

THE CANADIAN CHURCHMAN.

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

NEW SERIES, Vol. I, No. 7.] TORONTO, CANADA, SEPTEMBER 16, 1852. [OLD SERIES, Vol. XVI.

WEEKLY CALENDAR.

DAY	Date	Lesson	Lesson
C	S. 19, 15 S. AFF. TRIN.	M. Jer. 25	Matt. 20
		L. E. 26	1 Cor. 4
M	" 20 "	M. Zech. 6	Matt. 21
		L. " 7	1 Cor. 5
T	" 21 St. Mat. A. A. E.	M. Eccl. 35	Matt. 22
		L. " 38	1 Cor. 6
W	" 22 "	M. Zech. 8	Matt. 23
		L. " 9	1 Cor. 7
T	" 23 "	M. " 10	Matt. 24
		L. " 11	1 Cor. 8
F	" 24 "	M. " 12	Matt. 25
		L. " 13	1 Cor. 9
S	" 25 "	M. " 14	Matt. 26
		L. Mal. 1	1 Cor. 10
C	" 26, 16 S. AFF. TRIN.	M. Ezk. 2	Matt. 27
		L. E. 13	1 Cor. 11

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. LAWRENCE BUILDINGS.
Regular practice every Wednesday, at eight P.M.—
Terms of admission, Performing Members, 25s. per annum;
Non-performing 10s.
J. P. CLARKE, Mus. Rec. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

COMMON PLACE BOOK

YOUNG MEN.

Young men, in the conduct and manage-
ment of actions, embrace more than they can hold,
fly more than they can quiet; fly to the end
without consideration of the means and de-
grees; pursue some few principles which
they have chanced upon absurdly; care not
to innovate, which draws unknown incon-
veniences; use extreme remedies at first,
and, that which doth all errors, will not
acknowledge or retract them.—*Bacon.*

MY SLEEPING CHILD.

I FEEL me o'er my infant child,
And mark'd that in her sleep she smiled,
I could not tell from what bright thought,
How cheek that ray of gladness caught,
Yet doubt'd I not an angel's voice
Had bid my little one rejoice.
And when with all a parent's fears,
I pore into the gulph of years,
'Tis sweet to think of Him whose hand
Caresse'd the infant race,
What time with voice divinely bland,
He spake these words of grace,
"The child's angels always stand
Before my Father's face."

INGRATITUDE.

Who can forbear grieving when he consi-
ders that he has fallen under the heavy dis-
pleasure of Almighty God, whose infinite
patience he hath abused; that he is exposed
to all those miseries that are implied in an
eternal separation from the Fountain of all
happiness; that he hath foolishly neglected
the most important concern of his life, and
done what in him lies to make himself ever-
lastingly miserable; that he hath been un-
grateful to his mighty benefactor, and un-
faithful to his best friend; that he hath
affronted Heaven with those very blessings
he hath received from thence; that he hath
despised the riches of God's goodness and
forgiveness and long suffering, which should
have led him to repentance?—*Robert Nelson.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY

PAROCIAL ASSOCIATIONS.

St. George's, Toronto, per S. B.
Harman, Esq., £20 0 0
THOS. S. KENNEDY, Sec.

IRISH CHURCH INTELLIGENCE.

RELAPSED CONVERTS—Two of the Popish
Priests who recently abjured the errors of Po-
pery and professed the faith of the Protestant
Church have relapsed into Popery—the Rev. R.
Wall, of the "diocese" of Lismore; and the
Rev. A. Hopkins, of the "archdiocese" of
Tuam. The former has addressed a letter to
the *Freeman's Journal* in which he expresses
"Profound anguish for the fearful amount of
scandal I have given to the world by my having
apostatized from the faith of the Catholic
Church, and given a blessing to Protestantism.—
When taking that fatal step I well knew that I
acted against my conscience and convictions.

What remains for me now to do is to beg the
prayers of the Priesthood and laity, that God
may give me the spirit of compunction and hu-
mility, and to devote the rest of my life in labour-
ing to repair the scandal which my apostasy has
caused."

Touching the recantation of Mr. Hopkins, the
Freeman's Journal says that the "conscience-
stricken prodigal," bearing the "Archbishop"
was to town, sent "his Grace" an humble mes-
sage, imploring reconciliation with the Church;
and that, having obtained absolution, he mounted
the steps of the altar, and after the pathetic ex-
clamation, "Oh, how I am to be pitied!" pro-
ceeded "to state his sincere sorrow for the
scandal he had given; his shame at, and unwor-
thiness of, appearing at all in their presence, or
in that holy place; and his determination to the
last moment of his life, to expose to the whole
world the hypocrisis, the lying, and the base
traffic carried on in the name of religion by the
hiring proselytizers who infest this part of the
west of Ireland. He can and will bear testi-
mony to the exaggeration to which these wretches
have recourse to induce the simple and bigoted
zealots of all parts of the United Kingdom to
subscribe large funds towards their dishonest
and unholy purposes as well here as in all parts
of the west."

[All we can say is that the above gentry were
mere deacons, and the move was no doubt intend-
ed as an experiment to ascertain the effect it
would have on less educated converts.—*Ed. C.C.*]

THE WORKINGS OF POPERY NOW THE SAME AS AT THE REFORMATION.

DR. NEWMAN ORIGINALLY A PAPIST.—A
curious statement appears in the *Belfast Chroni-
cle* to the following effect:—We are informed
by a clerical correspondent, that the somewhat
notorious Dr. Newman spent the early years of
his life in the College de Propaganda Fide,
Rome, where he was well known to the late
Rev. W. Zulo, the eminent Maravian Clergy-
man. He was then a Roman Catholic. Why
he entered Oxford, published hard things of
Rome, and other publishing them, suddenly left
the Church of England for his original Church
can not be any great enigma."

ARRIVAL OF THE "HUMBOLDT."

New York, September 13th.

The *Humboldt* arrived about eleven o'clock
this morning. She brings four days later news.
The *Humboldt* brings 140 passengers, and
\$10,000 in specie.

Corn dull. Much of the new Wheat is said to
be injured by rust. Weather throughout the
whole of the kingdom is fine, and the prospects
for the harvest continued encouraging.

The *Niagara*, from Boston, arrived out on the
28th.

Money continued easy, and shares and stocks
had an upward tendency. Political news of no
importance.

ENGLAND.

It is generally understood that the Fishery dif-
ficulty had been arranged satisfactorily to both
Governments.

Three weeks later news had been received
from Australia. The rain had set in, and the
yield of gold is represented to be increasing.

The *Guardian* carries Semmes, *Albatross*,
Æna, and *Jura* will commence running in De-
cember to New York, Chagres, and back, stop-
ping at Jamaica and Havana.

The Queen had left for Scotland.

FRANCE.

Appearances still point towards the establish-
ment of the empire, which it is believed will be
proclaimed at no distant day.

PRUSSIA.

The Cholera was still raging, and pursuing its
western march through Europe.

SICILY.

A grand eruption of Mount *Æna* occurred on
the 28th August, the most brilliant in forty years.
Several villages were in great danger of being
destroyed by lava.

ARRIVAL OF THE "NIAGARA."

St. John's N. B. 4 P. M. 14 Sept., 1852.

The *Niagara* arrived at Halifax at 11 past 11 A.
M. with 110 passengers. The *Pacific* arrived out
at 10 o'clock A. M. on the first. Death of News.
The Fishery excitement blown over. £60,000 in
gold from Port Phillip.

The French Minister of Commerce informs
Havre merchants that government will not protect
them in the right of taking Guano at L'Anos.

The Postal convention is signed between Spain
and Austria.
Portugal much reduced by its import tariff.

Bishop Conner and Vanderville at Rome, with
resolutions of the Catholic Convention at Balti-
more. Cholera abating. We have nothing from
England but a few items of general news.

Colonial Intelligence.

TRINITY COLLEGE.

COBOURG CHURCH GRAMMAR SCHOOL.

The public examination of this Collegiate
School took place upon the 16th, 17th, and 18th
of last month. Although the weather was very
warm, the greater portion of the exercises were
well attended, especially by the ladies of the town.
The proficiency displayed by the boys must
have been satisfactory, both to the masters and
spectators. The answers of the Fifth Class in
Virgil and Homer, evinced an intimate acquaint-
ance with the language, ideas, and criticism of the
authors, and ably maintained the high char-
acter which the school has already obtained for
strict and careful attention to the minutiae of the
language. The Scripture and Church History
Prizes were contended for with an ardor and
emulation which we have rarely witnessed, and
showed that a spirit of earnestness had spread
itself throughout the institution. One thing we
remarked with especial interest, that the Classics
and Mathematics had no undue preponderance,
but that the whole examination was essentially
practical, and that the training necessary for
commercial life was pursued with that zeal and
perseverance which its great importance de-
mands. The History, Natural Philosophy, Men-
tal Arithmetic, and Grammar Classes, each
acquitted themselves with care and diligence.

Thursday, the 19th, in the evening, was fixed
for the recitations and distribution of prizes, and
although the evening was intensely warm, the
room was crowded long previous to the time
assigned. We would suggest that for another
exhibition, a larger room should be obtained,
since we are assured that numbers had to go
away unable to obtain seats. In the speeches,
although the boys were too low, yet all seemed
to enter into their various characters. Where
each seemed anxious to please, it would be in-
vidious to particularize any, but the speaking of
John B. Hamme, Samuel M. Melem and G. Goldstone,
in the Martyr of Antioch—which was creditable
in the highest degree to their sense and industry.
In distributing the prizes, the Rev. the Principal
explained the aims and objects of the school, in a
 frank and straightforward manner, and although
he emphatically disavowed any antagonism with
any other religious party, as to the propriety of
sectarian education, yet did he recall to the
minds of the audience the deep debt of gratitude
which, as Christians and Churchmen, they
owed to the Lord Bishop of Toronto for the
recent establishment of Trinity College. He
further mentioned that his Lordship had gener-
ously placed in his hands the sum of five pounds
to be bestowed in rewards of merit; and likewise
stated that the Hon. Mr. Chief Justice Robinson,
the Venerable the Archbishop of York, the
ladies of Cobourg, Mr. Goldstone, W. Corrigan
and R. Rutan, Esqs., had also become Benefac-
tors of the School, and had displayed their sense
of the importance of religious education by the
handsome books which their munificence had
enabled him to present to the successful competi-
tors.

PRIZE LIST.

1. Scripture Prize.....G. Wardell.
 2. do doJ. Austin.
- Presented by the Ven. the Archbishop of York,
Church History and Sys. } G. Goldstone.
tematic Divinity. } G. Blair.
- Presented by the Hon. the Chief Justice,
Classical Prize.....S. Maclem.
1. Grammar Prize.....G. Scollie.
- Presented by the Ladies of Cobourg,
2 and 3. not awarded.
1. French Prize.....G. Blair.
2. do doC. Boulton.
- Presented by Dr. Goldstone,
1. Geography.....G. Warren.
2. doE. Desar.
3. doA. Myers.
4. doC. Collier.
- Total Standing Prizes:
Scripture, Catechism, and } G. Blair.
Church History. }
History, Classics, (6 Form) }
Latin exercises and Latin } R. Bethune.
Grammar. }
- Presented by Mr. Corrigan,
4. Form.....C. Bethune.
- Presented by Mr. Rutan,
Latin Versification.....R. Bethune.

