Poetry.

WEEP NOT FOR HIM THAT DIETH.

Tears for the weary ones who keep Long watch beneath the sun; But sorrow not for those that sleep-Their heritage is won. Go then with song and garland green, Lay down each painless head, Though dark the shadows lie between

Say, hast thou seen the beautiful, The flowers of earth, depart?
Alas! for Death bath taken still The treasures of the heart. But peace to perished buds of spring, In their green promise shed, For they left the land of withering; Weep not our early dead.

Are the world's comforters at rest? Why have our good trees gone, With all their freshness, from the waste, While fruitless thorns live on? But bright before us shines the path Where Angels homeward sped, For they were strangers on the earth; Weep not our blessed dead!

Or mourns our land the brave and just,

-Her sword and shield laid low-The resword and shield laid lowFor hearts in whom the nations trust?
The true, the faithful, go.
But, glory to the eagle's home,
Though clouds around it spread, For tempests never reach the tomb;

Weep not our fearless dead. Hath Science lost her wise and bright, Their country's joy and crown; The stars that gave the nations light Perchance gone early down,
Who left their glory in our sky,
Like sunset o'er us shed? But they have reached eternity; Weep not our glorious dead.

Thus freely let us give the best Of all earth's bright and brave,
(With changeless love around their rest)
To the victorious grave;
For it hath hush'd the storms of strife, And healed the hearts that bled: Death only dries the tears of life,

Then weep not for the dead!

ECCLESIASTICAL ARCHITECTURE. (By the Rev. G. A. Poole)

To prove that ecclesiastical architecture is a language, I shall shew you that it has always, so long as it has deserved its name, aimed at expression, and not at mere accommodation without splendour, or even at splendour without a spirit and a meaning; that from the first it was rational; that it had a soul and a sense, which it laboured to embody and convey to the beholder. And while we are thus proving that ecclesiastical architecture was a language which expressed something, we shall also find that from the very first the things which it expressed were appropriate; that it was characteristic in its intellectual expressions; that its character was theological, doctrinal, catholic, exclusive, aiming not only at accommodating a congregation, but at elevating their devotions, and informing their minds; attaching them to the spiritual Church, of which the earthly building is the symbol; and leading them onwards to that heavenly Jerusalem, of which the

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inclinations in the arrangement of their ecclesiastical

First of all, there was the entire space, the churchyard, as we should call it, answering to the court of Knights of St. John of Jerusalem, equally with the the Gentiles in the Jewish Temple, enclosed by a wall, to intimate the separation of the Church from with the Church of the Resurrection. It seems, morethe world. Within this, but still without the sanctuary, was the baptistery, or building enclosing the font; for as baptism is the divinely appointed sacrament of admission into the Church, it was held that this enclosure, separate indeed from the world, but not churches, and even in those churches which were erected, yet a part of the church itself, was the fittest place for though for the purpose of Christian worship, before the administering of this holy sacrament. Then came architecture was Christianised, so to speak, there was the sacred edifice itself, extending from the west to the east, of a length far greater than its breadth, and fabric, and its sacred use. A temple, erected to the terminating at the east end in a semicircle; represent- honour of Jupiter or of Venus, could not be supposed ing as nearly as may be, in its shape, the body of a ship, in allusion to the ship into which our blessed the parts and ornaments which had grown out of idola-Lord entered, which was always looked upon as a type trous uses would be worse than unmeaning in a Chrisof the Church. The entrance was at the west; and the whole space was divided into three portions, answer- Minerva would be ill associated with Christian priests; ing to three several divisions, into which ecclesiastical and the most frequent and graceful classical devices, polity requires that the members of the Church shall the chaplet with which animals led to the sacrifice were for penitents and catechumens; for all, that is, who might receive the teaching of the Church, and join in Church, for the communicants, or perfect Christians, as they were called; and still farther eastward the sanctuary—the chancel, as we now speak-appropriated to the clergy, or those who are separated from

too, was there a distinction to be observed—the throne of the bishop was placed at the extreme east, so that he sat facing both the altar and the people. The lower thrones of the presbyters were extended on either lower thrones of the preshyters were extended on either form to her teaching, that it seems to have clothed

of the Church of Christ. One altar, one bishop, one Coleridge has more forcibly expressed it, "the petri-Church, were correlative terms, and were associated as such in the mind of every Christian man. The cerning the divine object of our worship are symbolised *We mean, of those who have left printed Discourses for the edification of posterity.

*We mean, of those who have left printed Discourses for the edification of posterity.

† A vulgar error at the present day.

an ambo, or pulpit, in the nave; other places were appointed for the readers and singers.

These arrangements were usually followed in the erection and arrangement of Christian churches: I the greater elements of the structure, -in the groundmean, in their general features, and in their spirit; plan, and in the more important lines of the elevation. for, of course, I do not pretend that there was an Other articles, as the doctrine of regeneration in holy absolute uniformity in the ground-plans of ancient baptism, and the communion of saints, find their churches any more than in ours. The direction, for expression in the subordinate arrangements; and the instance, from west to east seems scarcely ever to have precepts of the moral law, with the promises and threatvaried; and the throne of the bishop, and the lower enings of the Gospel, and some of the more important thrones of the presbyters, were always within the chan- parts of ecclesiastical history, afford endless varieties cel. The threefold division also into narthex, nave, of decorative details. and chancel, was seldom omitted; and the arrangement by which the altar was made to occupy the point towards which all the rest seemed to tend, was religiously maintained. These were among the instances spoke a mystical language, and taught a lesson to the and execution, during many successive generations.

brethren assembled within their walls. Nor is this a fanciful account of their arrangement: on the contrary, it is collected from passages of the fathers, containing such allusions to the structure and decorations of their churches as shewed, not only that they had a meaning, but that their meaning was fixed and definite. Indeed, the same kind of symbolical meaning which St. Paul has opened to us in the structure and furniture of the Temple, which were appointed

These, of course, could only be adapted to their holy use as they best might, and would, after all, be wanting in some of the more beautiful features of Christian architecture. To this cause we may trace some of the anomalies of the churches in Rome; as, for instance, that being built originally for a worship which did not respect the east as the point towards which we should pray, the temples, and consequently the churches into which they were converted, are not arranged in a distinctively Christian manner in that respect: a fault which is very common in the modern Romish conventicles in this kingdom; though the Anglican custom, as distinguished from the Roman custom in that matter, s uniformly Catholic.

There is, besides, an instance of a single ancient church whose arrangement differed in almost every thing from that above given; but the difference arose from a religion peculiarly attached to the place where it was erected: I mean the Church of the Resurrection, built by Constantine over the sepulchre of our blessed Lord. This church was round, encircling, and, as it were, enshrining the holy sepulchre in its consecrated walls. This glory of the Holy Land has much interest for us in England, not only because it serves to remind us of the flower of British chivalry who fell in the Crusades, but also from its being the prototype of four of our most ancient and most curious churches.

Those four churches are the Temple Church in There is, besides, an instance of a single ancient

Those four churches are the Temple Church in London, the Church of the Holy Sepulchre in Camas the Christians were at liberty to follow their own | Cambridge, and at Northampton, this is sufficiently Temple; and at Northampton, this is sumcerefully with force and acuteness, against bribers, whom he also calls giffe-gaffes, against covetousness, against wood-mongers (an odious class of monopolists), against flock-panders, against gratifiers of rich men. Latimer wisely knights of St. John of Jerusalem, equally with the Templars connected with the Crusades, and therefore over, that the Temple Church was actually consecrated by Heraclitus, patriarch of the Church of the Holy Sepulchre, or of the Resurrection, at Jerusalem.

In all those temples which were converted into a struggle between the structure and character of the very capable of assuming a Christian character; and tian Church. The portico of a temple of Mars or be distinguished. There was first the narthex, or porch, adorned, or the skulls of oxen represented on the pediments of the temples in which those animals were slaughtered,-would be monstrous ornaments to a a part of her worship, but who were not yet received church where there was no victim to wear the garlands, to the last solemn rite of Christian worship, the Lord's and no bloody sacrifice. In proportion as the pagan Supper, or who were for some reason debarred from it and classical architecture answered the purposes for for a time. Then followed the nave, or body of the which it was intended, it refused a happy adaptation to the wants of the Church; and, of course, it was not all at once that the builders of churches emancipated themselves from the tyranny of heathen devices.

The Byzantine architecture struggled, but ineffectually, against these difficulties: it still retained too between the different classes of Christians.

The most glorious distinction between the chancel and the nave was the altar at the east of the former,

a style of architecture, growing, in all its parts and characters, out of the wants of the Church, and adapting itself to the expression of the very things which the later at the east of the former, Church desires to express in all her methods of emlower thrones of the presbyters were extended on either hand of the bishop, so as to form a semicircle encompassing the altar; the deacons stood in the presence of the priests.

But the most important rule, and one which was never broken in the primitive Church, was, that there should be but one altar in each church—a symbol allways understood, and often referred to, of the unity of the Church of Christ. One altar, one bishop, one

the mystery of the holy and undivided Trinity, and the great doctrine of the atonement, are expressed in

Such is the Gothic, or, as it well may be termed, the ecclesiastical style of architecture, which is theo-logical, ecclesiastical, and mystical, in all its parts and characters. It grew to its perfection, both in in which the very material fabrics of the early Christians general design and in more minute details of ornament

A CHARACTER OF BISHOP LATIMER. (From the Church Record.)

This brave old Bishop, an apostolic prelate of the true stamp, a gallant chief in the Noble Army of Martyrs, is the earliest great name, now extant, in the long list of great English Divines.* His humor and eloquence, rude and homely as they are, were in his day above rivalry; and to him was conceded the fame, not only of the simple-minded and upright Christian, but also of the fervid, indigenent by the Almighty himself, to serve as "an example and shadow of heavenly things," did the earliest builders of churches labour to embody in the sanctuaries which they erected.

Though the plan of the primitive churches was tolerably uniform, there were particular variations arising from peculiar circumstances, of which the most frequent, and in its effects the most lamentable, was the conversion of heathen temples into churches.

These of courses, could only be adequated to this half.

hall, and, endeavoring to catch but the hem of his cloan, would cry aloud, "Have at them, Father Latimer!" It is this paternal character, exhibited in his public discourses, as well as in his private conduct, that we would describe, in a portrait of the successor of the Apostles.

The life of Latimer is impressed with more than one important lesson. A great change occurred both in his doctrines and preaching. He was, at one time, a zealous Romanist, and preached with severity against the Reformers, reflecting bitterly against Melancthon, the gentlest of men: again, he renounced the Pope, and declared himself in favor of Henry, both as to his supremacy, as head of the Church, and in the matter of the divorce. Finally, he became a decided Protestant, and was a distinguished leader of the Reformation, under Edward VI., when he was at the zenith of his popularity. In the savage reign of Mary, he was burnt at the stake, with those other glorious Martyrs to Truth and Religious Liberty, Crammer and Ridley. In his conversion, we may admit no question of his sincerity; and in his devoted adherence, first to Henry and afterwards to Edward (differing as the tiger and the lamb), he was pursuing a single

nation, generally by way of strong humorous satire. He was the Patriarch of old, revived in moern days. Generally, the Priest has been said, and ofter truly, to defend carthly building is the symbol; and leading them onwards to that heavenly Jerusalem, of which the material fabric is as it were the vestibule. Hence a Christian ehurch always embodied some of the mysteries of the Christian religion, as the mystery of the Trinity—always embodied some of the ceclesiastical polity, as the division of the Church into clergy and laity—always conveyed some instruction or religion and morals, as, for instance, in the texts of holy scripture, or certain moral lessons written on the walls, and always presupposed a catholic worship separate from error, and from the perversions of all sectories.

I shall make this plain to you by a description of the general plan of a church, as it was erected so soon as the Christians were at liberty to follow their own as the Christian panders, against gratifiers of rich men. fattmer wisely joined religion with daily life, and moral censures to incentives to piety. So glaring were the coruptions above mentioned, in his time, that he devoted not a little space to a severe castigation of their abettors. Some of his sermons, in themselves, were true Juvenal strains: in all of them he has long passages of a similar kind. Many of his discourses might be collected under the same title, that Wither adopted for his satires, "Abuses stript and whint". And the good Bishop's censures were far from that Wither adopted for his satires, "Abuse stript and whipt." And the good Bishop's censures were far from unavailing. His keen rebukes cut many to the heart. In his second sermon, preached before King Edward, he refers to the common practice of giving andtaking bribes, and also of restitution. He proceeds, in his plain, direct way: "I have now preached three Lents. The first time I preached Restitution. 'Restitution!' quoth some, what should he preach of Restitution? Let him preach of contrition, quoth they, and let restitution alone; we can should be preach of Restitution? Let him preach of contrition, quoth they, and let restitution alone; we can never make restitution. Then, say I (what a whole-hearted Christian man!), if thou wilt not make restitution, thou shalt go to the devil for it. Now choose thee, either restitution. restitution or endless damnation. But now there be two manner of restitutions, secret restitution and open restitution; whether of both it be so that restitution is made, is all good enough. At my first preaching of restitution, one good man took remorse of conscience, and acknowledged himself to me, that he had deceived the king, and willing he was to make restitution; and so, the first Lent, came to my hands twenty pounds to be restored to the king's use. I was promised twenty pounds more the same Lent; but it could not be made, so that it came not. Well the next Lent, came three hundred and the same three hundred and the same three hundred and the same three hundred. Well, the next Lent came three hundred and twenty pounds more. I received it myself, and paid it to the king's council. So I was asked what he was that made restitution? But should I have named him? Nay, they should as soon have this weasand of mine. Well, now this Lent came one hundred and fourscore pounds ten shillings, which I have paid and delivered this present day to the king's council. And so this man hath made a godly restitution. And so quoth I to a certain nobleman that it Well, the next Lent came three hundred and twenty king's council. And so this man nath made a godly restitution. And so, quoth I, to a certain nobleman that is one of the king's council, if every man that hath beguiled of these portions of the church was separated from the other two by a screen, or a veil, to intimate the reality and importance of the distinction which they signified between the algebra of Christians.

bishop addressed the people from the steps of the altar; in the fundamental design of the structure; other the priest, when he preached to them, preached from the priest, when he preached to them, preached from a ambo, or pulpit, in the nave; other places were an ambo, or pulpit, in the nave; other places were

honesty; and he was utterly free from any equivocation or duplicity. His understanding and talents, generally, were of the true old English stamp, and which we see re-produced in the best modern writers of English. His age was a pedantic one, that had not left quoting Latin by the page; but in his case, the English mind was formed chiefly out of the best Saxon traits. The old Saxon formed the best parts of the moral character, as well as of the language, of the modern Englishman. Latimer has some of Hogarth's humor, and Morland's naturalness. He en-

of Hogarth's humor, and Morland's naturalness. He enjoys a talent in common with Cobbett, of calling names. He has not a little of honest John Bunyan's allegorical fancy. His style, like all of these, is completely English, and smacks of that sterling vein.

Inheriting the democratic tendencies of the Saxon, he feared not to rebuke nobles and prelates, though himself a priest; nor to recognise the godlike characteristics of humanity in the meanest individual; loved in life, honored in his death, though a suffering martyr, and venerated by

Archbishop Cranmer is charged by our enemies of the Church of Rome with Erastianism; for that he held that Princes and Governors might make priests,—as well as Bishops. But though this Archbishop was a very great instrument of the Reformation, yet he was but one and not infallible; and this (as Dr. Drury well observes) may be said in his instification. "That the Reformation being not infallible; and this (as Dr. Drury well observes) may be said in his justification, "That the Reformation being then but just beginning to breathe, and the Pope's supremacy being just cast off, this great man might easily be induced to fall into this error of giving the King not only his own, but something more than he could claim by right." He seemed to be wavering and uncertain in his resolutions, and therefore he subscribed after this manner, as Bishop Stillingfleet tells us: "This is mine opinion and sentence at this present, which I do not temerariously define, but do submit the judgment thereof wholly to your Majesty." And that his mind soon altered is evident, because from the very same Manuscripts it is observable,

define, but do submit the judgment thereof wholly to your Majesty." And that his mind soon altered is evident, because from the very same Manuscripts it is observable, that when this Archbishop saw the current to run against him, he immediately subscribed with his own hand, to Dr. Leighton's opinion, which was, "That the Apostles made Bishops by authority given unto them of Christ:

And that a Bishop has authority of God, as His minister, by Scripture to make a priest: And THAT ANY OTHER MAN HAS AUTHORITY TO MAKE A PRIEST, BY SCRIPTURE, that there is a consecration required, as by imposition of hands, for so we be taught by the ensamples of the Apostles. This opinion he embraced, for Mr. Durel, who saw the Manuscripts, assures us "that he wrote his name improduced in the Manuscripts, assures us "that he wrote his name improduced in the Manuscripts, assures us "that he wrote his name improduced in the Manuscripts, assures us "that he wrote his name improduced in the primary of the Manuscripts, assures us "that he wrote his name improduced in the primary of the Manuscripts, assures us "that he wrote his name improduced in the primary of the Manuscripts, assures us "that he wrote his name improduced in the primary of the pale of necessity a member of their Church only, out of the pale of which there is no salvation; such of them, as by the free and lawful exercise of their conscience and reason, presume to think and act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primitive faith, act for themselves in their adherence to the primit MAN HAS AUTHORITY TO MAKE A PRIEST, BY SCRIPTURE, I HAVE NOT READ, NOR ANY EXAMPLE THEREOF: And that there is a consecration required, as by imposition of hands, for so we be taught by the ensamples of the Apostles." This opinion he embraced, for Mr. Durel, who saw the Manuscripts, assures us "that he wrote his name immediately under Dr. Leighton's, in testimony of his approbation of that opinion."—But had we not this proof of Archbishop Cranmer's declaring for the Divine Right of Episcopacy, we have another every whit as valid, viz., A Sermon of his on the Authority of the Keys, (which Dr. Hickes has reprinted in his preface to The Divine Right of Episcopacy,) published in his book called Catechismus &c., printed Anno 1548, and dedicated to King Edward VI., in which Sermon, after this great man has declared "That God has established a ministry in His Church, which was to continue for ever, &c." he has these words, "and so the ministration of God's Word (which our Lord Jesus Christ himself did institute) was derived from the Apostles unto others after them, by imposition of hands, giving the Holy Ghost, from the Apostles time to our days: and this was the consecration, orders and

The activity of the Roman Catholics since the passing of the Emancipation Bill, in 1829, has, by the removal of that barrier, excited them to make vigorous efforts to restore the long lost influence of their Church in England. For this end they have not scrupled to exert every means within their power. They have eagerly caught at the aid which the pretended or real grievances of Dissenters afforded, of combining with them in their warfare against the Established Church; not that their sympathy or feelings lead them to participate in the principles or practices of the Dissenters; (for all the several Protestant sectaries of the Dissenters; (for all the several Protestant sectaries are even more opposed to them in these respects than ourselves), but because by joining "The Denominations" in their complaints and opposition, they are better able to work, as they hope, the downfal of the Establishment; and they know that if that object be once attained, Rome would vise coarse upon the sakes of our Church while the would rise again upon the askes of our Church, while the Dissenters would be got rid of with little comparative trouble or concern—in other words, the great obstacle being once removed, the rest would follow as a necessary

consequence.

