

The Church.

"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."

VOLUME XV., No. 4.]

TORONTO, CANADA, AUGUST 28, 1851.

[WHOLE No., DCCXVIII.

WEEKLY CALENDAR.

Date	1st Lesson	2nd Lesson
Aug. 31	2 Kin. 5	Matt. 1
Sept. 1	9	Rom. 1
" 2	M. Hos. 14	Matt. 2
" 3	E. Joel 1	Rom. 2
" 4	" "	Matt. 3
" 5	" "	Rom. 3
" 6	M. Amos 1	Matt. 4
" 7	E. "	Rom. 4
" 8	" "	Matt. 5
" 9	" "	Rom. 5
" 10	M. "	Matt. 6
" 11	E. "	Rom. 6
" 12	" "	Matt. 7
" 13	" "	Rom. 7
" 14	M. 2 Kin. 10	Matt. 8
" 15	E. "	Rom. 8

THE COMMON-PLACE BOOK.

THE SAVIOUR'S KNOCKINGS.

Have you ever suffered from worldly trials and disappointments? Did you ever lose some well-loved child, some affectionate relative, some dear friend? Were you ever cast upon a bed of sickness? Did you ever feel an unaccountable misgiving at your heart that all was not right within? that if you died you knew not what should happen after death,—a consideration that there was much in your practice, much in your thoughts, much in your life, utterly displeasing to God, and for which a momentary pang of conscience obtained a hearing? Those were all knockings, loud, distinct, unearthly knockings of the Saviour at your heart, and asking for admittance.—*Rev. H. Blunt.*

MEEKNESS.

Passionate reproofs are like medicines given scalding hot; the patient cannot take them. If we wish to do good to those we rebuke, we should labour for meekness of wisdom, and use soft words for hard arguments.—*Dodd.*

THE STREAM.

Emblem of life! which still as we survey,
Seems motionless, yet ever glides away.—*Rogers.*

THE PATH OF DUTY.

They who act in the path of duty, and depend on the power of God, are equally safe at all times and in all circumstances: no less safe when surrounded by enraged enemies, than when encircled by kind and assiduous friends.—*Newton.*

REVELATION.

I am no more surprised that some revealed truths should amaze my understanding, than that the blazing sun should dazzle my eyes.—*Hervey.*

THE BIBLE.

The pages of scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.—*Boucher.*

MAN'S BROTHERHOOD.

Children we are all
Of one great Father, in whatever clime
His providence hath cast the seed of life,
All tongues, all colours: neither after death
Shall we be sorted into languages
And tints,—white, black, and tawny, Greek & Goth,
Northmen, and offspring of hot Africa.
The all-seeing Father,—He in whom we live and move,—
He, the impartial Judge of all—regards
Nations, and hues, and dialects alike.
According to their works shall they be judged,
When even-handed justice in the scale,
Their good and evil weighs.—*Southey.*

DEATH OF BISHOP JOLLY.

In dying unwitnessed by any mortal eyes, his own expressed wish was gratified. In the utterance of such a wish, he did but give additional proof of that deep humility which so strikingly distinguished him. He shrunk from a public death bed, because seeking through Christ as a miserable sinner, he could not bear that any should crowd around his latest scene, to witness the departure of a saint, and blaze abroad his dying utterances of faith and love.—*Rev. W. C. A. MacCaurin.*

JOSEPH'S PROPHECIC DREAMS.

"And Joseph remembered the dreams which he dreamed of them." More than twenty years had elapsed since he had been favoured with those bright and prophetic visions, and yet he had not forgotten them. No; they had been the day-stars of his troubled voyage. He had looked up at them from the pit, and they gave him hope; he had seen them through the bars of his prison, and they gave him patience; from "the second chariot" of Egypt, and they gave him humility; and now they show for the last time upon him, (for their

cheering light was no longer needed) when his brethren bowed before him, and they filled his heart with gratitude and praise. For by their light he plainly saw the hand of a faithful and merciful God in every event, as it was passing over him, since they had made plain the great result with which all was to conclude, even before he left his father's roof. With some such feeling will the Christian, who is permitted, through free and undeserved grace, to enter the heavenly mansions, look back perhaps, at the bright anticipations, the rare though blessed pretastes of coming glory, which a merciful God permitted to cheer his path and gladden his soul during the years of his earthly pilgrimage.—*Blunt on the Pentateuch.*

DIELLING.

Let duellists keep in view God's own words under the thunders and lightnings of Sinai,—
"Thou shalt do no murder;" and figure to themselves the tears of the bereaved wife and children of him who has fallen a victim to a bloody superstition, dignified or polluted rather with the name of "honour."—What honour! Is honour consistent with cruelty and injustice—and are you justified in making yourself judge and jury, and executioner in your own cause?—*Rae Wilson.*

HOPE.

Reflected on the lake, I love
To see the stars of evening glow,
So tranquil in the heavens above,
So restless in the waves below.

Thus heavenly Hope is all serene,
But earthly Hope how bright so'er,
Still fluctuates o'er this changing scene,
As false and fleeting as 'tis fair.
—*Townsend.*

KNOWLEDGE WITHOUT RELIGION.

The things recorded are not unmeaning, how that God from the beginning planted a tree of life in the midst of paradise, revealing life through knowledge, which our first parents not using rightly, were stripped naked by the deceit of the serpent. For nature is their life without knowledge, nor is knowledge safe without the true life. Wherefore each was planted side by side, which property the Apostle beholding, and blaming a knowledge pursued without the truth ordained for life, says knowledge puffeth up, but love edifieth.—*Justin Martyr.*

USEFULNESS AND STRENGTH.

The secret of all diligence, energy, pleasure, success in duty, is a heart enlarged by the love of God.—"For the love of Christ constraineth us."—Oh! that golden chain of perfect freedom; that blinding yoke of most sweet and willing bondage! See St. Paul the bondsman of Christ, going out to his daily service of labours and perils, chanting his morning song, and saying, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me." "Strong in the Lord and in the power of his might," was St. Paul,—but his strength was strength of faith.—*Bishop McIlvaine.*

HUMAN LIFE.

Man's uncertain life
Is like a rain-drop hanging on the bow,
Amongst ten thousand of its sparkling kindred,
The remnants of some passing thunder shower,
Which have their moments, dropping one by one,
And which shall soonest lose its perilous hold
We cannot guess.—*Joanna Baillie.*

THE ENGLISH VILLAGE CHURCH.

Blessings on those old grey fabrics, that stand on many a hill, and in many a lowly hollow, all over this beloved country. I am of Sir Walter Scott's opinion, that no places are so congenial to the holy simplicity of Christian worship as they are. They have an air of antiquity about them—a shaded sanctity, and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that it is not our abiding place.—*Rural Life in England.*

THE IMPROVIDENT TRAVELLER.

A certain traveller who had a distance to go, one part of his road leading through green fields, and the other through a tangled road of brambles and thorns, made great preparation for the first part of his journey.
He dressed himself in light and gay clothes, and put a cake in his pocket, and nimbly proceeded on his way along the beaten path across the green meadows.
After a while the road became rugged, and by the time night drew on, the traveller was in a pitiable plight. His provisions were exhausted, his clothes wet through, and partly torn from his

back by the briars; his flowers were faded, and weary as he was the slender cane which he carried would not bear his weight; a stream of water was before him, and darkness around him.

"Alas!" said he, smiting his breast, "I am hungry, and have no food; wet to the skin and have no dry clothes; weary, and no staff to rest on; I have a stream to cross and here is no boat; I am bewildered and have no guide; it is dark and I have no lantern. Fool that I am! why did I not provide for the end of my journey as well as for the beginning!"

My friends, time is hastening away; you are travellers!—Life is the beginning, death the end of your journey. If you have made preparation for both, happy are you; but if otherwise, you resemble the foolish traveller.—*Humphrey.*

SILENT DEVOTION.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal may see,
So deep in my bosom the prayer of devotion
Unheard by the world, rises silent to Thee.

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to Thee.
—*Moore.*

LEARNING.

The chief art of learning, is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated; the most lofty fabrics of science are formed by the continued accumulations of single propositions.—*Locke.*

PRAYER.

As the sails of a ship carry it into harbor, so prayer carries us to the throne and bosom of God; but as sails cannot, of themselves, speed the progress of the vessel, unless filled with a favorable breeze, so the Holy Spirit must breathe upon our hearts, or our prayers will be motionless and useless.

CHILD'S EVENING PRAYER.

God, that madest earth and heaven,
Darkness and light!
Who the day for toil hast given,
For rest the night!
May Thine angel guards defend us,
Slumber sweet Thy mercy send us,
Holy dreams and hopes attend us,
This live-long night.—*Bishop Heber.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

JUBILEE COLLECTIONS
After Sermons preached in the several Churches, Chapels, and Missionary Stations in the Diocese of Toronto, in aid of the Jubilee Fund of the Society for the Propagation of the Gospel in Foreign Parts, in accordance with the resolution adopted at the Annual Meeting of the Church Society of the Diocese of Toronto, held on the 18th June, 1851, and with the Pastoral Letter of the Lord Bishop of Toronto, dated June 19, 1851.

Previously announced in No. 76..... £217 2 0
Deduct the two collections announced from Clarke and Darlington, 7th Aug., as they were sent on account of the Parochial Collection..... 2 16 4

Cayuga.....	£1 10 0	
Caledonia.....	1 6 3	
York.....	1 13 9	4 10 0
—per Rev. B. C. Hill.....		
New Boyne.....	0 2 4	
Robinson's School-house.....	0 8 6	
Front of Landsdown, Trinity Church.....	0 9 0	
Gananoque.....	0 10 1	1 10 1
—per Rev. F. Tremayne.....		
St. George's, Port Trent.....	1 10 0	
Frankford.....	0 15 0	
—per Rev. W. Bleasdel.....		2 5 0
St. Peter's Brockville, per Rev. E. Denroche	15 8 9	
Christ Church, Binbrook, per Rev. J. L. Alexander.....	1 10 0	
St. George's Church, Etobicoke.....	0 14 0	
Weston.....	0 11 4	
Mimico.....	0 4 2	1 10 0
—per Rev. H. C. Cooper.....		0 7 4
Cartwright & Manvers, per Rev. W. Logan	0 12 6	
St. John's Church.....	2 2 6	2 15 0
—per Rev. T. L. Osler.....		
St. Thomas's Church, St. Thomas, per Rev. M. Burnham.....	2 10 0	
Seymour West, per Rev. E. C. Bower.....	1 5 0	
Christ Ch. Hamilton, per Churchwarden	7 11 0	
St. Paul's London, per Rev. B. Cronyn.....	11 5 0	
St. Paul's Church, Sydenham.....	0 5 8	
St. James's Church, Portland.....	0 7 6	
Osborne's School-hs. Strington.....	0 10 3	
Waldrons.....	0 7 4	
Marshalls " Kingston.....	0 4 9	
McFarlands " ".....	0 2 5	
—per Rev. T. W. Allen.....		1 18 0
Carried forward.....	£268 10 0	

Brought forward.....	£268 10 10
St. John's, Murray.....	1 5 0
Trinity Church, Consecration.....	0 15 0
Rednersville.....	1 0 0
Seventh Town.....	0 15 0
—per Rev. J. McIntyre.....	3 15 0
St. James, Carlton Place.....	1 9 0
St. John's, Lanark.....	0 7 6
St. George's, Ramsay.....	0 8 6
—per Rev. A. Pyne.....	2 5 0
Church at Brock, per Rev. R. Garrett.....	1 5 0
Clarke and Darlington, per Rev. T. S. Kennedy.....	3 19 7
St. George's Ch. St. Catharines.....	10 3 9
School-house, 8 Mile Creek.....	4 12 1
—per Rev. A. T. Atkinson.....	14 15 10
115 Collections amounting to.....	£294 11 3
T. W. BIRCHALL, Treasurer, C. S. D. T.	

The Treasurer also acknowledges the following:—
Port Trent, P. A., being one-fourth
—per Rev. W. Bleasdel..... £1 3 3

Bishops and Students Fund 9th year.....	3 7 3
Mission Fund, 9th year.....	5 12 3
General Purposes' Fund, 9th yr.....	7 12 6
—per Rev. B. Cronyn.....	16 12 3
Caradoc and Delaware P. A. 6th year, per Rev. R. Flood.....	10 2 9
" " acc. Munsee Indians.....	2 16 6
London P. A. for 9th year.....	32 2 4

The Churchwardens of St. Thomas's Church, Brock, gratefully acknowledge the receipt of a handsome flagon and a large Bible and Prayer Book, for the use of the Church, from J. W. Ellis, Esq., Township of Brock.

RETURN of Salaries and Pensions paid to Missionaries of the Church of England in Upper Canada, and their Widows, from the years 1849 and 1850; as guaranteed by the Imperial Clergy Reserve Act, 3 and 4 Vic. cap. 78.

Name.	Amount in 1849, Ster'g.	Amount in 1850, Ster'g.
MISSIONARIES.		
Anderson, John.....	85 0 0	170 0 0
Armour, Samuel.....	170 0 0	100 0 0
Atkinson, A. F.....	170 0 0	170 0 0
Bethune, A. N.....	170 0 0	100 0 0
Beiteridge, William.....	100 0 0	100 0 0
Blake, D. E.....	100 0 0	170 0 0
Blakey, Robert.....	170 0 0	170 0 0
Boswell, Edward.....	170 0 0	170 0 0
Burnham, Mark.....	170 0 0	170 0 0
Cronyn, Benjamin.....	170 0 0	170 0 0
Creen, Thomas.....	170 0 0	66 12 8
Deacon, Job.....	170 0 0	170 0 0
Denroche, Edward.....	100 0 0	100 0 0
Evans, Francis.....	170 0 0	100 0 0
Flood, John.....	100 0 0	100 0 0
Flood, Richard.....	100 0 0	100 0 0
Geddes, J. G.....	170 0 0	170 0 0
Givins, Saltern.....	170 0 0	170 0 0
Grier, John.....	69 19 5	170 0 0
Grout, G. R. F. †.....	170 0 0	100 0 0
Gunning, W. H.....	100 0 0	170 0 0
Harper, W. F. S.....	170 0 0	170 0 0
Harris, Michael.....	170 0 0	170 0 0
Leeming, William.....	170 0 0	100 0 0
Macauley, William.....	100 0 0	100 0 0
Mack, Frederick.....	127 10 0	127 10 0
Magrath, James.....	100 0 0	100 0 0
Mayerhoffer, V. P. §.....	100 0 0	100 0 0
Mortimer, Arthur.....	100 0 0	100 0 0
McMurray, William.....	100 0 0	100 0 0
Padfield, James.....	170 0 0	170 0 0
Palmer, Arthur.....	170 0 0	170 0 0
Patton, Henry.....	170 0 0	170 0 0
Rolph, Romaine.....	100 0 0	100 0 0
Shortt, Jonathan.....	170 0 0	170 0 0
Stuart, George O'Kill.....	8 17 10	
Phillips, Thomas 		
Totals, Sterling.....	4821 7 3	4554 2 8
RETIRED MISSIONARY.		
Leeming, Ralph.....	100 0 0	100 0 0
WIDOWS RECEIVING PENSIONS.		
Mrs. Addison.....	50 0 0	50 0 0
" Archbold.....	50 0 0	50 0 0
" Johnstone.....	50 0 0	50 0 0
" Morley.....	50 0 0	50 0 0
" Mountain.....	50 0 0	50 0 0
" Sampson.....	50 0 0	50 0 0
" Stroughton.....	50 0 0	50 0 0
Totals Sterling.....	350 0 0	350 0 0
RECAPITULATION.		
Salaries of Missionaries.....	4821 7 3	4554 2 8
Pensions to retired do.....	100 0 0	100 0 0
Pensions to Widows.....	350 0 0	350 0 0
Totals, Sterling.....	5271 7 3	5004 2 8
Equal to Currency.....	5857 1 4	5560 2 11
Ven. Archd. of Kingston.....	333 6	333 6 8
Do. as Min. Ch. of England.....	111 2	111 2 2
Totals.....	6301 10 2	6004 11 9

JOS. CARY, Deputy Inspector General.
Inspectors General's Office,
Toronto, June, 1851.