We have likewise great pleasure in stating
that the Rev. H. B. Jessup has made arrange-
ments to enlarge the boarding house attached to

the institution, and that a lady matron, of great
experience in the management of children, has
been appointed to take charge of the domestic
economy of the establishment. This is a step in
the right direction. The healthiness and central
position of Cobourg, its easiness of access, all
point it out as an excellent site for a school, which,
supported as it is by the Head of the Church, by
the influential names which we have before men-
tioned, will, we feel confident, soon win for itself
a position second to none in the Province.
(*Cobourg Star.*)

CHILD LOST IN THE WOODS.—We are indebted
to a correspondent for the following:—On Satur-
day evening last, having been up the river, I
received from Mr. William Barton, of Grand
Lake, the following account:—On the preceding
Wednesday morning, (August 25th) he sent his
three children into the woods, to search for his
cows. They had been gone some time, when
he called to them to return, which they proceeded
to do. They had been collecting hazel-nuts; and
in order to facilitate their return, two of them
threw away the nuts they had gathered. The
third child, aged five years, stopped behind to
pick them up, and in doing so, was left alone in
the woods. After some time had elapsed with-
out the return of the child, Mr. Barton went in
search of him, but unhappily could not succeed
in finding any trace of him whatever. The
neighbourhood was aroused, and during that and
the two following days the most rigid search was
made, but without success. Traces of the miss-
ing child were, however, at one time observed in
the woods, but were unfortunately lost sight of
as the ground became harder. During the search
a boy aged thirteen was also lost, and it was
hoped that he might be the means of discovering
the child first missing. The boy last lost was
subsequently found, having been in the woods
two days; but Mr. Barton's child is still unheard
of; it has now been missing ten days. It is feared
that the poor little fellow has perished in the
woods, although it is possible that he may be
still alive, and subsisting on such nuts and berries
as may be within his reach. The hope, however,
is a faint one. The sufferings and agonizing sus-
pense of the afflicted parents can be better im-
agined than described.—*St. John's Courier.*

Mr. Wm. Moffatt, of Carleton Place, County
Lanark, who left about eighteen months ago in
search of a fortune in California; was one of a
party of twelve from this neighbourhood, who
were wending their way to the south on the
morning of the sixteenth July, taking up a steep
ascent by an Indian trail through the mountains;
the deceased being heavily burdened with his
luggage, was carrying his loaded load-pieces
by the muzzle, and using it as a walking-stick to
assist him on his way; when by some means, the
gun went off, the charge entering his head, at
the inside of the eye, and passing through the brain
and upper part of the skull. He continued to
breathe after the accident for nearly an hour. He
has left a wife and three young children to deplore
his loss.—*Carleton Place Herald.*

Communications.

To the Editor of the Canadian Churchman.

Sir,—I see in your last paper an extract
from a sermon preached at Liverpool on last
Good Friday by the Rev. H. McNeil, D. D.,
comparing the Christian spirit of the Churches of
Rome and England—the former cursing heretics
on Monday Thursday; the latter praying for
them on Good Friday. This is all very true.
Now, let us see how much the Rev. gentleman
has benefited by the charitable spirit of his
Church—When the Fable Bill was introduced a
year ago last fall, which caused a great riot and
commotion among Protestants of every shade of
opinion, the learned Doctor, on one Sunday
morning, gave utterance to the following chari-
table suggestion, in his zeal for the Protestant
cause; viz:—"that all priests bearing curial
confession should suffer capital punishment!"
In that solemn service appointed by the
Church to be read on Ash Wednesday, will be
found the condemnation of those who worship
images; and as the Rev. Doctor and his party
firmly believe that Roman Catholics do fall
down and worship the crucifix, and not want it
represents, therefore the Doctor is guilty of
the same uncharitable spirit as he complains of
in the proceeding on Monday Thursday.

One word more before concluding this letter—
if the Rev. gentleman would explain himself in
explaining to his congregation the true doctrine
of the Church, instead of manufacturing foolish
comparisons, he would be more faithfully dis-
charging his duties as a Parish Priest, and
his conduct more edifying to his flock and to
the world.

I remain, Sir, yours truly,

ENGLISH CHURCHMAN.

September 13, 1852.

To the Editor of the Canadian Churchman.

SIR.—The subjects which I wish to call your attention, although relating more immediately to one of the Lower Provinces, is, I conceive, of vast importance to the Church generally. From the anomalous position of the Church of England in the British North American Colonies, she has to contend against many evils which she has not the power to correct. Were that of which I complain of this nature, I should not trouble you with any remarks of mine upon it. I do not regard it, however, in this light, and I, therefore, think we have a right to complain of it, and ought to endeavour to rectify it.

About fifteen months ago, a clergyman from one of the Canadian Dioceses paid a visit to some friends residing in a populous parish in one of the Lower Provinces. He was received kindly by the two clergymen laboring in the parish, who courteously asked him to officiate for them, and, when he left, he took with him their best wishes, both for his temporal and spiritual welfare. At the end of rather more than a year, he paid another visit to his friends—was again welcomed by the clergyman officiating in the parish, and, although the novelty of the thing had in some measure worn off, he still had his admirers among the parishioners. The abilities will take for a time with almost any congregation. The difficulty is to continue to please. And a few individuals, arrogating to themselves the patronage of a district about to be formed into a separate parish, made a proposition to the stranger to become the future incumbent of the district.

His answer to the requisition presented to him was—that he could not accept of the invitation, because it came only from a part of the congregation worshipping at the Chapel of Ease.

And this answer was given, although the clergyman to whom I refer was acquainted with the fact that not many months ago pains were taken to ascertain whether the congregation of the contemplated parish would be willing to receive the assistant minister as the incumbent, in case there should be a new parish formed, and that three-fourths of them willingly and cordially gave their assent.

In this case, too, the clergyman of whose conduct I complain, already has a parish in Canada, which he himself considers a very desirable one; and the gentleman whom he is thus invited to supplant has laboured in the same sphere for the last fourteen or fifteen years, zealously and efficiently, as his enemies acknowledge. These facts speak for themselves.

It is by such means the body of Christ is rent asunder, that injury is done to the flock of Christ; and that the seed of discord thus sown will inevitably spring up and produce a deadly harvest. Who can tell how great the evil may prove?

But surely there should be some power in the Church to check such things. To what purpose are her dignitaries and the Canons, if she cannot restrain the unruly, especially among those that minister at her altars? Weak as she is in these Colonies, when assailed by them that are without, it cannot be that she is destitute of the power to repress an evil which would inevitably cause wide spread discord and desolation among her members.

LATIMER.

September 14th, 1852.

To the Editor of the Canadian Churchman.

DEAR SIR,—Your admirable notice of the Act of the Legislature conferring the patronage of the Rectories on the Church Society has won you golden opinions, and given rise to the best anticipations as to the future independent working of the "Canadian Churchman." I think, however, the plan you propose in reference thereto might be somewhat improved.

The Church Society, as we are all aware, experienced a most deplorable calamity last year, the evil effects of which it still feels. The revelations as to the mode in which it had been mismanaged by its officers in Toronto had estranged the love of many of its once ardent friends; and, to all human appearance, the days of the Church Society were numbered; or, at least, it had so lost the confidence of Churchmen, that its usefulness seemed gone, when most unexpectedly, (for so great was the general apathy to these matters, that few appear to have been aware of such an act having been passed) the "Churchman" announces that the Royal Assent had been given to the bill vesting in the Society a large amount of Church patronage; and it now depends on the members to say whether the exercise of this patronage shall act as a stimulant to the slowly-reviving Society or only serve as a further specific to make it perfectly torpid.

The question which must come up is, how are these Rectories to be filled? Three, I believe, are now vacant, viz: York Mills, Sandwich, and Peterborough. Shall we adopt the course you suggest, and leave the patronage in the hands of the few in your city who have already proved themselves such shrewd guardians of the interests of the Society? All the Diocese will at once exclaim, no. We in the country naturally feel a jealousy towards those in whose direction the Church Society is necessarily placed;—I mean the Standing Committee and the few incorporated members who reside in Toronto, and consequently find no difficulty in attending the monthly meetings; and if the patronage of these Rectories is placed in their hands, it may, perhaps, cause a little interest in the city, but it will have a very opposite effect in the country. On the other hand, if the patronage is left to your correspondents "D. S. L." shall it be

adopted? and shall we throw this additional patronage into the hands of the Bishop. I say No. The clergy, if they boldly speak their sentiments, say No. The people say No. And why? Is it that our confidence in our excellent Bishop is diminished? Is it that our clergy and laity would not be perfectly satisfied with any selection he might make, and believe that that selection would be the best? Do we not all know that the Bishop is better acquainted with the wants of the different missions, and, at the same time, with the several capacities and various talents of his clergy, than any one else in the Province? To these questions but one answer can be returned. The various appointments made during the present Episcopate, prove that never was patronage more admirably, more honestly, more impartially dispensed than it has been during that period. But still this is not the question. We will not always have a Dr. Strachan to be our overseer; and may the Almighty long avert the day which will remove him from us. We know not who may succeed him. Bishops have been who have abused their patronage by placing over parishes men of the orthodoxy of whose opinions the Church is not satisfied. And no Diocese is found in England where all the patronage is vested in the Bishop. The number of missions and incumbencies that are in our Bishops gift are already very numerous, and, we rejoice to say, daily increasing, while, in all human probability, another rectory, patented by the Crown, will never be established as an addition to the Church Society, although we hope to see many more Rectories erected by individual Churchmen, according to the provisions of the Church Temporalities Act. But further, what is the great question to which the Church is unanimously directed? It is Convocation. What is the great boon which this Diocese, together with all the other Dioceses, is looking for? It is Convocation. The Colonial Churches especially seek for a power to govern themselves, and to manage their own affairs. And here we have received as it were an instalment, in the privilege of appointing clerks to the rectories; and yet it is proposed that we should declare ourselves incapable of exercising this the first instalment.

Can we not, Mr. Editor, adopt a plan, free from the objections to which your remarks, as well as your correspondent's, are open; some plan by which the Church Society might have its due influence—a Society admirable in its constitution, and embracing in membership some of the principal laity of the Province, together with the Bishop and Clergy?

Suppose that one month after the vacancy occurs in any of the Rectories, the District Branch of the Society in which the Rectory is situated, be convened, and then let them name two Priests to the Parent Society; let the Parent Society, if they think proper, name a third; and let the three be submitted to the Bishop, and then let his Lordship make his selection of one of the three to be the future Rector.

And see the justice of this mode, if adopted. The District Branch is given a most important office, is invested with a highly honourable and solemn privilege. The laity (that most essential ingredient in our Church) will feel that they are not overlooked. The Parent Society is not deprived of their voice, should they choose to exercise it. And the result of both District Branch and Parent Society is submitted to the Bishop.

By this means will a new impetus be given to that Society which is capable of doing much good. The interest in it will be freshened. New members will be added to the Corporation; while, at the same time, all will feel assured that the most fitting clerk will be selected; and, consequently, the spiritual wants of each parish so filled will be most consulted. And, from my knowledge of the country, I would say that a similar course in case of every vacant incumbency or mission would be more acceptable to both clergy and laity than that now adopted.

I feel I have already encroached too much on your space, and, therefore, I will add no more, as I have no doubt the scheme will commend itself to all well wishers of the Church Society. I would only suggest that the District Branches forthwith be convened, and that they prayerfully and solemnly canvass the question—and let a full meeting of the incorporate members be held on the next Lord's day, which will, I believe, be on Wednesday, the 6th October, and may the Great Head of the Church be present to influence the decision.

A WELL-WISHER OF THE CHURCH SOCIETY. September 14th, 1852.

Ecclesiastical Intelligence.

