but in vain, to sit up, as she had been accustomed to do; so she took to her bed, and set about discovering the most useful ways of employing herself. She found that she could do a little needle-work sometimes, and the kind widow with whom she lodged agreed to receive this very small requital as payment for her washing. Is there not something beautiful in observing how our God provides for all those little wants of his people which we, in our pride, think too mean to mention? Ah! our Lord did not say in vain, "Your Father knoweth that ye have need of these things." When she was tired of work she could read, and though her Bible and Olney Hymns of themselves occupy most of her time, yet she has many kind neighbours, who lend her various books and tracts, all good in their way, and she likes them all. I speak in the present time, for

her employments are much the same as they were; but her hostess, the widow, married, and Mary thinking wisely that brides and bridegrooms are the fittest company for each other, settled herself anew with a very old woman, as clean in her house and person as possible, but altogether good tempered. She was pleased to see her kitchen adorned with Mary's neat furniture, and she certainly liked so respectable a lodger, though she sometimes grumbled a little at the unavoidable trouble she gave; and notwithstanding all her infirmities, she was certainly a very suitable guardian for our poor cripple: a degree of affection subsisted between them; and it was with real concern that we saw the old woman confined to her bed, by what appeared a last illness, and Mary necessarily obliged to seek a home elsewhere. For moving, although our little cart, our lively horse, and our grave man, were always put in requisition, and I am sure ought to have felt honoured in the service, yet cost her some shillings, which she little knew how to afford; and beside, when she and old Sarah parted, she could not find one person who would receive her, helpless as she was, at the very low sum she had been accustomed to pay. "How I shall give more," she said to me, "I cannot tell, but my Lord can tell. Or how I shall find bread to eat—(and her lip quivered, and the color rose on her cheek, and the tear in her bright eyes)—how I shall find bread to eat, I do not know, but the Lord knows."

My fancied companion, whoever you may be, feel as poor Mary felt, and I have not told my story in vain. Well, her next removal saw her settled much nearer the church, with a very grave and demure matron, of (as we might read in an old book) a very serious but not a very sweet aspect. Her handkerchief was always exactly pinned, and I should think she never wore a soiled cap or apron in her life. She had many good points, I dare say, but I never could like her. I was always afraid of offending her, and never in my life met with any one to whom it seemed so difficult to do a kindness. She certainly must have the organ for misunderstanding, if there is such an organ, and if there be any truth in craniology. It would not do long, and we bore all the blame of Mary's giving notice to quit; but indeed we had nothing at all to do with it, except as much as we could, forwarding her removal when it came to the point.

She settled in the Marsh again; sometimes was kindly, and sometimes unkindly treated, and once was left for many days in the house by herself, with half-a-crown's rent to pay out of the three shillings which formed her whole week's income. But when she most wanted a friend, some good neighbour was always sure to come in, and her landlord kindly refused to take the money, which she scrupulously sent. In all her different habitations we have been her constant visitors, certainly if we have at any times taken pains to serve her, if we have sometimes been exposed to rough weather or unpleasant walks, we have been repaid threefold by her gratitude and her affection. But here we come to one of my country stiles, the last we shall have, luckily, and as it is a specimen of its peculiar kind, we will stop to examine it. No doubt there was here, once, a tolerably passable stile, with straight posts and even bars, as a stile in a civilized country might be expected to have. But some of my compatriots, having, I suppose, good reasons of their own, generally demolish every thing that looks like a legitimate boundary. I have heard a story, and that from the very best authority, of a farmer—churchwarden he was in his time—who planted a good hedge one day, rose up to visit it the next morning, and it was gone—the whole hedge gone on the first night. That was twenty years ago: I believe they are much improved since then; still, however, some people call them a lawless set, and hint that they still would thus gladly make "right of common," to turn in their own half-starved quadrupeds to forage in their neighbors' ground: others say that a barge comes down the river at evening, and lying under the shelter of the hill, is ready to receive and carry away, before morning, any thing and every thing that can be smuggled into it—chicken, or knives, or posts, or hay, or stiles, or the great copper boiler. But I do not wish to be suspicious: I would gladly think my poor countrymen "all honourable men." Their antipathy to new gates is certainly an awkward and provoking particular, but the ruder barriers which usually supply their places, are almost always more fit for drawing: so perhaps it may be from a love of the picturesque.