The tide of Dissent, which of late years has been flowing in upon us so rapidly, begins to ebb. What were called grievances have been removed, and the greatest of them now remaining is found by the sectarists to be, that they have no more to urge. In this posture of affairs, and with a current running strongly in favour of the Church of England, the Romanists are determined, with such an accession of nower as they have lately gained such an accession of power as they have lately gained from Government, and their combination with the Dissenters, to make every effort to check its influence and to oppose its progress. They are the more resolved to redouble their efforts, because they find that the cause of Rome, in all probability, is to be determined and fought in the battle-field of this country:—yes, that the future power, the influence, and the very existence of the Papacy may be either preserved or extinguished by the Protestant Church of England. In truth, the great experiment is now in progress, whether the assumption of infallibility united to the claim of supremacy, and the retention of upprimitive appropriately yet language feeded errors can unprimitive, unapostolical, yet long-defended errors, can co-exist with deliberate senates and well-disciplined Episcopal Churches with the Scriptures interwoven with their services:—yes, "in all probability, England, what-ever may be its errors, if indeed it has committed any, either in its government at home, or in the management of its external relations abroad, may possibly be the chief of its external relations abroad, may possibly be the chief of the favoured and honoured instruments by the Mighty Ruler of the world, to accomplish some part of his great design to over-rule all modern, as he has done all ancient, changes for the benefit of the human race. I cannot but changes for the benefit of the human race. I cannot but believe that our insular situation—our commercial greatness—our ceaseless activity—our superior religious civilization, with our general benevolence and desire to do good, will be over-ruled to the benefit of the world, and that England is destined to be the Canaan of the modern world. Nations are not made great for themselves alone. world. Nations are not made great for themselves alone. Our name is now known in all regions. Our language is more extensively spoken than any other. Our authorised version of the Bible is a classical book at home and abroad. All who study our noble language, study the version of the Scriptures which the habits of centuries have now interverse with our account. have now interwoven with our common conversation. Our commerce extends civilization; civilization extends dwells in the tents of Shem; so that our literature is cul-

* From a small volume entitled "The Mission of the Clergy of the Church of England and Ireland Vindicated in a Letter from a Presbyter of the Diocese of Derry &c. Dublin. 1728." pp. 70, 1, 2.

tivated and our faith is known among the Brahmins of with a manly unconcern, and, by his fearlessness, gained the respect of that tyrannical despot.

The martyrdom of Latimer, is one of the bloodiest spots even upon the reign of bloody Queen Mary. The familiarity of the relation in Fox's Book of Martyrs, renders it a matter of superfluous effort to re-state the details here: neither can any student of English history be supposed ignorant of the particulars of that disgraceful scene.

The style and eloquence of Latimer, were characteristic of the man and of his age; homely almost to rudeness, yet vigorous, learned, manly, idiomatic, and practical in the highest degree. He was a humorous satirist, a sharp debater, a grave and ornate orator, and a keen student of human nature combined. His simplicity confirmed his honesty; and he was utterly free from any equivocation or duplicity. His understanding out that the highest degree is a supposed to the same language, and the same Bible. The Pacific is the same language, and the same Bible. The Pacific is the same language, and the same Bible. The Pacific is the same language, and the same language is prightened by the same language, and the same language, and the same language, and the same language is prightened by the same language, and the same language is prightened by the same language, and the same language is prightened by the same langu India, the metaphysicians of Persia, and the solemn bar-barians of China. America is English in attachment to

This, it is, that urges the Roman Catholics to rear their towers against the populous towns of the kingdom, and to garrison them with tried and skilful men, that, by reiterated attacks against the Established Citadel, they may ultimately bring it to the ground. Titular Bishops and their staffs are newly appointed to such places, and among the rest, Nottingham and its neighbourhood of more than one hundred thousand souls is not to be overlooked. It is true that here, the National Church, until of late years, for want of extension, has been so smothered by sectarianism, or irreligion, that its energies have been erippled. From the time of the first Charles, Dissent and religious indifference have prevailed in this town, and if one half indifference have prevailed in this town, and if one half of its inhabitants were characterised by entertaining any notions of religion, the greater proportion of the remains the proportion of the p der were ranked in the motley companies of the sects.— Churchmen, however, are awakening from their slumber, fancy. His style, like all of these, is completely English, and smacks of that sterling vein.

Inheriting the democratic tendencies of the Saxon, he feared not to rebuke nobles and prelates, though himself a priest; nor to recognise the godlike characteristics of humanity in the meanest individual; loved in life, honored in his death, though a suffering martyr, and venerated by all after ages. This comprises the history of good Father Latimer.

ARCHBISHOP CRANMER'S OPINION ON THE APOSTOLICAL SUCCESSION.*

Archbishop Cranmer is charged by our enemies of the Clercy, are and, under the guidance and influence of the Clergy, are carrying out the principles of their Church by the multiplication of places of worship, and by drawing together and combining to uphold them, and by a determination to maintain Catholic doctrines, and with them, the sound rational practices to which they lead. † All this is seen and well understood by the Romanists, and they are fully aware that if they can push forward the Dissenters to continue their attacks upon our Establishment, so as, in time, to make a practical breach in this bulwark; they are holding themselves in readiness to enter and to storm it: and should they succeed in taking the Citadeh and in overthrowing the besieged, nothing afterwards will remain for them to do, than to disband their auxiliaries without overthrowing the besieged, nothing afterwards will remain for them to do, than to disband their auxiliaries without ceremony:—the fabric of their Church being now rebuilt, nothing more is left them but to throw down the scaffold-ing at leisure! They make war, therefore, against us vigorously, calculating upon this result; and the command given to them is—"Fight neither with small nor great, save only with the King of Israel!" So strong is their conviction that the Church of Rome will rise triumphant over Protestantism, even in this country, where it mains over Protestantism, even in this country, where it maintains its firmest hold,—so bent are they upon earrying on a contest which they promise to themselves shall be successful,—that, drawing resources from every quarter, they are building colleges, churches, and chapels, through the length and breadth of the land, not for the service of their present comparatively few communions, but for others much more numerous and extensive, which they fondly conceive will, at no distant time, be brought over to them

To convert such apostates, to convince such heretics, and recover such schismatics,—in short, to redeem such professing Christians from the danger and perdition to which they are exposed in their (as it is conceived) vain and wicked attempts to attain salvation through any other Church than the Roman, are these supernumerary buildings erected; and as their adherents are taught by the Priesthood, that contributions of money towards this object may purchase for their bodies here, and for their souls hereafter, mitigations or indulgences which will be in proportion to the extent of their bounty, a treasury, invisible to all but the Priesthood, is created sufficient to supply the means of erecting these edifices.

WHAT IS HIGH-CHURCHISM? (From the Church Chronicle, published at Newhaven, Connecticut.)

We hear much said in these days, concerning "High hurchism," but as it seems to us, generally with very Churchism," but as it seems to us, generally with very little sense and meaning. What, then, is "High Churchism?" By this phrase, it is evident that some mean one thing, and some another, quite distinct and different. Hence it is, that we sometimes find some men condemnsions and other and other and other ways. ing, and others applauding "High Churchism," when in reality they would be found to think alike, if they would take the trouble to compare notes. Since, then, there is so much difference of opinion on this sub-ject, and so much uncertainty in the language used, it will be well for us to dwell a moment upon the true

will be well for us to dwell a moment upon the true meaning of the language.

But in this country, [U. S.] the terms have had less applicability, that in England. Consequently we must go to England and see how the true, consistent High Churchmen, have manifested their principles, and how much the world is indebted to them. But we can only allude to a few. We begin with Jeremy Taylor, Bishop of Down and Connor. Who has not read and admired his Holy Living and Dying? What Christian has not been edified and comforted by his Goiden Grove? Or been taught and directed by his Rule of Conscience? Or who has not admired the boldness, and eloquence, and justice of his Liberty of Prophesying? Nowhere, in any compositions of modern times, shall we find more fervour and devotion, more humility and Christian principle, and more beauty of imagery and illustration. Yet Bishop Taylor stands at the head of English High Churchmen. What Christian scholar has not learned to revere the what Christian scholar has not learned to revere the

Taylor stands at the head of English High Churchmen. What Christian scholar has not learned to revere the name and memory of George Horne, Bishop of Norwich? Who has not been refreshed by his Commentary on the Psalms? And who has not had his faith strengthened, and his zeal quickened, by the productions of his pen? Who has not admired the sweet spirit and firm faith, of Jones of Nayland? What Christian has not read and admired, and been comforted and strengthened, by the Private Thoughts of Bishop Beveridge, and the Private Meditations of Bishop Wilson? Or who has not been aroused to a livelier sense of duty, by Law's Serious Call aroused to a livelier sense of duty, by Law's Serious Call to the Unconverted?—Who has not felt and acknowledged the benefit which Christianity has received from Leslie's Short and Easy Method with the Deists? and from the Short and Easy Method with the Deists? and from the noble defence of the Orthodox faith, against Socinian error and heresy, by Bishops BULL and Horskley? Who has not been carried back to the piety and fervour of primitive ages, when perusing the works of Bishop Andrewes and Bishop Ken? What Christian has not thanked his God, for raising up such men as Pearson, and Wheatly, and Stanhope, and Nelson, and Wogan? And who does not now rejoice to see such men high in the offices of the Church, as Howley of Canterbury; and Blomfield of London?

We might add many more to this long list, whose names rank highest in the list of English High Churchmen; and whose memories will be embalmed in the bosoms of all Christians. These men breathed a spirit that finds an answering chord in the bosom of every true child of God. And they had drank at the fountain head; the Bible had been their text book, and the writings of the Bible had been their text book, and the writings of the Fathers in the earliest and best days of the Church, its expositor. They had drank of the spirit of Christianity, as it gushed fresh from its fountain head, and exempli-fying it in their lives, became at once the wonder and example of modern days.

example of modern days.

Such is what we mean by "High Churchism.' It is that which recognizes the body of Christ, in the Churchi which he established;—which reverences it as an institution of the Lord, and which shrinks from the idea of undervaluing, or disgracing it. They see in its sacra-

* Townsend's Preface to the Life of John Foxe.
† By "Catholic Doctrines" are meant those of the true and universal Church of Christ,—which is "one body and one spirit,"—the Christian Church, comprehending the orthodox Eastern and Western Churches,—in short, all Churches of the world under their legitimate Bishops.

ments, high and holy mysteries, too great to be defiled excite much surprise, for it is by many thought to harmonic by the hands of sinful mortals, and too sacred for man to presume to change. And they feel that there is a spirit there, which must vivify every living member of that body. Such is true "High Churchism;"—the spirit of Apostolic days, manifested in connection with Apostolic order.

THE CHURCH.

TORONTO, SATURDAY, APRIL 2, 1842.

We received the following Notice last week too late to do anything more than allude to the substance of it in a Postscript:

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC. Quebec, 17th March, 1842.

I have received, through the Colonial Office, the copy of form and order shall be observed; viz.

Adelaide the Queen Dowager, the Prince Albert, Albert Prince of Wales, and all the Royal Family.

It is farther directed that the Clergy shall, "(for the preventing of mistakes,) with the pen, correct and amend all such Prayers in their Church Books, according to the foregoing di-

I am charged to enforce this Order within the Diocese of Quebec, and have to desire your compliance with it accordingly.

> Reverend Sir, Your affectionate Brother, G. J. MONTREAL.

THE LORD BISHOP OF TORONTO, has appointed Thursday the 28th April, as the day for holding, in this city, a General Meeting to constitute THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Communications respecting the use of the Surplice, that have recently appeared in our columns,though regarding a point of external worship, and consequently of secondary importance,-have been read with considerable interest by many of our readers. Nothing, in truth, that has reference to the worship of God can be too lowly for our notice and consideration; and the sneer at the discussion of such subjects. sits but ill and inconsistently upon the face of him who repudiates the simple and primitive forms of our Church, and inherits the opinions of those who violated Christian unity because the Surplice, in their eyes, was nothing but "a rag of Popery," and a just ground of separation.

It is, therefore, with much satisfaction that we have found room for our various correspondents on this subject. To-day, we have another communication from S., who was the first to moot the question, and with him the discussion may now very profitably end. Our learned and reverend friends are now invited to take up some other point, and, in their spare moments, to offer any plans or suggestions, with which their own experience may furnish them, for the advancement and greater purity of the Reformed Catholic Church .-The literary talent contained within our communion ought not to be allowed to rust, while there are so many calls for its best and holiest exertions.

Before, however, we take leave of the discussion respecting the Use of the Surplice, we are happy to be enabled to present the views of an individual, whose words carry an intrinsic weight and authority, and whose station and character are such as to give more than a common force to the following observations with which he has been pleased to favour us:-

"In reading the articles which have appeared lately respecting the use of the Surplice in preaching, it has struck me that som ill-effects may arise from the suggestion, that what is quite a novelty in this country and in the Episcopal Church of the United States, ought now to be adopted by our Clergy. As there is no probability that the practice would be extensively adopted, we should thus see a want of uniformity in the practice of the Clergy; and, in the minds of our congregations, the received associations turbed and the feeling, at the same time, impaired, which makes. a Churchman equally at home wherever he enters an Episcopal place of worship, from finding that the same forms, rules and usages are every where observed. The partial use of the Surplice in preaching might actually tend, in this way, to lessen to have many followers:—
that sense of unity in the Church which affords so much comfort to the individual believer and so much strength to the cause. And I think that the observations made by the Archbishop of Canterbury in his last charge to the Clergy,-relative to the introduction of innovations in public worship, among which he points out that the revival of some practices, which have long me wholly obsolete, and which are only reintroduced be and there by individual discretion, is correctly to be classed,will perfectly apply to the case. I confess, also, that I am myself attached, and have no doubt that I entertain this feeling in common with a very great proportion of our Clergy and people, to the practice of distinguishing the performance of liturgical offices from the act of preaching, by the difference of the clerical vestments. We have by no means too much variety and exterior effect in the forms which we present to the eyes of our people; and there would be a diminution of both, by the adoption of the usage to which I am here objecting. Such questions are, of course, of very small importance compared with the purity and spirituality of worship or the faithfulness of the preacher; but it is far from unimportant, and certainly has been conceived of some importance by the wise and pious framers of our public services, to use the aid of exterior effect, provided it be of a grave and chastened character, in the worship of Almighty God."

It is with diffidence that we venture upon any remarks of our own after the foregoing; but perhaps it may not be presumptuous in us to say, that it now present practice, with respect to the use of the Surplice, would be justifiable unless sanctioned by the plice, would be justifiable, unless sanctioned by the connected with the Church: Bishop. "Granting," as the present Bishop of Worcester has recently observed, "that various modes of divine worship may, for various reasons, have become obsolete, which yet may have been the practice of the Primitive Church, and even directed by some of our Rubrics or Canons, who is to decide upon the propriety of their being again revived? Is every individual minister to take this upon himself? or does it not more properly belong to those who are placed in authority? and may it not be inferred, from their or at least indifferent?"