ENGLAND

The election of proctors for the diocese of Gloucester and Bristol took place in the chapter room of the cathedral at Bristol, about 130 of the clergy being present. The Dean and Chapter of Bristol had previously appointed Canon Jackson the residuary canon, as their representative, the Rev. Sir John H. Seymour having been appointed by the Bishop and Chapter of Gloucester. Only beneficed Clergy were cited. Dr. Phillimore, Chancellor, presided. The local papers give the following very full report of the proceedings, interesting from the question arising out of the amalgamation of the two dioceses:—

Dr. Phillimore the Chancellor, spoke as follows:—"Reverend Gentlemen—You will have collected from the several documents you have heard read by the registrar that you have been convened for the simple purpose of reading two proctors to represent the clergy of the united diocese of

Gloucester and Bristol in Convocation. You are aware that in former days Convocation met and transacted business with as much regularity as Parliament itself. Those days have long passed away. It had two objects viz., the granting a subsidy to the Crown, and the interest of the spiritual affairs of the kingdom. After the Restoration, Convocation was employed in settling the arrangement of the Liturgy, and in granting an aid to the Crown. This subsidy was granted in 1651, and is the last ever granted by Convocation; from that period the clergy have been a vexed by Parliament together with the laity. Since that period it has transacted no real business; it was allowed to meet in the reign of Queen Anne, and the last time it was permitted to act was in the commencement of the reign of George II. It was prorogued in 1717, and since that period has met for form only. It undoubtedly, however, still remains a part of the constitution, and might, consequently be called into action. Whether the exercise of its functions has been wisely or unwisely foreborne for the last 135 years I whether this long repose has been the preservation of its existence? whether its existence may still, on any possible contingency, be the means of saving the constitution? are all momentous questions, well worthy of consideration of the statesman and jurist but happily wholly without the sphere of our consideration at this meeting: we are precluded from entering upon them. Thus much, however, is clear, that the clergy are restrained from making any constitutions or canons in Convocation without the license of the Sovereign, and that the law and constitution of this country have vested in the Queen alone, in virtue of her supremacy, as the head of the Church, the power of allowing the clergy to enter upon synodical energy and action. But to pass to the business of the day, which is limited and confined to the election of proctors. No doubt, they were sent from each diocese. This diocese laid under peculiar circumstances, two dioceses had been consolidated into one. The best investigation they could make into the point was this, they had from the time of that consideration or union, been considered and treated as one diocese, and especially so with regard to the return of proctors for Convocation. Under these circumstances it appeared clear that they should return one proctor for each archdeaconry. As to the mode by which that selection was to be made, it appeared to him it would simplify their proceedings and conduct to a more equal result if they agreed to propose that each archdeaconry should select its proctor for Convocation. He should now be glad to hear any gentleman who might have a proctor to propose for the archdeaconry of Gloucester.

DAILY PUBLIC PRAYER—BISHOP WILSON.

Under the signature of "Fidelis," a series of Letters has appeared in the English Churchman, giving lists of the chief towns and villages which are without the privilege of a Daily opportunity of worshipping Almighty God in the place solemnly set apart for His Worship. To call public attention to this subject cannot but be useful to both Pastors and People, but it is doubtful whether it would not be still more useful and effectual if, before multiplying our Daily Public Services, we were to make some decided and persevering effort to improve those which we already have: for it, as is often the case, Clergy and Laity are shocked, and pained, by haste, heartlessness, and irreverence, in the mode of celebrating Divine Service, where there is Daily Worship, it is not very likely that they will be disposed to think very highly of the privilege or the duty. It may be, therefore, well to suggest, that "Fidelis," or some one else, should publish a list of the Churches where Daily Service is celebrated with visible and audible reverence and propriety. Or, perhaps, following his negative plan, it might be better to publish a list of Churches where it is not celebrated decently, distinctly, and deliberately. For instance, the lists might be arranged somewhat as follows:—

Churches where Daily Service is evidently not a labour of love, but a task, which is got through as quickly and indistinctly as possible. Churches where God's Word is not read in the ears of the people, but hurried through, and slurred over, without any distinction of manner, let the matter be what it may.

Churches where serious reverential worshippers are not edified and comforted, but pained, annoyed, and irritated, by the inaudible, hurried, and irreverent manner of the Clergy and leading worshippers.

Churches where the Clergy do not pray and read like men of feeling and intelligence, but rather as mere wooden machines, and as if wholly unconscious of the meaning of the words uttered.

Churches where all the Rubrics are scrupulously adhered to—except those which enjoin an audible distinct, reverential, and appropriate manner of saying or reading the various, and varying, portions of Divine Service.

It is much to be feared, that if such a list were honestly prepared, it would, like that in preparation by "Fidelis," show that what ought to be the rule is manifestly the exception.

Upon this subject, which has frequently been alluded to in the English Churchman—but without any apparent effect—it is to be hoped that the Bishops will here long speak out; meanwhile, the following Letter from one whom all sound Churchmen profess to revere—Bishop Wilson—may have some effect upon the offenders, as well as the Bishops; God grant that it may. So far as this subject is concerned, I think the writer's notice somewhat accidentally—it may be providentially—some remarks in it, upon another subject, having been suggested by a young lady, as suitable for the "Parson's Work" department of the English Churchman. [We heartily wish that

both old and young, of both sexes, would bear this department of our Journal in mind, whenever they see or hear of anything likely to be of use to their brethren and sisters who are engaged in promoting the spiritual and temporal welfare of the people.—Ed. E. C.] The following is, in fact, a Pastoral Letter, and was addressed to each of the Clergy of the Diocese:—

Bishop's Court, Ash Wednesday, 1738.

Dear Brother,—This solemn season gives me occasion to put you in remembrance of some things which I have more than once mentioned in Convocation, which, because spoken to all in general was, I suppose, the reason that there was not due regard paid to them: as I hope there will be to this letter, which is addressed to you, in a particular manner. Whoever lays any thing to heart, must see plainly that even within our own parishes, libertinism and wickedness have much increased amongst us, and seem to call for national judgments. For my part, I can attribute this to nothing so much as to the negligence and irregularity of some of the Clergy; (God forbid that I should say so of all) and particularly with respect to your reading the Service of the Church after an *hasty, careless and intellect* manner, and to your way of preaching.

With regard to the first, this is a certain truth, that such prayers as do not come from lips expressing the earnest desire of a devout heart, will never touch the heart of those who hear and seem to join in them, with any serious devotion, which is one reason that there appears so little true devotion amongst the common people, whereas if the Prayers and the whole Service was read with great deliberation, observing the proper pauses, and full periods, (without which I am sure no one can read Prayers intelligibly) people's understandings might go along with the Minister, and in their hearts say Amen to all the petitions as they ought to do, and they would be attentive to, and edified by the Psalms, Chapters, and Hymns, and other parts of the Service. But when the Prayers, Psalms, and Lessons are hurried over, neither he that reads nor they who hear, can possibly be affected (I am sure it has been so with myself) as people ought to be who are in the presence of God and His holy Angels, and asking favours, without which they must be miserable. And though this may seem a small matter to those that do not consider how by imperceptible steps sin and profaneness get ground, I am confident a great deal depends upon it. Our people believe that we ourselves are in good earnest, by the zeal and devotion we discover, and by imprinting upon their souls a reverential sense of the presence of the Angels of God, though not seen amongst them, and would prevent the mocking of God by heartless prayers. And then the haste that is made, without a decent pause, betwixt the end of one Prayer and the beginning of another, looks so like a man's being tired of the Service, and glad to get it over, that he may get out of the presence of God as soon as he can; this is what any good and prudent person would avoid, if it was but to escape the observation of the common people and their reproach; which I do profess I have heard made with my own ears. There is another notorious indecency, which every serious man must observe, and that is, many of the Clerks hurry over the responses, and Psalms and Hymns, as fast as ever they can chatter them over, and lead the people into the same errors, and to think that he is the bravest scholar, who gets soonest to the end of a verse or answer. I hope every one who hath any regard for the honour of God and his Service, and for my advice, will see this amended, both in the Clerks and people that can read, or I must endeavour to do it after another manner.

As to the Sermons, I am confident that a great deal may be done towards hindering the growing sins of these times. If all the Clergy would but seriously lay to heart the real and present necessities of their own people, and speak to them after a plain and affecting manner, and not make Sermons harangues and their own peculiar fancy, and without, they ought to be pious instructions, to lead men to heaven and save them from hell; if they would show them, for instance from plain Scriptures, there is a necessity, as ever they hope for salvation of dealing with others as they themselves would be dealt with; of forbearing to harass one another with frivolous and vexatious law-suits, wasting their time, their money, and health, if they would in a few plain words not in tedious discourses, shew them the damnable sin of taking rash oaths or by turns leading others to perjure themselves; if they were often and often admonished of the great sin of disobeying the magistrates, whether ecclesiastical or civil, of censuring their orders, and despising their authority, as far as they can do it with impunity while considering and while knowing that they are in the place of God here on earth; lastly, if the guilt of drunkenness, common swearing, and profaning the Lord's day, in some particular towns and parishes, were a little insisted on, after some short, plain, and pious manner, and presentments were made as conscientiously as formerly they have been, I question not but yet we should see a manifest change in the manners of our people for the better, especially if every Clergyman would so behave himself, as he might shew he is in good earnest concerned for the souls of his people, and could with some humble confidence say with St. Paul, Be ye followers of me as I also am of Christ.

As for such as care not what life they lead, or example they give (God forbid that there should be many such) I pray God to touch their hearts most powerfully from above, if they may repent and be converted, or be hindered from giving offence to others, the enemies of God, of the Church, of the Church, who are zealous and busy in every corner to promote and multiply contempt of holy things and persons; if we are careless and unconcerned for the souls of our God and Saviour, we shall have but a poor account to

give. I have intimated these things after a private, friendly, brother-like manner, both to deliver my own soul and to put you in remembrance of these duties. After this you will not take it ill nor wonder, if I ask you questions upon these heads, and enquire how they are observed. I am sure they are matters of consequence, or I should not have given you or myself the trouble of writing this letter. I am, with daily prayers for you,

Your affectionate brother, and servant in Christ Jesus,

THOMAS SONOR AND MAN.

Bishop Wilson's biographer (the Rev. H. Stowell) adds:—

"Bishop Wilson was particularly solicited to execute his Clergy to the important duty of visiting their parishioners from house to house, and instructing them individually, as well as collectively. There was no part of the pastoral office which he appears to have regarded as more essentially necessary than this. There are several memoranda in his private papers, with regard to letters written to his Clergy, urging and intreating them to visit their parishioners *car oculo*, and enforcing his admonitions by the example of St. Paul, in his address to the elders of Ephesus. 'Ye know after what manner I have been with you at all seasons serving the Lord with all humility of mind, and with many tears and temptations, and how I kept back nothing that was profitable unto you, but have shewn you and have taught you publicly, and from house to house, testifying both to the Jews and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.'—Acts xx. 18—21.

"This noble example of ministerial fidelity well deserves the imitation of every Christian Pastor, throughout the world. The Apostle was not satisfied with his public labours, frequent and abundant as they were, but he taught the people from house to house, instructing each individual in his particular duties, and thus giving every man a portion of meat in due season. There are no parts of his ministry which the Pastor will recollect with greater comfort on his death-bed, than the hours which he has spent in pastoral visits, and no omissions of duty of which the remembrance will be more grievous to him at that awful period, than the omission of this momentous duty. It was with great reason, therefore, that Bishop Wilson pressed the observance of pastoral visits with such earnestness. He required the Clergy to take an exact account of the spiritual state of their respective flocks, their prevailing sins, wants, infirmities, &c., and to insert these in a book to be kept for the purpose, and entitled *Parochialia*. By this arrangement, they would acquire a distinct knowledge of all within their several parishes and be enabled as the spiritual physicians of their people, to prescribe a suitable remedy for the disease of every individual. No human understanding can duly estimate the probable utility of such a plan in time and in eternity.

