

# 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. 13.]

TORONTO, CANADA, OCTOBER 30, 1851.

[WHOLE No., DCCXXXII.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Nov. 2.	Joel 2.	Luke 18.
M	" 3.	Michal 6.	Col. 2.
T	" 4.	Eccles 18.	Luke 19.
W	" 5.	" 19.	Col. 3.
T	" 6.	" 20.	Luke 20.
F	" 7.	" 21.	Col. 4.
S	" 8.	2 Sam. 22.	Acts 23.
E	" 9.	Eccles 23.	1 Thes. 1.
	" 10.	" 24.	Luke 22.
	" 11.	" 25.	1 Thes. 2.
	" 12.	" 27.	Luke 23.
	" 13.	" 28.	1 Thes. 3.
	" 14.	" 29.	Luke 24.
	" 15.	" 30.	1 Thes. 4.
	21st SUN. APT. TRIN.	Hab. 2.	John 1.
		Prov. 1.	1 Thes. 5.

\* Proper Psalms, 64, 124, 125. † To verse 13. ‡ To ver. 18.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even. songs.
St. James's.	Rev. H. J. Grasset, M.A., Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's.	Rev. E. Baldwin, M.A., Assist.	11 " 4 "	" 4 "
Trinity.	Rev. J. G. D. McKenzie, B.A., Incum.	11 " 6 "	" 6 "
St. George's.	Rev. R. Mitchele, M.A., Incumbent.	11 " 7 "	" 7 "
St. James's.	Rev. Stephen Lett, LL.D., Incumb.	11 " 6 "	" 6 "
Holy Trinity.	Rev. H. Scadding, M.A., Incum.	11 " 6 "	" 6 "
	Rev. W. Stennett, M.A., Assist.	11 " 6 "	" 6 "

\* The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.  
† There is Morning Prayer daily in this Church, at 7 o'clock in summer, Sundays excepted.  
‡ In this Church the seats are all free and unappropriated.  
§ The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.  
For the week ending Monday, 3rd November, 1851.  
VISITORS:  
THE PRINCIPAL,  
Professor RICHARDSON, M.B., M.R.C.S.L.  
CENSOR:  
Rev. H. SCADDING, M.A., First Class'l. Master.  
F. W. BARRON, M.A., Principal U. C. C.

## THE COMMON-PLACE BOOK.

### COMMON PRAYER.

This holy and religious duty of service towards God concerneth us one way that we are men; and another way in that we are joined as parts to that visible mystical body which is the Church. As men we are at our own choice, both for time, and place, and form, according to the exigence of our own occasion in private; but the service which we do as members of a public body, is public, and for that cause must needs be accounted by so much worthier than the other, as a whole society of such condition exceedeth the worth of any one. In which consideration, unto Christian assemblies there are most special promises made. St. Paul though likely to prevail with God as much as any one, did notwithstanding think it much more for God's glory and his own good, if prayers might be made and thanks yielded on his behalf by a number of men. The Prince and people of Nineveh assembling themselves as a main army of supplicants, it was not in the power of God to withstand them. I speak no otherwise concerning the force of public prayer in the Church of God, than before me Tertullian hath done: "We come by troops to the place of assembly, that being banded, as it were, together, we may be supplicants enough to besiege God with our prayers; these forces are to Him acceptable.—Hooker.

### GOD.

God! let the torrents like a shout of nations,  
Answer; and let the ice-plains echo God!  
God! sing ye meadow-streams, with glad voice;  
Ye pine-groves, with your soft and soul-like sounds!  
And they too have a voice, yon piles of snow,  
And in their perilous fall shall thunder God!  
Ye living flowers, that skirt the eternal frost;  
Ye wild goats, sporting round the eagle's nest;  
Ye eagles, playmates of the mountain storm;  
Ye lightnings, the dread arrows of the clouds;  
Ye signs and wonders of the elements,  
Utter forth God, and fill the hills with praise.  
—Coleridge.

### EDUCATION OF ANIMALS.

People think that animals have no education; but this is quite a mistake. Why is it, then, that flights of rooks allow themselves to be approached by a man who is carrying a burning ploughshare over his shoulder, but take flight at the appearance of one with a gun under his arm? Do you not suppose that their father and mother have taught them what gunpowder is? And small fishes; I often amused myself on Sunday, when I was a boy, with

catching them in my hands at the edge of the stream, putting them in my hat, and dropping them down on the grass at a distance from the water. Very well! though it was so far from the bed of the stream, and though the height of the grass hid the sight of the water from them they all returned to it, without losing their way. How could they have done so if it had not been taught them when they came out of the egg?—Lamartine.