That Sinon of a paper, the London Record, which, nominally devoted to the interests of the Church, is really the jesuitical partisan of Dissent, has ventured to attack the Bishop of London, and the majority of the English prelates, because they will not indiscriminately denounce the Oxford Tracts, and wrap the whole Anglican Church in the flames of a second Bangorian controversy. The Protestantism of the to be thrown aside: Bishop of London is unquestionable, but because his Lordship maintains the doctrine of the Apostolical Succession, the Record, on the 3rd January, thus

"Scriptural principles":-"The second main cause of our uneasiness on the Puseyite account, is the complete silence maintained, or great apathy exhibited on the subject by the great majority of our Bishops. It is impossible, as reasonable men, that they should not see how inexpressibly important is the pending controversy; yet the majority of them maintain a death-like silence, as if they were lifeless statues set upon the towers of our Church for it ornament, instead of her chosen champions selected as her watchmen, and bound by the most sacred obligations that can be imposed on men, to give her warning of every impending The man whose silence in this matter ought natu rally to excite the greatest astonishment in the Church, is one for whom, on many accounts, we entertain a high respect; we mean, our own Diocesan, the Bishop of London. We do not know, however, that his Lordship's silence in this matter does

with his policy in other things. Whatever there may be in this, the fact of his Lordship leaving the Church in its present agitation on matters of primary importance, as sheep without a shepherd, in as far as his high office and vast influence in the Church is concerned, seems beyond the reach of adequate vindication. Certain conceivable motives of such a line of conduct are level to the meanest capacity. A just apology for it, on scriptural principles, we believe beyond the powers of the human mind to produce. We say this much with regret; but considering not only his Lordship's position in the Church, but his high talents and commanding influence, we could, consistently vith our duty, say no less."

So far as we can form an opinion, from a perusal of our late English papers, we think that the ultimate effect produced by the Oxford Tract controversy will be beneficial to the Church: the extreme length to which a few rash men have run will soon be shunned as a point of danger, and as leading to Rome; while the happy mid-way between Popish and Protestant an Order in Council to the effect that in all those parts of the Liturgy where prayer is offered for the Royal Family, the folgreat and increasing majority of the English Clergy great and increasing majority of the English Clergy and Laity. What our estimable and evangelical contemporary, the Episcopal Recorder, has said with reference to the United States, is, in our opinion, equally applicable to England:

"The Oxford Tract controversy has drawn the hearts of all true Churchmen more closely together, in having necessarily thrown them back on great first principles. They who stand without, and judge of the working of this controversy from the bold and dogmatical assertions, thrown out, in fiery zeal, by ultraists, and imagine that they see within our borders, the ultraists, and imagine that they see within our borders, the dark forms of division, disunion, spiritual deterioration, and vital error following each other in quick succession, and trampling beneath their uncircumciaed hoofs, all that was most fair in this part of God's heritage, have sadly mistaken the whole matter, and are quite ignorant of the important, but unquestionable fact, that all this agitation, has brought the leading minds in our church, the minds which constitute the bone and sinew of our communion, into much closer affinity, both in views and feeling, than they ever were before. We do not believe there ever was a time, since the Episcopal Church was established in these United States, when there was more real harmony, more unity of spirit, more thorough agreement in evangelical principles among the great mass of Episcopalians than at this moment."

Even "many of the Evangelical Clergy," are represented by the London Record, as leaning to Puseyism, by which we must understand, not that they are falling into the Popish tendencies of Mr. Newman, (for he, and not Dr. Pusey, is the dangerous man) - but that they begin to regard Dissent as unscriptural, -to maintain the divine right and necessity of Episcopacy,and, in one word, are becoming EVANGELICAL HIGH-CHURCHMEN.

The Archbishop of Armagh's Letter with reference to the Oxford Tracts, is to be found in another column. It is a grave and admirable document, and exhibits the Most Reverend writer as a faithful chief-shepherd, anxious to guard his flock "from the latitudinarianism of Protestant Dissent, as well as from the superstitions of the Church of Rome.'

Since the above was written, we have met with the following paragraph, respecting the Record, in the London Church Intelligencer of Feb. 9th:

"The Editor of The Record is not Mr. Robert Seeley, as one or two of our correspondents have stated, but, we understand a Mr. Andrew Hamilton, a Scotchman, and a Presbyterian residing at Streatham, in Surrey, and at least an occasiona attendant at Mr. Blunt's church. We state this on good au thority. One of the largest proprietors of *The Record* is Mr. James Nisbet, the bookseller in Berners-street, who is also a Presbyterian, and "an office-bearer" of the Regent-square Presbyterian meeting-house, built for the late Mr. Edward Irving. We have already mentioned the boasting of the popish Bishop, Dr. Clancy, Vicar Apostolic in British Guiana, that he had had an interview with the Editor of The Record. We mention these matters, and leave others to make what comment on them they choose.

No wonder then that the Record is so bitter against the Church, and is so often quoted in sectarian journals,-though even they sometimes are ashamed to give its name and call it "London" or "English

In looking over our English papers, we have met with several interesting paragraphs, which we here group together.

The first is an example, which has of late been by no means infrequent, and which we trust will continue

"CONVERSION FROM WESLEYANISM .- We hear that within at Lane End by the Conference, has sent in a formal resignation of his office, as a minister of that body, and is preparing to enter the Church of England, and go out as a missio tion with our venerable Church."-Staffordshire Gazette.

We are happy to find so evangelical and influential a clergyman as Mr. Close, taking a decided stand against Temperance Societies:-

"THE REV. F. CLOSE, OF CHELTENHAM, ON TEE-TOTAL Societies .- 'I firmly believe that every person who sets an example of total abstinence will benefit alike himself and his fellow-creatures; there are no doubt exceptions, which medical advice may detect, but this is my general rule: and to promote the observance of it upon individuals, shall be my endeavour in public and private. - But here I must stop: Associations of large bodies of persons for this object encumbering themselves with voluntary pledges unsanctioned by the New Testament, tent with Gospel liberty,-combinations, too, with persons of all religious persuasions, or of none,—union with anarchists, revolutionists, and men of every political creed, and this for a moral object, but without fixed moral and religious orinciples: this I hold to be unscriptural, and dangerous in the highest degree." - Church Intelligencer.

The third matter which we notice is equally satisfactory with the two former,-provided, as we suppose

A letter, of which the following is a copy, has been received by the Treasurer of the Weymouth Auxiliary Bible Society

"Palace, Salisbury, Jan. 10, 1842. "Sir,—As I find that in some cases my name has been printed in handbills announcing meetings of the Bible Society since I withdrew from all connection with that body in August last, may I request you to be so good as to take care that this may not be the case as regards that Association of which you

"G. Arden, Esq., Weymouth." "E. Sa

The present Bishop of Salisbury, Dr. Denison, was silence, that they consider such a revival inexpedient, promoted to the Episcopal Bench during the Ministry of Lord Melbourne. He is a most active and excellent prelate, and we trust that his example, in this respect, will not be without its effect upon Canadian

The following paragraph, from our correspondent IONA, came too late, last week, to be added to his useful communication on the term "ALTAR." We now, however, insert it in this place, as it is too good

"The insertion of the name ' Table,' in those offices of the Church which are usually contained in the prayer-book, was not an act of reformation, but rather of innovation; a concession, grounded on an ever-doubtful expediency; a good-natured dares to charge him with acting in opposition to compliance with the tender consciences of the Independents and Presbyterians, the effect of which was, to increase the unreasonable demands of that party. The only public service of the Church in which the name Altar is now to be found, is The circumstance, of the most primitive Title for "God's holy board," being suffered to stand this very important Office of the Church of England, is plain proof that she does not yield it up, no more than she does that of 'Catholic' to the Papists. Blessed be God, she has CATHO-LIC ALTARS, though some may prefer calling them Protestant Tables. And what sound Churchman—what good Catholic will object to the use of the latter, if not intended to deny the

rectness of the former?' The word "Altar" is also used by the American Church, in its authorized formulary, "An office of Institution of Ministers into Parishes or Churches."

ng sums: From Kingston, through Mr. William Rowsell, 21.

10s. for Tracts from P. For Chippawa Church 11., and for the Sunday School at Newmarket 11.;—both donations came from an unknown individual, and have been transmitted

to their respective destinations. "An Easter Offering" of 11. has been received and forwarded, with pleasure, to the desired quarter.

Mr. Rowsell has also received from T. the sum of 11. 5s. for The Toronto Church of England Truct

Our anonymous and generous contributor P. seems to wish to know in what manner a donation of land Society will, among their first acts, prepare a form of Deed, for this purpose, with suitable directions, so as to prevent all legal expenses. We will not lose sight of this matter.

It is intended, next week, to commence applying for Subscriptions and Donations to The Toronto

Church of England Tract Society. This useful Association would willingly find itself a position to make free grants of Tracts to the Clergy; but to enable it to do this to any extent, a much greater degree of public support, than it has hitherto received, must be extended to it. We therefore trust that the collectors will meet with a generous reception, and that every one will give something. We shall be happy to be the medium of handing any sums, on account of the Society, to Mr. Mosely, its Treasurer, at the Bank of Upper Canada, -and Mr. Henry Rowsell, will also be ready to receive subscriptions or donations on its behalf.

We wish to call attention to the contents of the

The Reign of Terror in Carlow, exposes the atrocious conduct of the Maynooth priesthood, but shows that the Roman Catholics are beginning to kick against the tyranny of their blind and unprincipled spiritual

The account of the Hanwell Lunatic Asylum causes us to inquire how it is that the proper organization of our own Provincial Asylum is so long delayed.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 4th May, at 9 o'clock, A. M.

THE PROFESSOR OF THEOLOGY begs to announce that his Second Course of Lectures will commence at Cobourg, on Wednesday the 30th March instant, and be closed on Friday the 15th May next. The subjects of the Lectures will be, The Divine Inspiration of the Pentateuch, the Ecclesiastical History of the by Certional first two Centuries, and the Liturgy of the Church; accompanied with Exercises in the Gospels in Greek, the Book of Genesis and Grotius de Veritate.

Communications.

[We deem it uccessary to follow the example of the London Church eriodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

SURPLICE-RUBRICS.

Sir .- Of course the Bishops of the Church in our mother sir,—Of course the Disnops of the Catter and mother country are not ignorant of the fact, that almost every parochial Priest and Deacon throughout the land preaches in the seemly habit which implies either the presence or absence of a degree, and not it the Surplice. Now, if they are not ignorant of the fact, whydo they not censure the delinquents, if delinquents they are? And why do they not issue a fresh injuncquents they are? And why do they not issue a tresh injunction for the universal use of the prayer for the Church Militant after the sermon. Is it not because they would have mercy and not sacrifice? Is it not because they have found by experience that ance the three services have been so strange huddled togethe, as Wheatly says, into one, the constant addition of that payer would not only be a needless renewal of petitions alread, once offered, but would inordinately prolong a service which was never intended by the Reformer-bishops occupy even the time which it requires without that prayer?— Have they not bund by experience that, under present circumstances, the clange of vestments and position, and even the temporary absence of the Priest from the Church, are all advantageous to the sustaining of the attention of the congregation; and that the last-mentioned practice, the temporary absence in the testry, is actually necessary in many inst as a momentaryrest and breathing-time for the Priest; and that the very change of vestments is a refreshment, not to say a convenience, for the purpose of appropriate action in delivery? I never was aware that any but Dissenters objected to the change of dress, or to the departure of the Priest from the presence the people during the service. It is, I believe, their constant practice to pray and preach and deliver notifications from one place, and in one dress, in their places of worship. With some exceptions however, for the following complaint is to be found in The Preacher's Manual, Note, p. xix. London, 1820:— "There is another assumption, against which I beg leave to enter my protest. I mean that of Dissenters, and even laymen, assuming the clerical habiliments to read prayers; thereby passing themselves on the ignorant part of their congregation tion. If a gown is necessary, might they not as well read in a black gown as a white one?

I have already said, in a former communication, that it is desirable that there should be some distinction between Catholic truth and individual judgment,-between the performance of solemn sacerdotal functions and the act of preaching,-which distinction, in my opinion, is promoted by wearing in the pulpit the scholastic gown; also, that deference to the profoundly-learned Cathedral-clergy of the mother-country would induce me to retain the usage. That some such feeling prevails in England is evident from this, that when Clergy, who are not mbers of the Cathedral Church, have the honour of preaching there, e.g., at assize or visitation-sermons, they do not wear the Surplice; and in College Chapels, at "the time of preaching," e, when there is a sermon, though all the rest wear Surplices, preacher does not. Let me now call into my aid, in corroboration of what I have already advanced, the opinion of the learned Archdeacon Sharp, who shall also answer the argument resting upon a Bishop's never changing his vestment during the service. "It is manifest," he says, "there is nothing in our Rubrics that doth directly authorize this usage, [the wearing of the Surplice in the pulpit], or in our Canons that doth countenance it; nay, there is something in both which would discourage, if not forbid, such a practice. The Canons limit the use of the Surplice to the 'public prayers' and 'ministering the Sacraments and other rites of the Church,' so doth our Rubric concerning habits, if it be strictly interpreted of King Edward's order in the second year of his reign; for there the Surplice is only to be used at 'mattins, evensong, in baptizing and burying in Parish Churches.' And then there immediatel follows this permission, that, 'in all other places,' every minister shall be at liberty to use any Surplice or no; and also a recommendation to such as are graduates, 'that, when they preach, they should use such hoods as pertained to their several Here then is sufficient warrant for using a hood without a Surplice, as is done to this day at the universities. but no appearance of authority for the use of Surplices in the If it be said that a custom has prevailed over the kingdom, for Bishops to wear their habits of ministration whensoever they preach, whether they officiate in other respects or not, and that the inferior clergy cannot follow a better example; it may be answered, that what the Bishops do in this espect is founded on antient constitutions. By the Canon-law they were obliged to wear their rochets, as their distinguishing habit, whenever they appeared in public. ****** And it is the more proper they should continue the use of their public habit, whensoever they preach, for the better distinction of their characters on that occasion from those of the inferior pastors; ports, 270

Sharp on the Rubric and Canons, p. 206 .-Oxford, 1834.

Let me not be supposed to have any prejudice against the urplice. I have never been exiled to Geneva or Zurich, and Surplice. consequently shall willingly assume it in preaching from the pulpit, whenever enjoined to do so by the Ordinary. In the mean time, I am no advocate for innovations. And with innovation justly would any one be chargeable who, in the preinnovation justly would any one be chargeable who, in the present day, privato ausu, should observe every direction, actual and implied, of the Rubrics. At the opening of the daily service, we should have no psalmody; we should have the Morning Prayer really at the "beginning of the day," and the Evening Prayer at a time when the expression "this night" could with propriety be used in it; we should have the Anthem or Singing after the Collect for Grace, at Mattins, and after the prayer for Aid against all Perils, at Evensong; before the Sermon we should have no prayer but the Lord's Prayer, preceded by the bidding of prayers; we should have candlesticks upon to wish to know in what manner a donation of land may be made. We have no doubt that THE DIOCESAN the Altar; we should have the Altar and Chancel always on the east side of the Church; on Communion-days we should see the Table with its fair linen cloth without the elements thereupon displayed, and we should have, after the departure of the catechumens, the Priest himself offering the sacred emblems; and, on the preceding day, the parishioners flocking to the parsonage-house to give in their names as intending communicants. These would be all laudable and justifiable usages; but until they are again called into life by those who have authority so to do, I could not, as an individual, venture to practice or so to do, I could not, as an individual, venture to practice or enforce them.* In like manner, preaching in the Surplice would be such a decided novelty, I would not, except there were a necessity, recommend its general adoption. And with regard to all the dormant directions of the Prayer Book, it is best, for the present, to be guided by the general practice of the Church at large; the cultivation, in these days, of a spirit of contentment, conformity, and humility, is the safest course. It is only recently that the Archbishop of Canterbury addressed the following judicious advice to his Clergy:—"In the celebration of solemn services, the introduction of novelties is much to be deprecated, and even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion disaffection, dissention, and controversy. In cases of this nature, it may be better to forego even the advantages of change, and wait on the Diocesan for authority, than to open fresh sources for misapprehension or strife by singularity."
Advice coming from such a quarter is a command. With these words, therefore, I conclude, and beg, with all respect, to subscribe myself, Mr. Editor, always your's,

Toronto, March, 1842.

LOTTERIES.

Sir,-In the present state of the question relative to the American Lotteries advertised in the papers of Canada West, the following judgment of the late learned Chief Justice Sewell may prove useful. I am, Sir, your ob'd't serv't,

Quebec, March 22nd, 1842. IMPORTANT CASE.

Quebec, 29th July, 1828. Dominus Rex Upon Habeas Corpus

vs.
Isaac Rouse. The opinion of the Chief Justice in this matter was to the

following effect:-"If I had any doubt upon the point which has been raised by the return of this writ of Habeas Corpus, I should take time for further consideration; but after the arguments I have heard

I have no doubt, and it is better, therefore, for all parties, that the opinion which I hold should now be declared.