"Bishop Wilson's repeated admonitions and instructions to his Clergy were not without effect. Several of the persons to whom they were addressed, implicitly followed the plans recommended, and were exemplary in their whole life and conversation. The ascendancy which the Bishop possessed over his Clergy, arose, not so much from his rank and station in the Church, as from his superior piety, and the hold which he had on their affections. Their attachment to him was strong and permanent. It was a mixture of love and veneration. They regarded him as their father and their friend. Some of them, whose conduct constrained him to exercise a degree of necessary severity towards them, were so fully persuaded of the purity of his motives and the kindness of his intentions, that they felt no sensation of resentment, but through life retained unbounded respect for his memory, and ever spoke of him with the highest gratitude and esteem. At the expiration of nearly half a century after his decease, aged Ministers have been heard to recount the virtues of Bishop Wilson with tears of affection trembling in their eyes. The memories of the descendants of the last race of Clergymen in the Isle of Man are deeply impressed with the good report which they have heard from their fathers of this revered Prelate; and to the latest posterity, his deeds of charity shall be told for a memorial of him."

THINKERS ON CONVOCATION.

We confessed ourselves last week indebted to the *Times* for a good representation of that public opinion, which, without any special information or logical training, grows out of the feelings or prejudices, the good sense or ill temper, of the English character. The prominent ecclesiastical topic has this week received illustration from a different quarter. We may take our philosophical contemporary, the *Spectator*, for an exponent of the ideas which thoughtful persons of the Liberal school, reasoning in their hours of leisure, form on the Church questions of the day. The premises from which these thinkers start are different from our own; but they are often made the foundation of a fair and candid argument, from which our friends may take a useful hint. To ourselves, at least, it is pleasant to turn from the heated atmosphere of popular intolerance and unbecoming prejudice to the purer air of philosophical discussion. There may be, indeed, a sensation of chilliness in that lofty region, which we are in no danger of experiencing in the crowd below; but we can tolerate for a time even a freezing asceticism for the sake of the clearness with which its voice comes home to our ears and our apprehensions.

The writer in the *Spectator*, then, noticing, as others have done, the late remarkable change in the aspect of the movement for reviving Convocation, proceeds to lay down the conditions on which alone that body will be allowed to resume

its active functions. It must be made clear, he says, to the country at large what is the want to be satisfied, and in what respect Convocation is qualified to give the satisfaction required. It must be shown also that no such theological controversy will be introduced in the revived synod as would endanger the present social status of the Church of England with its comprehensive terms of subscription and its valuable machinery of civilization. If the purpose of the revival could be made out, the probability of effecting it manifested, and the likelihood of danger dispelled—the clergy might have their ancient council, in fact as well as in name, with the consent of all wise men and all moderate politicians.

To these *dicta* a twofold reply may be made. Let us admit for a moment—what, however, we are quite prepared to deny—that the position of the Church of England as an element of social order and civilization will probably be endangered by the acrimonious discussion and bigoted decision of certain theological questions. Yet even in view of this lamentable consequence we must remind our wise theorists that there is an already existing danger, quite as serious and more closely imminent. There is the risk, lest, in an age of revived enthusiasm and awakened religious sympathies, the National Church, for want of a free organization, should fail to correspond with those feelings, and should so dry up the resources of its own natural vigour as to fall a prey from inherent weakness to the attack of its enemies. A lifeless body, unable to act in accordance with the aspirations of its own most zealous reformers and most self-denying members, would soon cease to possess that weight in the country by which alone it could perform the social or political functions whose cessation is so much dreaded. To be friends of the poor, promoters of education, and advocates of intelligent social improvements, are indeed noble attributes of the clerical office; but they would no more supply the want of its religious characteristics than the credit of patronising the arts would compensate for the absence of statesmanship in a great political functionary. If, therefore, a want can be shown, which is crippling the energies of the Church, driving out of her many of her brightest ornaments and weakening the allegiance of all whose fidelity is best worth having, we are entitled to claim the power of redressing that defect, even though danger or confusion and discord should be discerned in the remedial process.

But we have already denied the implied assertion that such confusion and discord must necessarily arise from the revival of Convocation. Some stupid commentators on its former history, whose lucubrations have appeared in the columns of the daily journals, assume the exact identity of its future transactions with the past. What happened in the beginning of the eighteenth century, according to the *Daily News* and similar wiseacres, must of course occur in the nineteenth. To apply the argument in a different case—because King Charles and his advisers found it essential to their policy that Parliaments should not be assembled, and did actually dispense for many years with their attendance, therefore Queen Victoria could not without great danger and loss meet her faithful Commons at Westminster. Because the latitudinarian Ministers of a German Prince, a hundred and thirty years ago, provoked Convocation to resist a somewhat intemperately the worldliness and infidelity of its Episcopal nominees, therefore Lord Derby is sure to give the same provocation, and the Clergy certain to reply with exactly the same asperity. Really, we may be pardoned if we decline to argue with persons who judge of the wisdom and temper of our leading Clergy without admitting any other consideration than the precedent to be found in the days of George I.

But the question remains to be answered,—What is the want which Convocation is to supply? We do not believe that a settlement of doctrinal differences is uppermost in the minds of those who are striving to make the elections of proctors a reality. They have regard far more to that large class of practical matters coming under the general term of discipline, which call urgently for some authoritative arrangement. Doctrine cannot change; what was true once is true for ever. But discipline may, and must, change with the varying requirements of times and countries. Nothing can be more different than the state of our population now and its condition when the canons were passed. Active Clergymen find every day difficulties in their dealing with Dissenters, in the accommodation of their pastoral labours to the necessities of overgrown populations, in the arrangement of their ritual, in their efforts to promote missionary work at home or abroad, and in a thousand other practical matters, which there is no present authority to decide. Bishops cannot, or will not, always interfere, sometimes their timidity or their lukewarmness, sometimes their physical incapacity to manage such extensive dioceses, makes them useless in the emergency of the Church. Shall not the body corporate be permitted to reform its own representative body, and try the virtue of its own resources to remedy its defects?

But Parliament—the objectors reply—Parliament can do all you want. When we hear that answer we consider our cause triumphant. If any one who makes the suggestion will take the trouble to examine the proceedings of our parliamentary laborers in any one branch of ecclesiastical legislation, and to test their work by its practical effect, he will understand what we mean. The chaotic uncertainty into which many of our most important institutions have been thrown, the repeated failures on such a subject, for instance, as the Clergy Discipline

Bill, the most disastrous result of parliamentary successes rush to our recollection. We could desire no more convincing argument for the revival of a competent consultative body to act for the Church in her own name, and with her own powers, than the mass of conflicting and irrational statutes by which Parliament has hampered the action of the Church, even when most favourably disposed towards it, since the time when the Convocation, because it had begun to wrangle, ceased to deliberate at all.

ILLNESS OF THE DEAN OF CANTERBURY.—Our late much respected Archdeacon, the Right Rev. William Rowe Lyall, D.D., Dean of Canterbury, and Rector of Great Chert, has been seized with paralysis—*Essex Gazette*.

The Lord Bishop of Lichfield completed his confirmation tour in the Coventry archdeaconry on Saturday last, having in twelve days administered the rite to 3446 females, and 2333 males; total, 5779.

POPULAR BAPTIST ARGUMENTS REVIEWED.

Continued from No. 5, Page 36.

"When those who were pricked to the heart enquired, What shall we do? Peter answered, Repent and be baptized—Acts 2, 37—41. Here Peter made disciples by preaching the Gospel, and such disciples were baptized. On this occasion, about three thousand were baptized. But there is not the least intimation that one of these was an infant." Nor need we feel surprised at this. At the very first effort to make converts, both St. Peter and his historian, St. Luke, were naturally more concerned about adults. The great point to be gained was to reason the Jews into a belief of the Messiahship.—We ought not, therefore, to expect that express mention should be made of the infants of those three thousand; but, after all, there does seem to be some intimation that infants were included. There is some intimation of this in the words "every one of you." In the next verse, too, there is some intimation to the same effect—"For the promise is unto you, and to your children." Truly, the intimation that infants were included seems quite as great (if not greater) than that they were excluded. True, it is said, "They who gladly received his word were baptized;" but it is not said that none others were. However, as the Baptists are so hasty in arriving at conclusions from omissions, it may be allowed us to arrive at—(not indeed conclusions) but—intimations gathered likewise from omissions. Now is it not extraordinary that there is no mention made in Scripture of the Apostles deferring the baptism of any believer's child, on account of youth, till it came to years of discretion? and yet many such cases, no doubt, must have occurred. We do not read, Scripture is silent, concerning any instances where the convert was too young for baptism. Again, is it not strange, supposing the Apostles to have limited their baptism to adults, that we do not read of the Jews finding fault with them on that score. Yet had the Apostles rejected infants from the Church, the Jews, who were so strict in admitting their men children into covenant with God by circumcision, would certainly have upbraided the Christians with this unnatural conduct. But, in all the disputes between Jews and Christians, detailed in the Acts, or referred to in the Epistles, this taunt is never thrown out against Christianity. Here, then, are two omissions, pregnant with intimations, which we may set against the Baptist objection quoted above.

"Philip went down to Samaria, and preached Christ unto them; and when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Acts 8. The narrative says nothing about infants. Had Philip baptized infants, no doubt they would have been mentioned here."

On the contrary, we should have esteemed it much more surprising had infants been enumerated here. The Apostles, no doubt, were engaged most particularly in persuading adults, to them alone they could preach, they alone could believe, therefore they alone are mentioned as having received baptism. How strange it would appear had the text run thus: "When they believed, they were baptized, men, women and infants." Yet, because it does not run thus, Baptists contend that infants were excluded. The truth is, "The narrative says nothing about infants," consequently nothing can be inferred, because the allusion to them would have been unmeaning, as St. Luke was writing

of believers. We may add that this remark of the Baptists—"that when men and women are mentioned, it was a good time for the writer to have included infants,"—may be retorted. We may as well say that when the Apostles are represented as baptizing whole households or families, it was a good time for the writer to have excepted infants, had the Apostles not baptized them.

"The Eunuch enquired, What doth hinder me to be baptized? Philip answered, If thou believest with all thy heart, thou mayest. Then he was baptized."

We are quite at a loss to know to what purpose this instance is adduced. It obviously has nothing to do with infant baptism. What would be thought of an attempt to prove that Herod did not put infants to death, because another Herod put James, an adult, to death; or to convince us that infants were not circumcised, because Abraham was ninety-and-nine years old when he was circumcised. Nevertheless, we are told, in the pamphlet under review, "that these instances are referred to, to show that in the Scriptures there is not the slightest intimation that infants were baptised. Surely, it were strange to expect it in this instance."

"At Cesarea the Holy Ghost fell on all them that heard the word; then answered Peter, can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord.—Acts 10. These heard the word, and received the Holy Ghost, before they were baptised, and, therefore, they were not infants, but believers."

Such a circuitous method of proving that these persons were not infants is quite unnecessary, as we know from Acts 10, 24 and Acts 11, 12, exactly who were present, viz: Cornelius, his kinsmen, and near friends, together with St. Peter and his six friends. Surely no argument can be drawn from the fact that these persons who were baptized were not infants, unless we had reason to suppose that there were infants present; but it is almost certain that all present were adults, and that they were baptized, proves nothing against the propriety of infant baptism. In other words, unless it were probable that infants were present, while, at the same time, we are informed that they only who heard the word were baptized, no argument can be raised against infant baptism. But it is not only probable but absolutely certain that infants were not present; therefore, nothing can be inferred regarding them.

"The Lord opened the heart of Lydia that she attended unto the things which were spoken of Paul; and she was baptized and her household.—Acts 16. There is no evidence that Lydia had any children, or was or had been married; therefore, this example can afford no argument to infant baptism. There are probably more households without infants than with them; consequently, the baptism of a household can be no proof of infant baptism."