† Died, 3rd July, 1849. § Died, 25th May, 1849. || Retired on a Pension.

ENGLAND.

The Venerable Dr. Thorpe, Archdeacon of Durham, in a charge delivered in the course of his visitation last week, makes the following remarks upon Convocation:—"You are aware," he says, "of the effort lately made to restore the synodical action of the Church, arising in that Diocese which considered itself aggrieved by the very doubtful interposition of the Civil Courts in matters ecclesiastical; and probably you are not unprepared for the coldness and resistance of those who are disposed to treat the Church as a machine and creature of the State. For my own part as a sincere friend to the union of Church and State, yet believing the Church to have an independent existence derived from another source; jealous also of her right of self-direction; and feeling strongly the policy of conceding it, I have ever advocated the revival of Convocation, and I ventured some years ago, in 1838, to call your attention to the subject. I see no reason to abandon the opinion I then entertained. The objections to this course seem to me to be founded in fear, or in something less excusable; in fear of the freedom of debate, of the collision of intellect and opinion, the loss of power and authority; or in a desire, perchance, neglectful of her divine mission, to keep the Church in the degraded position of a mere instrument of discipline at the bidding of the civil power, in bondage alike inconsistent with her place, her prosperity, her usefulness and her peace. And what are the consequences, but the loss of that influence which has ever been beneficially exercised in the way of peace and order and advancement; and the prevalence of divisions which threaten the disruption of the body itself; divisions which might have been restrained or healed by timely or free discussion, or by Church authority legitimately exercised in Convocation. Be this as it may, the general feeling is against us; nor are we yet agreed among ourselves; and though I firmly believe that without this concession the separation we deprecate will, of necessity, ensue, I would not ask at present what will be refused or gained only by an unseemly struggle. I would not hasten matters, but await patiently the advance of better sentiments and sounder views; assured, that as all other religious communities of which we have ever heard enjoy their deliberative assemblies, so also to this branch of the Church, whether in happy and useful connection with the State, or sundered, independent and in poverty, time will give the Convocation. Synods may be brought into earlier action. Visitations such as this, though not in their nature Synods, may be easily made to act as Synods, for business with free discussion. It is felt that the work we ought to do together is ill done in sections and apart, on platforms and in committee rooms. Men of sober minds are impatient of the ebullition of party violence and the other irregularities they engender. They desire the opportunities of free, quiet, and regulated debate; and the effect will be to moderate extreme opinions, and to produce an union of hearts and purpose and action, to which we are at present strangers, and which under no other system we can expect to enjoy. It has been said that the sitting of Convocation would be a signal for a revision of the Liturgy, and that a motion would immediately be made to that object. It might be so; for there are those who are unwise enough to desire it (and with the best intentions, acting unconsciously with persons who pursue it with the worst); but of this I am sure, that such a proposal would be met by an overwhelming majority against it; for the great body of Churchmen know and feel that in tampering with the Prayer-book, which holds us all together, and to which our people are unfeignedly attached, we touch the integrity and life of our church itself, of whose principles it is the true exponent. Supposing such an agitation—I myself might wish that our services were shorter; some desire the omission of obsolete expressions, others would erase the enunciation of doctrines, thinking by such exclusion to extend the bounds of the Church, and promote a comprehension: many, again, have been betrayed by private application, without discussion, into the expression of an adverse opinion to the Burial Service, in my mind the most beautiful, consoling, and satisfactory of our offices—and, if these several whims were gratified, our glorious ritual, with its blessed services, bearing upon the Christian life in all its exigencies, from baptism to the grave, would be destroyed. But God, who in his great goodness has bestowed this gift, will yet preserve it to us; and let us not seem to undervalue such a blessing by the desire of change, by the careless use, or by the neglect of it. Neither let us who love the Liturgy, and would preserve it, sanction in any way the fashionable opinion that a vicious usage supersedes the obligations of the Rubric.

Saunders's News Letter gives an interesting account of an entertainment given by the incumbent of Grange-gorman glebe, to some 200 of his flock. The proceedings were opened by evening prayer in the Church, when, we are told, it was not the least gratifying part of the spectacle to see a church well attended on a week evening, without the attraction of a sermon, and a congregation engaged in fulfilling the admonition, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." After the service the scene that presented itself was most brilliant and animating. The assembled guests now broke up into various groups, and wandered around the shrubbery; the younger members enjoying themselves in all manner of active sports and games, no doubt winning a claim to, and making preparation for, the viands so temptingly spread out before them. Nor, indeed, were these active exercises entirely confined to the more juvenile portion of the company. Some grave seniors too, were to be seen entering with more than youthful cheerfulness and buoyancy into the merry scene—now rivaling nimble and athletic boys in the rough exercises of leaping and running, and anon disporting among an infant group, and giving new impulse to their child-like merriment. The preliminary diversissement over, then came on the business of the evening. When the children were ranged along the tables, and a grace was sung, then was there, spurring in hot haste, light footed handmaids and ladies fair (among whom those of the Glebe were most actively conspicuous), aided well by gallant knights and gentlemen, vied in supplying the youthful guest with the abundant delicacies before them. Quick as lightning, disappeared plates of gooseberry-fool, strawberries, sandwiches, and cakes without end of all kinds and dimensions, well accompanied by copious supplies of coffee and tea. Meanwhile, the tent received within its ample circuit to similar dainties successive relays of the elder company. After this, a general move was made to the school-house, in a large room of which the assembled visitors were agreeably surprised to find a most attractive entertainment prepared for them—conjuring tricks, dissolving views, &c. Finally the guests having returned to the lawn, the entertainments of the

evening were concluded by a brilliant exhibition of fire-works, conducted by Mr. Robinson; and at length about eleven o'clock, the party separated, highly gratified with their evening, and entirely grateful to their esteemed incumbent. The parish of Grange-gorman owes much to its present gifted incumbent. Though placed in charge of one of the poorest districts of the city, he has succeeded in making the church, which he found a mere white washed barn, almost a specimen of what a church ought to be. Much, indeed, is still wanting to render the improvement complete, which, one cannot but hope the liberality of their more affluent brethren elsewhere will yet supply to the deficiencies of the inhabitants of this parish. A large school-house, too, built on the scanty glebe ground, has also grown under his care, where the neglected children of the neighbourhood have been brought under the pastoral care and teaching of their appointed ministers, with how much advantage to themselves let those testify who on Tuesday evening witnessed their decorous and orderly behaviour, and especially their intelligent participation in the service of the Church.

SCOTLAND.

DUNBAR v. SKINNER.—This case, involving important matters connected with the discipline of the Episcopal Church in Scotland, was set down to be tried before a jury on Thursday next, in the First Division of the Court of Session. It has, however, been compromised within the last few days and withdrawn from the roll. It was, as will be recollected, an action for defamation, in which the Rev. Sir William Dunbar claimed damages to the extent of £5,000 from Bishop Skinner, for having, at a meeting of the Synod of the Clergy within the Diocese of Aberdeen, pronounced a sentence not only excommunicating the Rev. Baronet as a Presbyter of the Church, but declaring that "all his ministerial acts are without authority, as being performed apart from Christ's mystical body," and solemnly warning "all faithful people to avoid all communion with the said Sir William Dunbar, in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatenings denounced against those who cause divisions in the Church." The claim for damages has been settled, we believe, on the payment of £1,300 with £200 towards the legal expenses connected with an appeal to the House of Lords on the question as to the right of the Civil Court to interfere in the case at all.—*Scotsman.*

From our English Files.

PAPAL AGGRESSION BILL.

Two Protests against the Bill have already been recorded upon the journals of the House of Lords. In one of them, signed by Lords Lyttelton, Canning, and others, we observe the following language:—

DISSENTIENT.

1. Because no such measure as the present is consistent either with justice or expediency.
 2. Because the bill appears to have been mainly dictated by the excitement which has recently prevailed, an excitement which it was the duty of the Government and the Legislature rather to allay than to encourage. Any attempt to interfere with doctrines by Act of Parliament is not only likely to fail, but may even promote what it is intended to repress.
 3. Because it is most unreasonable and inconsistent to profess to grant full toleration to the Roman Catholic religion, and at the same time to prohibit that species of communication with the see of Rome which is indispensable for its perfect discipline and government.
 4. Because the undue assumption of power involved in the terms of the Papal rescript of the 20th Sept., 1850, and of other documents connected therewith, however justly open to exception, can supply no reason for depriving her Majesty's Roman Catholic subjects of a regular and ordinary part of their Ecclesiastical organization.
 5. Because the appointment of Ecclesiastical officers is essentially a matter of religious concern; and although it may be expedient, in particular cases, that such appointment should be under the control or influence of the civil power, and although it is the undoubted duty of the Legislature to provide that no temporal rights be impaired, under the pretext of Ecclesiastical regulations, yet to restrain a religious community not established by law in the management of its religious concerns, otherwise than by confining them within the sphere of religion, is inconsistent with the spirit of all our recent legislation. Such restraint involves the principle, and may lead to the practice of religious persecution.
- Without underrating the confusing tendency of recent legislation, we must at the same time confess our sorrow at seeing such Churchmen as these, apparently, giving up all idea or hope of preserving any of the rights, privileges, or distinctive features of the Church of England as the National Church.—Because some serious holes have been made in the walls, the walls themselves are to be all thrown down; and there is to be a general scramble for our ancient names, titles, and See; anybody may have any of them or all of them; any Schism, any Church, any Englishman and any Foreigner, may take the old ones, or may make new ones, just as they please; possession, so far from being nine points of the law, is to be no point at all: the Lord of Misrule is to be the only Sovereign and no Englishman, much less any English Churchman is to be object, or attempt to prevent it.
- Our own opinion or rather conviction is, that we have not arrived at this state of things, and that we never shall arrive at it unless through the most gross and extensive neglect and unfaithfulness. We firmly believe that God's good Providence, and Catholic authority and precedent, enabled and enjoined the Church of England to cast off and resist the un-Catholic usurpation of the Bishop of Rome, and that the same duty is incumbent upon us now, and that the same Arm will aid us if we as faithfully perform that duty now.
- If the Church of Rome cannot save the souls of those who trust themselves to her, without seizing upon things which plainly belong to other Christian people, she must relinquish her trust, especially as she must, in that case, have been deceiving them for centuries. What she has been, she may be, but what she would be, she must not be, unless we are prepared to abandon the Truth of God, and the ancient Catholic Church of Christ in this land.
- We dwell the more earnestly and solemnly upon this, because, by a most suspicious, significant, and alarming coincidence, we observe that concurrently with political annihilation of the boundary lines

between the English Church and the Roman Schism, there is a manifest tendency among Churchmen of influence to conceal or remove the ancient landmarks, and the "old paths," by which the two bodies are distinguished from each other. Something might be pleaded for this course if it led Rome to reject her errors; but it has not only a notorious tendency the other way—it absolutely lads men to forsake the Truth of the Church of England for the error of the Church of Rome, upon the lightest temptation, after their minds have been brought under this confusing and obliterating process. Not one man or woman who has left the English Church for the Roman Schism has ever attempted to prove that the Claims, Doctrines and practices of the latter were more Scriptural and Primitive than those of the former. Something has offended them in the one, and they have impatiently and recklessly gone to the other; and such persons, in such moods, would have gone to Rome had she been even more un-Scriptural and un-Catholic; for having lost sight of, or never known the real and naked truth of the matter, and having been mainly desirous of leaving the Church of England, they were not over anxious to look very closely at the Errors of the system into which they were about to throw themselves.—They retreated gazing upon the difficulties and defects of the Church of England, and fell backwards into the arms of Rome.—*English Churchman.*

CANTERBURY SETTLEMENT.

The publication of passengers logs out to Port Lyttelton in the *Lyttelton Times*, affords one or two hints that may be useful to future emigrants to this hopeful colony. In respect to the best course or ships going out, we are told it is—

"Highly injudicious for emigrant vessels to run so far to the southward as the latitude in which the Charlotte Jane made her east course. The temptation of thus gaining a rapid passage is doubtless very great, but the utmost speed cannot compensate to poor emigrants for the miseries thereby inflicted on them. It is almost impossible on board ship to escape from cold, and from rain and spray; the only refuge is by huddling under hatches in dirt and darkness. The beds can never be properly aired on deck; and this single consideration should be sufficient to induce the authorities at home to prescribe a rule on the subject. A grievous loss to the colony was, in this instance, caused by the extreme cold to which the ship was exposed; out of six couple of partridges and four couple of pheasants, which had up to that time continued healthy and lively, only one couple of pheasants and one partridge survived the damp and dreary climate of Desoate Island. Our excellent captain, in this instance, tied the southern passage, having a comfortable and no over-crowded vessel, and succeeded in accomplishing a rapid passage; but in his own opinion, the preferable course for emigrant ships bound for Lyttelton would be along the latitude of Bass's Straits, through Cook's Straits, and down the coast with the prevailing north-east wind."

On one ship the emigrants and crew amused themselves with theatricals, performing Sheridan's *Rivals* with great *déclat*, gentlemen playing the female characters. A passenger by the Sir George Seymour tells us of their attention to their religious duties:—

"On Sunday, September the 15th, the passengers assembled, for the first time, for divine worship, which was celebrated on the poop. 'All hands aft to rig the church' was a new sound to landsmen, but what church could be grander than that which had the sky for its roof, the ocean for its floor, and God himself for its Architect. Great was the thankfulness of most, who, after a week of sickness and discomfort, were thus assembled together for the first time, to adore and praise Him, who 'sitteth above the waterfall.' From that day forward, the morning and evening services of the Church were celebrated, with few occasional interruptions, throughout the voyage, and the holy communion was thrice administered, first, on Sunday, September 22nd, again on Sunday, October 20th, and lastly on Advent Sunday."