"The point submitted is distinct and single. If the Statutes Geo. I. c. 19. and 6 Geo. II. c. 35. form a part of the Critical Statutes of the Critical Statutes Geo. II. c. 19. and 10 Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. III. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. III. c. 35. form a part of the Critical Statutes Geo. II. c. 19. and 10 Geo. III. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. II. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the Critical Statutes Geo. III. c. 35. form a part of the minal Law of this Province, there has been no assumption of jurisdiction on the part of the Magistrates by whom the prisoner as been convicted of selling tickets 'in and belonging to a Foreign Lottery, and consequently the prisoner must be remanded

for the question whether the conviction was regular as to the course of the proceedings had, in obtaining it, must be settled

"By the 14th Geo. III. c. 83. the Criminal Law of England declared to be the Law of this Province 'as well in the desiption and quality of the offence, as in the mode of prosecution A great portion of that Law is of universal application, and that portion is in force in this Province; but other portions are merely municipal, and of local importance only, and these are not in force. The line between them, in the absence of positive enactments, must be drawn by the legal discretion of the Judges, as cases arise and call for decision, and 'the enquiry' says Sir W. Grant in the case of the Attorney General vs. Stawart at the Rolls 'will depend upon this consideration, whether it be a law of local policy adapted solely to the country in which it was made, or a general regulation, equally applicable in any country in which the Law of Eng-

"Now gaming, from its tendency to corrupt the morals of the people, is considered by the Law of England to be an offence.

'Taken in any light,' says Sir W. Blackstone, 'it is an offence of the most alarming nature; and all lotteries as a species of gaming are declared by the 10th and 11th William III. c. 17. The Statutes, therefore, which have been passed, prohibiting the establishment of offices for the sale been passed, prohibiting the establishments of index of the safe of tickets and chances in foreign lotteries, and the sale of such tickets and chances, I cannot but consider as general regulations in furtherance of the laws against gaming, and as cable in this Province to the state and condition of the inhabitants as in England.

The Statute 6 Geo. II. c. 35, after stating that the Statute 9 Geo. I. c. 19. has been found inadequate, enacts 'That if any person shall sell any ticket in any foreign Lottery, and shall be convicted of the said offence before two or more Justices of the peace, the persons so convicted shall for every such affence forfeit the sum of £200, and be committed to the County Gaol, there to remain without bail or mainprize for the space of one whole year, and from thence until the said sum of £200 so forfeited as aforesaid, shall be fully paid and 'satisfied,' and the return to this habeas corpus is a co of the prisoner upon conviction before two Justices of the of-

"It has been argued that the conviction is not a criminal matter, but I cannot agree in this. By the Mutiny Act it is enacted 'that a Soldier shall not be liable to be taken out of 'His Majesty's service by any process or execution whatsoever other than for some criminal matter.' In the case of the King vs. Bowen, the defendant, on a charge of Bastardy, was com mitted for refusing to enter into a recognizance the Parish, and the question before the Court of King's Bench was, whether this was a commitment for a criminal matter, and the Court held that it was, because incontinence is a cri though cognizable only in the Ecclesiastical Courts.§ present appears to me to be a stronger case than Bowen's I tickets in a foreign lottery is by Statute declared to be an offence punishable by fine and imprisonment, and cognizable before a criminal jurisdiction of two Justices of the peace, from whose judgment an appeal lies to the Court of Quarter Session. I hope I do not err in the opinion which I entertain upon this case; but I have the satisfaction of knowing that the defendant can yet bring his case before the Court of King's Bench, and if I do err, that my error may be there corrected. "Let the prisoner be remanded."

THE CHURCH AND THE DISSENTERS.

Sir,—In my communication which appeared, under this head, The Church of the 19th inst., I used, in reference to the insulting Hand-Bill, these words: "The Colonist appears to have been the only paper, except your own, that noticed it." At that time I had not read the Guardian, nor was it till to-day that I learned it had taken some [condemnatory, ED. CH.] notice of the subject. Our cause is too holy to need, in any shape, the aid of falsehood. Your insertion of the above will MARCHAND.

Toronto, March 31, 1842.

Canadian Ecclesiastical Intelligence.

TORONTO.—The first Vestry of the congregation of St. ames' Cathedral Church, under the new Church Temporalities Act, was held on Monday last, being Easter Monday. HisLordship the Bishop of the Diocese was in the chair, and Mr. Wakefield acted as Secretary. The meeting comprised nearly all the influential members of the church. The Act having been read, His Lordship nominated T. D. Harris, Esq., as one of the Churchwardens, and the Vestry unanimously elected Clarke Gamble, Esq., as the other. Mr. Wakefield, we believe, will be appointed Vestry Clerk .- Toronto Herald.

THORNHILL.—A gentleman has presented to the Sunday Schools of Trinity Church, Thornhill, and St. Stephen's Church, Vaughan, the sum of 4l. each, being an amount of 8l. received by him for six years attendance as a Com-

* Such acting upon individual discovery of suppposed authority, net with a good rebuke not long since from the Bishop of London, then the eccentric Mr. Wackerharth, who recently apostatized from he pure and reformed Church of England, endeavoured to justify his fliciating with a crueiffx upon his surplice, by quoting the example of t. Basil. "What you say, may be true," said his lordship, "but St. asil was not Bishop of London."

† Merivale's Reports, vol. ii. p. 154.

‡ 4 Commentaries, p. 171.

During the past week we have received the follow- seeing there is no sufficient distinction preserved in their ordidonation is exceedingly useful in two ways: it sets an example to other gentlemen who have acted as Commissioners or Magistrates, to appropriate their fees to objects connected with our Catholic and Apostolic Church; and it enables the two schools in question to meet the growing expenses which the increasing number of their scholars

entails upon them. The Church at Shanty bay, in this Township, was, though in an unfinished state, opened for Divine Service on Sunday the 27th of February, by the Rev. G. Hallen, from Penetanguishine. This Church is beautifully situated on the north shore of Kempenfeldt Bay. Lake Simcoe, about six miles from Barrie; is built of clay in the Norman-Saxon style of architecture, and will accommodate 200 persons. The sittings are nearly all free. A piece of land on the Lake Shore containing 30 acres was given for a glebe by Mr. O'Brien on his first settling in Oro, and about five years ago Mr. Walker, a gentleman residing near Shanty bay, on paying a visit to England, set on foot a subscription for the purpose of building a church. The subscriptions rapidly amounting to above £400, it was resolved to lay by this money for the purpose of securing some income for a Clergyman, and to build the church with such assistance as could be procured in this country. The subscriptions in Factor this country. The subscriptions in England at length amounted to above £900 sterling, and the trustees have een enabled to invest in Upper Canada Bank Stock a sum yielding £83 per annum. In addition to the glebe above mentioned, Mr. Walker has given 2½ acres, Mrs. Sharpe ten, and Mr. O'Brien a house and six acres; in all, near 49 acres. On this property, in the middle of which the Church is situated, there are twelve acres cleared. Capt. J. Simcoe Macaulay, R. E., has also just added to this endowment 100 acres of land well situated

added to this engowment and in the township of Mara.

The subscription for building has not been so successful as that for the endowment, being not more than £215—of which, £65 have been given by the Societies in England through the Bishop. The Church has already poort and through the Bishop. land through the Bishop, The Church has alreed £530, and it will still take £70 more to finish it. building is of the most substantial description, and with its massy walls, buttresses, and "old country" appearance, brings to remembrance the old Parish Church of our forefathers, alike the ornament and the blessing of the 'Happy homes of England."

English Ecclesiastical Intelligence.

THE LORD PRIMATE OF IRELAND AND THE OXFORD TRACTS.—Some of the inhabitants of Dungannon lately presented an Address to His Grace the Archbishop of Armagh in opposition to *The Tracts for the Times*. A deputation consisting of two Clergymen and two Laymen presented the Address. His Grace afterwards gave the following reply:-

Armagh, February 1, 1842. Armagh, February 1, 1842.

Gentlemen,—I beg to acknowledge the receipt of the address which you have presented to me, by the hands of a highly-respectable deputation of your fellow-townsmen. The subject upon which you have thought it right to lay before me an expression of your sentiments, is of the gravest character. It is deeply to be lamented that a body of learned and exemplary divines in the circumount. body of learned and exemplary divines in the sister comb stricter adherence to ecclesiastical order, and to excite feelings of deeper reverence in the performance of the offices of religion, have propounded opinions which are calculated, not only to disturb the peace of the Church, but to lead men into error respecting its doctrines. It but to lead men into error respecting its doctrines. It was because I viewed the tendency of their writings in this light that I felt it my duty to animadvert upon them at my triennial visitation of this province. In some of these publications an inclination was manifested to revive, and to lay an undue stress upon, the observance of ob Upon this point the Lord lete and unimportant customs. Upon this point the Lord Primate of all England put forth a useful and seasonable caution to the Clergy and to the Church, in a charge which he delivered in the year 1840. The treatise to which I directed the attention of the Clergy, was the 90th number of The Tracts for the Times, which has been so much discussed. The observations which I made with reference to it were the following:—

"The error of this tract, as I conceive, consists in attributing to our Articles an ambiguity of meaning, or a want of precision, which would tolerate opinions the most adverse to that very faith which those Articles were intended to support. Now, in my judgment, ambiguity of expression, so as to include opposite opinions, is truly attributa-ble to the decrees of the Council of Trent, and not to the Thirty-nine Articles, which have been hitherto thought, by all who subscribed them, plain and explicit on the points in controversy between us and the Church of Rome. Those decrees, I should say, have been framed with so much caution and reserve as not openly and in so many words, to sanction and approve the abuses which, if openly avowed, would have revolted intelligent Romanists, but yet with so little ingenuousness as not in direct terms to disavow and condemn them. The abuses have, in consequence, been clung to in all Romish authoritative teach ing and practice, and they still form the characteristic feature of the ordinary Romish creed.

"It is against these abuses that our Articles were mainly directed. Unlike the Tridentine decrees, their la s perspicuous and without reserve, and they have ever till of late, been accepted in their plain and grammatical sense, as an honest and unsophisticated protest on the part of the Anglo-Catholic Church. On the other side, the Council of Trent interposed the shield of its decrees in defence of the current opinions of their church, not daring in so many words to adopt them, but yet establishing ab stract principles, and using general terms, under cover of which these abuses have been perpetuated to this day.

"What, then, I think to be complained of as object able and of dangerous tendency, in the last number of the Tracts is this—that, out of a spurious charity and illdirected zeal to widen the terms of our communion, an attempt has been made in it to reconcile the plain language and specific object of our Articles with the general and ambiguous principles laid down in the decrees of Council of Trent, from which the corruptions in faith and practice in the Romish church have arisen, and under colour of which they still prevail.—I, therefore, feel obliged to join in the censure formally expressed by the heads of the Oxford Colleges, and by the Bishop of the Diocese, that the view taken in Tract No. 90, and the mode of interpretation suggested, are evasive rather than explanatory, and tend to reconcile subscription with the adoption of errors, which the Articles were obviously designed to counteract. The attempt to accommodate our Articles and formu-

laries to those decrees, to which they have hitherto been considered most adverse, and into accordance with which they cannot be brought, without an extreme ingenuity, or, to speak more plainly, a perverseness of interpretation, is in my eyes, as well as in those of the instructors of our English academic youth, of dangerous tendency, and likely to disturb the peace and tranquillity of the Church.

To describe the language of the Articles as so pliant as to be capable of being honestly subscribed by members of the Romish communion, or by those who are desirous of joining it, is to destroy their value as a standard of our Church's faith, agreed upon for the avoiding of diversities

Reconciliation with our brethren of the Church of Rome, and indeed with all who dissent from us, is an object to be sought after with prayers, and supplications, and strenuous endeavours; but the faithful keeping, through evil report and good report, of the sacred deposit of truth, committed to our hands, is a still higher and more sacred duty; and it is my conviction, that though we might, by accommodating our principles and language to Romish claims and corruptions, bring about a hollow truce, we should not effect an honest and safe comprehension. confess I can discover no marks of a frank and plain re-nunciation of their errors on the part of the Church of

"There is, and ever has been, as there was at Trent, an attempt to soften down and disguise the real character of their doctrines and practice, which, whenever it has been met in the spirit of Christian candour, has led to disappointment, by discovering the real nature of their claims. The proud pretensions of the Bishop of Rome, not merely to a primacy of order, but to an universal supremacy, and the claim of infallibility for the church of his communion, is alone a bar to a reconcilement of our differences. This is at the bottom of their claims, and also of their worst corruptions; -for this, it is true, they plead a remote antiquity, and no doubt the seeds of Ro mish error were early deposited in the rank soil of man's heart, and fostered by favourable times and circumstance On this plea they would clothe their practices with the renerable dress of antiquity, whilst they ascribe to our Church a recent origin. But our reformation was no fond or novel thing, as they would bold out; it was, in fact, and so it professed to be, a return to a Scriptural creed sasil was not Bishop of London."

Merivale's Reports, vol. ii. p. 154.

† Merivale's Reports, vol. iii. p. 154.

† Commentaries, p. 171.

§ 5 Term Reports 156. See also The King vs. Archer, 2 Term Reports, 270.

antiquity are and until the Rome is to be While I the sentiments pur stood as passing the sentiments pur stood as particular the sen of the series. useful design tions of religi fending and ciples which rianism of P In Ireland. nently exhibit an interpreta would assimi likely to gai gratifying to tensive prov your address as I could le to stand firm the reforma In order, as the conas the congr fall from th grace is confirmed from the grace is confirmed from the distribution of the grace is confirmed from the grace is c and servar BISHOP

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with Christ has made us free. Scripture and primitive antiquity are the charter by which we hold our rights, and until these are acknowledged, reconciliation with

While I thus plainly express my disapproval of the sentiments put forward in this tract, I must not be understood as passing an unqualified censure upon the whole of the series. Several of the tracts were written with the useful design of counteracting some popular misconcep-tions of religion, and they have proved serviceable in defending and explaining those Catholic and apostolic principles which distinguish our church from the latitudinamanism of Protestant sectaries, as well as from the super-

titions of the Church of Rome.
In Ireland, where the manifold abuses which inevitably result from the prevalence of Romanism are so prominently exhibited before our eyes, I do not apprehend that an interpretation of the doctrines of our church, which would assimilate them to those of the church of Rome, is likely ikely to gain acceptance among the clergy. And it was gratifying to me to find, that in every diocese of the exceptance in which I delivered the charge to which your address alludes, it was received by the clergy, so far as I could learn, with an unanimous acquiescence in the views which I laid before them. A happy assurance is afforded me thereby that the Irish clergy are determined to stand firm in their adherence to the principles on which

the reformation of our church was conducted.

In order, however, that the bishops and curates, as well as the congregations committed to their charge, may not fall from their steadfastness, the healthful spirit of Divine grace is continually needed. To the protection of the Great Head of the Church I would, therefore, entreat you to join with to join with me, in commending that branch of it esta-blished in this country, that all its members may be kept in the mire. In the unity of the Spirit, and in the bond of peace.

I have the honour to be, gentlemen, your faithful friend and servant,

JOHN G. ARMAGH.

To the Rev. Richard Horner, &c.

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BISHOP SHUTTLEWORTH. We regret to have to announce the departure from this life of the Right Reverend Pather in God, Philip Nicholas Shuttleworth, Doctor in Divinity, by Divine permission Lord Bishop of Chichester. His Lordship had here a little indianosed for some days His Lordship had been a little indisposed for some days Previously, but without any symptoms to create the slightest alarm. On Wednesday and Thursday his Lordship transacted business as usual; but on Friday he was attacked with sickness, and about nine o'clock in the evening Mr. Dodd, his medical attendant, observing him to be much exhausted, called in Dr. M'Carogher, who

found him rapidly sinking; and, at about eleven o'clock the same evening, his Lordship departed this life apparently without the least pain!

Dr. Shuttleworth was born on the 9th day of February, in the year of our Lord God 1782, at Kirkham, in Lancashire; of which parish his father was then Vicar. His mother was daughter of Philip Hoghton, Esq., and grand-daughter. daughter of Sir Charles Hoghton, Baronet, of Hoghton Tower, Lancashire; and he was paternally descended, through its younger branch, from the ancient family of the Shuttleworths of Gawthrop, in his native county.— Itis Lordship received his first education at the Grammar School of Preston, Lancashire, of which parish his father was also Vicar, as well as a Prebendary of York Cathedral. At the age of fourteen his Lordship was sent to Winchester College, and in the year 1800 was elected thence to New College, Oxford. Three years afterwards, he obtained the Chancellor's Latin Verse Prize—the subject Byzantium." His learning, abilities, and high character, focured for him afterwards the honour of becoming futor to the Hon. Algernon Herbert, uncle to the pre nt Earl of Carnarvon, and subsequently to the pres Lord Holland. In the years 1814 and 1815 he travelled through Italy with the late Lord Holland; through whose illuence, as Chancellor of the Duchy of Lancaster, in connection with the late Whig Government, it is geneally thought that he was a late of the control of y thought that he was selected to succeed Dr. Otter,

e Bishopric of Chichester: hilst he was again on the Continent in 1822, the Whilst he was again on the Continent in 1622, the Wardenship of New College, Oxford, became vacant, by the death of Dr. Gauntlett; and on his Lordship's return, the Society determined to elect him as Dr. Gauntlett's successor. In the following year his Lordship entered into the holy estate of retainous with Emma, daughter of the late George Welch, Esquire, of High Leck, West-moreland. This excellent lady is now left with a family

His Lordship lived to occupy the See of Chichester

His Lordship lived to occupy the See of Chichester only a little more than a single year; and departed this life, greatly respected by his Clergy and friends, in the sixtieth year of his age.—Church Intelligencer.