Am I trifling when I should be serious? Believe me, I do from my heart wish them "to know the way of truth, which they have not known;" and that "the fear of God might be before their eyes." But I do not believe, considering the population, there are a larger proportion of the worst characters here than elsewhere; and those who are most willing to give our Forest a bad name, have not the opportunities I have, of knowing how little it deserves it. But however this may be, the difficult stile is to be past notwithstanding; and under and on either side, the ground is much more muddy than any thing we have met with yet, in our muddy walk; so we cannot creep through, and the bars being made of two rough and knotted branches, the lowest somewhat more than two feet and a half from the ground, and the one bending out, and

the other as awkwardly bending in: and many twigs and pieces of bark threatening, or that would make good the threat, to tear ladies' delicate clothes, if we had such on. All these circumstances make it doubtful how we shall get over; but we are used to these things; our stern, grave collier, with his candle in his hat, and his full sack of coal upon his shoulder, strides across without condescending to notice that it is an impediment; and the upright market woman, as she gets over, does not lift a hand to the heavily-laden basket, which she poises so steadily on her head: and for ourselves, though our little package requires care, we have only to lean down, and put that in safety first, and then—practice makes perfect—one hand on the rough bough, and a spring, and we are over, patters and all. And now we are here in the lane; the most melancholy looking lane in the parish, I was going to say; but that word will not do; there is something in that word interesting and "gentlemanlike;" so I am sure it cannot be melancholy, but it is in the superlative degree ugly and gloomy.

The mud, which is the color of coal-dust, is almost impassable, except that the deep ruts have been in various places filled with flinty black dross, from the smoky lead works below; the ditches are wide, and full of dark-colored snow, which in some places discovers the yet darker and frozen surface of the stagnant water beneath: the ill-made banks have in many places given way, so that the low briar hedges are shattered and uneven.

But we are almost at our journey's end; that is Mary's house, the lowest and nearest to us; there is nothing shattered or uncomfortable there, for her kind landlord has had it neatly repaired for her, and she is mistress of it herself, paying eighteen-pence a week for rent; and old Sarah wonderful to tell, is quite recovered, and has come to live with her, and take care of her; and for the present at least, they are both happier than they have been for a long time; and we will delight old deaf Sarah, by making signs and notes of admiration, at the beautiful cleanliness and order of the little establishment, by pointing at the white wall, and gazing at the long rows of various crockery-ware, for I have given up the attempt to make her hear, as a thing quite out of the question; and we shall see Mary's ears of Indian corn, and her curious Portuguese basket, and her bed-side carpet, wrought, she says, to represent the English colors above the French ones. And she will be well pleased to see us; and if we can learn gratitude from her thankfulness, and cheerfulness from her content, we shall have cause to be pleased also, that we left the fire-side on this cheerless February day, and came through cold and mud to visit the sailor's widow.

## THE PROGRESS OF CRIME IN OUR CHRISTIAN AGE.

(From the Courier and Inquirer.)

Crime—crime—crime; the flow of criminal intelligence into a public journal never ceases, for its source is the inexhaustible depravity of the human heart; but of late it has become peculiarly dark and horrible. It boils with phreny and reeks with blood. There is in it a rankness, a virulence, a malignity that come only from the deepest, deadliest fountains of mortal wickedness. Offences against property, and all the other lighter transgressions, have not multiplied—on the contrary, by virtue of increased police vigilance, and the more enlightened administration of law, they are rather diminishing. But deep dyed atrocities—murders, diabolical in inception, and diabolical in execution, cool, passionless, and almost motiveless,—have strangely augmented in number. They are not confined to any particular locality or any particular country, the mail brings them from all quarters of the compass as if to show the universality of the evil elements from which they spring.