Perhaps, however, the original night-watch song of the Charlotte Jane will find as ready a response "at home" as anything our colonists did whilst on the broad sea. Those who knew the passengers on board the good ship will readily name its author:—

'Tis the first watch of the night, brothers,
And the strong wind rides the deep,
And the cold stars shining bright, brothers,
Their mystic courses keep.
Whilst our ship her path is cleaving,
The flashing waters through,
Here's a health to the land we're leaving,
And the land we're going to.

First sadly bow the head, brothers,
In silence o'er the wine,
To the memory of the dead, brothers,
The fathers of our line.
Though their tombs may not receive us,
Far o'er the ocean blue,
Their spirits ne'er shall leave us,
In the land we're going to.

Whilst yet sad memories move us,
A second cup we'll drain,
To the many hearts that live us,
In our old homes o'er the main.
Fond arms which used to cress us,
Sweet smiles from eyes of blue,
Lips which no money may bless us,
In the land we're going to.

But away with sorrow now, brothers,
Fill the wine cup to the brim;
Here's to all who'll swear the vow, brothers,
Of this our midnight hymn—
That each man shall be a brother,
Who has joined our gallant crew;
That we'll stand by one another
In the land we're going to.

Fill again, before we part, brothers,
Fill the deepest draught of all,
To the loved ones of our hearts, brothers,
Who reward and share our toil.
From husbands and from brothers,
All honour be their due,
The noble maids and mothers
Of the land we're going to.

The wine is at an end, brothers,
But ere we close our eyes,
Let a silent prayer ascend, brothers,
For our gallant enterprise.
Should our toil be all unblest, brothers,
Should ill winds of fortune blow,
May we find God's haven of rest, brothers,
The land we are going to.

Charlotte Jane, November 2, 1850.

The people of Dumfarghy Bay, on the coast of Derry, have had a rich capture of whales. Seventy or eighty of the monsters crossed the bar at flood-tide, amused them-

selves for a time in the bay, and then found they could not return from want of water. The *Derry Standard* relates the particulars with much gusto:—

"On perceiving the 'fix' in which the animals had placed themselves, the country people assembled, armed with guns, pitchforks, hatchets, and every description of weapon which the emergency of the occasion seemed to demand. Boats and carriages were launched and manned, and numbers of the people, anxious to participate in the capture, rushed into the water. One daring fellow seized hold of one of them by its tail, while it was attempting to go seaward, and did not relax his grasp, although taken out beyond his depth, until he actually landed it on the beach, and, in several instances, the people were seen leaping from their boats on to the monsters backs with hatchets in hand. Broad-sides of musketry were poured in, and weapons of all kinds embedded in their huge sides, until their destruction became completed, when the waters, now commingled with blood, bore ample proofs of the carnage that had been going on. The scene, which lasted above three hours, was as exciting as it was rare, and it was not deficient at times in provoking the greatest mirth in the lookers-on, for it must be remembered that the animals did not surrender at discretion, but in self-defence they used their tails in the most effective manner against all who had the temerity to come within their reach, sometimes with a single blow knocking their assailants ashore, and at others overwhelming them in the water, from which they emerged 'blowing,' in imitation of the creatures they were endeavouring to vanquish. We are happy to learn that, during the protracted encounter, not a single accident occurred. All the whales, which proved to be of the bottle-nosed species, and numbering from seventy to eighty, and averaging in length from fourteen to twenty-two feet, were safely landed on the beach."

INDIA.—The Overland Mail brings no news of stirring interest, but some items that may afford subject for thought. The western frontier of the Punjab is quiet, because the natives are much engaged in fighting amongst themselves. The Indian railways are making rapid advances, 28 miles of the Calcutta line, and about the same extent of that at Bombay, are now in the hands of the contractors, and there is little doubt that next year will see the first sections of both lines completed. The principal news from Bombay is of shipwreck:—

"On the 11th of June the Atiet Rohoman, a ship having on board 350 pilgrims returning from Mecca, was wrecked on the island of Kennerly, while attempting to make the harbour in thick weather. Nearly 200 of her crew perished. On the same day the bark Charlotte struck on a reef at Jingoora, to the south of Bombay harbour, and became a total wreck, her crew, with two exceptions, saving themselves on rafts. The Charles Forbes, of Bombay, was also lost on the 28th of April in the Straits of Malacca. Owing to the cases of shipburning, underwriters at Calcutta and Bombay now decline taking risks on ships manned by Lascar seamen. This has occasioned much inconvenience, as there are not sufficient European seamen for manning the ships that were about to sail. Five of the crew of the late Ariel have been committed for trial for incendiarism.

"Colonel Ogilvie, the Judge-Advocate-General of the Bombay army, died at Poonah on the 18th instant. Colonel Ogilvie has served in India for half a century, and no officer had ever a higher character, or was more universally liked and respected. Major Townshend, of her Majesty's 83rd Foot, died at Kurrachee on the 2d of June, and Lieutenant Doune, of the Engineers, at Poonah, on the 19th."

The item that will, however, most interest our readers is contained in the following paragraph of the *Times* Bombay correspondent:—

"The suspension of States allowance to the temple of Juggernaut, and some cases which have been decided in accordance with the recently passed Toleration Act (No. 21 of 1850), have given rise to an anti-missionary movement among the orthodox Hindoos of Calcutta. At all three Presidencies of English education is considered by all classes of natives as the shortest road to wealth, and the only cheap English education obtainable is that afforded by the mission schools. Many thousands of native children are accordingly educated at these institutions, and now and then (though such an occurrence is wonderfully rare) a Hindoo youth is converted, much to the scandal of the native community. Many of these outcasts, on arriving at years of discretion, are desirous of returning to the religion of their fathers, but they have hitherto been prevented from so doing by the impossible severity of the mode of expiating loss of caste (wandering forty-eight years as an ascetic) hitherto insisted on. A great meeting of orthodox Hindoos has accordingly been held at Calcutta, for the purpose of substituting a milder form of expiation. It was stated at the meeting that there were fifty Christian converts at Calcutta who would return to the Hindoo creed as soon as the milder form of penance was assented to. There is little doubt that it will be so eventually. [A fine is in future to be imposed.]

"All things considered, the number of converts to Christianity made in Bengal and Western India is astonishingly small. In the Bombay Presidencies there are (according to the almanack) about fifty missionaries of various denominations, yet a conversion is very seldom heard of. The island of Bombay itself contains an insulated native population of about 500,000, who are remarkably free from caste prejudices, and have lived under an English Government for nearly two centuries, yet there are not half a dozen native communicants to be found in Bombay. The result is very discouraging when contrasted with the rapid, extended, and permanent success obtained by the Jesuit missionaries of the European Power that preceded us in Western India."

On the 22nd of May an extraordinary fall of ice occurred near Bangalore, during a storm of thunder, lightning and rain; the hail-stones which at first made their appearance were about the size of limes and oranges, but broke through the tiles and roofs of houses, and destroyed gardens and fruit trees. Some of the hail-stones found next morning were as large as goose eggs, some as big as pumpkins; one block, found in a dry well, measured four feet and a half in length, and three in breadth, and one and a half in thickness.

HOW THEY VIEW MATTERS AT ROME.—The *Osservatore Romano* has the following instructive article on the "Papal aggression," which we borrow from our contemporary, the *Morning Post*:—

The efforts of Pius IX. for the spread of the Catholic religion, and his endeavours to give the final blow to the counterfeit (*adullera*) reformation, produced by the pride of the 16th century, are known to all. The memorable bull for the restoration of the Episcopal hierarchy in England affords us a very evident proof of this; and, although a tyrannical Bill of intolerance is now under discussion, and may perhaps be carried against us in the House, in the very liberal London, yet we are of opinion that the continued triumph of conversions to Catholicism will put a stop to any law of

persecution whatever, and the famous Bill, if passed, will remain unexecuted, like the one against the ringing of bells. The Catholics there certainly do not give themselves much trouble about it. After a lapse of three centuries, Pius IX. has created a Cardinal Archbishop, resident at Westminster, near London. The most considerable conversions of the most distinguished men have been made in the Pontificate of Pius IX.—offerings have been made by Protestants to Pius IX. in exile—and even arms have been offered by a soldier of England to restore him to his Roman throne. For three centuries no other Pontiff has displayed his apostolic authority in England as Pius IX. has done, for which reason Protestantism, at the last gasp, has been exasperated against him, in the most barbarous and shameful manner. But it was Pius IX. who should break the fatal triangle, and London which formed one of the strongest points, will record his glorious accession in the august Catholic Church which is now being built there by the oblations of all Italy, which was called by the supreme voice of the Pontiff, and of the episcopacy, to join together for this holy undertaking—a generous idea conceived by Pius IX. in 1847.

The great chess tournament is at length decided. On Wednesday Messrs. Staunton and Williams sat down to play their eighth and final game; they had each won three games, with one drawn game. After about five hours' play Mr. Williams was the victor, winning four games to Mr. Staunton's three. The final result therefore of the tournament is—Herr Anderssen is the victor, beating his four antagonists; Mr. Wyvill second, having been three times victorious, but beaten by Anderssen; Mr. Williams third, Mr. Staunton four, Herr Szen fifth, Captain Kennedy sixth, Messrs. Horwitz and Macklow, who have not played off, seventh and eight.

The venerable Joe Pullen's tree, on Headington Hill, near Oxford, which is regarded with so much interest, has suffered very severely by the late violent winds; three of the principal branches, weighing as many tons, having fallen during the past week, and have greatly detracted from its imposing appearance.

UNION WORKHOUSE FARE.—The discovery has been made that the boys and girls in the Cork Union workhouse have been in the practice of dropping the acrimonious juice of a plant called "bird's milk" into their eyes for the purpose of qualifying themselves for admission to the hospital, and obtaining the better fare which they there receive.

THE HARVEST.—EMIGRATION.—Notwithstanding the cheering prospect of an abundant harvest, the emigration of the peasantry continues in a steady current, which no favourable change of circumstances can apparently turn from its course.

The present week has been one of the most stirring and important of the whole Session. The Lower House was engaged in defending itself against the contamination of the Jew, while the Upper House, after a short and effective debate, gave to the principle of the Ecclesiastical Titles Assumption Bill its solemn and all but unanimous assent. It is deeply to be regretted that serious indisposition should have prevented the Earl of Derby from being present on that important occasion, and most fervently, for the Noble Earl's own sake and for the sake of the country, do we hope that his Lordship's health may speedily be restored, so that he may give to the measure all that moral weight which it can derive from the exposition of his statesmanlike views, and from the express and explicit sanction of him in whom the country recognizes—Lord John Russell's tenacity notwithstanding—the future Prime Minister.—John Bull.

The Dundee Warbler has been disgracefully hoaxed by some parties sending the circumstantial account of the finding of four bodies, part of Sir John Franklin's companions, by the crew of a whaler last February, which was stated to have been frozen up for five months previously in Lancaster Sound. A party of twelve whose names are given, were reported to have been guided to the spot, through numerous difficulties, by nine Esquimaux Indians:—

"On the tenth day, April 5, our guides led us into a large natural amphitheatre among the mountains—after a journey of some miles, we descended somewhat over the snow. It was a black silk handkerchief tied to the top of a walking-stick. We eagerly drew out the staff and commenced operations by digging about two feet deep. We came to the body of a man, and in a few minutes after we discovered three other bodies. They were frozen like icicles; decomposed and shaggy, while their rigid features and wasted limbs spoke in the language of nature—they had died in cold latitudes. One man had his name marked; some had crosses on their breasts, others stars, ships, letters, &c. Our hearts sickened at the sight. We replaced them in their cold desolate graves, and set up the sad memento mori. 'Poor fellows,' I exclaimed, 'you have attempted to regain your homes by an overland journey, but you are left in the desert!' From various enquiries, the address of the writer turns out to be a fictitious one, and no such ship as the one named, nor any of her crew, are known at Hull, where she is said to have belonged."

At Castelbar, last week, Captain Fitzmaurice, a retired military gentleman, stopped the high sheriff for the county of Connaught (D. W. Rutledge, Esq.) outside the court-house, and publicly horse-whipped him for "having presumed to omit his name from the grand jury panel." The high sheriff caused a warrant to be issued, and the captain arrested. He is to be tried for the assault at the pending assizes.

A swindler is at work robbing tradesmen by altering post-office money orders. The swindler goes to a post office a few miles from London, and gets an order for 1s; then he sends to a tradesman in London for the goods despatching the post-office order in payment, the "1s" being erased, and "£5" neatly inserted.—The tradesman is thrown off his guard, and forwards the goods; on applying at the Post-office he finds he has been cheated.

A very stout-looking female having been stopped by a Glasgow watchman, her inordinate rotundity was found to be produced by the bodies of no fewer than sixteen fowls which she had stolen.

A farmer's labourer has been fined £5 by the York magistrates for sleeping between the rails of the York and Newcastle Railway. A train of sixteen carriages chanced over him; but the fire-box of the locomotive is not stated if the foolish fellow had been drinking when he chose such a place for a nap.

Exeter Hall was chosen by the friends of the universal peace quackery as their meeting-place this year. Sir David Brewster occupied the chair, and delivered an eloquent, inaugural address. The arguments in

favour of peace have been so often urged that novelty in substance is something not to be expected; but Sir David contrived to find a novel illustration of the subject in a felicitous allusion to the Great Exhibition of Industry:—

"The great truth, indeed, which lesson involves its record in bronze, in the prize medal by which the genius of the exhibitors is to be rewarded. Round the head of Prince Albert, to whose talent and moral courage we owe the Exposition of 1851, and addressed to us in his name is the noble sentiment, 'Dissociata in locis concordia pace ligavi.'—'What space has separated, I have united in harmonious peace.' This is to be our motto, and to realise it is to be our work. It will, indeed, be the noblest result of the Prince's labours, if they shall effect among nations what they have already done individuals—the removal of jealousies that are enervating and the establishment of friendships that are enduring. Sir David went on so far as to assert, that those who had embraced each other in social intercourse, who had united in admiring each other's genius and varied productions, would never again have recourse to the barbarism of war."

The following resolution was carried on the motion of the Rev. Angell James:—

"That it is the special and solemn duty of all ministers of religion, instructors of youth, and conductors of the public press, to employ their great influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities and political and commercial jealousies which have been so often the cause of disastrous wars."