The New Bishop.—We had the happiness of announcing, in a Third Edition on Saturday last, the elevation of the Principal of Brasennose to the See of Chichester, and we are sure that there is no person, be his opinions what they may, who really knows Dr. Gilbert, who will not give they may, who really knows Dr. Gilbert, who will not give great credit to Sir Robert Peel for the selection he has been pleased to make. As a scholar, Sir Robert Peel

be has now made will reflect the greatest credit upon his own discernment, and prove to be a most important benefit for our country and our Church. We must add, that the only feeling of regret in Oxford and its neighbourhood on this occasion is, the regret of losing Dr. Gilbert as an inhabitant, a neighbour, or a friend.— Oxford Herald.

CLERICAL LIBERALITY.—The Rev. Henry Herbert, Vicar of Carno, has, during the Christmas week, distributed clothing to many poor families in his parish: in addition to which, the Rev. gentleman has, according to his accustomed beneficence, clothed 18 poor girls and 12 poor boys, whom he educates entirely at his own expense.

The late Rev. Richard Gerveys Grylls, who recently died at Helston, Cornwall, at the advanced age of 83 years, was an accomplished scholar and truly benevolent man. He endowed, a few years since, the fund for the relief of necessitous clergymen, and their widows and orphans, with the munificent sum of 500l.; and in restoring the painted windows of the parish church of St. Neots, in Cornwall, to their original and peculiar beauty, he expended little short of 2000l.; settling at the same lime of the relief of necessitous clergymen, and provided the same with the same of the painted windows of the parish church of St. Neots, in Cornwall, to their original and peculiar beauty, he expended little short of 2000l.; settling at the same lime of the relief of necessitous clergymen, and peculiar beauty, he expended little short of 2000l.; settling at the same lime of the relief of necessitous clergymen, and their widows and or provided the painted windows of the parish church of St. Neots, in Cornwall, to their original and peculiar beauty, he expended little short of 2000l.; settling at the same life of the relief of the he expended little short of 2000l.; settling at the same time 20l. a-year on the poor of that parish for ever. His funeral with the same time 20l. a-year on the poor of that parish for ever. funeral, which took place on Tuesday se'nnight, was attended by a vast concourse of the inhabitants of his native town, and the neighbouring gentry and clergy.

A PATRIOTIC CLERGYMAN.—Amongst the out-voters who relied the form of the control of t

who polled this day for Mr. Gregory, was the Rev. Edwin Byron. This gentleman travelled, at his own expense, from Hythe, in Kent, a distance of four hundred miles, for the sole purpose of supporting the Conservative candidate, and merely from the announcement of the contest contained in the public papers, and without are communications. contained in the public papers, and without any communi-cation from the committee. The Rev. Gentleman arrived this morning, and returns to England by the Liverpool

pannel, terminated by an ogee canopy, and supported by buttresses. The brackets and other enrichments taken from Henry the Seventh's Chapel, Westminster, and the whole effect most graceful and in perfect ecclesiastical character. On the centre of the pannel is a shield of pure Carrara marble, containing the inscription, and surmounted by a mitre, which stands out in bold relief.

PRESBYTERIAN MARRIAGES.—The Judges of Ireland PRESENTERIAN MARRIAGES.—The Judges of Related have recently decided that the marriage of a Presbyterian with a member of the Church, when the ceremony is performed by a Presbyterian minister, is not valid. This decision has caused great consternation: but its effects will, there is no doubt, be rendered harmless by a Parliamentary approach. However, we can never understand mentary enactment. However, we can never understand how any member of the Church can consent to be married

destiny, as Sovereign, not without an alloy of pain—the more particularly painful, as it may ultimately affect the free and conscientious choice of the illustrious infant when he reaches that period of life when he should act and linder for himself. We have said that the right of sucjudge for himself. We have said that the right of succession of the Prince to the Crown of Great Britain does cession of the Prince to the Crown of Great Britain does not depend upon any contingent event. We were mistaken: there is one, and only one, event which, as the law stands, may debar the Prince of Wales from the throne of the Alfreds, the Edwards, and the Bruces. The Crown, after being [Roman] Catholic for a thousand years, during which the foundations of everything great and noble and free were laid wide and deep in the land, by one of and free were laid wide and deep in the land, by one of those freaks in legislation, the result of faction or cabal, was declared Protestant. Fortunately, however, the laws of England are not immutable, as were those of the Medes and Pensians, and in the state of t and Persians; and it is to be hoped that at no distant day, and Persians; and it is to be hoped that at no distant day, an enlightened legislature will place the Sovereigns of this country upon the same footing as their subjects in the all-important affair of religion. Long may the succession to the Crown continue in the present line, but it is not necessary for its continuance that the conscience of the Sovereign should be placed under the ban of a forfeiture."—

Church Intelligencer.
SALE OF INDULGENCES.—SAINT AUDOEN'S MASS-SALE OF INDULGENCES.—SAINT AUDOEN'S MASS-HOUSE, DUBLIN.—In this day of Gospel light and liberty, strange to say, a busy traffic is publicly going on in the sale of plenary indulgences, and that too in our own city. Large placards were stuck up last week in the western part of the town, announcing that indulgences would be granted to all "the faithful" who might apply at the Mass-House in Lower Bridge-street. Sale to commence on Sunday, the 16th inst., and to continue for nine successive days. We should look upon the placard as a profane hoaz, were it not that we have the best assurance that it has were it not that we have the best assurance that it has been issued under the sanction and authority of the priests of the chapel, and that the members of "the pious Sodality of the chapel, and that the members of "the pious Sodality of the immaculate heart of the Blessed Virgin" are especially invited to buy. The traffic is too monstrous and abominable to require any refutation or comment from us. It is evidently a speculation of the priests, for the purpose of replenishing their coffers, and bringing in funds for building the "new R. C. Church" in High-street. Oh! it is a sad, sad thing, to see how our poor fellow-beings, the Roman Catholics, are deluded by designing knaves, and that merchandise is made of their very souls.— Dub. and that merchandise is made of their very souls,—Dub-

and that merchandise is made of their very souls,—Dublin Evening Packet.

PRUSSIA.—THE JEWS.—The Augsburg Gazette of the 7th inst. states that a modification of the present laws respecting the Israelites in Prussia is much spoken of.—It is said that not only will they be permitted to enjoy the worship of their religion to the fullest extent, but that they will be restored to the possession of several civil rights of which they were heretofore deprived.

From our English Files.

THE BAPTISM OF THE PRINCE OF WALES. (From the London Evening Mail).

We congratulate our fellow-Christians upon the admission into their number of one who concentrates in his person the fondest hopes and wishes of the British nation, and who will probably be called hereafter to exercise the most important influence over the destinies of the world. The prayers, which it was thought by some premature to offer for the heir of England, while yet beyond the pale of the Church, have now received their first accomplishment; —may it be in all things, and for ever, a sure earnest of the future!

and for ever, a sure earnest of the future!

Never was British prince baptized under happier auspices than Edward, Prince of Wales, the son of Queen Victoria.—

At a period of all but universal peace throughout the world, such as can scarcely be paralleled since the great epoch from which our religion takes its date,—a peace cemented not merely by mutual interests and the bonds of a common civilization, but by the greating resembling of deep principles of data. by mutual interests and the bonds of a common civilization, but by the growing recognition of deeper principles of duty,—at this period our new Edward takes upon him the vows of a soldier in what is pre-eminently the kingdom of peace. Our hopes of the era which will be known to posterity by his name may rise, in this respect, to a far higher flight than the half-inspired prophecy of the Roman poet, who wrote that, in the golden age of his Pollio,

"Atque iterum ad Trojam magnus mittetur Achilles."

Our First Edward ravaged Scotland and Wales; our Third Edward, and his son, the gallant Black Prince, carried desola-tion into France. But Scotland and Wales belong to this Edward, and he to Scotland and Wales; and France is the nearest and most honoured ally of his Mother's Crown. May it be his office to consolidate goodwill and unity throughout the world, and may war never be heard of in his time!

Nor is the aspect of affairs at home, and the temper of the national mind, less promising. Edward the Second had to struggle, and struggled in vain, against the disloyal turbulence of a feudal aristocracy; Edward the Fourth had to fight his way to the throne sealing an educate possession at the way to the throne against an adverse possession and a disputed right; Edward the Sixth was at the mercy of rival oligarchical factions during the whole of his eventful minority. But feudalism is now extinct; the aristocracy of the nineteenth century is blended with the rest of our institutions in harmomay be supposed to have been somewhat acquainted with the Principal's claims, for Sir Robert and Dr. Gilbert were examined together in the same Term, and appeared in the First Class, in the same Term, and appeared in the First Class, in the same Class Paper, in 1808. But, anless we are greatly mistaken, the Premier will not be long in discovering that from his aptitude for business, for indiscovering that from his aptitude for business, for the same transfer of the supremacy of law; oligarchical government is a thing impossible with a free press and an independent House of Commons; the right to the throne is clear and indisputable, and, if assailed, the whole nation would be its defenders. And though, doubtless, there may be difficulties to be overcome. And though, doubtless, there may be difficulties to be overcome from his straightforward and manly character, from the excellence of his moral conduct, from the kindness of his heart, and his abundant yet unostentations liberality, and above all from that deep and unaffected piety which so peculiarly marks his private character, and mixes itself as it were, with his every-day life; from all these we have no doubt Sir Robert Peel will find that the choice has now made will reflect the greatest credit upon his own discernment, and prove to be a most important benefit. under a system of laws not forecast by theoretical rules, but adapted from time to time to practical emergencies), such difficulties are as nothing in comparison with the excellence of the moral material on which they have to work. The nation has been thoroughly tried by ten years of political excitement, and at the end is sound at heart. Attacks upon our institutions have brought out the knowledge and the love of them; depreciation has tested their utility, and the result is, that levalty

and every loyal subject, but every real patriot, must fervently join. If we believe our religion to be true, we must think it of inestimable importance that those who govern us should also believe it, and should act consistently upon its dictates. Never was there a time when (considering the stir that is going on in the public mind, and the place which Christianity is manifestly recovering among the motive principles of public as well as private action)—never was there a time when it was more important that there should be sympathy, upon this essential point, portant that there should be sympathy, upon this essential point,

between a Prince and his people.

There has been a wonderful change for the better within the last century, even in the tastes and surface habits of society: a larger and more wholesome public opinion, and one less liable to be controlled by particular influences, has been brought to packet of this evening. This is a singular instance of spirit and true patriotism.—Dublin Evening Mail.

MONUMENT TO THE LATE BISHOP WALKER.—A beautiful marble monument has just been erected in St. John's Episcopal Church, Edinburgh, to the memory of this Venerable Prelate. The Clergy of his diocese, some lay friends, and the vestry of St. John's, joined in defraying the expenses. The form is pure Gothic, and arched pannel, terminated by an ogee canopy, and supported by the control of the present King of Prussia (whom we have to be controlled to be a upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them bear upon them, and has found the power of making them. bear upon them, and has found the power of making them responsible to its tribunal. The effect of this change cannot Albert ought to be, and we trust will be, a pattern of piety and virtue. The god on of the present King of Prussia (whom we presume, from his acting and appearing on this occasion, to be in wish and intention a member of the Church of England) will see, in the character of his Royal godfather, a bright specimen of the qualities which most adorn a Sovereign, developed under circumstances less favourable than his own. And throughout Europe—in Russia, in Austria, in Holland, even in France, there has been a manifest improvement in the personal character and domestic manners of the principal reigning Houses, which must naturally exercise a very salutary influence upon all who may occupy the same exalted station hereafter.

But most, under Providence, do we look for the realization

AND THE PRINCE OF WALES.—A popular friends, that they have now on hand revening paper gives the, following manner in which the sacred rite of yesterday was administered proves their reverence for the Church, and their faith in the face of the Lord Bishop, for the paper manner. The face of the Church, according to publicly and solemnly, in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church, according to publicly and solemnly in the face of the Church throughout the vast Diocese of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present increase and permanent of a plan to provide for the present permanent of a plan to pr of our hopes to the illustrious parents of this child. Hitherto all that the nation has seen of them has been amiable, pure, and

pation, whether disguised or openly professed, where| nected with the birth of the Royal child and its future tually commenced under such auspices; we may be confi| Chrise has a supported by the commenced under such auspices; we may be confi| of constituting "The Church Society of the Diocese or Chrise has a support of the Royal child and its future tually commenced under such auspices; we may be confi| of constituting "The Church Society of the Diocese or Chrise has a support of the Royal child and its future tually commenced under such auspices; we may be confident that parents who have so ordered the beginning will not fail in their duty to the end.

From the St. James's Chronicle. We have devoted the greater part of our columns to the particulars of the baptism of the Prince of Wales, and we are sure that in doing so we consult the wishes of our readers.

It is more than an innocent curiosity which seeks indulgence in the most minute inquiry as to the circumstances of a solemnity so high and important. Upon such an occasion nothing can rightly be considered trifling or unimportant. "The temple sanctifieth the gold;" and it is but an humble discharge of the duty expressly commanded, to "honour with our substance" the Giver of all good, when the public approaches to His throne are made with all of earthly state and grandeur which His infinite bounty is pleased to lend to his creatures. Let none think bounty is pleased to lend to his clearance.

It was the duty of the Sovereign and the nation to Tuesday. It was the duty of the Sovereign and the nation to render both; for if a proper religious sense tells, that poverty may not excuse from such humble worship as poverty can render, wealth and greatness may not plead the duty of such humble worship, or the acceptance of the poor man's prayer, as an apoleous for the such humble worship, or the acceptance of the poor man's prayer, as an apoleous for the such as a such worship, or the acceptance of the poor man's prayer, as an apology for offering only a niggard adoration. The ceremonial of the Prince's baptism was indeed grand and imposing, but no more than it ought to be, in whatever aspect the occasion is contemplated. It was the admission into the Christian Church of the descendant and representative of a hundred kings, immediately the representative of a family blessed by Providence and blessing our nation for almost a century and a half; the heir of the greatest empire, the most enlightened, and the most truly Christian, that the world has ever seen; and wisely and piously Christian, that the world has ever seen; and wisely and piously was the Sovereign of the most powerful and truly Christian nation, beyond the limits of this great empire, invited to take the principal part in the august solemnity. Again, it was, for the nation represented by our Sovereign and her heir, a renewal of the covenant with that Divine Being, who has so signally protected and prospered this nation above all the nations of the earth. The millions whose prayers ascended, and will continue to ascend, accommanying those poured forth he Mindsor, he is to ascend, accompanying those poured forth at Windsor, be it they proceed from the castle or cottage, from church, or chapel, or closet, make us all partakers in the great act of worship and praise, as much as if we were present at it. To appreciate justly the solemnity of which we speak, to awaken the feelings which it ought to appreciate which it ought to suggest, we have but to carry back our recollection to any other age of the Church. We may choose any lection to any other age of the chartest epoch, and comparing it with the present, we must, in contemplating such a scene as passed on Tuesday, we must, if we are Christians, be filled with joy and gratitude beyond expression. This is the Christian Church, once the object of relentless persecution—this is the Christian Church, so long the tool of crafty priests and politicians, and otherwise the object of indiference to both—this is the Church into which the Sovereign of the most mighty empire upon which the sun has shone since its creation—herself an example of Christian grace, in youth and loveliness, and worldly prosperity, solicits admission for her infant child—solicits humbly before God, but manifesting her infant child—solicits humbly before God, but manifesting that humility more evidently by prostrating before his throne herself and all the worldly grandeur with which she is invested—this is the Church in which the millions of this great empire join in their Sovereign's act of heart worship. Is not such an advance a pledge to the fulfilment of His promise who said, "I am with you to the end of the world"? Once again, we say, compare the state of the Christian Church as it exists in England, and as it was illustrated on Tuesday by the Court and the nation, and compare that state with the condition of the Church land, and as it was illustrated on Tueslay by the Court and the nation, and compare that state with the condition of the Church in any other nation, and at any other time, and then you will feel how much reason you have to be grateful for the period and the country in which it is your inestimable privilege to live. Other reflections are for the family circle and the closet. Do not scruple to pursue them there. Remember that, in such things, shame is sin. Teach your children that they are, humanly speaking, secured in the same high privileges you only your children. manly speaking, secured in the same high privileges you enjoy; that it must be their folly or bheir crime if hereafter they shall not be able to reconcile the great duties of "fearing God and honouring the Sovereign," which it is our happiness to find in-For the rest, let us hope and pray that the Prince Albert Edward may resemble his parents in all personal qualities, and in the possession of the people's love. We will not wish him as long a reign as the last of his direct ancestors, because we earnestly hope that age shall long have silvered his head before a Royal crown can press it; but if his reign may be not as long as that of George the Third, may he in all else present a counterpart to the best King that ever occupied the Throne of England, or of any other country, in nearly one

PROGRESS OF CONSERVATISM IN IRELAND .- The county of Wexford, hitherto the very focus of Radicalism, has been for some time past manifesting symptoms of a healthy reaction in favour of Conservatism, cheering in the highest degree to all friends of order and impartial government. Every one conversant with Irish affairs cannot fail to recollect the hopeless state sant with Irish affairs cannot fail to recollect the hopeless state (so far as Conservatism was concerned) of the registry of this fine county since the passing of the Reform Bill. From that period up to the late general election any attempt at disputing the representation with the Radicals would have been deemed little short of insanity. But how stands the case now? An almost moral certainty that at another contest one, if not two Conservations will be triumphorally raturned. It was stated a almost moral certainty that at another contest one, if not two Conservatives, will be triumphantly returned. It was stated a few days ago that the Radicals were soundly beaten at the Gorey sessions for the county; but this victory fell far short of that achieved at Wexford, the stronghold of the faction, where, according to the admission of the Liberal local paper, the "Tories" obtained a clear majority of 19—no small number when the limited amount of the constituency is taken into consideration. Nor is it at the registry sessions alone that this reaction is showing itself. A dinner was given on the 3d and formerly one of the county members, and who delivered a speech, in which he warmly defended the present ministers, and exposed the trickery and shuffling of their predecessors.