The last English journals recount the recent confession of a murderer which has hardly a parallel in the annals of crime. The man Lynch, little and weak, but always deemed respectable and religious, began his murderous career in Ireland, by cutting down with an axe a driver in the highway, whose dray and bullock he coveted. Soon afterwards, he overtook an old and young man, and killed them both, in order to obtain possession of their horse and cart. With these he hastened to a distant part of the country, and stopping at a lonely farm, managed to kill all of the occupants, consisting of an old man, his wife, a boy, and a little girl. He took possession of the farm, and by his ingenuity and hypocrisy escaped suspicion, and came to be deemed a most exemplary character. One of his labourers at last began to mistrust him, but was soon silenced with cold steel. This last murder led to Lynch's detection and conviction. Here were eight persons deliberately butchered one after the other, all for the sake of a little property that was hardly worth a twelve-month's wages. This, in itself, is a sufficiently strange phenomenon of moral perversion; but, as if to make it yet the more extraordinary, Lynch habitually wore the semblance of piety. He prayed often, stirred up the consciences of his victims before dispatching them, and showed himself anxious that they should not go out of the world in their sins!

The case of Count Hippolyte Viscart de Be

carne, lately on trial in Belgium, has excited attention through all Europe. Descended from a noble family, well educated, accomplished in manners, he, with the co-operation of his wife, distilled nicotine from tobacco leaves, invited her rich brother to dinner at the chateau, knocked him down, forced the poison into his throat, and quickly destroyed life. This case has a marked resemblance to that of Professor Webster, not only in the social position of parties, but in the fact that each resulted from the pressure of debt that originated in ruinous ostentation and extravagance.

The Cosden murders in Maryland, the legal investigation of which has just terminated, discloses an atrocity of purpose and a recklessness of action that scarcely admits of belief. The parties to the deed were so numerous, and outwardly respectable, and the motives which instigated it were so exceedingly disproportionate to its tremendous awfulness, that the mind instinctively quails before it as some mysterious work of the powers of darkness, rather than subject it to cool analysis as an act of human volition.

So of the enormities of the Michigan conspirators, as brought to light by the trials now pending in Detroit. Where, in American annals of crime, can a case of such diabolical malignity be found? The agents were many of them men of wealth and station, the motive a private grudge against a public enterprise, and the contemplated victims perfect strangers, against whom no malice could operate, for they were utterly unknown, and not one, nor a dozen, nor a score, but hundreds in number. A scheme of more direful malignity could scarcely be concocted in the councils of Pandemonium.

We this morning chronicle an atrocity nearly in our very midst, which almost curdles the blood with horror. A young man who had before manifested no particularly bad traits of character, deliberately slaughtered, in his own house, his wife and his mother-in-law; and instead of evincing remorse for the act, courts his doom, and demands to be hung without trial. Read his confession as it appears in our columns, and mark how "trifles light as air" may transform a man into a devil.

These cases are varied in their character, but they well show how little the malignant passions of the human soul are affected by the merely external influence of modern civilization. Fiends as hellish as ever still haunt the dark caverns of the human heart. Human science, with all its magic spells, cannot exorcise them, for their nature is far too subtle for the grossness of all earthly appliances. Constitutional sensibilities, social blandishments, or prudential considerations may lull them into quietness, but they cannot destroy, nor expel, nor securely chain them. If the doors of temptation are not habitually kept guarded, guarded too, under the direction and with the blessing of Heaven,—they may at any time, when a combination of influences shall favour, be roused into irresistible energy, and riot without restraint in their work of destruction. Who shall determine the moral laws which govern their activity and give them the final mastery? Who can reveal the mysterious processes by which they infuse their malignity into the whole being of the man, and transforming him into their own nature, literally in-demon him?

Advertisements.