To arrive at the true force of the argument, let us take a parallel case:—Suppose an historian of the Church Missionary Society, in giving an account of the first instance of the success of some of its missionaries in India, were to say, "several families or households were baptized," how would the assertion be understood by the English public? Certainly, that infants, if such there were in these families, participated in the sacrament. The same rule of interpretation holds here. St. Luke, the historian of the Church's earliest success, speaks of families being baptized, and unless he had specially excepted them, the mass of the Jewish people would have supposed that infants were included. Now, there is quite as much probability of there being infants in Lydia's household as the reverse: but still we build no argument on a single instance. Our argument is simply this—from the frequent mention of whole families being baptized, and from the casual way in which the mention is made, we conclude that it was quite a usual thing with the Apostles to baptize households, and, therefore, to baptize infants, because, though the probability that one household contained infants is slight, yet the probability that among many households there were some infants is very great; indeed, amounts to certainty.

(To be continued.)

of other causes, that the distribution question should, from time to time, be reconsidered.

6. Any proposals of such a nature, Her Majesty's Government would be willing to entertain. But they are of opinion, that they could only regard any measure which would place it in the power of an accidental majority of the Colonial Legislature, however small, to divert forever from its sacred object the fund arising from that portion of the public lands of Canada, which almost from the period of the British conquest of that Province has been set apart for the Religious instruction of the people, with the most serious doubt and hesitation how they should be justified in advising Her Majesty to give Her consent to such an enactment.

7. These views on the part of Her Majesty's Government with respect to a proposal so deeply and permanently affecting the interests of Canada, cannot but derive additional strength from the numerous petitions, having many thousand signatures, which have been addressed both to the Parliament of the United Kingdom, praying that the existing Act, relating to the Clergy Reserves may continue in force.

I have, &c.

(Signed.) JOHN S. PAKINGTON.

The Right Honorable

The Earl of Elgin, &c. &c.

INSPECTOR GENERAL'S OFFICE, Quebec, 31st June, 1852.

The undersigned has the honour to submit to the Governor General copies of a correspondence which took place between the Right Honorable the Secretary of State for the Colonies and himself on the subject of the Clergy Reserves, during his recent visit to England.

(Signed.)

F. HINCKS.

MORLEY'S HOTEL.

LONDON, 3rd May, 1852.

Sir.—I have the honour to enclose a copy of an approved Report of the Committee of the Executive Council of Canada, dated the 7th ultimo, which I received by the last mail.

I have learned through the medium of the public journals that Her Majesty's Government has determined to take no action on the question of the Clergy Reserves during the present Session of Parliament, and however much I may regret that decision, I am well aware that under the circumstances it is irrevocable. I have already had an opportunity of urging, during the interview with which you were good enough to honour me, the importance of settling this long vexed question, as speedily as possible. It was my duty to state that the number of those who insist on the present settlement is very small, and I may now add that one of the leading opposition newspapers in Upper Canada, and in the interests of the Church of England has come out distinctly for a new scheme of distribution. I would press on Her Majesty's Government more formally, what I have already urged in my conversation with you, that if as has been alleged, the present Canadian Parliament is favorable to the views of the Church of England, it is surely the best time for that Church to procure a settlement that will be regarded as constitutional. I can assure Her Majesty's Government with the utmost sincerity that there will be no end to agitation in Canada, if the attempt be made to settle this question permanently according to the public opinion of England, instead of that of the Province itself; and I may add, that it is well known that many who are opponents of the secularization of the Clergy Reserves are, on constitutional grounds, in favour of a settlement by the Provincial Parliament. I believe that after the assurances given by the late Government it will be found impossible to protract very long, the repeal of the Imperial Act, and I have no hesitation in affirming that no interests will suffer more by the delay than those of the Church of England. If Her Majesty's Government desire, before determining on their line of action on this question to ascertain the views of the present Canadian Parliament, I would respectfully beg to be informed of their decision.

I have the honour to be,

Your obedient servant,

(Signed.) F. HINCKS.

The Right Honorable

Sir J. S. Pakington.

H. M. Secretary of State for the Colonies.

Extract from a Report of a Committee of the Honorable the Executive Council on matters of State, dated 7th April, 1852, approved by His Excellency the Governor General in Council, on the 7th April, 1852

The Committee have had under consideration the memorandum of the President of the Committee of Council, on the propriety of instructing the Honourable the Inspector General, to ascertain the views of Her Majesty's Government, on the subject of a repeal of the Imperial Act, 3 and 4 Viet., cap. 78, in conformity with the Address to Her Most Gracious Majesty, from both Houses of the Canadian Legislature, at its last Session, on the subject of the Clergy Reserves.

The assurances of Her Majesty's late Government, that such action would be taken, had persuaded the people of Canada to expect that no further delay would take place in meeting their just wishes upon a question of such paramount importance to them; the Committee therefore recommend that their colleague, the Inspector General, when in England, be requested by the Provincial Secretary, to seek an interview with Her Majesty's Ministers, and represent to them the importance of carrying out the pledges of their predecessors on the subject of the Clergy Reserves, and thus empower the Colonial Legislature to deal with the question in accordance with the well understood wishes of the people of Canada.

WM. H. LEE, Acting C. E. C.

MEMORANDUM.

The President of the Committee of Council being of opinion, that the recent changes in the Administration of affairs in England render it of importance to the interests of this country that the Honourable the Inspector General, now in England, should be instructed to seek an interview with Her Majesty's Ministers for the purpose of definitely ascertaining whether Her Majesty's Government are prepared to carry out the assurances of their predecessors on the subject of the Clergy Reserves, by repealing the 3 and 4 Viet., cap. 78, and empowering the Colonial Legislature to deal with this question in accordance with the wishes of the people of Canada. He therefore suggests that the Inspector General be requested to act in this matter by letter from the Honourable Provincial Secretary.

(Signed.) MALCOLM CAMERON.

7th April, 1852.

Certified,

WM. H. LEE, Acting C. E. C.

COLONIAL OFFICE.

7th May 1852.

Sir.—I am directed by Secretary Sir John Pakington, to acknowledge your letter of the 3rd instant, transmitting an extract from an approved Report of a Committee of the Executive Council of Canada, dated 7th April, instructing you to represent to Her Majesty's Ministers the importance of carrying out the pledges of their predecessors on the subject of the Clergy Reserves.

Sir John Pakington desires me to inform you that until the receipt of your communication he was not aware of the existence of the Report of which you now send him a copy. Lord Elgin not having as yet transmitted it to this department. Being thus without any information that you were officially instructed to communicate with Her Majesty's Government on that particular subject, Sir J. Pakington did not think it necessary to announce to you their decision upon it, as he unquestionably would have done, if he had been aware that your mission to this country was connected with it. I am now directed by Sir J. Pakington to enclose to you a copy of the Despatch which he addressed to Lord Elgin on the 22nd ult., communicating the decision of Her Majesty's Government.

I am, Sir,

Your most obedient humble servant,

(Signed.) DESART.

F. Hincks, Esq.,

Morley's Hotel.

MORLEY'S HOTEL.

LONDON, 16th May 1852.

Sir.—I have the honour to acknowledge the receipt of a letter from the Earl of Desart, dated the 7th instant, enclosing a copy of our Despatch to the Earl of Elgin and Kincardine, dated the 22nd ultimo, communicating the decision of Her Majesty's Government on the subject of the Canada Clergy Reserves, and I have to express my grateful acknowledgements therefor. It is probable that as the approved Report of the Committee of the Executive Council of Canada was sent to me for the purpose of being delivered to Her Majesty's Government, it was deemed unnecessary, by His Excellency the Governor General, to transmit another copy; but you will, I think, find on enquiry, that His Excellency has communicated to you a copy of a memorandum agreed to at a meeting of the members of the Council, on the 25th February, prior to my departure, by which I was instructed "to press upon the consideration of Her Majesty's Government the importance of procuring the assent, as soon as possible, of the Imperial Government, to a Bill for repealing the Imperial Act, 3 and 4 Viet., chap. 78 providing for the sale of the Clergy Reserves in Canada, and for the distribution of the proceeds thereof, as prayed for by address from both Houses of the Provincial Parliament and for authorizing the Provincial Parliament to legislate on the subject to those Reserves."

I trust that the existence of those instructions, followed up as they have been by the approved Report of Council, which I had the honour to transmit in my letter of the 3rd instant, will be a sufficient apology for my offering some remarks on your Despatch of the 22nd ultimo, which shall be made in a spirit of the highest respect to Her Majesty's Government. Had the Addresses from the two Houses of the Canadian Legislature prayed for any particular distribution of the income arising from the Clergy Reserves Fund, these unquestionably would have been grave objections to any Imperial action to be founded on the opinions of a Parliament which had ceased to exist but I would respectfully urge that there can be no reasonable ground for doubt that the great majority of the people of Canada desire, that this question, which is one of local interest, should be disposed of by their own Parliament. I need not however press this point further, because I am well aware that legislation during the present Session of the Imperial Parliament is now out of the question; that, before any further action could be taken by Her Majesty's Government, the new Canadian Parliament will have had an opportunity of expressing its views on the subject. But I am bound by a sense of duty to Her Majesty to express to Her Excellency's Advisers that it is with the most keen anxiety that I have read the concluding portions of your despatch. Most devotedly attached as I am to the maintenance of the existing connection between the Mother Country and the British American Colonies, I cannot view without grave apprehension the prospect of existing between Her Majesty's Government and the Parliament of Canada on a question regarding which such strong feelings prevail among the great mass of the population, such a difficulty to be mere to be regretted, because this question of the Clergy Reserves is the only

one so far as I am aware, at all likely to lead to collision. It happens most unfortunately that public opinion in England differs very widely from that in Canada on questions at all partaking of a religious character, and as the people of Canada are convinced that they are better judges than any parties in England can be, of what measures will best conduce to the peace and welfare of the Province, Her Majesty's Government will, I trust, perceive that the danger which I apprehend, is at least deserving of the most grave consideration. I cannot have the slightest doubt that the members of Her Majesty's Government are actuated by the most earnest desire to promote the best interests of Canada, and that if they could be brought to believe that I have given a faithful account of the state of public opinion there, they would be disposed to yield their own wishes for the sake of the peace of the Colony. I am quite ready to acknowledge the high respectability of the petitions against the repeal of the Clergy Reserve Act. The Bishops and Clergy, and an influential portion of the Laity of the Church of England, the Clergy and a portion of the Laity of the Church of Scotland are doubtless in favour of the present statement which contemplates the Church of Scotland an income wholly beyond its requirements in Canada while the majority of the presbyterian population neither receive any share of the endowment, nor desire to participate in it. While, however, I admit the respectability of the petitioners, I think that I am justified in affirming that they do not represent any thing like a majority of the population of Canada; indeed, the very fact that they on all occasions, endeavour to accomplish their wishes by appealing not to their own representatives in Parliament, but to the Imperial Parliament is conclusive proof that they are themselves conscious that their views are not in accordance with public opinion in Canada. I forbear from entering into the consideration of the probable action of the Canadian Legislature on the Clergy Reserve question, because I am anxious to impress upon Her Majesty's Government, that although there may be wide difference of opinion among the opponents of the present arrangement as to the best mode of settling the question, a vast majority of the people are agreed as to the necessity of its being effected by Provincial Legislation and I am aware that some of the best friends of the Church of England, question the soundness of the policy which has influenced the promoters of the petitions latterly presented to Parliament, to look for support to their views in England, instead of using their legitimate influence over public opinion in Canada. I do not by any means desire to conceal from Her Majesty's Government, that saving always the rights of existing incumbents, a very strong feeling prevails, especially in Upper Canada, in favour of the secularization of the Clergy Reserves; but I ought not to omit reminding them that although it is true that the portion of public lands known as Clergy Reserves, was set apart for the religious instruction of the people at a very early period, and when there were very few inhabitants in the Colony, it is likewise true that power was expressly given to the Provincial Legislature to "vary or repeal" the clauses in the Act 31 Geo. III, setting apart these lands; that successive Houses of Assembly remonstrated against them; and that so firmly were the advisers of His late Majesty King Wm. IV, impressed with the necessity of getting rid of this most perplexing question, that Secretary Viscount Godolphin, in a despatch dated 21st November, 1831, communicated the Royal Instruction, that a Bill framed in England should be submitted to the Provincial Legislature for the purpose of getting rid entirely of the endowment. The people of Canada know well the cause of the failure in carrying out the glorious intentions of His late Majesty, as well as their own repeatedly expressed wishes. The opinions of the mass of the people have never wavered during the last twenty-five years although circumstances have, from time to time, induced them to pause in their efforts in order to concentrate public opinion on questions more deeply affecting their constitutional rights. I cannot therefore conceive that any action which the Canadian Parliament may take, of the nature referred to in the despatch, could be correctly designated as the result of an accidental majority. All the great questions which have been settled in England during the last fifty years might be said with equal justice to be carried by accidental majorities, and if a supposition on the part of Her Majesty's Government, that any majority in the Canadian Parliament, expressing views antagonistic to their own, was an accidental one, were deemed a sufficient ground for resisting that majority, I would most respectfully submit that there would be no security whatever for constitutional government. I am well convinced that Her Majesty's advisers have every disposition to attach due weight to the clearly expressed opinions of the people of Canada, and I am therefore anxious to remind them of, and to urge upon their consideration the past history of the Clergy Reserves question, which I have endeavoured to glance at as briefly as possible. There is a passage in the despatch to the Earl of Elgin, which seems to me calculated to lead to some misconception. I refer to the paragraph describing the Clergy Reserves as the only public fund except that devoted to the endowment of the Roman Catholic Church. I am not aware that any public fund has ever been devoted to the endowment of the Roman Catholic Church in Canada. Whatever property may be in possession of Roman Catholics has been obtained principally by private donations or bequest, although in some cases there were additional grants from the French Crown, which were secured to the possessors at the Conquest. These grants were made to communities consisting of Ecclesiastics or Religious Ladies, either for Charitable or Educational purposes, or for the conversion of the