Sir George Arthur.—On Tuesday, Sir George Arthur,

SIR GEORGE ARTHUR.—On Tuesday, Sir George Arthur, Bart., late Governor of Upper Canada, who is at present residing at Bath, accompanied by the Mayor of Bristol, visited the Council House, Commercial Rooms, and other public buildings of the city of Bristol. Sir George, with Gordon Gardner, Esq., of the Colonial Office, (a personal friend of his Worship), afterwards visited the Gaol, and spent upwards of two hours in a minute section. minute examination of every department. - Woolmer's Exeter

Gazette, 8th January.

Times Testimonial. — We are informed that one tablet of a hundred guineas value, commemorative of our efforts, [to expose an enormous scheme of mercantile swindling], is to be placed in the Royal Exchange; another, of half the amount, within our own establishment; and, as permanent liens upon the interest of the remaining sum, now exceeding 2,000l., two scholarships are to be established, called "The Times' Scholarships are to be established, called "The Tim ships," for the benefit of pupils proceeding from Christ's Hospital, and the City of London School, to the venerable universities of this land, Oxford and Cambridge. With honours universities of this land, Oxford and Cambridge. With indicate thus conferred upon us unanimously, in the centre of the great emporium of the world, it is pleasing to see the names of the gentlemen associated for a purpose so flattering to us, and, we trust, not less honourable to themselves. The Lord Mayor trust, not less honourable to themselves. also, the Bishop of London, the Governor of the Bank of England, the Chamberlain of the City, each for the time being, are to be trustees of the valuable bequest. We conclude, then, by earnestly repeating our sense of the obligation conferred upon us. Gentlemen all, we again sincerely thank you.—

RIGHT OF SEARCH.—The introduction of a right of search in the maritime law of Europe for the first time during peace was a precedent of the utmost importance, and a most valuable confession of the paramount magnitude of the object for which nations thus sacrificed their ancient usages and their most in veterate jealousies. Without the right of search all promises to abolish were illusory; the right of search was practical abolition. It was obvious that it must be reciprocal. For himself lition. It was obvious that it must be reciprocal. For himself he felt a pride in the British flag being, for this object alone, subjected to search by foreign ships. He thought it a great and striking proof of magnanimity that the darling point of honour striking proof of magnanimity that the darling point of honour of our country, the British flag itself, which "for a thousand years had braved the battle and the breeze"—which had never been lowered to an enemy—which had defied confederacies of nations—to which we had clung closer and closer as the tempest roared around us, the principle of our hope and safety as well as of our glory—which had borne us through all perils, and raised its head higher as the storm assailed us more fearfully—had now risen to loftier honour by bending to the cause of justice and humanity. That which had braved the mighty now lowered itself to the feeble and defenceless—to those who, fag from being able to make us any return, would never hear of from being able to make us any return, would never hear of what we had done for them, and probably were ignorant of our name.—Sir James Mackintosh.

TORONTO," to be holden on the 28th of April next.

The Chief Justice, in the communication, gives his views on this great question, and never, we are convinced, can Canadian Chryshyse (...) Churchmen feel a deeper admiration of the Christian zeal and talents of the distinguished writer, than when they beliold them thus employed in the pure and holy task of sketching out a noble plan for building up the long neglected walls of the Church of England, and lighting up and providing for the permanent maintenance of the sacred fires on her altars scattered throughout the length and breadth of this forest land.

Let every one distinctly understand that the carrying out of this design is utterly removed from even the semblance of poli-tical or party action. No Christian will, for a moment, doubt the perfect sincerity of the writer when he affirms, "what I "contemplate is the promoting the support of the Church of "England, in a spirit, and by measures, which shall be wholly "unexceptionable; giving no just cause of offence or jealousy to "any, but with a constancy and fidelity that shall not abate in the slightest. "in the slightest degree from an apprehension of what persons "who choose to act in an unchristian and unreasonable spirit "may think, or say, or do." The object of the plan may be thus briefly stated—for the details we refer to the letter itself. The uniting of all members of the Church of England and Ireland in an effort to ensure an adequate Church-partension. Ine uniting of all members of the Church of England and Ireland in an effort to ensure an adequate Church-extension throughout the Diocese—to place a Clergyman in every settled township—to erect Churches and provide for their permanent endowment—to gather in and dispose of, on some carefully settled plan, that portion of the Reserves allotted by law to the Church—for individuals the country to grant lands Church—for individuals throughout the country to grant lands, &c. for specific endowments, and, generally, to make a bold and strenuous effort to place the Church in that high and blessed position which may enable her to extend her usefulness over a wider sphere, and yield to her rapidly increasing followers those rights and consolations of religion which her practice and doc-

trines are so eminently calculated to afford.

This is, in truth, a noble work for Christians to busy themselves about—and the blessing of Heaven can hardly fail to follow their exertions in extending to the countless thousands of Churchmen scattered through the wild forests of this young land, the priceless boon of worshipping the Lord in the same form and spirit that their fathers did before them. Noble endowments can readily be formed at a time like the present when land can be had for a trifle—when such vast quantities are in the heads of Churchmen, and when such certain anticipations land can be had for a trille—when such vast quantities are in the hands of Churchmen, and when such certain anticipations may be entertained of their proving in few, very few years, a source of wealth and strength to the Church to which they may be devoted. It was by such noble and far-seeing liberality that our ancestors endowed the glorious Institutions of Oxford, Cambridge, and Trinity, with a wealth which has enabled them, through the strifes and darkness of centuries, to light up their through the strifes and darkness of centuries, to light up their beacon-fires with a pure and steady flame, and to maintain unimpaired those broad ramparts of Christianity which have so often beaten back the fierce assault of the Atheist and the

We look for high results from this auspicious commencement and cannot conclude these imperfect remarks without expressing a hope that the Christian writer of the letter containing the outlines of this plan may "be one of those members of the Com-"mittee whom Providence may spare, to live to see their work begun and ended, so far as respects the object of having in "every Township of the diocese, one good Church of durable "materials, a Parsonage house, and an adequate permanent "provision for the support of a Minister."—Patriot.

TREASURER OF THE JOHNSTOWN DISTRICT .- The subjoined is the Governor General's Reply to the Resolutions, which appeared in our last number. The stir that has been made in this matter, will, it is to be hoped, put a stop to all such objectionable appointments for the future :

Secretary's Office, Kingston, 24th February, 1842.

SIR, - I am commanded by the Governor General to acknowledge the receipt of your letter of the 16th instant, enclosing the copy of a Resolution adopted by the District Council of the District of Johnstown on the motion of O. R. Gowan, Esq., praying that His Excellency will direct an investigation into certain charges brought against Mr. A. N. Buell, who was recently appointed Treasurer of the District.

In reply I am to inform you that in answer to an address to

the same purpose from certain inhabitants of that District, His Excellency has already declined to institute an inquiry into Mr. Buell's past conduct, because in the absence of any charge against him in his official capacity, His Excellency "can never consent to subject to the general and retrospective investigation which is requested, the conduct of any public Officer in this

On this ground, therefore, His Excellency would feel bound to decline a compliance with the resolution of the Council, but were this-objection removed, he would still be unable to accede to their desire, because the discussion of such a matter in a District Council appears to him to be not only inconsistent with the Royal Prerogative, but at variance with the powers of the Council as defined and limited by the Statute, 4 & 5 Vic.

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

The Hon. W. Morris, &c. &c. &c.

THE PEERAGE. -It is stated in the London papers, that Wilbraham Egerton, Esq., of Fulton Park, is to be elevated to the Peerage, under the title of Earl of Fulton, of Fulton Park, in Cheshire. Major Egerton, of the 43rd Light Infantry, formerly stationed in this city, and well known to many of our citizens, is the son of Wilbraham Egerton, Esq., of Fulton .-St. John's New Brunswicker.

LATER FROM ENGLAND.

The Cotumbia left Liverpool on the 4th March, and, after encountering furious storms and breaking her shaft, arrived at Halifax on the 25th ultimo. The Unicorn brought the mail, passengers, &c. to Boston, which she reached on the 27th.

The Queen and Court had been staying at Brighton.
Parliamswatay Summary.—A tedious debate on the corn laws occupied the House of Commons during five successive nights, during which no new arguments were brought forward of particular interest. Mr. Villiers moved "that all duties payable upon the importation of corn, meal, or flour, do now cease and determine;" when the committee divided, the numbers were for the motion 90, against it 393.—On the 26th ult. Mr. Christopher proposed a higher scale of dutles.—His proposition was that the maximum duty should be 5s. higher than the maximum duty proposed by the Government. The division was taken on the question, and the original proposition was carried by 306 to 104.

CORN IMPORTATION —Last night all Sir Robert Peel's resolutions, for the regulation of his new scale of duties on the importation of wheat, oats and barley, were adopted, and a bill was ordered to be prepared in accordance with such resolutions; Sir R. Peel, Sir J. Graham, and Mr. Gladstone, were ordered to bring in the same. It is expected that they will be able to present it to-day. It will then he read the first time, and a day fixed for the second reading, when the debate will be taken on the first principles of the bill.—Herald, March 3.

SLAVE TRADE TREATY.—In the House of Lords, on Monday 21st

SLAVE TRADE TREATY.—In the House of Lords, on Monday 1st imo, the Earl of Aberdeen laid on the table the treaty of the slave de, signed by all the great powers of Europe, except France. He tretted that he was under the necessity of informing their lordships the ratification of the King of the French had pot been exchanged h those of the other powers; neither was he able to inform the use of the precise time when that ratification might be expected.—e Treaty with France, however, concluded in 1831 and '33, reined in full force and vigour.

TORONTO MARKETS.—The following alterations have taken place since our last:—Oats, 1s. 1d. @ 1s. 3d.; Eggs, 5åd. @ 6åd,; Hay, 2l. 10s. @ 3l.; Straw, 1l. 15s. @ 2l. 5s.

HOME DISTRICT CLERICAL ASSOCIATION. The Clergy of the Home District are respectfully informed that the next meeting of the Association will take place (D. V.) on Wednesday and Thursday, the 13th and 14th of April, at the house of the Rev. G. Mortimer, Rector, Thornhill, Yonge Street. ADAM TOWNLEY, Secretary H. D. C. Association.

Thornhill, 12th March, 1842.

RESOLUTION of the Common Council of the City of Toronto, published in compl ance with the 47th Section of the Act of the Legislature of the late Province of Upper Canada, 4th William IV,

Legislature of the late Province of Peper Chapter 23:

Resolved—That any person in future, who may require to make a Private Sewer into the Main or Public Sewers of this City, shall give notice of the same, in writing, to the City Inspector, on whose information the Mayor shall order the said Sewer to be constructed, at the expense of the applicant, under the superintendance of a fit and proper person appointed by this Council; and any person who may be found, after the passing of this Resolution, breaking up the Streets for such purpose, except by the authority aforesaid, shall be fined, on conviction thereof, in the sum of FIVE POUNDS, being the highest penalty inflicted by the City Law passed October 8, 1835.

Published by order of the Council. Published by order of the Council.

CHARLES DALY. H. & W. ROWSELL,

STATIONERS, BOOKSELLERS, PRINTERS, ACCOUNT BOOK MANUFACTURERS,

St. George's Society.

THE Members of St. George's Society are hereby notified that the Quarterly General Meeting will be holden at the Society's Rooms, (Osborne's Buildings), on Monday evening, April 4th, at 8

(By order), G. A. BARBER, Secretary. Toronto, March 30th, 1842.

THE following clause from an Act of last Session of the Legislature is published for the purpose of drawing the attention of the inhabitants of Toronto to the necessity of correctly answering the enquiries of the Assessors, relative to certain information which they, by the Act, are required to obtain.

CHARLES DALY,

VI. & V. Victoria, Chapter 42, Section 5. VI. & V. Victoria, Chapter 42, Section 5.

"V. And be it enacted, that it shall be lawful for such Assessors; and it shall be their duty, within their respective Townships, Parishes or Wards, to demand and receive at every dwelling-house, or from thehead of every family residing therein, or from any member of such family more than twenty-one years of age, an enumeration of the persons composing such family, and of all and every the particular matters and things specified in the Schedule hereunto annexed: and any person, being the head of a family or a member thereof above the age of twenty-one years, who shall refuse to give to any Assessor the information so demanded by him, or shall wilfully give false information to such Assessor concerning the same, shall forfeit and pay a penalty of fifty shillings, currency, to be sued for and recovered with costs.

STEAM-BOAT NOTICES-1842.

THE PRINCESS ROYAL, CAPT. COLCLEUGH.

WILL leave Toronto for Kingston on Tuesday night, the 29th instant, at Twelve o'clock, touching at Port Hope and Cobourg; and will leave Kingston, on her return, on Thursday evening, the 31st. Afterwards, she will leave Toronto for Kingston every Saturday and Wednesday, at Twelve o'clock, noon.

Cabin passage 8 dollars.
Deck do 4 do.
Toronto, March 93, 1842.

THE STEAMER GORE;

CAPT, ROBERT KERR WILL leave this Port for Rochester, calling at Port Hope and Cobourg, on Sunday night, the 27th instant, at Tsx o'clock, and will continue to leave this on Sunday and Wednesday nights, at Ten o'clock, until further notice. The Gone will leave Toronto for Hamilton on Wednesday and Saturday mornings, at Eight o'clock, returning same evening.

NOTICE.

NOTICE.

SEALED TENDERS will be received until Noon, on Thursday, the 7th April next, for building an EPISCOPAL CHURCH, on Lot No. 11, Centre Road, Township of Townson, viz.:—The Building to be 50 feet by 36 feet; foundation and two feet above the surface to be of stone; the walls to be of Mud Brick, 18 feet high; three windows to be in each side, and one in the north-west end of the Building; to be large, and in the Gothic style, with a Spire. Contractor to find all materials.

Tenders to be left with Rev. R. J. Macgeorge, Streetsville; Mr. John Tilt, Merchant, Centre Road, Township of Toronto; or with the Committee, who will meet on the Lot on the above date to receive the same.

the same.

N. B — Security will be required for the due performance of the Contract. Toronto Township, March 11, 1842

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY,

Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO. A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.

T. W. BIRCHALL,

Managing Director.

A few Shares of the Stock of this Institution may still be had application at the Office. Toronto, March 11, 1842.

SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS,

BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit.

Toronto, February 23, 1842.

EXTENSIVE STOCK OF DRY GOODS,

EXTENSIVE STOCK OF BRI GOUDS,

SELLING OFF.

THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, lst March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with to-families wishing to supply themselves with articles of the best description in the above line at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public.

J. L. PERRIN § Co.

J. L. PERRIN & Co.
No. 8, Wellington Buildings, King Street.
35-ti

NEW STRAW BONNETS. JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met with in the market, which will be found well worth the attention of town and country trade.

J. L. PERRIN & Co.

EMPLOYMENT WANTED, BY A YOUNG MARRIED MAN, who writes a good hand, and is willing to make him, elf generally useful. He is experienced in farming, and can undertake a situation where such knowledge would be required. Apply at this Office.

Toronto, February 11, 1842.

GOVERNESS: A N ENGLISH LADY will be happy to meet with a situation as Governess in a family. She is fully competent to instruct her Pupils in the usual branches of an English Education, together with French, Music and Singing. Address (post-paid) to L. A., at H. & W. ROWSELL'S, King-street, Toronto, or Brock-street, Kingston.

DOCTOR SCOTT, LATE House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge street.

Toronto, February 25, 1842. MR. SAXON, Attorney, &c.

179, KING STREET, TORONTO.

March 3, 1842. ORDERS IN CHANCERY,

REGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

STATUTES OF CANADA. COPIES of the Statutes passed in the late Session of the Pro-vincial Parliament, for sale by H. & W. ROWSELL, Toronto.

BIRTHS.

At Weston Bank, on the 21st instant, Mrs. J. C. Champion, of a

daughter.

At the Parsonage, Orillia, on the 20th March, the lady of the Rev.
John Melntyre, of a son.
On January 27, at Kennington, England, the lady of the Rev.
Thomas James Rowsell, B.A., of a son.
At Kingston, on the 7th ult., the Lady of the Hop. R. B. Sullivan,

of a son.

At Rusholme, Toronto, on Saturday the 26th ult., the lady of George
T. Denison, Jr. Esq., Barrister at Law, of a daughter.

At Kingston, on the 20th ult., the lady of the Hon. Hamilton H.

Killaly, of a son.

MARRIED.

At Grimsby, on the 16th ult., by the Rev. G. R. F. Grout, Mr. J. Wellesley Wilson, son of the Hon. John Wilson, of Saltfleet, to Sophia, third daughter of the late Henry Neiles, Esq., of Grimsby.