DR. BOVELL, John Street, near St. George's Church. TORONTO. April 23rd, 1851. 39-4f

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street Toronto. November 13th, 1850. 16-1f

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, May 7, 1851. 41-1ly

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

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

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

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

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

EXTRACTING FOR THE POOR GRATIS. MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate: References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A.; the Rev. Elliott Grasett, M. A.; Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq. Toronto January 23rd, 1851. 26-1ly

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

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



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

This truly valuable Remedy for all diseases of the Lungs and Throat, has become the chief reliance of the afflicted as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and who would respect their opinions.

FROM PROFESSOR HITCHCOCK. "James C. Ayer—Sir: I have used your 'CHERRY PECTORAL' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties.—If my opinion as to its superior character can be of any service you are at liberty to use it as you think proper. EDWARD HITCHCOCK, LL.D., President of Amherst College.

(From the London Lancet.) "AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say we have a large appreciation of its merits and the fullest confidence in its usefulness for cough and lung complaints."

DIRECT EVIDENCE. Dr. J. C. Ayer, Lowell—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your CHERRY PECTORAL, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and Postmaster, Chicopee Falls, Mass:— "Dr. J. C. Ayer—Dear Sir:—Enclosed please find remittance for all the CHERRY PECTORAL I last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as your's does; nor have I ever seen a medicine which cured so many cases of Cough and Lung complaints. Our Physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT.

PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canada. July 23rd, 1851. 52-3m

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 33-1y

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

CHURCH OF ENGLAND Life Assurance, Trust and Annuity Institution, LONDON.

Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII. Subscribed Capital One Million. One-tenth of the Entire Profits of this Institution is applied to the Relief of Distressed and Aged Clergymen, and the Widows and Orphans of Clergymen who may be recommended by the Bishops, or by the Clergy of their respective localities.

Patrons: His Grace the Duke of Beaufort. His Grace the Lord Archbishop of Dublin. The Right Hon. Lord Viscount Beresford. The Right Hon. Lord Viscount Lorton. The Hon. and Right Rev. the Lord Bishop of Bath and Wells. The Right Rev. the Lord Bishop of St. David's. The Right Rev. the Lord Bishop of Chichester. The Right Hon. and Most Rev. the Lord Bishop of Meath. The Right Rev. the Lord Bishop of Elphin. The Right Rev. the Lord Bishop of Limerick. The Hon and Right Rev. the Lord Bishop of Derry and Raphoe. The Right Rev. the Lord Bishop of Calcutta. The Right Rev. the Lord Bishop of Jamaica. The Right Rev. the Lord Bishop of Madras. The Right Rev. the Lord Bishop of Tasmania. The Right Rev. the Lord Bishop of Fredericton. The Right Rev. the Lord Bishop of Sydney. The Right Rev. the Lord Bishop of Newcastle. The Right Rev. the Lord Bishop of Melbourne. The Right Rev. the Lord Bishop of Capetown. Directors: CHAIRMAN—Major James Oliphant, H. E. I. C. Major J. Adair. The Very Rev. the Dean of Emly. Rev. W. Harness, M. A. Jonathan Hopkinson, Esq. Benjamin Jackson, Esq. Rev. Richard Wood, B. D. James Lamb, Esq. Captain Macdougall. William Ambrose Shaw, Esq. Edward Heathcote Smith, Esq. Rev. H. T. Tucker, M. A. John Walker, Esq. Sir William White.

CANADIAN BRANCH---TORONTO.

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The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity residing in the Colony, as have already marked its progress in India and in Europe.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE. And they trust that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as perfect a system of Assurance, in all these respects, as is practicable, or can be desired.

The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company, guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection, AN ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide for whatever casualties may arise.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "THE CHARITY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widow and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited incomes to provide for their Families by Assuring their Lives at Reduced Premiums.

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the convenience of the Assured.

Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration.

Claims will be paid within three months after proof of death. Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state of health, and the payment of the Premium in arrear, with interest thereon.