### THE VOICE OF THE CHURCH.

When the Scripture is silent, the Church is a text; when that speaks it is but a comment.—Sir Thomas Browne.

### INCARNATION.

What a theme!  
God in flesh, to save that flesh array'd,  
The INFINITE within the finite lodged,  
The form ALMIGHTY in the frame all weak,  
The dread CREATOR on the Cross unveil'd  
In bleeding glory!  
—Rev. R. Montgomery.

### NECESSITY OF SANCTIFICATION.

The gift of the Holy Spirit is as essential to our salvation as the sacrifice of Christ. The one procures our pardon; the other must sanctify the heart, to enable us to receive the benefit of pardon. If all our sins are forgiven by the mercy of Christ, we still require to be made fit for heaven. There is a great difference between a criminal receiving from his Prince, and being admitted into the presence and made a companion of that prince. So it is with the Christian. The mercy of the Son of God obtains the forgiveness of sins: the power of the Holy Spirit is still necessary to raise us to that heaven where he has ascended, and to prepare us for the presence of our King, and to make us his friends for ever.—Rev. G. Townsend.

### PRAYER.

There is an eye that never sleeps,  
Beneath the wing of night  
There is an ear that never slumbers,  
When the beams of light  
There is an arm that never decays,  
When human strength gives way;  
There is a love that never fails,  
When earthly love decays.

That eye is fixed on seraph throngs;  
That ear is filled with angels' songs;  
That arm upholds the world on high;  
That love is thrown beyond the sky.

But there's a power which man can yield  
When mortal aid is vain,  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is prayer, which soars on high,  
And feeds on bliss beyond the sky!

### SEASONS OF RELIGIOUS IMPRESSION.

There are those to whom a sense of religion has come in storm and tempest; there are those whom it has surrounded amid scenes of revelry and idle vanity; there are those too, who have heard its still small voice amid rural leisure and placid contentment. But perhaps the knowledge which causeth not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seeds of heaven to spring and take root in the human heart.—Sir Walter Scott.

### THE WORK OF PARENTS.

The father and mother of an unnoticed family, who in their seclusion awaken the mind of one child to the idea and love of goodness; who awaken in him a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon bending the world to his sway.

### GOD IN ALL.

All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul;  
That chang'd through all, and yet in all the same,  
Great in the earth as in th' ethereal frame.  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Speaks undivided, operates unspent;  
Breathes in our soul, informs our mortal part.  
As full, as perfect, in a hair as heart;  
As full as perfect in vile man that mourns,  
As the rapt seraph that adores and burns;  
To Him no high, no low, no great, no small;  
He fills, He bounds, connects and equals all.  
—Pope.

### RELIGIOUS INDIFFERENCE.

It may sound like a paradox, but I have more dread from indifference to religion, than from open and professed infidelity. It is when the statesman and the philosopher leave out religion from their systems; it is when a nation's greatness is said to depend upon its wealth; it is when laws are made which connive at a violation of the Sabbath; when the progress of knowledge is estimated without reference to religion; when the wise and learned

bow the knee to Baal, and talent is the god of their idolatry; it is when fashion and extravagance are able to shame away devotion; it is in times like these, that the pious and humble Christian trembles for his country, and prays fervently to God, that in His wrath he will remember mercy.—Rev. E. Burton, D. D.

### THE DEAD SEA.

The scene was one of unmixed desolation. The air tainted with the sulphuretted hydrogen of the stream, gave a tawny hue even to the foliage of the cane, which is elsewhere of a light green.—Except the cane brakes clustering along the marshy stream, which disfigured while it sustained them, there was no vegetation whatever; barren mountains, fragments of rocks, blackened by sulphurous deposit, and an unnatural sea, with low, dead trees upon its margin, all within the scope of vision, bore a sad and sombre aspect. We had never before beheld such desolate hills, such calcined barrenness. The most arid desert has its touch of genial nature:  
"But here, above, around, below,  
In mountain or in glen,  
Nor tree, nor plant, nor shrub, nor flower,  
Nor aught of vegetation power,  
The wearied eye may ken;  
But all its rocks at random thrown  
Black waves, bare crags, and banks of stone."  
—Lynch.