Indians. If I am correct in this statement, I believe that I am, I must respectfully submit that such grants as those to which I have referred, bear no analogy to the Clergy Reserves, and can scarcely be considered as a public fund, devoted to the endowment of the Roman Catholic Church.

I should not discharge my duty to Her Majesty's Government were I not to state to them with perfect frankness, my views on another paragraph in the Despatch. I refer to that in which it is intimated that Her Majesty's Government would be willing to entertain a proposal for reconsidering the mode of distributing the income of the Clergy Reserves. I have no hesitation in stating it as my conviction, that the Canadian Parliament will not invite the legislation of the Imperial Parliament regarding the distribution of a local fund. Any such proposition would be received as one for the violation of the most sacred constitutional rights of the people. I am therefore fully convinced that the future action of the Canadian Parliament will be essentially of the same character with that which has been already taken. I can assure you, Sir, that it is with deep regret that I find myself compelled by a sense of public duty, to urge upon you, views which I fear will not meet the approbation of Her Majesty's Government, but I trust, that I have succeeded in doing so in a respectable manner, and I feel assured that they will receive the consideration which the importance of the subject demands, and that Her Majesty's Advisers will be guided in their final decision by what they believe to be for the best interests of Canada.

I have the honour to be, &c.

(Signed.) F. HINCKS.

The Right Honorable

Sir John S. Pakington,

Colonial Office, 17th May, 1852.

Sir.—I am directed by Secretary, Sir John Pakington, to acknowledge your letter of the 10th of this month, on the subject of the decision of Her Majesty's Government on the Clergy Reserves question, and to thank you for the representations which you have made to them on this and other subjects affecting the views and interests of the people of Canada, on which they are fully sensible of the value of your opinion.

2. I am to add that Sir J. Pakington has not been able to find in the records of this Department any trace of the Memorandum agreed to by the Executive Council on the 29th July last, to which your letter refers, having been communicated to his predecessor or himself.

I am, Sir, &c.

(Signed.) DESART.

Francis Hincks, Esq.,

Morley's Hotel.

BIRTHS.

At the Parsonage Manvers, the wife of the Rev. W. Logan, of a son

MARRIED.

At Stratford, September 11th, by the Rev. J. Travers Lewis, brother to the bride, John Ham, Esq., Hawkesbury Mills to Rebecca Louisa, second daughter of the late Rev. John Lewis, A. M., Cork, Ireland.

On the 14th instant, at the Church of the Holy Trinity, by the Lord Bishop of Toronto, assisted by the Rev. H. J. Gussell, M.A., Rector of Toronto, Lieutenant Fuller, 71st Highland Light Infantry, fourth son of Colonel Fuller, C.B., late of the 59th Regt., to Alice Sophia, fourth daughter of the late Henry Gussell, Esq., M.D., Deputy Inspector General of Army Hospitals.

In St. John's Church, London, on the 2nd inst., by the Rev. D. E. Blake, uncle to the bride, assisted by the Rev. R. Flood, Henry Goring Esq., M.D., to Harriet, second daughter of the Rev. C. C. Brough, Rector of St. John's, London, C. W.

New Advertisements.

Trinity College.

THE Examinations for the Divinity and Law Scholarships will commence on MONDAY, September 27th, at 9 o'clock A. M.; and the Mathematical Examination on FRIDAY, October 1st, at the same hour.

Previous notice must be given of all who intend to offer themselves as candidates, to the Provost, Trinity College, Toronto.

Trinity College, Sept. 14, 1852. 7-210

University of Toronto.

SEALED TENDERS.

WILL be received at the Office of the Endowment Board, for the erection of the CENTRE and WEST WING of the University Buildings.

Each Tender to be enclosed to Tender for the University Buildings, and addressed to the Rev. Dr. McCaul Chairman of the Building Committee. The Committee require that each Tender be tendered for separately, according to the Plans and Specifications which may be seen at the Office of the Architect, 118 King Street West.

The Tenders are to be sent, on or before Thursday, the 7th of October next, at the hour of Ten in the Morning, after which no tenders will be received.

University of Toronto, Sept. 10, 1852. 7-311

AN English Lady wishes to enter a Gentleman's family as Governess, where it will be her opportunity to promote the improvement of her pupils in all useful studies, with Music, French and Drawing.

None but a member of the Church of England need apply. Address P. O. Post Office, Bradford. Sept. 4, 1852. 6-11

NEW REFORMATION IN IRELAND.

(Continued from last week.)

It would scarcely be thought credible that complaints of intimidation and outrage could be raised against the sufferers from this violence. But such complaints were paraded at first in the press;—then, in the wantonness of that drunken petulance so well described by Juvenal—as if tyranny would seek sport in the mock solemnities of a judicial investigation, were audaciously brought before a bench of magistrates, most of whom are said to have come from unusual distances to hear them.

Libertas, pauperis hæc est:

Pulsatus rogat, et pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.

Such was the poor man's liberty in Pagan Rome; such the Protestant's in Dr. McHale's Tuam. The persecuted party, however, met assault in its judicial form no less firmly than in the streets. They brought their own charges before the tribunal of justice, and volunteered facilities for prosecuting the charges against themselves. At length, after various delays and disappointments, a day came when the complaints on both sides were to be investigated. On that day a surprise was prepared for the Protestants. The charges against them were all withdrawn. We will not enter into the details of this strange procedure. It is enough, perhaps, to observe that the Earl of Clarendon was Lord Lieutenant when the informations were sworn—and the Earl of Eglinton had become his successor when they were to be put to proof.

Since the day when the judicial mockery was thus interrupted persecution has changed its character. The vulgar atrocities of the highway have not yet been discontinued. Protestants, lay and clerical, male and female are still hooted, insulted, assaulted. The streets of Tuam still afford evidence that barbarism and malignity can avail themselves of language which one would think, could be learned only in scenes where profligate vices are putrifying; but we have not heard that the sufferers are any longer summoned before the magistrate. We have not learned that Protestants are still sustained by their cause and their Master to prosecute their mission in the face of those cruel terrors and assaults:—nor have they been of avail to prevent avowels of conversion. Out of the mass of Romanism, from time to time, a liberated spirit goes forth. Within the mass inquiry is incessantly making progress.

The changes advanced by the priests of Doon had no happier result than those at Tuam. They were preferred against policemen, sent thither to protect converts from violence. An investigation was ordered by the late Government; the accused parties were praised for their conduct, and in every instance the charges against them were dismissed.

This parish of Doon had earned, in days past, a very unenviable notoriety in Irish disorder. Lying on the confines of Limerick and Tipperary, it afforded harbourage to the outlaws and the lawless of both counties and became conspicuous for predial and political outrage. Once it had a Scriptural school—but the school was closed; it had a rector who performed admirably the duties of a country gentleman—but it becomes necessary to surround him perpetually with an armed guard—his glebe-house was converted into a police barrack. At the date of the last Census the Protestant congregation amounted to forty-seven; but we are informed that, during the stormy years which followed it became reduced to nine. This was the condition of Doon when the Irish Society commenced operations in it.

The first step taken by the Readers was to seek the tolerance of the priests, who examined the books in which they were to instruct the people—including as they did an Irish version of the Scriptures—pronounced in the mere rashness of pride perhaps—a favourable judgment on the books in general, and said they saw no reason why the men should not 'earn an honest penny.' The Readers acted on this sufficiently scornful toleration with such success that it was speedily withdrawn. Their converts were denounced, and the congregation warned to hold no intercourse with them. Soon after, 'the faithful' were instructed to follow them with hootings and groans. Such were the arguments with which the priests defended their cause. The clergy of the Established Church exerted themselves

after a different fashion; and in about three years, in Doon, and the neighbouring parishes, there were 'added to the Church' about eight hundred. Generally speaking, as each convert declared his conviction, he became subject to grievous persecution. If he had been dependent on Roman Catholics for employment, he lost it; while Protestants—fearful of incurring an unworthy suspicion, or distrustful of the sincerity of converts—acted accordingly. It was not until deaths from famine, under circumstances not to be misrepresented, had enforced local attention, that they awoke from their unhappy jealousy. Then they began to feel that men were not to be left to perish under the anathemas of Rome, in a country calling itself Christian, because they dared to read Holy Scripture. The clergy in Doon and its neighbourhood sought aid, in Ireland and elsewhere, to assist them in raising schools, enlarging churches, providing teachers, and employing at very low wages converts in danger of perishing under the malediction of the Romish altar. In this case, as at Tuam, the statements of the Protestants were contradicted; and, as usual, sins of bribery and intimidation were laid to their charge. It was even threatened that an attempt would be made to substantiate those accusations by proof. Liverpool was chosen as the place where the trial was to be had—but—*ecce iterum*—on the day appointed the accusing parties made *no appearance*. A plea having been set up that sufficient notice of the day had not been given—a plea which was shown to be wholly without foundation, a second day was named—and the priests again declined to appear, alleging that they had engagements which *might* occupy them on that day, but *not naming another*.

Thus, in every instance in which charges were made against Protestants, the accusers declined the challenge to prove them.

For these details some apology may seem requisite. We are well aware how many persons of name and influence have brought themselves to think the domination of Romanism an inevitable condition of Ireland, and that the public interests will be best served by endeavours to conciliate that power and mitigate, if possible, its intolerance. They dwell upon the fact that more than three hundred years have elapsed since the Papal Supremacy was legally abolished. They adduce the long-enduring perplexities of our Government as proof that there is a part of the Empire in which, whether by 'a fatal destiny of the land,' or 'by the genius of the soil,' or (in the words of Spencer) 'for some secret scourge which shall by her come to England,' Popery cannot be eradicated; and in some instances they scruple not to accept for their guidance the act (though not the policy) of certainly a very politic monarch, and to say of Romanism what Henry VII. said of a formidable grandee—"Sithence all Ireland cannot rule the Earl of Kildare, our judgment is that the Earl of Kildare shall rule all Ireland." Statesmen of this stamp would be disposed to receive reports which bring ready conviction to the unprejudiced, as followers of Hume would regard the testimonies for a Scripture miracle. The three hundred years since Henry VII. serve as their 'course of nature.' Hence the tedious minuteness of our details. We felt that the prepossession was strong, and the presumption plausible, against what we believed, nevertheless, to be a blessed truth, established by evidence that only demands to be sifted.