Four foreigners supported this resolution; among them the Rev. Athase Coquerel junior, son of the celebrated French Protestant pastor, and M. Jules Delbruck, editor of the *Revue d'Education Nouvelle*: the latter dilated on the folly of giving children mimic instruments of war as playthings. Mr. Cobden was the hero of the second day's sitting. He moved his customary motion against "standing armaments," and enforced his view by arguments not new to those accustomed to read the debates on his arbitration motion. Mr. Henry Vincent moved a resolution affirming non-intervention as a principle, and asserting the right of every nation to manage its own affairs. A sensation was caused by the entrance of M. Emile de Girardin late on the second day. He was called forward. Though he was no soldier, M. de Girardin said, he was liable to the application of an epithet sometimes applied to soldiers: he was a "deserter" from the National Assembly of France without leave. Afterwards, in speaking to a resolution expressing abhorrence of the system practised towards aboriginal and uncivilized tribes by civilized nations, he proposed to alter the two words "civilized" and "uncivilized," and to say, "strong" nations and "weaker" tribes; and he grounded the suggestions on his belief that the uncivilized party was that which made the attack upon the other—the civilized, that which was unoffending. He said he considered no power or nation uncivilized that was not warlike, and that, therefore, they had affixed the wrong terms to wrong sides. This proposition was supported by Mr. Cobden, and generally approved; but ultimately referred to the committee. During the proceedings on the third and last day a deputation of fifteen working men, delegates of the same number of trades, from France, was received. War-loans were condemned, in a strong resolution proposed by Mr. Charles Gilpin, seconded by Mr. Edward Miall, and supported by Mr. Samuel Jurney. M. de Cormenin proposed that the members of the Congress should do their best to influence their respective Parliaments; and Mr. Elihu Baylitt, that they should prepare public opinion in their respective countries for the adoption of an authoritative code of international law. With a vote approving of the Crystal Palace, and votes of thanks, the Peace Congress of 1851 terminated. On Friday the delegates gave a *soiree* to seven hundred friends at Willis's rooms.—Guardian.

Communication.

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

THOUGHTS ON THE EXTENSION OF THE CHURCH IN THE REMOTER PARTS OF THIS DIOCESE. NO. II.

To the Editor of the Church.

REV. AND DEAR SIR,—In my last communication I endeavoured to point out that the trying and zealous labours of our travelling missionaries are often to a great extent neutralized by three causes: 1st—Their unfitness for their sphere of duty, arising from their previous habits and education; 2nd—The different character of their exertions; and 3rd—The paralyzing despondency of heart which is very frequently produced when men—amidst work which they feel is altogether beyond their ability—find themselves separated from everything like congenial society.

As a remedy for these evils, I ventured to suggest a system which possesses the recommendation of not being new—a system which has the warrant of Holy Scripture—the example of the Church in almost every age, and which is calculated to afford the mind that comfort and support which its necessities require amidst circumstances of long-continued trial and difficulty. Such a suggestion—desperate as it is of everything like novelty—must have presented itself to many minds—but the want of men and the want of means by which such a system could be carried into effect, have at the same time offered obstacles to its realization, apparently so insurmountable as to have led most of us to banish the idea from our thoughts as often as it recurred.

It is these two difficulties which, in the present communication, I purpose to discuss; and though the ideas may appear Quixotic, yet, if so, discussion is perhaps the best mode of proving that the fancied Knight is nothing but a wind mill—something, that is—better fitted for "wind work" than for any more practical result.

Without recapitulating the advantages of the system suggested, it must surely be acknowledged by every one who will reflect upon the subject, that it at once destroys the most trying and discouraging features of missionary life, while the prospects of usefulness it holds out would induce many an earnest man at once to volunteer for the service. He who can imagine that three men are not to be found among our ranks who would gladly and cheerfully unite themselves in such an association, must be ignorant indeed of the constraining power of Christian love and self-denial. It might perhaps be, that men unaccustomed to the woods would be unwilling to look upon them as their final home; but yet, if persons well qualified for such an undertaking

could be found, who would volunteer to serve for five or six years, the mission might be commenced, and steps taken towards the great end of making it permanent and *reproductive*. Most of those interested in the Church of Christ possess some knowledge of the Nashotah Mission which ten years ago was founded in the United States, on the system advocated in these communications, and which has produced effects of the most encouraging description. The clergymen by whom it was commenced not only laboured among the inhabitants in their directly missionary character; but among the rude settlers of the Wisconsin territory they found a number of youths whom they took into their simple home, and after years of education and training for the holy work of the ministry, they have sent them forth duly ordained and commissioned by the missionary Bishop to seek Christ's sheep who are scattered abroad throughout that western wilderness.

Now, in almost every new settlement, some young men might be found who, under faithful and judicious care, might be trained for missionary work; and why should not such a mission as we have supposed afford them the opportunities necessary for this object? They might not, it is true, enjoy all the advantages of a highly finished education; but they would gain that which, under their circumstances, would be more conducive to their own influence and the advancement of the cause of Christ—I mean a thorough familiarity with the characteristics of back-wood life, and a feeling of contentment amidst its hardships and its difficulties. Life in "the Bush," which, to those who are unaccustomed to it, frequently appears so distasteful and repulsive, often exerts a strange charm over those who have once fairly entered upon it; and if men could be trained amidst its trials for the work of the ministry, they would laugh at difficulties which by strangers must be deemed appalling. Few countries have ever been thoroughly evangelized except through the agency of their own native inhabitants; and the circumstances of a new settlement are such as to demand—if we would keep pace with the opening of the country—a class of men as peculiar in their mental talents and their physical abilities, as if we had to deal with a foreign people in an unknown land. Now, what means could be devised, so likely to produce a class of men peculiarly fitted for this sphere of duty as to find the materials among the actual settlers themselves, and to train them for their work amidst its daily trials and in sight of its urgent and crying necessities? Could some such system be carried into effect, there can be little doubt that the want of men especially fitted for the peculiar duty of extending the Church in the remoter parts of this Diocese would be abundantly and efficiently supplied.

We come now to consider the next want, which is by no means a light one, or one very easily supplied—viz., the want of money.

Better systems may easily be suggested, it will be said, and men perhaps could be found able and willing to carry them out, but where—each one who reads these lines will be ready to exclaim—where is the money to come from to support such an undertaking as this? The answer I would give will probably be unsatisfactory to many, and perhaps the idea it may convey will be deemed impracticable, or possible only to those whose measure of faith or self-denial is greater than it is to be found in modern days.

To render it however as explicit as possible, it will perhaps be better to suppose a case.

Let us imagine, then, that the Church Society, with the full sanction of the Bishop, becomes anxious to form a mission upon this system in—we will say—the new and promising settlement at Saugeen: how could it be done at the smallest amount of expenditure, and what measures could be adopted for rendering it in any degree self-supporting?

Without presuming to dogmatize on the subject, I would respectfully submit the following suggestions:

The first step would naturally be, to seek for volunteers, as the whole success of the experiment would humanly speaking depend upon the character and qualifications of those who undertook the duty, and no man would be fit for the work unless he professed such a measure of interest in its success as would induce him voluntarily to become a candidate for participation in its trials and in its blessedness. They should be men of earnest souls, and single, self-denying minds, and of robust frames and constitutions,—for physical strength would, after sound faith and judgment, be one of their chief requirements. The next step would be, to find some central situation within the proposed field of missionary operations, affording the best means of communication with the surrounding neighbourhood. At this spot—the selection of which would be a matter of great importance—one or two hundred acres of land (or more, if possible) should be secured, as whether the mission failed or prospered this could not be otherwise than a good investment for the Church, and would prove a blessing in after days, if it should fail to do so immediately. Thus far the outlay would be small and the risk nothing, for the reason that has been just assigned.

The next proceeding would be to contract for the clearing and fencing of ten acres of land, and the erection of a plain log house—operations which ought to go on—under the supervision of him who should be appointed as head of the missions, and who consequently would have in the meantime to put up with the accommodations of "a shanty," which, by the way, would be a very effectual method of teaching him to value the comforts of the house when it should be erected. The Church Society ought also to provide the few plain articles of necessary furniture that would be required, and how few, and how homely they would be, can be understood only by a backwoodsman.

It may be thought that a great part of this work might perhaps be done by the settlers, as it would be entirely for their spiritual benefit that the Mission would be undertaken. Such an idea, however, will hardly be entertained by those who have any practical acquaintance with the first days of a new opened settlement, and the struggle which each one has to wage with the difficulties by which he is surrounded—the beginning would have to be made without any further aid from the people than perhaps "a bee" to assist in putting up the house.

When matters had reached this stage the members of the Mission would require the services of a man and his wife—the one to work the land, the other to attend to the wants and duties of the household. A vast deal of the temporal comfort and prosperity of the Mission would depend upon the careful selection of these persons, especially if the Clergymen were unacquainted with the woods, and the details of agricultural operations as carried on in new clearings. They should of course be consistent, and well-informed members of the church whose character for principle and integrity was beyond a doubt, and the only way in which such persons would be likely to be found, would be to apply to the Clergy at large to recommend those whom they thought likely to be well fitted for the undertaking. Suppose it was resolved to commence operations this autumn—the land could be chopped during the coming

winter, and much done towards the erection of the house—as soon as the spring opened half of the ten acres could be prepared for spring crop, and the rest could easily be got ready for fall wheat. While the contractors were clearing the land the farm-servant, with such aid as the members of the Mission could give, could be preparing the first rude out-buildings necessary for the small amount of stock that would at first be required—consisting, perhaps, of a yoke of oxen, a couple of cows, together with a couple of pigs and poultry; the lives of the Missionaries would, in the meantime, have to be in most respects identical with that of the rest of the actual settlers—and they must neither be ashamed nor afraid to put their hands to the work. But as it is necessary under all circumstances, (especially if two of the Clergy were Deacons) to "give attention to reading," a regular course of study should be entered upon as soon as possible, which should not be interfered with either by manual labour on the farm, or by Missionary enterprise among the people. A portion of each day might be given to the former, and certain days of each week, exclusive of Sunday, might be devoted by each member of the Mission to the latter object—and thus, while by their manual exertions they contributed to their own support, and by their spiritual labors they spread the knowledge of salvation among the scattered settlers; they would be systematically neutralizing some of the worst efforts of a remote situation by cultivating their intellects and improving their minds.

Let us further suppose that as they become more intimately acquainted with their people, they discovered among them some youths, who, from their superiority of their moral and mental powers seemed likely by proper teaching to become fit for the office of the ministry. Such young men would be accustomed to labour, and if they were to embark upon a course of study, it would be necessary to combine labour with it in order to preserve their health. If then, the first portion of the day was spent at their book under the supervision of one of the Clergy, and the remainder employed in carrying on the operation of the Mission farm in common with their instructors; we cannot doubt that the institution would at once become to a very considerable degree, not only reproductive but self-sustaining. And while thus by their labour they contributed to their own support, and that of the mission at large, they might be made spiritually useful by being employed as catechists and lay readers. And it must also be apparent that men so trained would be peculiarly fitted for extending their ministrations of the Church in the remoter parts of this Diocese.

To put aside this idea, however, for a time—naturally connecting itself as does with the want of men as well as the want of means. We see that according to the original supposition, the mission would consist of a Priest and two Deacons, together with a male and female servant.

Now, it must be evident that these five persons, if placed upon fertile land, with a portion of it already cleared to their hand, could do a great deal towards providing for their own sustenance,—and this, it appears to me, would be very good interest for the four or five hundred pounds which would have to be invested in purchasing the two hundred acres of land and in making the necessary improvements. In addition to this, the Church Society would have to assign for the support of this family of five the sum of at least two hundred pounds annually, one-fourth of which would be at once consumed by the wages of the two servants, which are always high in new settlements, and if those servants were found faithful and efficient, it would be both wisdom and economy to make it an object for them to remain connected with the mission. The remainder would, with economy, provide such things as the farm failed to yield or was incapable of producing, and would assist in making further improvements. The Missionaries would have a home by no means destitute of comfort, and having food and raiment they would therewith be content, remembering that they were denying themselves for the sake of Him who hath redeemed us unto God with His blood, and for the welfare of the souls which he thus hath purchased.

Sundry objections may be made to this scheme, among which will probably be the hardship it would involve and the unfitness of the Clergy for the manual labour—I can only say, that I have known many as little accustomed to hardship and toil as any of the Clergy ever be, who have nevertheless undergone far more than they would have to encounter, impelled by no other hope than that of acquiring property—and if they do it to obtain a corruptible reward—are there not those among us who would do as much to obtain one that is incorruptible?

Others may say that it is simply a modification of the monastic system, and a mode of enforcing the celibacy of the Clergy. Whether the system is monastic or not, I think it is impossible for any unprejudiced person to deny that it would be well calculated to answer the object for which it is proposed, and if so, its being monastic in its character ought to be no objection. As to the celibacy of the clergy, I am no admirer either in theory or practice of that doctrine, or of the consistency of those who, with a wife and ten children sentimentalize upon the subject.

I see no necessity, however, for all the clergy in the proposed mission being celibates. The Priest at the head of it might be a married man—if he could find a lady like-minded with himself, who was willing to endure hardness for the sake of Christ. The banns of the Deacons, however, would most decidedly have to be forbidden until their connexion with the institution came to an end, and they were settled in some separate sphere of labor.

Apologizing for the length to which my remarks have extended,

I remain yours, &c., &c.,

W. S. D.

Diocese of Toronto,
August 19th, 1851.

Colonial.

The "Mirror" of Friday last in commenting on some remarks by the "Huron Signal" on "Four years of a Reform Government" expresses itself thus with reference to Church matters:—What these great questions are, our cotemporary does not think fit to mention, but we suppose he has reference to that eternal bugbear, the "Reserves and Rectories." Now to a large majority of Reformers, in the House and out of it, these great questions are questions of quite a secondary consideration, nor do we recollect they were made test questions at the last general election. We do believe that the hostility manifested by a portion of the Reformers to the Reserves and Rectories, arises more from religious jealousy than from any advantages which they expect the country can derive from their secularization. At present they are used more for an electioneering "cry" than through any honest desire for their abolition. There are a

great many who sincerely wish for their secularization but inasmuch as the present incumbents are not to be disturbed during life, under any circumstance, we cannot see how this secularization a few years sooner or later can affect the country for the better. They constitute rather a question of principle and honour than of utility and profit. If the Rectories be legally established, nothing short of a revolution and confiscation can sweep them away. Does our contemporary regret that he has not these two items to add to his "Four years of a Reform Ministry." Should the Imperial Government refuse to hand over the Reserves to Colonial management, there is no other alternative but to take them—if we are able—or leave them as they are. Does the *Signal* doubt it? If so, we would like to see his plan on paper. The closing part of the *Signal's* article is a curiosity in its way. He says:—

"Mr. Price must have known that Mr. Baldwin was a believer in State Churches. Mr. Baldwin must have known that Mr. Lafontaine regarded Church property and Church perquisites as a divine institution, too sacred to be interfered with. In short every member of the Government must have felt the conviction that a settlement of the question by that Government was morally impossible. And, hence, we cannot rationally avoid the conclusion that the formation of such a cabinet, under such circumstances, was a dishonest act—was literally a hoax played upon the people, and could not fail to end in confusion and disappointment."