The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or farther West than the River Mississippi: they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britain or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require.

Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's archives, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES. SHORT TERMS.

SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years.

Table with columns for Age, One year Premium, Seven yrs. Annual Premium, and sub-columns for £ s. d. values.

WHOLE LIFE. Equal Rates. SPECIMEN OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.

Table with columns for Age, Annual Premium, Half-yearly Premium, Quarterly Premium, and sub-columns for £ s. d. values.

April 30th, 1851. E. TAYLOR DARTNELL, Agent.

BIRTHS.

At Coteau, Landing, C. E., on Saturday the 2nd inst., the wife of the Rev. J. Mountain, of a daughter.

MARRIED.

On the 31st ult., at Manvers, by the Rev. William Logan, Mr. Henry Tims, to Miss Mary Crawford.

DIED.

In Hamilton, of Hooping-cough, on the 31st ult., Eliza Maria, infant daughter of the Rev. J. G. Geddes, aged three months.

At her residence, in the township of Thorold, County of Welland, on the 3rd inst., Mary, wife of Mr. Henry C. Ball, aged 55 years. In Mrs. Ball, her family have lost a faithful wife, a tender and affectionate mother; whilst a large circle of friends and neighbours mourn for the loss of one who was always ready for every good work. The tears of the poor are the best testimony to her worth. Her funeral was attended by a highly respectable assemblage of friends, who had known and valued her; and a very excellent and appropriate sermon was delivered on the occasion by the Rev. Wm. Leeming, Rector of Chippawa, who adverted in an admirable manner to the encouragement and support he had ever received from Mrs. Ball, and other friends, long since mouldering in their graves, when, thirty years ago, he first commenced the formation of what is now the parish of Thorold—to her regular attendance and devout behaviour in the House of God—and to the care and attention she bestowed upon her large family of children, and her anxiety to "bring them up in the nurture and admonition of the Lord." No one took greater interest than Mrs. Ball in the erection of St. Peter's Church, Thorold. Her husband and herself gave the site for it, and when funds came in slowly for its erection, Mr. Ball joined two other zealous members of the congregation, in being bound in equal proportions to pay the contractor the whole of the balance that might be due to him. She always pronounced this little church, seen from her door beautifully nestled in its quiet romantic situation, the most pleasing sight she could behold this side the grave. Of a delicate constitution, and possessed of excellent abilities, she was always fond of reading, and whilst this rendered her an interesting companion during comparative health, it proved eminently serviceable to her during her last illness; for she was then precluded by the nature of her disease from receiving the visits of her spiritual pastor, and availing herself of those services which she so highly prized; and had, therefore, to depend upon that ample store of scriptural knowledge which she had laid up, whilst able to acquire it, and which placed ever before her the Lord Jesus Christ, the only ground of her confidence toward God.—Con.

WHAT THE NOVA-SCOTIANS THINK.

[From the Boston Mercantile Journal.] This medicine, coming from a respectable source, and carefully prepared by an experienced and skillful physician, is received by the public with confidence. Its efficacy has been proved in many obstinate cases of disease, and its faith has rapidly extended. It has been extensively used in every part of the country, particularly in the Middle and Northern States; and strong testimony from intelligent and highly respectable persons, has been adduced in favor of its merits as a remedy for Colds and Coughs, affections of the Chest, Disordered Liver, &c.

LOOK WELL TO THE MARKS OF THE GENUINE. The genuine is signed I. BUTTS. For Sale by LYMAN & KNEESHAW, Opticians, King Street Agents for Toronto.

FRENCH AND ENGLISH ESTABLISHMENT FOR YOUNG LADIES.

Monieur and Madame Deslandes, PINEHURST, TORONTO.