But while the testimony is strong enough to overcome the highest degree of adverse presumption, we must observe that that 'course of nature' or term of prescription by which the incredulous are influenced is purely the creature of their own imagination. They assume that for three hundred years agencies have been at work which must have long ere now produced a complete Reformation—had such been possible. They overlook (or will not make themselves acquainted with) the fact that the course of true religion, in the remote past, as well as in recent times, has experienced heavy blows and great discouragements. If desponding politicians and philanthropists would interpret aright the voices of those monitory centuries to which they profess to listen, they would learn from them a lesson of better cheer. Harvests are not to be expected where seed has not been sown. This is the 'course of Nature.'

(To be continued.)

Advertisements.

DR. BOVELL,

John Street, near St. George's Church,
TORONTO.
Toronto, January 7th 1852. 23-1fMR. S. J. STRATFORD,
SURGEON AND OCULIST,Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the
EYE, in rear of the same.
Toronto, January 13th, 1837. 5-1f

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

PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,Residence, Shuter Street.
Toronto, May 7, 1851. 41-1ly

MR. CHARLES MAGRATH,

Barrister, Attorney, &c. &c.

OFFICE: Corner of Church and Colborne
Streets, opposite the side entrance to BEARD'S
Hotel.
Toronto, February, 1852. 27-1f

JOHN CRAIG,

GLASS STAINER,

Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851. 6-1f

WILLIAM HODGINS,

ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.
February, 1852. 28-1f

T. BILTON,

MERCHANT TAILOR,

No. 2, Wellington Buildings,
King street Toronto.

W. MORRISON,

Watch Maker and Manufacturing Jeweler,
SILVER SMITH, &c.
No. 9, KING STREET WEST, TORONTO.A NEAT and good assortment of Jewellery,
Watches, Clocks, &c. Spectacles, Jewellery
and Watches of all kinds made and repaired to order.
Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

HERBERT MORTIMER

BROKER,

House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO,
(Opposite St. James's Church.)References kindly permitted to J. Cameron, Esq., T. G.
Bidout, Esq., James Browne, Wm. McMaster, Esq., P.
Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall,
Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell
& Co.
Twenty years' Debentures constantly on Sale, at a liberal
discount
Toronto, February 26, 1852. 30-1y

DYEING AND SCOURING.

62, King Street West, Toronto.
DAVID SMITH,
FROM SCOTLAND.EVERY description of Ladies' and Gen-
tlemen's wearing apparel, Morocco and Damask,
Bed and Window Hangings, Table Cloths of all kinds,
cleaned and dyed. Hearth rugs and Carpets cleaned. Silks
dyed and watered; Velvet and Satin dresses restored to
their original beauty. Cashmere and Plaid Shawls and
Dresses cleaned in a superior manner. Straw Bonnets
dyed.
References—J. Shaw, J. McMurrich, and Walter Mac-
farlane, Esquires.
Toronto, March 9th, 1852. 32-1f

MR. SALTER'S PORTRAIT

OF THE

LORD BISHOP OF TORONTO.

THE Subscribers to the above, are res-
pectfully requested to forward all unpaid Sub-
scriptions to EDWARD TAYLOR DAINWELL, Esq., Secretary
to the Church Union, 21, King Street East, in order that
the necessary measures may at once be taken to get out
the Portrait and place it in the Hall of Trinity College.
By order of the Committee,
S. LEFF, L.L.D., Hon. Sec.
Toronto, 10th March, 1852. 32-1f

JUST PUBLISHED.

A SERMON Preached in the Chapel of Trin-
ity College, Toronto, on Sunday, June 27,
1852, by

GEORGE WHITAKER, M. A.

Provost of Trinity College.

Published at the request of the Students.
Price 1s. 3d.Any profits arising from the sale of this Sermon
will be given to a fund for the erection of a Col-
lege Chapel.

HENRY ROWSELL,

Publisher, King Street,
Toronto July 23, 1852. 61-1f

NOTICE.

THE DEPOSITORY

OF
THE CHURCH SOCIETYIS Removed to the Store of HENRY ROW-
SELL, Bookseller and Stationer, King-street
West, where the Clergy and others can be sup-
plied with Bibles, Prayer Books, Tracts, and
Printed Books of all descriptions, on the same
terms as hitherto from the Church Depository.
N. B.—The Office of the Secretary of the
Church Society is also removed to H. Rowsell's,
Toronto, May 6, 1852.

BAZAAR.

IT is intended to hold a Bazaar in the month
of September next, (of the precise day due
notice will be given) in aid of the fund for the
erection of a PARSONAGE HOUSE, in connexion
with St. George's Church, St. Catharines.The following ladies, by whom contributions
will be most thankfully received, have kindly
consented to take charge of Tables:—

Mrs. E. S. Adams.	Mrs. Helliwell.
" Clement.	" Leslie.
" Sanderson.	" Miller.
" Bate.	" Eccles.
" Capt. Hamilton.	" Towers.
" Benson.	" Ranney.
" Slate.	" Atkinson.

N. B.—It is particularly requested that contri-
butions may be sent in *not later* than the first
week in September.

St. Catharines June 5, 1852.

THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow,
And where is the man who won't say let him go;
And Spring has arrived and dressed Nature anew,
And Summer, sweet Summer, is nearly in view.The genial showers of the Spring have been shed,
And fields live again that were withered and dead;
And trees that were leafless are bursting their chain,
And waving in loveliest verdure again.The birds of our forests that left us so long,
Again fill the air with the power of their song,
Rejoicing that hoary Grim Winter is past,
And that Springtime and Summer have found us at last.Now away with the Cloaks and the Furs which you wore,
Through many a snow storm they nattered you o'er;
To wear them just now, with the weather so warm,
Would do you no good, but a great deal of harm.Away with your Bonnets of Dark Velvet Pile,
Let them rest on the shelf or the box for a while;
Yet something in Straw, if you take my advice,
In Devon, or Luton, or Tuscan, or Rice.McDONALD has Bonnets, remarkably low,
At sevenpence-halfpenny, or eightpence or so;
And Ribbons to trim them at sixpence a yard,—
The terms are certainly not very hard.A large stock of Muslin, selected with taste,—
The colours are fast, and the patterns are chaste;
And Dress Goods in "Fancies," both figured and plain;
With the fine French Barages, and the printed DeLaine.While he seeks to secure the most recent styles
In the fabrics produced in the famed British Isles,
Yet a judge may perceive at the very first glance
That his Goods have the finish of Grenoble in France.There are in many things more, which one might suppose,
They are mentioned below in straightforward prose;
The Stock, he may add, is extensive and nice,
While the whole has been marked at a moderate price.His direction will still be the same as the former,
On Yonge's street, one door from Richmond-street corner
While the front of his house, hereafter shall be
Better seen by the figures One Hundred and Three!

THANKFUL FOR PAST FAVOURS.

JOHN McDONALD

WOULD invite attention to a very large
Stock of SEASONABLE GOODS.
Already Received, upwards of

1000 STRAW BONNETS!!!

which he offers from 7jd. upwards. A superior
stock of yard-wide PRINTED MUSLINS,
just colours, from 7jd. per yard. A beautiful
assortment of FRENCH KID GLOVES,
commencing at 2s. Sewn Muslin Sleeves, Caps,
Chamizettes, &c. Widows' Caps, commencing at
13s. 9d. per doz., Chinese and Pink Office
Tapes. Between

5000 and 6000 Yards

of Plain, Printed, and Fancy DELAINES; Al-
pachas and Lustrés for sale, from 10d. per yard.
A few MILLINERS' DOLLS on hand. A
beautiful assortment of British and American
PARISOLS.

SILKS, SATINS, AND BARAGES.

All classes of Goods necessary to carry on a FA-
MILY TRADE, viz.—Towelings, Sheetings,
Window Muslins, Quilts, Counterpanes, Glass
Cloths, Table Covers, Damasks, &c. &c. &c.

MOURNINGS.

to any extent, furnished at the shortest notice,
and at moderate prices. In the

GENTLEMEN'S DEPARTMENT.

Cambrie and Silk Handkerchiefs, Collars, Bra-
ces, Shirts, Thread and Kid Gloves, Broad
Cloths, Duckings, Cassimeres, Tweeds.The attention of the Trade is called to the
large Stock of Bonnets, Prints, and Stuffs;
DeLaines, Muslins, &c. which, with sundry
other Goods, he will endeavour to offer as cheap,
and on terms as favourable, as any house in the
Trade. In addition to the above, there can
also be seen about

100 Patterns Room Paper,

Embracing about 2500 Rolls. The designs are
very beautiful and the Papers good.* * * Remember the LARGE 103, Yonge
Street.

MR. JULES HECHT,

(Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfort on the Main)

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian, or German Vocal Music, with Piano accompaniment.

Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.
Toronto, September 14th, 1851. 6-1f

FOR SALE.

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

COUNTY OF YORK.

CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 19, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmsley House) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers.

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

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

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

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

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

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

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

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

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

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

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

COUNTY OF HASTINGS.

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

COUNTY OF LANARK.

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

For particulars, &c., apply to

GEORGE CROOKSHANK,

Front-Street, Toronto.

November 19, 1850. 15-1f



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10.

HOME OFFICE—TORONTO.

President Isaac C. Gilmor, Esquire.
Vice-President Thomas Haworth, Esq.

Directors:

George Nichol, M. P. Hayes,
James Healy, Wm. Henderson,
Hugh Miller, Rice Lewis,
And John Howcutt, Esquire
Secretary and Treasurer, Herbert Stanton, Esq.
Sole Agent, Angus Morrison, Esq.

Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.

Office Hours—10 A. M. to 3 P. M.

ISAAC C. GILMOR, President.

ROBT. STANTON

Secretary & Treasurer.

Agents:

In addition to those previously notified, the following are appointed:—
Quebec, Thos. Markill, Dundas T. Robertson, Guelph, F. Saunders, West Flamboro, Wm. Coleclough, Fort Erie, James Stanton, Gait, Peter Cook, New Aberdeen, George Davidson, Steelesville, F. Patterson, Markham, A. Barker, Amherstburg, J. Smith, Preston, L. W. Dewar, Calcutta, N. McKinnon, Brant, P. Ter, McPherson, Kincaid, D. McKinnon, Fort Sarnia, W. B. Clarke

The establishment of further Agencies will be duly notified.

Toronto, Dec. 14, 1851. 21-1f.

MONEY TO BE SAVED.

FROM FIFTEEN TO TWENTY-FIVE PER CENT

J. CHARLESWORTH

HAVING hitherto had a branch business in the Town of Woodstock, C. W., in addition to the one in Toronto, has determined to close up one of the two shops; and in order to clear out the

WHOLE STOCK OF

MILLINERY, STAPLE, AND FANCY DRY GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

Has commenced selling off The entire Stock at a Reduction that will correspond with the above assertion, that is from 15 to 25 per cent. below the usual selling prices—which has always been as low as others in the trade, if not a little lower. These inducements will not continue to be held out for a long time, and could not be given in the ordinary way of doing business. The object now is to sell out the whole Stock and not to make profit. An inspection of the stock and prices will convince all candid persons that the Reduction is a reality.

J. C. would call particular attention to his MILLINERY DEPARTMENT, which will be found very large; & entirely too numerous to enumerate.

His DRY GOODS DEPARTMENT will be found replete and furnished with all that is requisite for family furnishing.