Granting, for argument's sake, that Mr. Price knew that Mr. Baldwin was a believer in State Churches, and that Mr. Baldwin knew that Mr. Lafontaine regarded church property as too sacred to be interfered with, is that any solid reason why the country should be left without a government? But our cotemporary may object, that men who perfectly agreed upon these subjects, could have been had at the time to form a Ministry. We deny it, in toto. Whatever men might have been available in Upper Canada, none so competent as Mr. LaFontaine could be had for the office of Attorney-General for Lower Canada at the time; and none could be had at all who did not coincide with Mr. LaFontaine in his views regarding Church property. So long as men continue to exercise their reasoning faculties, no ten of them can be found to agree exactly upon all subjects. It is only by mutual concessions on the part of one another, that society exists, and it is only through the operation of the same principle that governments can exist, either in Canada or elsewhere. Should the *Signal's* doctrine prevail, we may bid adieu to all government for ever, unless the government of one man. But the *Signal* has no right to suppose that the question of the Reserves and Rectories was at all taken into consideration at the formation of the Ministry in 1848. It has been conceded on all sides that Mr. Baldwin, in his "address" to the electors of the Fourth Riding, and in his speeches at the Hustings and elsewhere, never once alluded to this question; nor was it prominently referred to by any of the Reform candidates at the late general election, because it was then thought to be finally settled. And had it not been for some disappointed "brawlers," we do not believe we should since have heard of it. See how silent the *Globe* remained on the question until he "got the sack!" You'll see how silent the *Examiner* will become, on this and other questions of a like import, should he be definitely fixed upon as the *Organ*. This convinces us that had it not been for some real or imaginary slight offered the dignity of a portion of our Metropolitan press, in times gone by, we should never have heard a word about "Sectarianism," "Rectories," or any of the other politico-religious subjects that at present distract the country, and that are sure to ruin it, if persevered in.

THE RECTORIES.

"The public look upon the erection of these Rectories as a great fraud, a robbery perpetrated upon their common property."

Such is the barefaced assertion of our contemporary the *Free Press*. He confidently tells us that the "public" look upon the erection of these Rectories as a robbery. It is a wonder that there is not some degree of modesty about this journal in making use of the name of the public. Do the *Roman Catholics* (certainly a respectable portion of the public) look upon this affair as a robbery? Witness the speech of Mr. Tache and the action of the French members! Does the *Church of England* look upon the solemn setting apart of the British monarch (at a time when nearly the whole province was vested in the Crown) the portion of land she now claims as her own by patent for the support of religion, a robbery? Witness the action taken on the subject by her Clergy and Laity in a formal assembly at Toronto! and also witness the proposal of our semi-Radical member (one of the members of that Church) to place the presentation of those Rectories in the hands of the Church Society. Does the *Church of Scotland* consider this pious provision for the support of religion a robbery? Witness the action of that Church lately in Synod assembled, in which formal resolutions were adopted in favour of retaining for the Churches the lands set apart for religious purposes! Are the members of all other denominations united in their opinions that the Reserves and Rectories are a robbery? Under all these circumstances, however, the *Free Press* has the hardihood to tell us that the public look upon the establishment of these Rectories as a robbery? By furnishing another quotation, however, from our learned cotemporary in the same article, we shall find that he stultifies himself by his own assertions, and that his *ipse dixit* in reference to the Public is all bosh. He declares that "It is admitted on all hands that the Provincial Legislature have the power to 'vary or repeal' the provisions of the Act constituting the Rectories."

How, then, can the use of that article be a robbery which the Public themselves allow to and have the power "to vary or repeal?" And why is not that alteration made, unless it be for the fact that a larger portion of the "public" are in favour of our supporting religion as a nation, than are to be found in favour of general infidelity by secularizing property solemnly set apart for religious uses—*London (C. W.) Times*.

RECIPROCITY EXPOSED. — We understand that a quantity of Ohio wheat, 19,000 bushels, has been imported into Canada, during the present month, by one of our extensive milling establishments on the Welland Canal. Perhaps the agricultural community of this country are not aware that this is a favourite scheme with many of our millers and wheat speculators, and one which the present one-sided free trade system greatly accelerates. It is done with a view of controlling the market, and keeping the price of wheat considerably lower than it would otherwise be, and the fact of our present tariff being such as to allow the importation of American Wheat into Canada, free of duty, while Canadian wheat is charged 20 per cent. in the United States, considerably facilitates the carrying out of such gambling speculations. We

have not been informed at what price the wheat above alluded to was purchased, but there can be but little doubt that it was much under the average price paid in Canada. In the face of this statement, therefore, what becomes of the great reciprocity theories, that were to enhance the price of this staple commodity twenty per cent? The fact of the matter is, that the whole affair has been nothing more or less than a mere subterfuge, got up by a few interested parties and annexationists, at a time when the crops in the United States proved a partial failure. We trust that a few such examples as the one given above will be sufficient to satisfy the agriculturists of Canada, that the present system of allowing American wheat to come into this country, *duty free*, is ruinous to their interests; and that it is one which loudly calls for a speedy alteration. The elections are fast drawing nigh, and it is at the polls, the great battle of free trade and protection must be fought. We say to the country—be ready, for in your hands lies your own destiny.

One thousand Pounds have been granted to the Free Church College in Toronto. Of all the "voluntaries," the Free Kirk men are amongst the most determined. Consistency, thou art a jewel!—*St. Catharines Constitutional*.

We regret to learn from various parts of these Counties, as well as from the more distant portions of the Province, that the potato rot is prevailing extensively, and is likely to be destructive.—*Niagara Chronicle*.

NOTICE TO OUR SUBSCRIBERS.

As the first month of the present volume of the *Church* paper has nearly expired, we would again call the attention of our Subscribers to the terms of the *Church*, as below; hoping that all those who wish to avail themselves of the reduction for advance payment, will send in their subscriptions, *post-paid*, before the 7th of September, after which date no abatement from the original price will be made.

TERMS:

Fifteen shillings per annum, payable at the expiration of the first six months;
Ten shillings per annum, if paid within the first month of the volume;
To our city list, 1s. 3d. extra will be charged for delivery.

Our Subscribers in New Brunswick, Nova Scotia, and the adjoining Provinces, will please to take notice, that owing to new arrangements in the Post Office Department, we are compelled to pre-pay their postage, (amounting to 2s. 2d. per annum,) which amount we must charge in addition to the subscription. Those Subscribers who have paid us in advance for the present volume will be furnished with an account of the amount, which may be remitted with the subscription to the subsequent volume, or sooner, as occasion may offer.

TO CORRESPONDENTS

The account of the Meeting of St. Haycinthe in our next.

We have reserved the notice of the *Sunday School Fete* at Goderich, for the *Young Churchman*.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Aug. 27 1851.—
Rev. T. Machin; Rev. W. Logan, with 15 new subscribers; J. Benson, Esq., Napanee; Mr. R., has paid up. Mr. Griffin, Montreal, rem. for self and Mrs. Porteous, vol. 15; the Indices of vols. 12 & 13 have not yet been printed, but they will be ready in a few weeks when they will be forwarded. A. O. Gen. Trew, Niagara, rem. vol. 15; P. Durnford, Esq., Montreal, rem. vol. 15; Mr. P. Sinclair, Quebec, 18th and 21st, rem. Mr. C. Hamilton, vol. 15; Rev. W. B. Lauder, with two new subscribers; Capt. Wardell, vol. 15; Rev. G. Milne, New Carlisle, rem. for vol. 15, *Young Churchman*, and books; Rev. H. B. Osler, rem. vol. 15; A. Milne, Esq., Ancaster, rem. vol. 15; David Canfield, Esq., rem. vol. 14 & 15; Rev. J. Padfield, rem. vol. 15; C. Brent, Esq., for Mrs. Ferns, Kingston, rem. for vol. 15; John Ballenger, Streetsville, rem. vol. 15; George McClean, Esq., rem. for Mr. Weatherhead and Mr. Robt. Stewart vol. 15.

THE CHURCH.

TORONTO, THURSDAY AUGUST 28, 1851.

APPOINTMENTS FOR CONFIRMATION.

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

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

Toronto, August 13, 1851.

THE NEXT PARLIAMENT.

The policy of the Imperial Government, the implied reproach of the Queen's representative, the action of the Local Parliament, and the clamour of the sectarian press have all conspired to make the Church and her temporalities the leading subject of political controversy, the great test question of the forthcoming election. "Down with the Church" is the war-cry of the bold and uncompromising among the ranks of her infidel enemies. "Secularize the Reserves"—"abolish the Rectories"—"no State Endowment" are the echoed

watchwords of the popularity-hunters, those weak-pated seekers after place, who build their hope of success upon every bubble which floats on the current tide of popular opinion. The combined influence of the several forces thus arrayed against her, cannot fail to arouse the energies of her true and faithful children, and to awaken the sympathies of every generous heart. At such a crisis it behoves every churchman—for all are directly and personally interested in the issue of this predatory onset, earnestly to consider the value of that right which he possesses in common with our foes—we speak of the elective franchise—and to exercise it with prudence and determination. In order to give our aid as efficiently as we can to the good work of securing for the interests of the Church, the most effective representation in the next Parliament, we propose to review succinctly the present position of those vital questions which have, by common consent among our opponents, and from necessity among ourselves, been made the touchstones of representative qualification.

In carrying out this intention, we shall not be deterred from expressing our sentiments as freely and as fully as we can by the fear of compromising our character as a religious publication; as long as those sentiments are in accordance with the true christian principles which have characterized the controversial struggles of the Apostles and Divines in all ages of the Church, and as long as we offend not by harshness of language, we consider ourselves justified in maintaining steadfastly to the extent of our ability, the integrity of the temporal rights and welfare of what we by confession believe and declare to be, a pure Apostolic branch of Christ's Holy Catholic Church. We esteem it a high privilege to be permitted to fight in such a cause, nor shall we shrink from our duty.

It will be unnecessary to enter into any detail of the history or circumstances attending the present endowment of the United Church of England and Ireland in this Colony. It is a subject which has been recently so frequently discussed, that we may fairly presume our readers to be familiar with the merits of the whole question. Still it appears expedient that we should briefly review these, and at the same time premise the general principles by which we conceive every Christian Government ought to be influenced in making provision for the religious instruction and moral well-being of the people over which it is placed—principles which have plainly guided Great Britain in the case of this Colony and her other numerous dependencies. And, indeed, we may clearly trace the operation of these principles in almost every instance of territorial acquisition whether by conquest or settlement, where any system of colonization has been attempted, in ancient as well as in modern times; the most recent being the most glaring exceptions to the contrary, the evil results of which demonstrate the fallacy of departing from this fundamental obligation of sound constitutional government.

"The happiness of man is the end of civil government." This political axiom guides us to the consideration of the surest means by which that happiness is to be secured, and, consequently, we are led to investigate the relative duties of a government in accomplishing this end. It will not, we presume, be denied that true human happiness springs from "a heart tempered by religion and virtue for the enjoyment of that which God has bestowed upon us." With such premises we may fairly reason thus: If the great end of a government is to secure the happiness of its people, and if that happiness depends principally upon the religious condition of the people, it clearly becomes the duty of every government to provide those means which will tend to promote such a condition. As a corollary to this syllogism, we infer the following maxim to be correct: namely—that "religion depends upon the encouragement of those that are to dispense and assert it."

Here then we take our stand with reference to our endowment. It was a righteous and indispensable duty in Great Britain—one which she justly appreciated and faithfully accomplished—when founding this Colony, to plant within it her Established Church, through whose ministry and offices her migrating people and their successive generations might be preserved and nurtured in the true fold. For the maintenance of this Church it was necessary to make ample provision. From what source could she so completely and legitimately draw the means required for such sustenance, as from the country she had rightfully acquired, and for the future prosperity and greatness of whose inhabitants she was then wisely legislating.

In the performance of this great and sacred office she cautiously and generously respected the existing religious position and privileges of the nation which had preceded her in the enterprise of colonizing this country, thus recognising and acknowledging in another the great principle which was actuating her.

It is certainly to be regretted that the tenure of the endowment at that time provided for the Church should have rested upon so uncertain a foundation as the construction, perhaps we should more correctly term it the interpretation of the language by which the right of possession was conveyed to her. We maintain and we believe—few persons really think otherwise—that it was the

intention of the good King to vest the property then appropriated to her use absolutely in the Established Church of England and Ireland.

In the course of time, with the tide of population, the elements of discord and schism so rife in the Parent State were gradually introduced to our community; and viewing with envious eye the strength of the growing olive tree, efforts were successfully made to divide her portion. After deliberate investigation by the legislative and judicial authorities of both countries, and some mutual concessions on the part of conflicting interests; the question of right and manner of appropriation were determined on and settled, to the manifest satisfaction of the people, in 1840. Nor are we disposed now to cavil at that settlement; we accepted it in good faith—we have always considered it to be, and still regard it as, final and irrevocable.

Since that period, however, there has sprung up among us a hydra of infidelity, scepticism, and sectarian avarice, which seeks not alone to renew the question of right, but to rob and despoil us of the pittance reserved for, and secured to us, by the justice and wisdom of no very remote age. To oppose the tortuous movements of this monster, whose captious spirit is to be overcome only by a bold front and resolute measures, is the imperative duty of every conscientious churchman. The manner of opposition has been tauntingly pointed out to us; it is left for us only to consider the means and proper instruments for carrying on the work, which we propose to do in our next issue.

CLERICAL COMBINATION.

The topic so ably brought before the notice of the Canadian Church by our esteemed correspondent W. S. D., merits grave consideration. Fondly do we hope that it will be discussed calmly yet with earnestness, and in a prayerful spirit, devoid at once of party bias, and controversial acrimony.

To us, and as we have reason to believe, to many of our readers, the idea of clerical families, so to speak, is by no means unfamiliar. It has frequently occurred to those who have made the exigencies of our beloved communion the subject of their devout and anxious deliberation, from the rapid increase of the population of Canada West, these exigencies have now attained a point which renders it a matter of absolute necessity that they should be grappled with promptly and vigorously. Our towers must be strengthened, and our lanes and outworks extended, if we would hope to bring the vast plains of this magnificent continent under the healing shadow of the Cross.

The harvest truly is plentiful, but the labourers are few. This is a fact plainly self evident to every Canadian Churchman, and the question forcibly occurs—how are the labours of the handful to be so regulated, that they may be most conducive to the cultivation of the fair vineyard?

No one who has experienced its spirit-crushing evils will be disposed to question the fidelity of W. S. D.'s estimate of *solitary labour*. We fully admit that the loyal official soldier of Christ should make up his mind to submit to every privation, and endure all hardships in the cause of his Divine Master. His baptismal, as well as his clerical vows render this imperative. Still it should never be forgotten, that at the best, he is but a frail earthen vessel. Ordination does not emancipate him from the common longings and aspirations of humanity, nor is it desirable that such should be the case. The Saviour gracefully participated in the relaxations and amenities of life, and it is a leading objection to the stern Jesuitism of schismatic Rome, that by rendering its votaries mere passive instruments—moral *cadavers*—"missionary machines," as Coleridge says—it makes them so far, unlike the kind-hearted Godman, who rejoiced with the marriage guests of Cana, and refused not to banquet with "one of the chief of the Pharisees!"