At Richmond, on the 19th ult., by the Rev. John Flood, Wm. R. Lyon, second son of George Lyon Esq., to Henrietta Susannah, eldest daughter of John B. Lewis Esq.

DIED.

In this city, on the 15th ultimo, at the advanced age of 83 years, Eleanor Gore Caldwell, wid w of John Caldwell, Esq., formerly Surgeon of the 8th Royal Veteran Battalion.

At the City of the Falls, on the 19th ultimo, Travor, 6thly son of S. Falconbridge, junr., Esq., aged 1 month.

At Burford, Brock District, on the 14th March, after a long and painful illness, (which she bore as becomes those who "are looking for a better inheritance,") Phebe, wife of John Moore, Esq., aged 48 years.

years.
At Ballingsloe, County Galway, on the 19th January, aged 70, A. Atkinson, Esq., father of the Rev. A. F. Atkinson, Rector of St. Catharine's.
At Robinson, in the Township of Bury, on the 21st ultimo, the youngest son of the Rev. W. King, aged 2 years and 5 months.
On the 25th ultimo, in Portman-street, Portman-square, London, Major General Sir George Leith, Bart., of Melville-street, Edinburgh, aged 76.

aged 76.
At Picton, on March 21st, Rebecca Ann, wife of Mr. Robert J. Hopkins—aged 22 years, 10 months.

LETTERS received during the week ending Friday, April 1st :-

has just been put into our hands, entitled The Reign of Terror in Carlow, and which we have reason to believe is an authentic in Carlow, and which we have reason to believe is an authentic history, capable of being proved in all its details by strict legal evidence, exhibits the condition of society throughout that portion of Ireland in a point of view as appalling as is presented by any of the records of dark ages or of savage tribes. Some of the facts contained in its pages were noticed by us shortly after the late elections, and the Whig-Radical press affected to make light of them, as the mere casual and partial overboilings of popular feeling in a season of peculiar excitement. We knew in armed masses upon Carlow. the evil to be much more widely spread and much more deeply seated than the abettors of Lord Normanby and Lord Ebrington would allow, but we confess that we were not prepared to find—and we think our countrymen in general will be utterly confounded when they read—the extent and enormity of the horrors which have really been committed in Ireland. They are such as to shock, to shame, and to warn us. We are shocked at the savagery of our fellow-creatures; we are ashamed of the Government that gave it impunity; we are warned against the further extension of political power to people as yet so unripe

Our object in the following notice is not to excite the feelings of our own countrymen against the deluded people whom super-stition and maddeniog agitation drive headlong into crime, but to deduce a wholesome and necessary caution from the exposure of the machinery by which this wild wickedness is got up, and from the proof of the regular connexion that subsists between

began to repent of having preferred strangers to their own land-lords, and thrown away a friendship ever available to them in time of need, accepting, in exchange for it, a mouthful of hollow promises, remembered by the utterers of them no longer than the day of the poll. The Carlow tenants found, upon reflection and by experience, that their oldest friends were the truest, and declared their anxious wish to be reconciled with their natural connexion. A vacancy in the county representation afforded, in December, 1840, the occasion for trying their sincerity; and they proved it by the triumphant return of Colonel Bruen, whose adversary resigned the contest in the midst of the poll.

Up to that time the O'Connellite game had been played in a

course of uninterrupted success, with the money and promises of strange candidates, ambitious of Parliamentary position, and with the spiritual appliances of the priests; and when the return of Colonel Bruen evinced that those instruments had lost their efficacy, the disappointment and rage of the defeated faction burst all bounds. It was then resolved to fight the desperate battle of revolution and superstition by downright force and bodily fear, and so to terrify and harass the whole country as to hunt down all chance of freedom at any future election The uncivilized state of the peasantry afforded unhappily an abundant and ready supply of instruments for the purposes of The more peaceable part of the inhabitants were overawed from giving evidence of the crimes they witnessed by the threat of still heavier inflictions upon themselves. And lest, nevertheless, it should sometimes occur that testimony would be forthcoming, and convictions actually be obtained, subscriptions were set on foot by which a fund was established for indemnifying convicted offenders. To all these earthly inducements and protections was added the ghostly influence of the priests; who threw themselves into the cause of the agitators with a zeal that burnt and wasted before it every feeling of human nature, and every scruple of morality or religion.

An instructive specimen of these proceedings will be found in the treatment inflicted on the family of a man named Hayden, who had committed the crime of voting for Colonel Bruen in December, 1840. We particularize this case, because the facts were sworn to before a bench of magistrates, who were thus enabled to convict the offenders, seven in number. The scene selected for the outrage was the Roman Catholic chapel of Tullow, and the time was that of the mass on the Sunday sucreceding the election. William Hayden says,—
"I was in the chapel of Tullow on Sunday last. I was on

'my knees, when I was surrounded by a crowd, knocked down "by a blow on my face, and dragged on my back out of the "chapel. I was then pelted with stones by the multitude. I "think there were 50 persons throwing stones at me from th "chapel to the police-office, where I ran for protection. The "stones were falling so thick on me I thought every moment would "be my last, as the crowd shouted, ' Don't let one of them escape I never did anything to anybody; but my father voted

James Hayden was in like manner dragged out of the chapel, stoned, cut, and bruised; and states that but for the arrival of the police he would have been hilled on the spot. He adds that the priest was in the chapel, and the mass going on at the time.

It may probably be thought by those, even of the Liberal

But the Car ovian agitators were made of sterner stuff. They deemed it their duty, the priest who was in the midst of mass acquiescing in that view, to include also in the example a female, a young girl of about 15, named Ann Hayden. most appropriately, a principal dispenser of Liberal "justice" was a woman. "I was at my prayers," says Ann, "when Jo-"anna Lalor came up and said, 'Here is another of them.' She "seized me by the bonnet, and tore it to pieces, with the hair off "my head. I was then surrounded by a crowd, dragged out of the chapel, and when outside Michael Fenlon gave me a kick "on the side, and knocked me down, when some persons leaped They dragged me then to the chapel gate, my clothes

The sentence of the bench on the seven ringleaders of this barbarous onslaught imposed a number of penalties, amounting in the aggregate to 22l. The criminals not being able to meet these fines were given into the custody of the police for conveyance to the county gaol; but in half on hour after the sentence the agitators in the neighbourhood held a meeting and transmitted the whole of the penalties to the chief constable, who was thereupon obliged to liberate the prisoners. Here, then, was a direct adoption of the outrages committed upon the family of the voter: excluding altogether the plea so often urged by the Radical press for such ruffianly acts, that they are the mere outbreaks of ferocious individuals, unprompted and disapproved by the agitators, we here trace the mischief to its true source, and connect the perpetrators of the crime with the pockets of its instigators.

Due steps, however, were taken by the masters of the mischief to prevent the expense from falling too heavily on the fund. The sufferers were presently apprised that, "unless they "paid back the amount of the penalties, they would never again "be allowed to enter the chapel, nor be suffered to reside in the "country." This intimation they seem to have neglected; for, on Christmas-day, having ventured into the chapel, they were again turned out and beaten, ordered to quit the country, and d by a crowd, who would have stoned them to death but for the timely arrival of a party of constabulary, brought from

Before the same bench of magistrates who convicted the firstmentioned offenders there was another charge for the inhuman beating of two persons named Eustace, one of them a woman But these poor people refused to prosecute. Their father gave testimony that the priest had interposed on the preceding day The woman said, that if she prosecuted it would be at the risk of life, and she and her fellow-sufferer both declared that they ild "go to gaol rather than tell one word about what took

"place in the chapel." We have not room to detail the siege of Darcy's house near Carlow town, nor the brutalities exercised in the course of the month upon electors and women in Hacketstown chapel; but we must not pass without notice the excommunication, pronounced about a week after the election, upon a Roman Catholic ed Kelly, and followed by the declaration of the priests, that the Roman Catholics who had committed the crime of voting for Colonel Bruen "were all damned, beyond the power "of the priesthood itself to save them: that they walked on " earth as accursed beings, whom no one should buy from "and that they were no longer within the pale of the church, "having voted against their religion and their God." Still less can we omit to mention (though its length prevents us from inserting it entire) the notice which, within a week from the poll, appeared upon the chapel-gate at Leighlinbridge, in the choicest style of the Corn-Exchange: —"Will you remain silent "spectators?" inquires this document of the people whom it addresses: "if not, rally round the standard of your priesthood. 'Oh, mark the base, the sordid Catholics, who have registered "their votes to return Henry Bruen, &c., thirsting as he is for

parony of St. Mullins. The Roman Catholic tenantry on that estate, a wealthy, brave, and intelligent race, feudally attached by ancient ties and customs to the family of Kavanagh, in THE REIGN OF TERROR IN CARLOW.

(From the London Times.)

We regret to say that there is no necessity for traversing distant lands, or re-ascending into early times, in order to behold haman nature in its attermost barbarism. A paniphlet which has just been put into our hands, entitled The Reign of Terror.

The Reign of Terror and intengent race, leadany attached by ancient ties and customs to the family of Kavanagh, in whom the property of the land almost exclusively resides, received him very coldly; and though he commenced his harangue at the head of an imposing force of bludgeonmen from the country of Kilkenny, he made no impression. During his work there are no controlled the unitary of the land almost exclusively resides, received him very coldly; and though he commenced his harangue at the head of an imposing force of bludgeonmen from the country of Kilkenny, he made no impression. During his work there is no necessity for traversing to continue the uetalls by ancient ties and customs to the family of Kavanagh, in whom the property of the land almost exclusively resides, received him very coldly; and though he commenced his harangue at the head of an imposing force of bludgeonmen from the country of Kilkenny, he made no impression. During his work the liberation of the imprisoned electors, the city to join, and the party broke up, with no other interruption than should be an endiess undertaking to continue the uetalls by ancient ties and customs to the family of cases where, towards the end of June, voters were taken prisoners, tied to cars, and hurried into confinement at Kilkenny and other places. At Kilkenny be propulated and every Property of the land almost exclusively resides, received him very coldly; and though he commenced his harangue at the head of an imposing force of bludgeonmen from the with pitchforks and pikes, and threatened that if any attempt with the property of the land almost exclusively resides, received him very coldly; and though he cases where, towards the end of June, voters we address Mr. Doyne arrived with a party of freeholders, who cheered for Bruen and Bunbury, and against Repeal. Upon this the Agitator's lieutenant, Mr. Steele, made an aggressive movement, which it required all the personal influence of Mr Doyne to prevent the freeholders from resenting in a decisive He succeeded, however, in preserving the peace; and the orator was fain to retire, baffled and crest-fallen. But it was only to effect new and more violent results by organizing

His arrangements for this purpose being completed within a week, "a signal fire appeared on Clogrennan-hill, near Carlow, which was answered in less than ten minutes by others, along the chain of hills to Stradbally, on the top of Brandon mountain, and on the summit of Mount Leinster;" and so onward in a regular chain of communication, extending to the county of Tipperary. A number of the Roman Catholic clergy dined on the same day with their Bishop, "and it was considered a very unusual occurrence to have them break up at so early an hour as 6 o'clock, each priest flying out of town, and evidently hurrying to his post." All this appears to have taken place

evening of the 23rd of June The first objects of attack were the tenants of Colonel Bruen The dwelling of one of them, named Bergin, at Bawnree, was burst open at 3 o'clock in the morning of the 24th, by a gang of strangers from Kilkenny, who tore him from his bed, endeavoured to force him to the house of the priest. On his from the proof of the regular connexion that subsists between the movements of the conspirators and the infuriation of the populace. For this purpose we shall briefly relate the rise and the progress of "the Reign of Terror in Carlow."

The contest of 1837, which gave a temporary triumph to the enemies of their country, produced an important reaction. When the heat of the election had subsided, the freeholders began to repent of having preferred strangers to their own land-

Another party, an hour later, attacked the dwelling of James Kelly, of Ballyloo, also a tenant of Colonel Bruen. They called him from bed, acquainting him that Father Tyrrell, his priest, wanted to see him. They brought him, in the midst of a mob, to that holy person, in whose presence one of them, a stranger, stepped out and said, "I want your vote, and will have it." Priest Tyrrell then cried, "Come on, boys;" upon which the mob seized Kelly by his legs and arms, threw him upon a car, and drove him to Leighlin-bridge. From that place he and some more freeholders were marched prisoners to a public-house in Kilkenny, under an escort of strangers, whose leader threatened to shoot any one of them attempting to escape. In the course of the day, however, Kelly contrived to get out of the public-house, and, scaling a wall, made his way, after many perils, from parties of pursuit, to Carlow, where he placed himself under the protection of his landlord till he voted for him. till he voted for him.

On the same morning Patrick Holden, another of Colonel Bruen's tenants, was dragged from bed by a party of men, who placed him on a car, and carried him prisoner to Kilkenny.— Armed parties on the same morning made attacks upon several houses, fired into them, wrecked the furniture, and beat the nmates cruelly. One mounted gang, from Paulstown, in Kilkenny, carried green flags, and were accompanied by a Priest, before whom a large crucifix was borne. This detachnent had a leader whose face was blackened or craped; and as they returned from their expedition, they levelled their firearms at several people, commanding them, on pain of death, to keep within their houses till the party was past. One numerous band, which visited the house of Patrick

Regan, of Ballyloo, found it fast; and Regan told them from within that he would take the life of any man who attempted to force the door. In vain they shouted to him that he was wanted by Mr. Steele, by Mr. O'Connell, by the Priest. The Priest without, finding the case a difficult one, gave a "scrape of his foot" at the door, denounced him as a persecutor of his Church, and added his curse.

Church, and added his curse.

That night various well-armed parties attacked the houses of Patrick Kelly and of Patrick Dowling, at Ballyloo; of James Holden and Michael Gorman, at Linkerstown; and of Lawrence Doyle, at Ballyryan. These men were dragged from their beds, placed on cars, and removed with strong detachments under the conduct of Priests to Leighlinbridge, whence they were sent to Kilkenny as prisoners, guarded by horsemen well

Next day, the 25th, an armed party, headed by a Priest, d the house of John Milea, of Aughabeg. This case will not bear abridgment: we must give it in the very words

"On hearing the noise, Milea, who is an old man, got out of bed, and took down an old gun to defend himself. Unfortunately it wanted a flint, and he (with his daughter and son-inlaw) was obliged to retreat from the door, which was battered in He made an attempt to barricade his bedroom, and made a determined resistance; but at length the poor man was over powered: he was knocked down, his arm broken, his ribs It may probably be thought by those, even of the Liberal party, who are not wholly callous to common feeling, that enough of admonition had now been administered to the Hayden family for the sacred object of inculcating "freedom of election "against the landlords," and vindicating "Justice to Ireland." But the Carlovian spitators were made of sterner stuff. They lead, the Priest and his party marched off, saying, 'He is done for now, he will never vote against O' Connell.'

Armed men were now traversing the county in open day, and threatening to burn every town in it if Mr. O'Connell's son were not returned. All business was suspended; some fearful explosion was momentarily expected. The bells of the Roman Catholic chapels continued to peal through the fivelong day, and thousands of men, when night arrived, were pouring in from all the borders of Kilkenny. These foreigners were systematically billeted on the farmers in the county The Protestants of Bagenalston, understanding that "being torn to pieces; and, while bleeding at the nose, I was their town (a stronghold of the Conservatives) was to b "knocked down by another blow, which blackened my side.
"The yard and street were full of people, and I thought I would themselves to a man, shut up their houses, and prepared for a siege. It was a fortunate precaution, for the Paulstown insurgents, hearing on their march what sort of opposition they were likely to encounter, turned back at 9 in the evening, and persed, for that night at least, into their own district. The town of Carlow was kept in similar alarm throughout the night, some of the inhabitants sitting up till daybreak in expectation of an attack. The houses of several electors in the town were visited, and their lives menaced. In the course of the night the barony of Idrone West was visited by a party of strangers from Kilkenny, who placed the electors on their knees swore them to vote for O'Connell, threatening that if any man violated the engagement, he should be burned in his house.

By the afternoon of the following day, which was the 26th. the tenantry of some of the disturbed districts found their nes so insecure against the insurgents, who were then scouring the country in all directions, that they fled to the moun ins, where they continued during the whole of the night. In the morning they escaped to the neighbouring town, or fled for

A body of electors, including a portion of these tenants, were collected on the 27th in the village of Kiledmond; and this village a force from Kilkenny now assembled to attack.— "Why common senso to be sure." When the song was over Videttes appeared at all points as if in preparation for the this village a force from Kilkenny now assembled to attack. assault, and the evening closed with every appearance of im-pending bloodshed. The gallantry of the besieged, however, ood them in good stead; for the insurgents, being informed by their spies that ammunition had been duly served to the and that every preparation was made for resistance, thought fit to defer all proceedings till the morning. About 10 o'clock on the 28th the voters marched out on their way wards Carlow town; but at a point of the road called Tomduff they were met by the Roman Catholic Priest of Borris, who uttered a whistle and a shout; and instantly, as if by magic, upwards of 300 men started from the ditches and other places f concealment, and carried off a party of the electors, the Priest directing the movement, and shouting to his followers

that they fought for God and their country. Meanwhile, during the night of the 27th, other Priests, with their attendant multitudes, had been equally active in the neighbourhood of Leighlinbridge, where they attacked the house of one Caleb Tyndal. Tyndal fired upon them, and was prosecuted at the following assizes for this act of self-defence. So grossly had the Priests deluded their flocks, that the witnesses whom they called against Tyndal seemed to have been arcely aware of any blame in the transactions of the night, and freely communicated facts, conclusively criminating them selves and their spiritual guides. For instance, Joseph Tuite says-"I went to Bagenalston that night with a boat-load of freeholders. I can't say how many we caught. We hunted them all Sunday. We put them into a lumber-boat; the chapel band was there, playing sacred music. The freeholders were tied in the boat, which was under the command of Father M'Mahon and Father Murphy, the Curates of Leightin-bridge." Nolan make similar admissions; James Keating and Michael and then comes William Hackett, who says, "I dare say I had 200 men with me: I thought it my duty to carry off the freeholders for Mr. O'Connell. THE WHOLE COUNTRY WAS

and strangers."