THE CLASSES will re-open at this Establishment on MONDAY the 1st SEPTEMBER, 1851. Toronto, August 6, 1851. 1-3m

AN ENGLISH LADY, who has for some years been accustomed to tuition, is desirous of obtaining a situation as Governess, French, Music, and Drawing taught, if required. Address M. G., Post-Office, Toronto. 15th July, 1851. 51-1f

WANTED

FOR the GRAMMAR SCHOOL at Simcoe, County of Norfolk, C. W. an Assistant thoroughly competent to teach the Classics and Mathematics, to whom a liberal salary will be given. A person experienced in teaching would be preferred. Application (post paid) may be made to the Principal, the Rev. Geo. Salmon Toronto, August 6, 1851. 1-1f

DR. JAMES HOPPE'S

VEGETABLE PURIFYING HEALTH PILLS AND ORIENTAL BALSAM.

THIS valuable Family Medicine of long-tried efficacy, for correcting all disorders of the Stomach, Liver and Bowels.

The usual symptoms of which are, Costiveness, Flatulency, Pains, Loss of Appetite, Sick Headache, Giddiness, Sense of Fullness after eating, Bizziness of the Eyes, Drowsiness, and Pains in the Stomach, Shoulder and Bowels, Indigestion, producing a torpid state of the Liver, and a consequent inactivity of the Bowels, causing a disorganization of every function of the frame, will, in this most excellent combination of Medicinal Agents, by a little perseverance, be effectually removed.

A very few days will soon restore the afflicted of their salutary effects. The stomach will soon regain its strength, a healthy action of the Liver, Bowels, and Kidney will speedily take place, and instead of listlessness, heat, pain, and jaundice appearance, strength, activity and renewed health will be the quick result of taking these Medicines, according to the instructions which accompany them.

As a pleasant, safe, and easy aperient, they unite the recommendation of a mild action, with the most successful effect, and for Eberly People they will be found to be the most comfortable medicine offered to the public.

For Sale by Butler & Son, London; Johnson & Co. Edinburgh; McLachlan & Son, Glasgow; at Mrs. Grand Street, New York; and by S. F. Urquhart, 69, Yonge Street, Toronto. August, 1851. 2-1y

F. B. BEDDOME.

Land, House and General Agency Office, Opposite the Bank of Montreal, Ridout Street, London, Canada West.

PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch.

Books and other Goods received on consignment, and sold either by Auction or Private Sale.

Agent for Messrs. Vitre's and Blackie's Publications, Church paper, and Toronto Patent. References:—L. M. Watt, Esq., Toronto; H. Rowell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Howell, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., London. London, January 1st, 1851. 2-1f

THERE IS NOTHING LIKE LEATHER.

Leather for Sale at Lower Prices than any other House in this City.

THE Undersigned will sell New York Spanish Sole Leather at No. 120, King-street, East of the Market, at Seventeen Dollars per 100 lbs.

COD OIL—CHEAP. His Stock of Hides and Kirs will be on hand in a few days. JAMES BEATY. Toronto, August 4, 1851. 53-3in

INFORMATION WANTED.

THE Rev. D. DEACON, Rector of Adolphus-town, Upper Canada, formerly of the county of Kilkenny, Ireland, died in May, 1850. He had four brothers, Michael, John, James, and Daniel. Information is requested as to DANIEL, who was last heard of in the Island of Newfoundland. The Executors of the Rev. Mr. Deacon would be glad to hear whether the said Daniel Deacon is living or not, and if dead, whether he left any lawful issue. Letters on the subject may be addressed to FRANCIS M. HILL, Esq., Barrister-at-Law, Kingston, Canada, one of the Executors. Kingston, July, 1851. 53-3in



ONTARIO, SIMCOE, AND HURON UNION RAILROAD.

RAILROAD LETTING.

SEALED proposals will be received at the Office of the Subscribers, in the City of Toronto, Canada West, until the 5th day of September next, for the Grubbing, Clearing, Grading, Masonry, Bridging, and all other work necessary to prepare the Ontario, Simcoe and Huron Railroad, for the superstructure from Toronto to Barrie, a distance of about sixty-four miles.