If this be admitted, the conclusion is unavoidable, that the usefulness of a clergyman would be materially influenced by the social circumstances in which he might chance to be placed. If outlawed from the intercourse of his intellectual peers—if condemned to *drece the weird* of moral solitude, can we question that his energies would suffer a corresponding deterioration and abatement? The strong, earnest heart may wrestle successfully with poverty, and mere physical inconvenience, but will pine and languish when deprived of kindred sympathy. It cannot be otherwise, and for a very valid and sufficient reason Jehovah, in the morning of our world said: *It is not good for man to be alone; I will make a helpmeet for him.* This divine dictum had reference not merely to the matrimonial association, but to all the various relations and positions of Adam's great family. It embraced the spiritual ambassador as well as the husband, because the same great laws were applicable to both. "Solitary labour"—as our correspondent well observes, "has comparatively little warrant or encouragement from Holy Scripture, or the history of the Church. For since the day when our Blessed Lord sent forth His disciples *two and two*, upon their holy mission, it seems ever to have been found that in the great work of spreading the knowledge of God on earth, as in every other undertaking, *union is strength.*"

To this vitally interesting question we shall re-

turn at an early opportunity, and in the mean time cordially solicit all who may have made it matter of meditation, to favour us with their suggestions and views. "In the multitude of counsellors," saith the Spirit, "there is wisdom"—and simple and practicable as appears the line chalked out by W. S. D., it may be capable of important modifications and improvements.

OUR COLONIAL FILES.

In looking over the pages of our Provincial exchanges, we find the same spirit breathing through nearly the whole of them—a desire of change in the representation of the several constituencies—an outcry for conventions for the purpose of organising local canvassing committees and choosing men. It must be confessed, that the greater activity is apparently displayed by those who profess some of the manifold political creeds into which radical politics are subdivided. Rumour gives the names of those who are to be thrown overboard altogether, those who are to be substituted for one another, and of the new men who are to be brought forward. We find comparatively very little said on these subjects by the conservative party, and we rejoice at it, for as at this early date much of what is said must be mere surmise, and we are unwilling to believe that those who agree with us in opinion would trifle on so important a matter, or idly give utterance to a report which might be calculated to injure the cause, by deterring good men and true from coming forward at the proper moment.

ENGLISH NEWS.

In the absence of any very recent intelligence from Europe, we have had recourse to our latest English files, and in another column will be found several extracts of interest and importance. We would refer our readers especially to the speech of the Bishop of Oxford, on Synods—and Archdeacon Thorpe on Convocation.

An interesting article from the *New York Churchman*, will also be found on our sheet.—These extracts are well worthy the attentive perusal of all who are anxious to know the prevailing opinions of our sound-thinking men on these all-absorbing topics.

We publish also the "Ecclesiastical Titles" Act, which has recently received the Royal assent.

From Cuba, recent advices bring accounts of the execution of fifty of the misguided men who were inveigled into the rash enterprise which has terminated so fatally for them. We read with a shudder the horrors of that morning's slaughter on the brow of Atares. We can imagine the feeling and motives which may have influenced the Cuban authorities in deciding upon and accomplishing this summary and wholesale execution; and although we cannot approve of them, yet we cannot shut our eyes to the fact, that had proper precautionary measures been adopted by the Government from whose territory the expedition sailed, we should never have had occasion to chronicle this sacrifice of human life.

We would direct attention to the advertisement on our last page, announcing the opening of Mr. Woodcock's Vocal Music Class in the School Room of Trinity Church, King Street.

Further Extracts from our English Files.

PAPAL AGGRESSION ACT.

(14 & 15, Vic. chap. LX.)
An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom.
 [1st August, 1851.]
 Whereas divers of Her Majesty's Roman Catholic subjects have assumed to themselves the titles of Archbishops and bishops of a pretended Province, and of pretended Sees or Dioceses, within the United Kingdom, that purpose by certain briefs, rescripts, or letters Apostolical from the See of Rome, and particularly by a certain brief, rescript, or letter Apostolical purporting to have been given at Rome on the 29th of September, 1850. And whereas by the Act of the tenth year of King George the Fourth, chapter seven, after reciting that the Protestant Episcopal Church of England and Ireland, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, were by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of Archbishop to their respective Provinces, of Bishops to their Sees, and of Deans to their Deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that if any person after the commencement of that Act, other than the person thereunto authorized by law, should assume or use the name, style, or title of Archbishop of any Province, Bishop of any Bishopric, or Dean of any such office forfeit and pay the sum of one hundred pounds. And whereas it may be doubted whether the recited enactment extends to the Assumption of the title of Archbishop or Bishop of a pretended Province or Diocese, or Archbishop or Bishop of a city, place, or territory, or Dean of any pretended Deanery in England or Ireland, not being the See, Province, or Diocese of any Diocese or Deanery of any Dean recognized by law; but the attempt to establish, under colour of authority from the See, of Rome or otherwise, such pretended Sees, Provinces, Dioceses, or Deaneries, is illegal and void. And whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom. Be it therefore declared

and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and temporal, and the Commons, in this present Parliament assembled, and by the authority of the same, That—

I.—*Briefs, Rescripts, or Letters Apostolical declared unlawful and void.*

All such briefs, rescripts, or letters Apostolical, and all and every the jurisdiction, authority, pre-eminence, or title conferred or pretended to be conferred thereby, are and shall be deemed unlawful and void.

II.—*Persons procuring, publishing, or putting in use any such Briefs, &c., for constituting Archbishops, Bishops, &c., of pretended Provinces, Sees, or Dioceses, liable to a Penalty of £100 for every Offence.*

And be it enacted, That if, after the passing of this Act, any person shall obtain or cause to be procured from the Bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters Apostolical, or any other instrument or writing, for the purpose of constituting such Archbishops or Bishops of such pretended Provinces, Sees, or Dioceses within the United Kingdom, or if any person, other than a person thereunto authorized by law in respect of an Archbishopric, Bishopric, or Deanery of the United Church of England and Ireland, assume or use the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or place, or of any territory or district (under any designation or description whatsoever,) in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the See or the Province, or co-extensive with the Province, of any Archbishop, or the See or the Diocese, or co-extensive with the Diocese, of any Bishop, or the seat or place of the Church of any Dean, or co-extensive with any Deanery, of the said United Church, the person so offending shall for every such offence forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited Act may be recovered under the provisions thereof, or by action of debt at the suit of any person in one of Her Majesty's superior Courts of law, with the consent of Her Majesty's Attorney-General in England, or Her Majesty's Advocate in Scotland, as the case may be.

III.—*Act not to extend to Bishops of the Protestant Episcopal Church in Scotland.*

This Act shall not extend or apply to the assumption or use by any Bishop of the Protestant Episcopal Church in Scotland exercising Episcopal functions within some place or district in Scotland of any name, style, or title in respect of such district or place: but nothing herein contained shall be taken to give any right to any such Bishop to assume or use any name, style, or title which he is not now by law entitled to assume or use.

IV.—*Nothing to affect Provisions of 7 and 8 Vict., c. 97.*

Be it enacted that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an act passed in the eighth year of the reign of Her present Majesty, intitled "An Act for the more effectual application of Charitable Donations and Bequests in Ireland."

LONDON, July 26.—The Pope returned to Rome on the 15th inst., from Castel Gandolfo. The assassin of Evangelisti, chancellor of the holy consults, last month, is a woman who having obtained from him, at the price of her virtue, the liberation of her husband, took the first opportunity of killing the author of her dishonor.

Speech of the Bishop of Oxford, in Parliament, on the Subject of Church Convocation.

The Bishop of Oxford said he believed the great and fundamental objection to granting to the Church of England any synodical action lay far deeper than any objection that found its way to the lips of any speaker who had yet spoken. He believed that it really based itself on an entire want of faith in the divine mission of the Church. He claimed for the English Church from the Crown of England the right of assembling when circumstances required it. The royal word had been pledged over and over again for the maintenance of that right; but he claimed his right irrespective of the Crown, dating back from the time when the English Crown was not—he claimed it as the representative of that apostolic synod which assembled in Jerusalem; when indeed the Church, trusting in the presence of her Divine Head and His almighty superiority, met and had confidence in their being guided aright. He deeply regretted to hear it asserted, and that from lips which could not mean it, that Convocation did little in settling the Articles which were agreed upon at the Reformation. They were told those Articles were settled by others, and that it was not a question of the Church of England. On the contrary, they were settled by the Convocation holden at London, and he held in his hand a copy of the assent sworn to by the King. The following words were remarkable:—"These Articles drawn up by and agreed to by the clergy in their Convocation, and assented to by the Monarch." The words were well chosen, and showed the part which Convocation took in the matter. Either the Church was the representative of that Christian Church established by Jesus Christ, or she was the mere creature of the State. If they thought that their earthly dignities gave her standing and power—if they thought they might suppress her higher character—they were doing that which would give the Church of Rome more power than 20,000 Acts of Parliament could cure. They were told that Convocation would endanger the peace of the Church. Peace in error was not peace—it was death instead of peace. He would rather have true peace than peace which could be bought by striving with truth against error. He believed that the want of Convocation had been sadly and grievously experienced in this country.—Who are the persons who take the leading parts in lawful synods? Why, the most learned, the most moderate, and the most judicious persons. When a demagogue went about inflaming men's minds, how often did they not hear it said, "Oh, let him get into Parliament—there he will find his level!—And why was this? Because the class of persons who sat there were elected by reason of their superiority, and in that lawful assembly the mischievous demagogue became an innocent nuisance. And thus it would be the case in the higher assembly, the restoration of which he advocates. Sometimes a meeting was got up in London by persons calling themselves lay members of the Church of England. A lay member meant a member of the Church of Christ who was not ordained. Now, he contended that the laity had scarcely any legitimate power left in the Church, and he deeply regretted that circumstance and wished to see synodical action restored. He contended that the laity of the Church of England were wholly unrepresented. There was no way in which that body could act in the administration of her affairs. The next great blot was this—the clergy had scarcely any power in the administration of the Church, and power was thrown into the hands of the governors of the Church spiritual; and that

was the most inconvenient, unconstitutional, and unhappy arrangement possible. It drove them to shrink from difficulties, or tyrannically to set up their own will as the rule. The reproaches cast on the Bishops were not the fault of the men, but the fault of the unnatural circumstances in which they were placed—circumstances in which the Church of Christ never intended to place them, but in which they had been placed by the lapse of time. In saying that he desired to see the Church of England duly represented in the synods—the Bishops in their true place, the clergy in theirs, the laity in theirs—to see them consulting together for the common welfare of all, he only wished to see them go back to that which was established when the Church was in her cradle, and when the apostles and elders met together to consult for her welfare; and because they did so meet together, dared to speak such words as seemed good to be laid down for her rule. He wished for no priestly domination—no Episcopal tyranny—and that the Church should part with the power which it was said it was not meant she should have and which she desired to restore to those who ought to share it. There were many evils connected with the present state of things, and he saw no power to remedy those evils except the power of internal regulation—a power which every organized party possessed. It was the secret of life that it could hold together discordant elements in operation. Science has taught us that the luminous bodies were but the equal balance of contrary powers, held together in their harmonious work by that which was termed the mystery of life. And so it was in the living Church of Christ. It never had been the condition of the Church of Christ to have perfect unity of opinion. The constitution of men's minds made that impossible. The office of the Church of Christ was not to extinguish all difference of opinion; but, like the office of life in the human body to make it possible that they should co-exist in harmonious co-operation, and it was for this reason that it was formed by its Divine Founder, and ended with the presence of the Spirit. If they would handle that mysterious thing which had come down from the first ages of Christianity, the living Church of Christ—if they would handle that as some mere instrument of human device—if they would attempt by external regulations to make it speak language which it had not learned from its Lord, and do acts which it could not justify from His precepts—they might promise themselves peace, but they would find death; they might promise themselves success, but they would find that life had departed from that which would have been their choicest instrument; and left them wholly incompetent, as every anti-Christian nation had been, to deal with the manifold corruptions and unnumbered evils of the body politic which they had to administer.

ARCHDEACON CHARLES THORP ON THE REVIVAL OF CONVOCATION.—The Venerable Dr. Thorp, Archdeacon of Durham, in a Charge delivered in the course of his visitation last week, makes the following remarks upon Convocation:—

"You are aware of the effort lately made to restore the Synodical action of the Church, arising in that Diocese which considered itself aggrieved by the very doubtful interposition of the Civil Courts in matters Ecclesiastical; and probably you are not unprepared for the coldness and resistance of those who are disposed to treat the Church as a machine and creature of the State. For my own part, as a sincere friend to the union of Church and State, yet believing the Church to have an independent existence derived from another source; jealous also of her right of self-direction; and feeling strongly the policy of conceding to it, I have ever advocated the revival of Convocation, and I ventured some years ago, in 1838, to call attention to the subject. I see no reason to abandon the opinion I then entertained. The objections to this course seem to me to be founded in fear, or in something less excusable; in fear of the freedom of debate of the collision of intellect and opinion, the loss of power and authority; or in a desire, perchance, neglectful of her Divine Mission, to keep the Church in the degraded position of a mere instrument of discipline at the bidding of the civil power, in bondage alike inconsistent with her place, her prosperity, her usefulness and her peace. And what are the consequences, but the loss of that influence which has ever been beneficially exercised in the way of peace and order and advancement: and the prevalence of divisions which threaten the disruption of the body itself; divisions which might have been restrained or healed by timely and free discussion, or by Church authority legitimately exercised in Convocation. Be this as it may, the general feeling is against us; nor are we yet agreed among ourselves; and though I firmly believe that without this concession the separation we deprecate will, of necessity, ensue, I would not ask at present what will be refused or gained only by an unseemly struggle. I would not hasten matters, but await patiently the advance of better sentiments and sounder views; assured, that as all other religious communities of which we have ever heard enjoy their deliberative assemblies, so also to this branch of the Church, whether in happy and useful connection with the State, or sundered, independent, and in poverty, time will give the Convocation. Synods may be brought into earlier action. Visitations such as this, though not in their nature Synods, may be easily made to act as Synods, for business with free discussion. It is felt that the work we ought to do together is ill done in sections and apart, on platforms and in Committee rooms. Men of sober minds are impatient of the ebullition of party violence and the other irregularities they engender. They desire the opportunities of free, quiet, and regulated debate; and the effect will be to moderate extreme opinions, and to produce an union of hearts and purpose and action, to which we are at present strangers, and which under no other system we can expect to enjoy."

It has been said that the sitting of Convocation would be a signal for a revision of the Liturgy, and that a motion would immediately be made to effect that object. It might be so; for there are those who are unwise enough to desire it (and with the best intentions, acting unconsciously with persons who pursue it with the worst); but if this I am sure, that such a proposal would be met by an overwhelming majority against it; for the great body of Churchmen know and feel that in tampering with the Prayer-Book, which holds us all together, and to which our people are unfeignedly attached, we touch the integrity and life of our church itself, of whose principles it is the true exponent. Suppressing such an agitation—I myself might wish that our services were shorter; some desire the omission of obsolete expressions, others would erase the enunciation of doctrine, thinking by such exclusion to extend the bounds of the Church, and promote a comprehension; many, again have been betrayed by private application, without discussion, into the expression of an adverse opinion on the Burial Service, in my mind the most beautiful, consoling, and satisfactory of our offices—and, if these several whims

were gratified, our glorious ritual, with its blessed services, bearing upon the Christian life in all its exigencies, from baptism to the grave, would be destroyed. But God, who in his great goodness has bestowed this gift, will yet preserve it to us; and let us not seem to undervalue such a blessing by the desire of change, by the careless use, or by the neglect of it. Neither let us who love the Liturgy, and would preserve it, sanction in any way the fashionable opinion that a vicious usage supersedes the obligations of the Rubric."