It would be an endless undertaking to continue the details than hearing he was better.

with pitchforks and pikes, and threatened that if any attempt were made for the liberation of the imprisoned electors, the city should be burned, and every Protestant within it put to death. In this state the town continued until a military force was at length sent to its protection. Meanwhile the various of the interaction of hearing all.

At nine o'clock the evening hymn was sung by all who chose to join, and the party broke up, with no other interruption than the loud sobs of one poor soul, who left the room crying like a great baby for "her doll." When the signal was given to go In this state the town continued until a military force was at length sent to its protection. Meanwhile the various apcoaches to Carlow were all beset with armed banditti, call themselves O'Connell's police, living at free quarters upon the farmers, eking out their time by the robbery of passengers, and spreading terror through the country. We will mention only ne of their outrages, which was perpetrated on the 30th of and soft mild eyes, which, while she smiled to herself, se June at noon day, hundreds of persons being present. An clector had escaped from the Kilkenny confinement, and had obtained protection in Carlow. His wife, a respectable woman, removed from the place or circumstances about her. She was the mother of a family, was stopped on the road, about a mile from her dwelling, by a body of the ruffians. They stripped her stark naked, and dancing about her in ferocious triu drove her to her home, where she was seized with hysterical fits, which nearly terminated her existence. Such was the state of the county of Carlow within the fort-

night preceding the election.

NEW YEAR'S EVE IN A PAUPER LUNATIC ASYLUM.

Having received, and most cheerfully accepted, an invitation accompany a friend to an evening entertainment given, on the last day of the old year, to the pauper women in the County Lunatic Asylum at Hanwell, we started from town on Friday evening, just as the dull fog had thickened over Hyde Park for the night, and after a nine miles drive in the dark, drew up at the lighted gates of the Middlesex Madhouse, gave in our names, the lighted gates of the Anidicsex Madhouse, gave in our hances, and walked into a bright cheerful hall, leading by white stone passages to various parts of the house. Following one of these to the apartments of the resident physician, we found that the party had already met in a room below. We accordingly retraced our steps, and after threading several other passages came to a door which opened into the gallery where the lunatics ere assembled.

The momentary impression made by the sudden change from the coolness and quiet of the empty stone passage to the heat, and hum, and bustle of a long narrow gallery, dressed out with fresh evergreens, lighted with numberless candles, and lined from end to end with three hundred and fifty restless mad women, was simply shocking; but this first impression speedily wore away, and was followed by the conviction, which every other guest must have felt before he left the room, that the generous humanity which had prompted the system, of which this entertainment was only the result, had placed every one of these harmless lunatics in the possession of as much happiness

as her mind was capable of enjoying.

In the middle of the long vista of frilled muslin caps, evergreens, white walls, and mad faces, down which I looked on ntering, was a piano, and a crowd of dancers figuring away at ountry dances as mirthfully and with as good a heart as if they had been sane. We walked slowly down the room to where the dancing was going on, watched by many eyes that ou saw were mad the instant you caught them. A small proportion only of the women danced: the rest sat at the sides the gallery on benches, laughing or talking to themselves lost in sad reveries, or watching earnestly and distrustfully the scene before them; and here and there a face expressive of intense melancholy, as if the poor creature were pondering on some mental misery too heavy for her to bear, called you away from the listless expression of childish imbecility which charac-terized the bulk of the party. A few keepers were interspersed with the dancers, who helped to give spirit to to the dan but it was really difficult at first to say who was keeper and who was not. Every one of them seemed to enter into the enjoyment of the dance with so much good will, with so plain an intention of being amused, and so much light-heartedness, that at a little distance, and with the exception of a slovenly method of moving their feet, you might have fancied they were so many country people dancing at a village wake or fair.— There was no uniform or workhouse dress to mark them as the nmates of an asylum, but nearly as much variety in their dress

as in that of an equal number of villagers. The crowd altogether reminded me very much of a crowd of Wilful, natural, saying what they thought, careless or unconscious of other people's opinions, earnest in trifles sincere without concealment, inquisitive, eager observers of every passing thing, and in continual fidgetty motion, you might have imagined yourself in a school of foolish overgrown There were exceptions, of course, where excessive pride inordinate vanity was the insane indication. The Queen of the Netherlands, for instance, proud as Lucifer, looked down upon you as if you were only dirt; and her equal in purse-pride who carried a bag of gold,—foreign money, she said, but the Bank would know her pebbles were good foreign money, and would pass in the country she came from, —was as conscious o her wealth as the sanest money holder on the Stock Exchange She stalked about in her poor straw bonnet and short sorry gown, with a lofty stage stride, as if she had been the origina godess of plenty. Contrasted with her pride was the silly vanity of a feeble and somewhat delicate young person, who slipped in and out between the bystanders, and walked backwards and forwards incessantly in a stealthy self-conscious way. wishing to attract attention, yet affecting to disregard it. She had been pretty once, was better dressed than the majority about her, and, instead of the common frilled cap, she wore her hair in bands, and had less of the kitchen maid about her than the crowd that lined the walls. She was the wife of a professional man, gone mad one would think with excessive Whenever you looked at her she caught your eve, looked away suddenly with a complacent smile at having attracted notice, and walked on in her vain way, as if the eyes of all were waiting upon her. I thought I detected an expres sion of uneasiness at her being seen among so many common people. Many of them were very loquacious, and pleased at an opportunity of talking to strangers. A placid middle-aged woman, of the Mrs. Nickleby genus, with a weak flow of soft eligious words, and a still weaker stream of namby-pamby old me innocently that she had a sweet heavenly host of pretty little scraphs three inches long, pretty little creatures that sh fed and nourished; they were up stairs now, she said, but she had been burrowing in the ground after them in the morning which was the reason why she was not quite so well as usual. her earnestness and minute description of particulars showed how completely she was living in a world of her own, where she saw the scraphs she described. She was fully impressed with the notion that she was sane, and that the rest of the

ple were mad, The music or songs played in the course of the evening were very weil received by the patients; on some of whom it produced sadness, and on others unnatural gaiety. In the middle of one of the songs, to which all were listening very quietly, an earnest, voluble woman standing behind me, to whom all things seemed possible, whispered in my ear, with an air of familiar truth, which was almost startling—"You know I've been in heaven, and the songs they sing there are better than that, I can tell you." It was taking her too literally, perhaps, to follow up such an assertion by any further inquiry; but her answer to the question, what sort of music they had there, was a rather singular one. She considered a moment, and then said, as if she had been merely recalling past impressions patients sat who appeared slightly more irritable than the rest; and among these was a silent, feeble girl, having a look of ejected imbecility on her sharp coarse face, which seemed as her spirits had been broken down by want. She was one of he numerous class of patients who had been confined in that cruel bondage of restraint-chairs, sleeves, strait waistcoats. muffs, or leg-locks, (how rare it is to call things by their right ames,)-from which the judicious humanity of the Physician and the Magistrates had at length released her. Her wrists were deformed by the hard leather cases in which they been confined; and so habituated had she been to wear them at night, that for some time after they were removed, she held up her hands to be bound whenever she went to bed. Now she was permitted to wander about as she pleased, and although nder the old system she had been tied up to an iron bar, or bench, or a heavy restraint-chair, as a dangerous maniac, she conducted herself this evening with propriety, listened to the vision with much apparent pleasure, or sat near some friend, to whom she seemed attached, watching, with a various expression of shyness, or sadness, or apathy, every stranger's face saw in the room. She was not the only instance of the happy effects of removing restraint. There were forty-seven person present, all of whom had been previously confined in so r another, who now behaved with as much decency as the harmless patients who were always at large.

Before the dancing had ended, Dr. Conolly, whose illness had prevented him from seeing his patients for some time pre-viously, and who for the same reason was unable to join the party earlier, made his appearance in the gallery, a through it, noticing nearly every person as he passed with some appropriate kindness. I have never witnessed before so affecting a tribute to unassuming genius and worth as was paid by these pauper lunatics to their resident physician. With few exceptions the women rose as soon as they saw him, and cagerly "the blood of your priests?" After other truculent appeals, the notice proceeds to name eight individuals, the most obnoxious to the agitators, and winds up the enumeration with the significant query—"Why are they allowed to live?"

On the 17th of June, Mr. O'Connell, accompanied by a retinue of priests and agitators, made his inauguratory visitation."

Jreenotders for Mr. O'Connell. The whole country was to the mames of the people who accompanied me. They were all strangers from Kilkenny.—

The people commenced rising that night about 9 o'clock."—

Sub-constable Makin adds the following evidence:—"They retinue of priests and agitators, made his inauguratory visitation."

Sub-constable Makin adds the following evidence:—"There is an insurrection. There is a first word of the respectful affection for him, if not in words, at least in manner, or by voice or look, or by the cheerfulness caused by

to the stronghold of the Conservative franchise in Carlow, the were about a thousand men, and they appeared mostly armed, his merely coming among them; the sympathising courtesy "What a treat it is," I heard a

> to bed, the women left the room as obediently as children shaking hands and wishing good night with much simplicity Among the last to go was a poor Irish girl, who interested me exceedingly. She was a fine hearty creature, well made, buxom, and high spirited, with a full round Irish face, a brogue full of wilful gaiety, and then on a sudden became very sorrowful, an uncertain patient, it seemed, and occasionally became re-fractory; but to-night she was only in unnaturally high spirits, dashed with these sudden fits of sadness. When we were going away, she called out loudly "Edward, Edward," as if expected him to come. She was supposed to have been the bride of a soldier who had married and then deserted her. She said, with inexpressible pathos, while a song was singing near her, "I had rather hear Edward play the guitar than sit under

a canopy of gold and have ten thousand a year."

I find a difficulty in expressing what I felt on leaving this singular scene. Here were three hundred and fifty mad women, of whom perhaps no less than three hundred were incurably of whom perhaps no less than three hundred were incurably mad, having temper and dispositions requiring the most constant and rigid self-restraint to treat with proper forbearance, in some cases impatient of all restraint, listless spendthrifts of their time, or lazy and indifferent to the common every-day necessaries of life, without the means or disposition of earning a subsistence, and either without friends or lost to them, or alienated from them by a malady worse than death, who were treated with a kindness and concern which they would not their own kinsmen or friends. Instead of harshness, they find a charity which "suffers long and is kind:" where impri ment and violence were once thought necessary, liberty with firmness, or with merely occasional seclusion, is all that is required, -Athenaum

HUMAN SACRIFICES IN INDIA .- An exceedingly interesting aper is published in the Athenaum, taken from the report of the proceedings of the Asiatic Society, compiled from the private letters of Lieut. Macpherson, of the Madras Survey Department, "On the religious practices of the Khonds," a mounain tribe inhabiting the higher ranges of the Gumsoor, at the extremity of the Northern Circars, and at no great distance from Calcutta, from which it appears that human sacrifices are

ommon even at the present day!

The Khonds are a wild race of mountaineers, inhabiting the higher ranges of the Gumsoor country, which lies between the Presidencies of Bengal and Madras, and who are, according to every probability, descended from those aboriginal tribes who peopled India before the emigration of the races who brought the Brahman religion and the Sanskrit language from the North West. Two other wild tribes, the Koles and the Sourahs, also inhabit Orissa; but the highest land, and the most extensive territory, is in the almost undisputed occupation of the Khonds. The religion of the Khonds differs essentially from that of the people of the plains, in having no idols. Like that of most uncivilized people, it has no reference to principles of morality. Certain prescribed ordinances only are pleasing to their gods; and neglect of those ordinances is offensive to them; but nothing further is contemplated. It is also to be observed that, like many other tribes in a very low social state, the Khonds consider their supreme god to be a malevolent being, only to be propitiated by cruelties, while the subordinat deities are appeased by adoration alone, or by the sacrifice of cattle. The sun and moon are worshipped by simple reverential beisance; the god of arms is propitiated by offerings of sheep, bigs, and fowls; the Jugah Pennu, or god of small pox, by the ood of buffaloes; but the god of the earth, who is their sureme divinity, cannot be appeared without human blood. This earth god, named by the Khonds, Bera Pennu, rules the sons, sends the periodical rains, and communicates fertility to the earth. He also preserves the health of the people, and watches over the safety of their flocks and herds. All this favour is to be obtained on no other condition than the frequent effusion of human blood; and by this alone will the wrath of Bera Pennu be appeased. A victim must be immolated at the season of sowing; every farm belonging to the community must bear the cost of providing a proper object: and each of the principal products, such as rice, mustard, and turmeric, requires a separate sacrifice. These bloody rites are to be repeated at the season of harvest: and it is essential that several sacrifices should intervene between these epochs, to prevent the attention of Bera Pennu from flagging. In consequence, a greater num-ber of victims are offered when the seasons do not promise well, than when appearances are favourable. During the hot months, when agricultural labours are nearly suspended, these sacrifices are not made. In addition to the periodical immolations, more are not made. In addition to the periodical immolations, more victims are called for when the population is sickly; when any malady breaks out among the cattle; when the ravages of tigers have been unusually frequent; when any misfortune happens to the priest or his family, or, in short, whenever the priest declares that such is the will of Bera Pennu. The victims, who are named Merias, are always procured by purchase from a class of Hindus called Panwas, who obtain them from among the more are sale in the plains, either by kider. the poorer people in the plains, either by kidnapping, or by put the poorer people in the piants, enter by kidnapping, or by purchasing at a lower price than that given by the Khonds. These people always keep a few victims in reserve, to be used in case of sudden emergency. The *Meria* must be bought with a price by the Khond, or otherwise the sacrifice is an offence to the deity. He is brought blind-folded to the mountains; and when there, he is lodged in the house of the priest, fettered if grown up, but if a child, at perfect liberty. He is, in all cases, reve renced as a sacred being, and is sometimes allowed to marry, and hold land, on the understanding that himself and children are subject to the usual fate of their class. When a sacrifice s about to take place, a large concourse of people assemble, and three days are passed in feasting, drunkenness, riot, and ob-On the second morning the victim is washed, clothed in a new dress, and led forth in solemn procession, with music and dancing, towards a sacred grove, where he is tied to a stake. anointed with oil, ghee, and turmeric, and adorned with flowers. During the whole day he is reverenced with much solemnity and the slightest relic of his person, or of the turmeric paste, with which he is smeared, is looked upon as a valuable sion. On the third morning, the brutal orgies, which fatigue had somewhat diminished during the night, are loudly renewed, and continued until noon. The horrid sacrifice is then to be consummated. The Meria's arms and legs are barbarously broken in several places to prevent his resistance at the place of sacrifice, as he must there appear to be a voluntary unbound offering. He is then borne to the fatal spot, which is some accidental cleft in the earth, through which the god is supposed to manifest his presence. The riven branch of a tree over his throat or chest, and then tightened by ropes until the wretched victim expires. The assembly immediately rush upon his body, exclaiming, "We have bought you with a price," tear his flesh from his bones, and each man carries away a bleeding The assembly immediately rush upon shred to his own fields. For three days the inhabitants of th village which have offered the sacrifice remain mute, and com-municate only by signs. At the end of this time a buffalo is sacrificed, and all tongues are loosened. It is not possible to estimate the annual number of victims thus slaughtered: but, in the valley of Borogucha, about two miles in length, and three quarters of a mile in breadth, the party which attended Lieut. Macpherson on a survey of the localities, discovered seven victims, whose slaughter had been determined upon; and would have taken place but for their presence in the vicinity. It was intended by the Khonds to consummate the horrid sarefine immediately on the departure of the troops.

We understand that Lord Elphinstone's government has

evinced the most zealous determination to put an end to the practice; and that Lieut. Macpherson has been again despatched o the Khond country in furtherance of this object.

[The above extraordinary account was read on Saturday week at the Asiatic Society, the Right Hon. Sir Alexander Johnston in the chair.]

Advertisements.

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Toronto, February 5, 1842.

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ont to the Factory, or to his Store, 122 King Street, will be than all the stable of the stable of the control of the stable of the stab

Toronto, October 6, 1841.

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17-11

Toronto, October 30, 1840. Tea, Wine, and Spirit Warehouse.

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20 tierces Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Marseilles Wing from the most respectable Houses in Oporto, Cadis Madeira,

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ALEX. OGILVIE

Toronto, December 8th, 1841.

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TERMS:—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum.

AGENTS—The Clergy in Canada, and Samuel Rowsell, Esq'r.

31, Cheapside, London.

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