Plans and Specifications of the Work can be seen, and all the necessary information obtained at the said Office, ten days prior to the day of letting.

The undersigned reserve the right to accept such offers as may be deemed most to their advantage. M. C. STORY & Co. Office, Church Street, Toronto, July 28th, 1851.

STATIONERY,

WHOLESALE AND RETAIL.

THE Subscriber, would respectfully give notice, that he continues to SELL OFF his well assorted stock of

BOOKS AND STATIONERY,

to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms.

Having a Rolling Machine and Book Bindery on the premises, orders in that department will be promptly attended to.

DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand.

New Books, Pamphlets, Reviews, and Magazines received regularly by Express as usual. N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto; July 9, 1851. 50-1f

Teas, Coffee, Sugars, Wines, Liquors, &c.

GROCERIES OF ALL KINDS

At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS,

TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

BURGESS & LEISHMAN,

(Corner of King and Church Streets, adjoining the Court House, Toronto.) HAVE ON HAND

The Largest, the Cheapest, and the Best Assortment of Ready-made Clothing and Dry Goods, in Canada West.

CLOTHS, Cassimeres, Vestings, and General Dry Goods, Imported direct from Britain by Ourselves. Garments made to Order of every description. Paris, London, and New York Fashions, received monthly. The most approved style adopted.

READY-MADE CLOTHING:

Table listing various clothing items and prices, including Men's Brown Holland Coats, Men's black cloth Vests, Men's Mole-skin Trousers, etc.

DRY GOODS:

Table listing various dry goods and prices, including 1,000 Muslin Dresses, 1,000 Parasols, 1,000 Good Straw Bonnets, etc.

Shot, Checked, Striped and Plain Alpaca, Cobourgs, and Orleans, laths, Cashmeres, Bareges, and other fashionable materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 1 1/2 per yard.

RIBBONS, LACES, EDGINGS, GLOVES, HOSE, Artificial Flowers, Cap Fronts, Fringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c. No Second Price

BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House. Toronto April 31851. 18 1y

GOVERNESS.

A LADY accustomed to Tuition is desirous of obtaining a Situation as Governess in a Private Family. She is fully competent to instruct in French and Music, besides the usual branches of an English Education. Reference is permitted to the Rev. H. J. C. TAYLOR, Rector of Peterborough, who will answer all applications, and give particulars. Peterborough, July 28th 1851. 53-1in

BOOKS, STATIONERY, &c. &c.

R. NEWTON, BOOKSELLER, STATIONER, &c. 108 1/2 Yonge Street, Toronto.

HAS just received from New York a choice and valuable assortment of BOOKS, consisting of the most popular authors of the day.

THE STATIONERY Has been bought for cash of Importers, and will be sold at the lowest possible rates. Medium, Cap, and Letter, and a variety of other papers obtained from the most eminent manufacturers in the United States, will be sold decidedly cheap. Toronto, July 23, 1851. 52-16in.

CHEAP MUSIC.

R. NEWTON, Bookseller and Stationer, 108 1/2, Yonge Street, has just received from New York a large selection of the most popular Music of the day, which he has selected with great care from the stock of an eminent Publisher, now a Bankrupt; and having been bought for Cash from the Assignees, he can offer the whole at One-half of the Publishing Price. Toronto, 22nd July, 1851. 52-4in



THE STEAMER CITY OF HAMILTON. CAPTAIN HARRISON.

THIS Splendid Fast Sailing New Steamer will leave HAMILTON for TORONTO every morning (Sundays excepted), at Seven o'clock, calling at the intermediate Ports—weather permitting. Will leave TORONTO for HAMILTON every afternoon (excepting Sundays), at fifteen minutes past Two precisely. Royal Mail Steam Packet Office, Toronto, March 3rd, 1851. 32-1f

THE STEAMER ADMIRAL. CAPTAIN KERR,

WILL leave Toronto for Rochester (commencing on Tuesday next), every Tuesday, Thursday and Saturday morning, at Eleven o'clock precisely, calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, (weather permitting). Will leave Rochester for Toronto, calling at the above Ports, (weather permitting) every Monday, Wednesday and Friday morning, at Nine o'clock. This is the cheapest, pleasantest and most expeditious route to New York. Time from Toronto to New York, forty hours. Royal Mail Office, Toronto, March 3rd, 1851. 38-1f

THE STEAMER PRINCESS ROYAL, (CAPTAIN JAMES DICK.)