In France, the whole of the candidates of the party of order have been elected on the permanent Committee selected by the Legislative Assembly to watch over the interests of the Republic during the vacation. This is a great triumph to the Government, who, on this occasion, are supported by the Legitimists, through opposition to the candidature of the Prince de Joinville for the Presidency. The President of the Republic and the City of Paris are giving a series of magnificent fetes to the Lord Mayor of London and the English connected with the Great Exhibition.

At Rome, Gen. Genseau has seized all the powder in the magazines, and conveyed it to the Castle of St. Angelo, where he has the Roman cannon pointed on the city. This has created much ill-feeling against the French.

It appears that the Diet at Frankfort were not unanimous in rejecting the Anglo-Gallican protest against the incorporation of all the Austrian dominions with the German Confederation. Denmark and Holland (representing Holstein and Limburg) supported the protest. The Austrian reply has just been despatched.

There are rumours of an insurrection in Cuba. It is said that 600 of the people had attacked and defeated some of the soldiers. The other troops sent to reinforce them were dispersed with the loss of their commander and twenty-eight men. The insurgents have retired to the mountains and entrenched themselves.

The *Morning Chronicle* call attention to the great increase of arrears in the Court of Chancery, under the present Lord Chancellor Truro, and suggests some painful comparisons between his Lordship and Lords Brougham and Cottenham.

Lord Arundel and Surrey (Romanist) who lately resigned his seat for Arundel, because, as is supposed, he could not fulfil his compact by voting with the Government, has been returned, without opposition, for Limerick, in place of Mr. John O'Connell.

Mr. Prescott, a Priest of the Church in the United States, who, on a point of form, was acquitted on the same charge some months since, has again been proceeded against for Romanizing; and, having objected to the constitution of the Court, he was suspended for six months.

United States.

GROSS OUTRAGE.

The Buffalo papers contain reports of a violent and gross assault made on the person of a coloured man named "Daniel," who was supposed to be a refugee slave, by one "Rust" an officer of justice engaged in the arrest. The particulars are thus stated by the witnesses:—The head cook on board the *Buckeye State* was applied to by the officials for this man "Daniel," whom he told after some little delay to shew himself in order to be identified. It would appear that there was no other egress from the kitchen, but by a narrow hatchway, through which Daniel was proceeding, and when his head was just clear of the hatchway, he was most violently struck by Rust with a stick of wood which he took up from the wood-box. The effect of the blow was to precipitate the poor fellow down on the hot stove as if dead; The perpetrator of this cowardly and inhuman cruelty was fined fifty dollars for the assault! and acquitted of the graver charge of intent to kill, although one witness observed him carefully selecting from the wood the instrument he was to use, having rejected one piece and taken the second, after this he is seen quietly kneeling over the hatchway, looking for his approaching victim. From all the proceedings connected with the judicial investigation of this affair it would certainly appear that the following strictures of the *Patriot* are well deserved—"What are we to think of a country where a brutality like this can be compromised so easily. The whole mass is leavened. Much noise as the abolitionists make, the treatment of the coloured people in those States which boast most of their anti-slavery principles is still disgraceful—whether we take New York City or State, Boston or Massachusetts, Philadelphia or Pennsylvania, the animus or feeling is the same.—Slavery has degraded the whole nation, and branded it with a mark which will not be effaced, until by some national sacrifice the stigma is washed out, or the system itself destroyed by the successful result of one the most awful events we can contemplate, a servile war."

IMPROVED TRAVEL ACROSS THE ISTHMUS OF PANAMA.—The people of New York were taken by surprise on Wednesday last, by the reception of intelligence from California, by the Nicaragua route, in the unprecedented time of twenty-nine days. Rapid as was this transit, we understand that when the arrangements of the managers of this line of communication are fully completed travelling time between New York and San Francisco will be still further reduced, and will not it is believed, exceed twenty five days.

TORONTO MARKETS.

TORONTO, August 27, 1851.

	s.	d.	s.	d.
Fall Wheat, per 60 lbs.	3	5	a	3
Spring do.	3	0	a	3
Oats, per 34 lbs.	1	10	a	2
Barley	2	4	d	2
Peas per peck	2	0	a	2
Flour, superfine (in Barrels)	21	3	a	00
Do. fine (in Bags)	20	0	a	00
Market Flour, (in Barrels)	17	6	a	18
Do. (in Bags)	15	0	a	17
Oatmeal, per barrel	16	3	a	18
Beet, per lb.	0	3	a	0
Do. per 100 lbs.	30	0	a	25
Bacon	35	6	a	37
Hams, per cwt.	40	0	a	45
Butter, per lb.	0	2	a	0
Mutton per lb.	0	23	a	0
Lamb per quarter	1	6	a	2
Butter, fresh, per lb.	0	7	a	0
Do. salt, do.	0	5	a	0
Potatoes, per bushel	2	0	a	0
Hay per ton	25	0	a	40
Straw per ton	25	0	a	30
Bread	0	4	a	0
Eggs per dozen	0	6	a	0
Cheese, per lb.	0	3	a	0
Turkeys, each	4	0	a	4
Geese, do.	1	8	a	2
Fowls	1	3	a	3
Fire Wood per cord	12	6	a	13
Coals per ton	32	6	a	30

Reviews.

DEIRIANA, CONSISTING OF A HISTORY OF THE SIEGE OF LONDONDERRY, AND DEFENCE OF ENNISKILLEN, IN 1688 AND 1689, WITH HISTORICAL POETRY, BIOGRAPHICAL NOTES, &c. By the Rev. JOHN GRAHAM, A. M., Curate of Lifford, in the Diocese of Derry.—Toronto: Printed for a Committee.

Although we seldom like to see "an old friend with a new face," yet it gave us much pleasure to find that *Derriana* was re-printed in this City. It was first published in Londonderry in the year 1823 and had an immense circulation among the loyal Protestants of Ireland. And we have no doubt its large sale here will shew that its merits are equally appreciated by those who though at a distance from their loved native land, yet cherish the early reminiscences and sacred history of their country, with a lively zeal. The author of this history, the Rev. John Graham, Rector of Magherafelt, has entered long since into his rest. Well does the writer hereof remember the venerable old man at a Grand Lodge Dinner at Morrisson's in Dublin in the year 1834, and the enthusiasm which was evinced throughout that great and influential meeting, on his rising to respond to the "Primate and Church of Ireland."

His history of the Siege of Londonderry and the defence of Enniskillen, shews much research, in fact the author devoted his leisure hours to the study of these events, and even among the Roman Catholics his book is referred to as a true statement of the events of the critical period comprised in his work. And when anything can be recorded in any wise favourable to King James or his adherents it is mentioned; for instance, on the violation of "protections" given to Protestants at the siege of Derry, he tells us, "Great animosities now arose in the Irish camp on account of this cruel treatment of the protected Protestants. The few of that persuasion in the army resented it highly, while almost all the Romish officers condemned it." But this honest feeling of indignation did not extend to their perfidious leader, for "A representation was made of this cruel proceeding to James at his Court in Dublin, but so far from resenting it or ordering the perpetrators of the massacre to be punished, he railed against the Protestants in general as false, perfidious rebels."

The "bursting of the boom" is described in nervous, energetic language. We may well conceive the gratitude with which this event was received by the unfortunate besieged when we read governor Walker's account of the straights to which they were reduced, "This relief," says Walker, "arrived here to the inexpressible joy and transport of our distressed garrison, for we only reckoned upon two days life. We had only nine lean horses left, and one pint of meal to each man. Hunger and the fatigue of war had so prevailed among us, that of seven thousand five hundred men, regimented at the commencement of the siege, we had now alive but about four thousand, three hundred, of whom at least one fourth part were rendered unserviceable."

We strongly recommend *Derriana* to our readers.

LONDON LABOUR AND LONDON POOR. By HENRY MAYHEW. Toronto: T. Maclear.

We have before us the ninth number of this serial. Its interest continues unabated; and there is a profusion of those curious statistics and graphic delineations of character which render Mr. Mayhew's book one of the most original and interesting works of our day.

BULLETIN OF THE AMERICAN ART UNION.—New York.

We have just received the numbers of this excellent periodical for June, July, and August, and with pleasure express our opinion that they fully bear out the estimate which we formerly took of its merits. So far as the literary department of the portions of the work before us is concerned, there is nothing left to be desired. The principal articles are conceived in a spirit of once poetical and artistic, and bear evident marks that they are contributed by writers conversant with the subjects which they discuss. In particular we would refer to "Letters on Portrait Painting," the first of which appears in the number for August, and is replete with practical information regarding this important department of the fine arts.

Of some of the pictorial illustrations contained in these *Bulletins* we must speak in less laudatory terms. The plates in the June and July numbers, entitled, "The Stable" and "The Game of Chess" are altogether unworthy of a periodical of such respectable pretensions. Though the designs, particularly that of the latter print, are deserving in many respects of commendation, the less that is said about the engravings the better. They remind us of the wretched mezzotints which used to infest England some fifty years ago, and which, fortunately, are now rapidly becoming matters of history. Most unreservedly, however, can we record our approbation of the two outline prints "Leather Stocking at the Grave of Chingach-Gook," and "Old Diedrech Knickerbocker." They are eminently truthful and characteristic, and convey

a most favourable impression of republican American art.

We have received some detached engravings from the *Union*; but their merits call for a more extended notice than we can afford to bestow upon them at present.

SCENES IN OUR PARISH.

NO. V.

THE STRAWBERRY FEAST.

(Concluded from our last.)

Even now, though the tasteless hand of a waywarden has been there, and smoothed it in some degree; and though three or four ugly houses—I will not call them cottages—have been perched on the banks, as is the fashion of the people here, wherever they find waste ground, and whenever they can collect stones and lime sufficient, without asking leave or license of the lord of the manor, much less of poet or painter; still the lane has many beauties, steep and broken banks, and pieces of rock in some parts bare, and in others wreathed with ivy and woodbine, and tufted with dwarf oaks and hazels; and still in the time of winter rains, the stream which had been forced on one side and covered over, asserts its ancient right to the middle of the way, and gushes free, and clear, and sparkling, and rejoicing down, making again uneven and rough, the path, which a vestry meeting had ordered to be smooth, and dancing and dashing in defiance even of a waywarden. The scene of our festivities was a large lofty room, in an awkwardly built house, designed originally for the agent of a certain concern which failed, as many other concerns have done; so that for years the extensive works connected with it have lain void; offering irresistible, or rather unresisted, temptation to some of our lawless people for breaking windows, carrying away tiles, and stealing old iron: but the great house was let to a poor, but very respectable family who thankfully allowed us the use of their large room on these occasions. It was a curious old place altogether; but its chief charm was the garden, built according to the taste of the times, sixty years ago. Perhaps I should have said laid out, but there were so many flights of stone steps leading through brick arches, to broad straight walks one above another; and so many square summer-houses with stone walls, and square doors and windows, that your first thought was of the buildings; and stiff and formal enough it must have looked when it was first planned. But now that the brick arches were falling to decay, and ornamented with faithful wall-flower, and wreathed and half covered with ivy, that the summer houses have lost many of their straight lines, and that old trees shaded, and jessamine and wild clematis, concealed the rest and the steps were so broken, that we were obliged to be careful how we ascended them;—it had become interesting from its appearance of antiquity, and it offered wild and strange scenery to those who were old enough to love the picturesque,—and danger and difficulty enough for those who were so young as to delight in adventure. For when we reached the top of the last flight of tottering steps, we found ourselves in a wilderness, where up the steep side of the hill grew untrimmed bushes of red and white roses, tangled with the wild bramble, and overtopped by stately old pear trees; and there were overgrown branches of all sorts of luxuriant lilac, and the beautiful jessamine untrimmed for years and years, threw itself on the long grass at the foot of the moss-grown trees, as if in despair of finding support, and hopelessly longing for sunshine. Then, when we had pushed our way through these, we came amongst the under-wood hazel bushes, scarcely taller than the giant docks and nettles that grew amongst them; and many a frock was torn, and many a tumble we met with, before we reached the arched summer-house, with the bath in the middle, at the very top of the hill. And, O what a view we had then! The steep and singular garden up which we had just climbed; the old buildings and tall chimneys clustered together so very far below us; the barren and quarried hill, with its yellow spots of gorse and broom, and its purple shade of heath, raising itself above the dark heaps of dross on our own side; and then the river, the beautiful, soft, flowing river that we have all loved so well, laving as kindly our rough and barren banks, and holding its pure mirror to us, as truly as to the embellished and fertile scenery on the other side; and how clearly we saw every reversed image of the trees in the little copse wood beyond,—the thriving willow, the silver stem of the beech, and the red seed of the maple; and how very pretty we always thought the little farm house looked, that stands amongst the poplar trees; and we liked it all the better, because it was a porter's lodge once, to the monastery which in old time stood a little to the west of it; and of which we still trace two or three ruined buttresses in the next field to that, where those aged elms grow, which formed part of the avenue to the gateway.

We could not look on such green fields and such pleasant lanes, and not long to be there, so we used to hurry our tea, that we might have time for a walk before the strawberries. Not a brisk half-hour's walk, such as we were obliged to take for exercise every day, but one, long and rambling, and loitering. On the other side of the river, too,

where we went so seldom, and we might load ourselves with blue-bells, and red-maple seeds, and crooked pieces of sticks, and moss, and snail shells; and we might run out of the way after the moths and butterflies, and we might stop to watch and wonder at the shining beetles, with their quivering and jointed antennæ, like lordly crests—for they are the knights in black armor of the insect world. O the wonders we saw! The delight of those walks to us when we were children, and even when we ceased to be children! you know how very pleasant they used to be to us. For she whose company is at all times a pleasure, was accustomed to join us then, and any others for whom we had particular esteem or value: generally F——, and more than once your kind friends W—— and N——.

You know how we enjoyed those evenings. You remember the sloping and silent field, where the pear-trees grow, and where we sat so long by the side of a sparkling mill-stream. You know the narrow road where the limes are planted; and the wide pasture where the quiet cattle are; and you can see, in your mind's eye, the stile and the low wall on which we have all rested so often, at the top of the steep wood where we used to gather the pensile flowers of sorrel and wood anemone and where the stately fox-gloves grow in such wonderful and gorgeous luxuriance. But you recollect also the elastic foot, that bounded down that path, and must never bound there again. You remember the light form that climbed the topmost trees' highest bough, and gloried in the danger.—You can hear, even now, the shout of the clear sweet voice that is hushed for ever. You shudder at the remembrance of the daring, with which that light hearted and dauntless one rocked our boat, as it glided over the calm and deceitful water.—O, the glory of our party is gone! We shall have no more Strawberry Feasts; no more such meetings of rejoicing! O, my dear friend! you should not have given me this subject, and I should not have attempted to write on it.