J. C. does not quote prices in his advertisements; but condemns the habit fallen into by some of our respectable tradesmen of this city of quoting prices for goods that every reasonable and candid person will at once admit to be erroneous and absurd. You are respectfully requested to call and examine the goods, enquire the Prices and be your own judge as to their value.

J. C. would dispose of the Stock in one lot, together with his interest in the premises, and the Shop fixtures. The Stand is a good one and the house in neat order.

REMEMBER NO. 60 KING STREET EAST, NEXT DOOR TO MR. SALT'S GOLDEN HAT.

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto, May 14th, 1852. 4-1f

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Men's Br. Holland Coats, from 4 4/4	Men's Black Cloth Vests from 7 6	Men's Mole-skin Trousers, 6 7
Do. Check'd do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alpaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Check'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courderoy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4 1/2	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Cassimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Maraciles do. do.	Do. Buckskin do. do.
Do. Cassimere do. " 25 0	Do. Barathen do. do.	Do. Doeskin do. do.
Boy's Br. Holland do. " 4 4 1/4	Boy's Fancy do. " 3 9	Boy's Drill do. " 4 4 1/2
Do. Check'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Check'd do. do. " 4 0
Do. Mole-skin do. " 6 3	Do. Satin do. " 5 0	Do. Mole-skin do. do. " 5 0
Do. Tweede do. do. " 10 0	Do. Cloth do. " 5 0	Do. Canada Tweede do. do. " 4 4 1/2
Do. Broad Cloth do. " 17 6	Do. Tweede do. " 4 0	Do. Cassimere do. do. " "
Do. Russell Cord do. " 8 9	Do. Cassimere do. do. " 5 0	Do. Tweede do. do. " "
White Shirts, Linen fronts 4 4 1/2	Men's Cloth Caps " 2 6	Red Flannel Shirts " 4 4 1/2
Striped " " 2 6	Boy's do. " 1 10 1/2	Under Shirts and Drawers.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Muslin Delaines, y wide, from 10 1/2	Table Linens, Quilts, Counterpanes, Bed Tick, and Towels, Crapes, and Materials for Mourning, Infants' Robes, Caps, & Frock-Bodies, Shawls, Handkerchiefs, and Neck-ties, Cap Fronts, Muslin, Netts, Collars, Silks, Satins, &c. Orleans, Coburgs, De-Laines.	Factory Cotton, from 2 1/2
Prints, Fast Colours do. " 0 7 1/2		White do. " 3 1/2
Heavy Ginghams do. " 0 7 1/2		Striped Shirting, " 4 1/2
Splendid Bonnet Ribbons " 0 7 1/2		Cotton Warp, " 4 1/2
Straw Bonnets, " 1 3		Ladies' Strays, " 2 6
Gloves, Hosiery, Ribbons, Laces, Edgings, Artificial Flowers, Shot, Check'd, & Plain Alpaca.		Pringes, Gimps, Trimmings, Barege Dresses, Silk Warp Alpaca.

NO SECOND PRICE.

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852

321-1f

HEALTH WHERE IT IS SOUGHT

HOLLOWAY'S PILLS.

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

Extract of a Letter from Mr. Smith of No. 5 Little Thomas Street, Gibs n Street, Lambeth, dated Dec. 12, 1850

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

[Signed] WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Indigestion
Asthma	Inflammation
Bilious Complaints	Jaundice
Blisters on the Skin	Liver Complaints
Bowel Complaints	Lumbago
Colic	Piles
Constipation of the Bowels	Rheumatism
Consumption	Retention of Urine
Debility	Scrofula
Dropsy	Stone and Gravel
Dysentery	Secondary Symptoms
Erysipelas	Sore Throats
Female Irregularities	Tic-Douloureux
Fevers of all kinds.	Ulcers
Gout	Venereal Affections
Headache	Worms of all kinds
	Weakness from whatever cause, &c. &c.

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar, London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s 10d., 4s 6d., and 7s 6d., each Box. There is a considerable saving by taking the larger sizes.

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

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

Toronto, Nov., 22, 1851. 15-1f



AYER'S CHERRY PECTORAL.

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

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

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

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

Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases of both adults and children. I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLEVELAND, M.D.
Brunswick, Me., Feb. 3, 1847.

Lowell, Aug. 10, 1849.
Dr. J. C. Ayer: I have been cured of the worst cough I ever had in my life, by your "Cherry Pectoral," and never fall, when I have an opportunity, of recommending it to others.

Yours respectfully,
S. D. EMERSON.

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

UNITED STATES HOTEL, SARATOGA SPRINGS }
July 5, 1849 }

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

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

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

J. F. CALHOUN, of S. Carolina.
Charleston, Pa., Aug. 22, 1846.

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

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

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

Sold in Toronto by Lyman Beecher & Co. in Hamilton by H. C. & Co. in Kingston by E. W. F. in Montreal by Lyman & Co. in Quebec by Joseph B. & Co. and by the Druggists every where throughout the Provinces and United States.

Toronto, March 9th, 1852

TENDERS FOR WEIGH-HOUSE.

TENDERS will be received at this Office until Noon on SATURDAY, the 18th inst., from Builders willing to contract, to erect a New Weigh House, according to plans and specifications to be seen at this office.

TENDERS FOR SCALES.

TENDERS will be received at this Office until FRIDAY, the 17th inst., for two PLAT-FOEM SCALES of the manufacture of this Province, for the use of the City Weigh House—the one capable of weighing twenty tons, the other ten tons.

For further particulars apply at this Office. By order of the Market Committee. CHARLES DALY, C. C. C.

THE "CHURCH," NEWSPAPER

ONE Complete Set of the above Journal, since 1816, may be had bound at this office Toronto, Sep. 9th 1852

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

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

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

University of Toronto.

MICHAELMAS TERM, 1852. SEPTEMBER 15, 16, 17, 18, 20, 21, 22, and 23—Annual Examinations in Faculty of Arts. September 27 and 28—Examination for the Chancellor's Medal.

NOW PUBLISHED.

ROBINSON AND HARRISON'S DIGEST. Of all Cases Determined in the Queen's Bench and Practice Courts for from 1823 to 1850, including the Digests of MR. CAMERON.

THIS work, published in 580 pages, royal octavo, has been approved of by the Chief Justice of the Queen's Bench and Common Pleas, and is recommended to legal Practitioners and Students, as a complete Digest, and one of ready reference.

FRENCH AND ENGLISH Establishment for Young Ladies, CONDUCTED BY MONSIEUR AND MADAME DESLANDES, PINEBURNE, TORONTO.

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

Table with 2 columns: Item and Price. Includes items like Singing, Music, French, and various school supplies.

Bazaar under the Patronage of MRS STRACHAN, AND THE FOLLOWING LADIES.

- Mrs W. H. Boulton, Mrs Mooto, Mrs Bovell, Mrs Patrick, Mrs Cameron, Mrs Perkins, Madame Deslandes, Mrs J. B. Robinson, Mrs F. Howard, Mrs Rowell, Mrs Harman, Mrs H. Sherwood, Mrs LeRoy, Mrs Stanton, Mrs Lambart, Mrs Thompson, Mrs Loring, Mrs Widner, Mrs Lett, Mrs Wilson.

It is proposed to hold a Bazaar and Fancy Sale, during the week of the Agricultural Fair for the purpose of raising a fund to liquidate the balance of debt still affecting St. George's Church.

The above Bazaar takes place on WEDNESDAY and THURSDAY, the 22nd and 23rd inst., in the Parliament Buildings, Front Street, and will be open from 11 till 6, and from 8 till 10 in the evening, when there will be also PROMENADE CONCERTS



Quebec and Richmond Railway Company. TO SUB-CONTRACTORS.

MESSERS JACKSON, BRASSEY, PETO and BETTS, Contractors for the Works on the Line of Railway from Quebec to Richmond, are preparing to receive proposals for CHIPPING GRUBBING, EXCAVATING, MASONRY, and various descriptions of Work connected with Railway construction.

Mr. RECKIE (Resident Agent) will be in attendance at the Railway Company's Office, Quebec, after the 15th September, to receive proposals. August 28, 1852. 6-11

Quebec and Richmond Railway Company.

MESSERS JACKSON, BRASSEY, PETO and BETTS, beg to inform Provision and Store Merchants that the SUPPLY of STORES and PROVISIONS for the men and horses employed on the Works of the QUEBEC AND RICHMOND RAILWAY, will be OPEN to COMPETITION, as no one in their employ will be allowed to traffic in Stores or Provisions.

ST. JAMES' SCHOOL, THREE RIVERS, C. E.

Course of Studies for the ensuing Half Year, ending on December 23rd.

FIRST CLASS.—GREEK.—The Seven Chief Tragedies of Aeschylus, successively by Books XXIII of Homer's Iliad and Odyssey; and on intermediate days the conclusion of the Oration of Demosthenes against Ctesiphon, followed by that of Demosthenes concerning the Crown.

THIRD AND FOURTH CLASSES.—The usual introductory Classical Books.

Of the following STUDIES, some are pursued in combined Classes, others by individual Teaching. The Holy Scriptures; the Greek Testament; English Grammar and Composition; History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c., &c.

TEUITION, BOARD, &c., &c., for BOYS above 12 years of age, £40 per annum, payable Quarterly, in advance.

Three Rivers, August, 2nd, 1852. 6-11

STRAYED COWS.

CAME into the premises of the subscriber, Lot No. 1, 2nd City, York, about a first white and BROWN COW, with white face and black stripe on it.



ROYAL MAIL STEAMBOAT NOTICE.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

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

DOWNWARDS. MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2 A. M., and Toronto, at 4 1/2 P. M., for Kingston. PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at 4 to 1, P. M.

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

RIVER ST. LAWRENCE. The Steamer OTTAWA, Capt. Putnam, " " LORD ELGIN, " " Earlanger, " " ST. LAWRENCE, " " Howard

Daily Line of Steamers to Rochester. NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK. Through from Toronto to New York in 25 hours: from New York to Toronto, in 24 hours.

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

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening.

Passengers by the above steamers, can purchase tickets, at this office, or from the Purveyors on board for the Cars to Albany, New York, or Boston; and also, for the steamboats from Albany to New York. State Rooms on the Hudson River boats, can be secured, by application to the Purveyors of the Admiral and America.

Passengers from Hamilton, by leaving on Monday and Friday afternoon, at three o'clock, in the Mail Steamers Princess Royal and Passport, will arrive in Toronto in time to take the "America" for Rochester and arrive in New York in 34 hours.

ROYAL MAIL STEAMBOAT OFFICE, Toronto, 14th May 1852. 4-

EDUCATION.

MRS. COSENS' Establishment, for a limited number of YOUNG LADIES, will be re-opened on MONDAY, September 6th. The best masters attend, and the French Department is under the superintendance of M. DEMOISELLE SIMON.

CARD.

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

Trinity College.

COBourg CHURCH GRAMMAR SCHOOL.

THE LORD BISHOP OF TORONTO. THIS Collegiate School will re-open upon October 2nd 1852. A large and well arranged Reading-room is attached, under the charge of a Lady Mission, of great practical experience, who, as special duties will be to form the main is, promote the happiness, and watch over the health of the pupils with maternal care.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 15, and further empowered under 6th Wm. 4th, Cap. 29, to grant Inland Marine Assurances. Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms.



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

INSURES Dwellings, Houses, Warehouse, Buildings, in general, Merchandise, Household Furniture, Mills, Manufactories, &c.

DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex. McEldon, William Mathers, Joseph Sheard, Thomas Clarkson, Franklin Jackson, John B. Warren, A. McMaster, R. W. Smith.

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

TERMS: For SIX MONTHS a year if paid in advance; SEVEN SHILLINGS AND SIXPENCE if not paid within one month of subscription. For the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

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