WILL until further notice, leave Toronto for Kingston, calling at Port Darlington, Port Hope, and Cobourg, on Tuesdays and Fridays, at Twelve o'clock noon. Will leave Kingston for Toronto and Hamilton, calling at the intermediate Ports (weather permitting) on Wednesdays and Saturdays, at Three o'clock p.m., on the arrival of the River Boat. Will leave Toronto for Hamilton every Tuesday and Sunday morning at Eight o'clock, and leaves Hamilton for Toronto, every Monday and Thursday afternoon at Three o'clock. Royal Mail Office, Toronto, March 31, 1851. 36-1f

EDUCATION.

THE central position of Three Rivers, in Eastern Canada, its quietude and healthfulness, and its possession of the advantages of ready Communication with other parts of the Province, by means of Telegraph, Stage and Steamboat, seem to point it out as a place well suited for the establishment of Seminaries for the Education of Youth.

The undersigned, a Graduate of Corpus College, Cambridge who enjoyed the happiness and advantage of being one of the Pupils of that distinguished Scholar, and very admirable Teacher, the late Rev. JAMES TAYLOR, A. M., Master of the Grammar School of Richmond-upon-Avonne, Yorkshire, has been engaged for several years in the Tuition of his own Sons, and now purposes to undertake the instruction of a few additional Pupils.

The Charges, which are payable each term in advance, are as follows:—

Table showing tuition fees: Tuition for boys under 12 years of age, £2 0 0; Do. for boys above 12, £3 0 0; Tuition, Board, &c. for boys under 12, £9 0 0; Do. do. for boys above 12, £10 0 0.

NO EXTRA STANDING CHARGES. Commencement of Terms—January 13th, March 30th, July 22nd, October 6th.

Vacations:—From December 23rd to January 12th, and from June 16th to July 21st. Some additional time would be devoted to youths who may be desirous of studying the higher Classics, and the Rudiments of Mathematics, preparatory to a College or University course.

For such Pupils, ordinary charge per term in full, £12 10 0; Do. with single room, £17 10 0.

SAMUEL S. WOODS, Rector, Three Rivers, June 13, 1851. 47-12in.

CLERICAL DUTY.

A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese.

Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto. Toronto, February 12th, 1851. 39-4f

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 16 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances.

Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-4f



HOME DISTRICT

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

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

DIRECTORS:

- John McMurrich, Esq., President. James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackson, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. Rains, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 31-1

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the

New Patent Cork Hat,

Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. September 24th, 1850. 9-1f

"The Church" Newspaper

IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.)

TERMS: Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrearages are paid, unless at the option of the Publisher.

RATES OF ADVERTISING: Six lines and under, 2s. 6d. or the first insertion, and 7/6 for every subsequent insertion. Ten lines and under, 3s. 6d. for the first insertion, and 1s. or every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly.

The following gentlemen act as AGENTS for this Journal:—

- M. Ogle & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evans, Port Hope. W. P. Vial, Sandwich. Mr. Cawthra, jun., Newmarket. Geo. McLean, Brockville. Thos. Saunders, Guelp. John Kerby, Bradford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Port Dover, Victoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Niagara & Belleville. D. B. Stephens, Niagara. L. P. W. Des Brisay, Picton. Morgan Jellett, Woodstock, N. B. H. H. Cunningham, Cobourg. P. Sinclair, Bookseller, Montreal, Quebec.

EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DESPATCH. AT THE OFFICE OF "THE CHURCH," No. 7, KING STREET WEST, TORONTO.