LAY INFLUENCE IN THE CHURCH.

This subject is attracting considerable attention in Great Britain and the Colonies. Under the old theory of the English Church, the voice of the Clergy was expressed in Convocation, and that of the Laity by the Sovereign and Parliament. The Canons passed by the former bound the Clergy only, and were also sanctioned by an Act of the Legislature. It is to be observed also, that by the Test and Corporation Act, passed soon after the Restoration in 1660, none but Churchmen could be members of either House of Parliament, and this gave the Church considerable security. It is generally felt, however, that this theory no longer holds. The House of Lords has members of every shade of Christian opinion; and the lower House, not content with the Socinianism of a Fox, the Quakerism of a Bright, or the liberalism of a Cobden, is hankering for the admission of Jews within its walls. However well fitted these gentlemen may be to legislate in temporal matters, we think none will contend that they are in any way suited to be lawgivers for the Church, or likely to defend and advance its interests. They may be exceedingly sincere and conscientious, but this very sincerity and conscientiousness would lead them to pull up and destroy, rather than protect and strengthen, the institutions of the Establishment.

This is an obvious difficulty in the principles on which the Church Legislature or Convocations shall be remodelled. It is plain that in the present temper of the age, to say nothing of abstract propriety and primitive usage, it is desirable that the Laity should have some voice in the Government of the Church, and as we have seen in the Debate on Lord Redesdale's motion on Convocation, very high and learned dignitaries contended for their admission. While, however, the principle is admitted, the terms and qualifications have yet to be settled, and this settlement demands the most serious caution and forethought. In the *Scottish Ecclesiastical Journal*, recently commenced in Edinburgh, (and which we are happy to hail as a sound and zealous fellow-labourer in the cause of Christ's Church, and exceedingly well adapted to diffuse correct principles and truly evangelical doctrine in a region infested by heresy and distracted by schism), we find some very just remarks on this subject:—

"The experience of history warns us that undue delay is apt to lead to agitation and pressure—it may be, to surprise and concussion. Anything of this kind would be most unseemly as well as dangerous to the peace and well-being of the Church; and therefore we desire to see it wisely anticipated. But no less necessary is it that the consideration of the subject by the Clergy should be full and deliberate and mature. A hasty admission of the laity without the most careful definition of their rights and privileges, and a prudent foresight into the various results which might ensue, would assuredly be disastrous, at one time or other, to union and order, while, if the laity were once admitted, the terms of their presence would not be easily altered. To the previous deliberation on the subject, the laity should be no parties directly—further than affording their aid, if asked, in shape of opinion or information. We feel sure that their rights and

interests will be safe in the hands of the Clergy, and that the perfect understanding and mutual confidence which should exist between the Clergy and Laity will be best maintained by the absence of all interference *ab extra* with the existing Synods. The sole object of both—the advantage of the Church—will, we believe, be easily attained by the present ecclesiastical legislature deliberating and adjudicating upon the matter; and if the result should be in favour of the admission of the laity,—by the Synod inviting them on certain fixed terms to take their place in the Assembly."

These remarks of course apply chiefly to Scotland, where the Church is unfettered by any connection with the State, and has full power and authority to deal with these matters as to it shall seem just and expedient. It would certainly be desirable we think, that the Scotch Synods, which are now exclusively clerical, should take the initiative in the proposed alteration, and prescribe such just and wise rules for the admission of lay members as would meet their concurrence and secure their ready acquiescence. This (if we recollect rightly) was done in Connecticut, where the Conventions at first were formed on the Scotch model, and there as is confessed, the true Church laity have proved of inestimable advantage by their counsels and practical wisdom. The same result has been experienced in other Diocesan, and in General, Conventions.—The mixture of laymen well acquainted with the Prayer book, deeply attached to its teachings, and trained by professional studies and business transactions, to habits of close thought and accuracy, has manifested its wisdom and value in practical details and legislative action. When difficulty has arisen, it has not come from such as we have described, but from those who were not possessed of these indispensable qualifications.—Ignorant of the doctrines of the Church, and sympathizing with Puritans and dissenters, or Liberals and Latitudinarians, they have put themselves in opposition to sound doctrine. Neglecting the sacraments and despising the decent order of the ritual, they have set themselves against the devout celebration of the former, and the ceremonies and usages which the well-instructed Churchman delights to observe. Destitute of a becoming reverence for the House of God, and looking at a Convention as a place merely of debate and contention, they vex the ear with the rapid effusions of ignorance and ill-temper, and wickedly asperse those who are set over them in the Lord. We mention these things, which are glaring evils in the practical workings of our systems, that the Churches of England and Scotland may guard against them, if possible. Well may the zealous Churchman say of such, "Into their assembly, mine honor be not thou united,"—neither shall they come into mine.

The admission of the Laity into the English Convocation will be perhaps a matter of more difficulty, on account of the connexion of the Church with the State and the probable interference of Parliament with the matter. Besides, "her Majesty's advisers" will have to undergo a pretty strong "pressure from without," to make them consent to any meeting whatever of that body.

It is, however, somewhat strange to us to find the able Journal above quoted, citing the notices of the Standing Committee of New York, in reference to the visitations of the Bishop of Western New York, and the Jubilee celebration, as "shewing the extent to which lay interference may proceed, if not duly guarded—an extent which cannot be considered to be in accordance with ecclesiastical principles, and which we should be sorry indeed to see imitated here or elsewhere."

Now, what there is in these acts of the Standing Committee which is so formidable and unecclesiastical in the eyes of our esteemed contemporary, we cannot imagine.

The Diocese of New York is, by the permission of Divine Providence and the unscrupulous exercise of the might of an Episcopal majority, deprived of the services of its Diocesan for an indefinite period, and under these circumstances according to the Canons of the Church and of the Diocese, the Standing Committee become *pro hac vice* the *Ecclesiastical Authority* of the latter. But this does not vest them with *Episcopal powers, properly so called*, but merely with the exercise of such administrative and canonical duties as they may constitutionally and lawfully discharge. It is true that the Committee in this Diocese consists of four clergymen and four laymen, but the President and Secretary both belong to the former order. Moreover in matters of discipline affecting the clergy, it is carefully provided that the clerical members alone shall have cognizance of the offences, and authority to act in relation to them. The request to the Bishop of Western New York, was made in virtue of an express Canon of the General Convocation, providing for such cases as that of this Diocese; and the routine of the appointments was arranged as best might suit the convenience of the Parishes as well as the Bishop. It has been the dictate of delicacy on the part of the prelates, who have kindly afforded their services to this afflicted Diocese, to leave the order of these appointments to the Standing Committee, while in their own they determine them at their own discretion. The examination of the testimonials for Candidates for orders by the Standing Committee, is one of the

checks which the Church has provided against the intrusion of improper persons, and to be satisfied that the Canons have been duly complied with;

The notice relating to the Jubilee was a recommendation, not an authoritative edict, and arose from the necessity of the case in order to secure unanimity of feeling and action throughout the Diocese;

Advertisements.

DR. BOVELL, John Street, near St. George's Church. TORONTO.

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street Toronto.

MR. S. J. STRATFORD, SURGEON AND OCULIST, Church Street, above Queen Street, Toronto.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR.

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

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

W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and the vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice.

STATIONERY, WHOLESALE AND RETAIL.

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

DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines.

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

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

CHEAP MUSIC. R. NEWTON, Bookseller and Stationer, 108, Yonge Street, has just received from New York a large selection of the most popular Music of the day.

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

MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist.

FOR SALE. THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE: COUNTY OF YORK.

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

Dr. J. C. Ayer—Sir: I have used your 'CHERRY PECTORAL' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties.

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

Dr. J. C. Ayer, Lowell—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others.

From Dr. Bryant, Druggist and Postmaster, Chicopee Falls, Mass.—Dear Sir:—Enclosed please find remittance for all the CHERRY PECTORAL last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as your's does; nor have I ever seen a medicine which cured so many cases of Cough and Lung complaints.

PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm Lyman & Co., Montreal, Agents for the Canadas.

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

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The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE.

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

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

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

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Table with columns for Age, One year, Seven yrs, Premium, Annual Premium. Rows for ages 16, 20, 25, 30, 35, 40, 45, 50.

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

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

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On Tuesday the 12th inst., at Gosfield, Essex, Grace wife of the Rev. Robert Charge Boyer, of a son.

Influenza and Consumption.

It is, indeed, a melancholy truth, that thousands fall victims to consumption every year from no other cause than neglected colds; yet we find hundreds, nay thousands, who treat such complaints with the greatest indifference, and let them run on for weeks, and even months without thinking of the danger.

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New Advertisements.

TRINITY COLLEGE.

FACULTY OF MEDICINE.

SESSION 1851-52.

THE WINTER COURSE of Lectures will commence on MONDAY, the 3rd day of November next.

Anatomy and Physiology.—NORMAN BETHUNE, M.D. Practical Anatomy and Demonstrations.—NORMAN BETHUNE, M.D.

Chemistry, General and Animal.—JOHN YOUNG BOWN, M.D.

Medical Jurisprudence.—FRANCIS BADGLEY, M.D.

Principles and Practice of Surgery.—HENRY MELVILLE, M.D.

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The Dissecting Room daily from 9 o'clock, A.M. to 6, P.M.

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On Medicine.—By Drs BOVELL and BADGLEY.

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Five Lectures will be given on each subject during the week.

The Practice of the Toronto General Dispensary and Lying-in-Hospital, will be open to the Pupils attending these Lectures.

The SUMMER COURSE of Lectures, on the following subjects, will commence early in the month of May, 1852:—

Pathological and Microscopical Anatomy.

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For terms and further information, apply to the Dean of the Faculty.

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Toronto, August 21st, 1851. 4-3m

The Times, London; British American, Woodstock; Spectator, and Gazette, Hamilton; Chronicle & News, Kingston; Intelligencer, Belleville; The Huron Loyalist, Goderich, to copy four times, and send account to Secretary of Trinity College.

ESTABLISHMENT FOR YOUNG LADIES.

BY

Mrs. and the Misses DUNN,

COBOURG.

THE Classes will be resumed at this Establishment, on the 4th of September.

The situation and grounds are particularly adapted for Boarders—being particularly retired and healthy.

Cobourg, August 21st 1851. 4-2m

A LADY of Long Experience in Teaching, wishes a Situation as Finishing Governess in a Gentleman's Family—unexceptionable references given. Address A. B. to The Church Office

Toronto, August 27th, 1851. 4-1f

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W. H. WOODCOCK,

ORGANIST from London, England, has the honour to inform his Friends and the Inhabitants of Toronto generally, that he intends opening an

Elementary Class

for the practice of Vocal Music, on the most approved system in use in the Collegiate Churches in England, on THURSDAY, the 4th of September, at Six o'clock, P.M., in the School Room of Trinity Church, King Street.

TERMS:—7s. 6d., (no extras) for a course of Three Months.—One Lesson given in each week.

Reference kindly permitted to—

Rev. H. J. Grassett, M.A., Rector of St. James's.

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Rev. Mr. MacKenzie, B.A., Incumbent of St. Paul's.

Rev. Mr. Mitchell, M.A., Incumbent of Trinity Church.

Tickets may be obtained at THE CHURCH OFFICE, Mr. Heakes's, King Street, Mr. Newton, Yonge Street, and Nordheimer's Music Store.

Toronto, August 27th, 1851. 4-2in

UPPER CANADA COLLEGE,

WILL re-assemble after the Midsummer Vacation, on Wednesday the 10th of September.

F. W. BARRON, M. A.

Principal U. C. College.

Toronto, August 15th, 1851. 2-6in

A FEW GENTLEMEN can be accommodated with BOARD and LODGING at 107, York Street, the fourth Door South of Queen Street.

Also—Stabling for Three Horses. Toronto, August 20th, 1851. 4-f

MRS. COSENS' Establishment, for the Education of a select number of young Ladies, will be Re-opened on Monday, 2nd September, 1851.

The French Department is under the superintendence of an experienced French Governess.

ST. GEORGE'S SQUARE, Toronto, 13th August, 1851. 2-1f

THE MISSES MACNALLY, beg to announce that their Seminary will re-open after the summer recess on Thursday, 4th of September, when the classes will be resumed, 36 Wellington Street, Toronto, August 7th, 1851. 1-4in

FRENCH AND ENGLISH

ESTABLISHMENT FOR YOUNG LADIES.

BY Monsieur and Madame Deslandes, PINEHURST, TORONTO.

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

WANTED, in a Clergyman's Family, as TUTOR, a Gentleman competent to undertake the Education of Boys under Twelve years of age. A Graduate, intending to take, or in Holy Orders, would be preferred.

Address Mr. Thos. Champion, Church Office, Toronto. Toronto, August 13th, 1851. 2-1f

Montreal Courier to copy three times.

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

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FOR the the GRAMMAR SCHOOL at Simcoe, County of Norfolk, C. W. an Assistant thoroughly competent to teach the Classics and Mathematics, to whom a liberal salary will be given.

A person experienced in teaching would be preferred. Application (post paid) may be made to the Principal, the Rev. Geo. Salmon, Toronto, August 6, 1851. 1-1f

RICHARD NEWTON, ACCOUNTANT & REFEREE, ANN STREET, TORONTO.

MERCHANTS' and Tradesmen's Accounts accurately arranged and balanced; and having been many years engaged as Accountant in Bankruptcy in the English Courts, he respectfully offers his services in arranging Bankrupt affairs after the most approved method of those Courts. Toronto, 14th May, 1851. 42-6m

GENERAL

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The following Publications are issued from this Office:

The Church Newspaper, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance.

The Young Churchman, monthly, on the 1st of each month. Price 2s. 6d. per annum; in all cases in advance.

The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. Price 10s. per annum.

The Churchman's Almanac: price 4d.

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

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

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

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Shot, Checked, Striped and Plain Alpaca, Cobourgs, and Orleans, Ioths, Cashmeres, Bareges, and other fashionable materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 11½ per yard.

RIBBONS, LACES, EDGINGS, GLOVES, HOSIERY,

Artificial Flowers, Cap Erouts, Pringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c.

No Second Price

BURGESS & LEISHMAN,

Toronto, April 31851. Corner of King and Church Streets, Adjoining the Court House. 18-17



ONTARIO, SIMCOE, AND HURON UNION RAILROAD.

RAILROAD LETTING.

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

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

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Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS

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

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



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Will leave Rochester for Toronto, calling at the above Ports, (weather permitting) every Monday, Wednesday and Friday morning, at Nine o'clock. This is the cheapest, pleasantest and most expeditious route to New York. Time from Toronto to New York, forty hours. Royal Mail Office, Toronto, March, 10, 1851. 38-1f

THE STEAMER PRINCESS ROYAL, (CAPTAIN JAMES DICK.)

WILL until further notice, leave Toronto for Kingston, calling at Port Darlington, Port Hope, and Cobourg, on Tuesdays and Fridays, at Twelve o'clock noon.

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

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