### THE PRAYER BOOK.

Every member of the Church of England possesses in the Book of Common Prayer, a safeguard against error of doctrine; a guide to christian knowledge, which will avail him at home as well as at church; a manual of private as well as public devotion. And observe here the advantage which they who cannot read derive from the constant repetition of the same service every Sunday. It is by that very repetition, that the unlearned are taught to pray; it is thus that they learn prayers by heart, and are enabled both to take part in the public worship of God, and also to address Him "secretly in their chambers;" it is thus, (if at all) that "line upon line, precept upon precept," of christian duty, is instilled into their minds. Instances of this important result are constantly witnessed by every parochial minister. The following is very strongly impressed on my recollection:—On my first visit to a woman in the workhouse, who was bedridden, and of great age, I read two or three prayers from a collection recently published, which I happened to have with me.—She listened with attention, and devoutly said, Amen. But when I took up the Prayer Book, and began to read the general Confession, nothing could exceed the satisfaction which she showed. She repeated every sentence with me, from memory, with a loud voice, and continued to do the same in several other prayers, which I added from the Liturgy. "Ah!" she said, when I had finished, "those are the prayers I love; they are what I learned by hearing them so often at church; for I am no scholar, I was never taught to read; they are the prayers which have served me all my life; they are my comfort, while I lie upon this bed." I can add with great truth, that this comfort did not fail her to the last.—Rev. Sir Herbert Oakeley.

### TIME TO DIE.

Where'er the foot of man hath trod,  
By desert isles and lonely seas,  
Is wafted on each passing breeze,  
'Tis messenger of God!

He walks amid the wintry wind,  
He flies upon the summer air,  
In sunny spring—in autumn fair  
His footsteps ye may find.

He treads with pestilential breath  
In palace wide, neath cottage eaves,  
And bindeth up his scattered sheaves,  
The reaper who is Death.

With arrow keen, and watchful eye  
He lingers ever by our side;  
How nearly to our birth allied  
The time to die.

Yet shall his terrors strive in vain  
To shake the Christian's holy trust;  
Faith whispers o'er his sacred dust,  
"To die is gain."  
—Mr. Beardsley.

### BENEFITS OF SELF-DENIAL.

By frequently controlling and counter-working all that human nature hath a tendency to, the outward man is by degrees qualified for duty, and acquires a peculiar readiness of doing, or suffering, whatever shall be imposed upon it. And in these exercises the first foundations are laid of contentedness with a little, of satisfaction in a private and neglected state, a mean and narrow fortune, and of patience under any crosses or calamities without those murmuring thoughts which are apt to beget hard and irreverent reflections, and too often break

out in wicked complaints and saucy expostulations against the justice, and wisdom, and goodness of God.—Thomas A. Kempis.

### INTIRE SUBMISSION TO GOD.

The more tractable any instrument is, the more perfect it is. If a painter were to draw the picture of an emperor, and the pencil in his hand should resist the motions of his fingers, make no strokes, and be dull to any impressions, form no line, and cast no colour, or should warp and flinch to the left hand, when he would direct it to the right, it would be worth nothing. Its greatest perfection lies in yielding to the hand that manages it, and in expressing all the strokes the artist doth intend to make. We are instruments in the hand of God, which He hath made on purpose to serve Him in the promotion of His glory, and therefore are obliged to suffer ourselves entirely to His power to turn and wind us, and to employ us in such things as He thinks convenient, without any resistance.—Dr. Anthony Horneck.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

#### WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, towards the support of the Widows and Orphans of the Clergy in this Diocese, the fourteenth Sunday after Trinity, 1851.

Previously announced in No. 11.	£24 8 2 1/2
St. George's, Toronto	19 2 3 1/2
Trinity Church, Cornwall	5 8 9
Christ Church, Moulinette	0 11 3
—per Rev. H. Patton	6 0 0
Trinity Church, Thornhill	5 15 0
St. Stephen's, Vaughan	0 4 8
Church at Oak Ridges	0 13 0
—per Rev. D. E. Blake	6 12 8
St. Peter's Church Brockville	
—per Rev. E. Denroche	7 5 6
St. John's, Elora, per Rev. J. W. Marsh	2 10 0
St. Andrews, Grimsby, per Rev. W. David	3 10 0
Christ Ch. Scarborough per Rev. W. Stennett	1 1 8 1/2
St. Paul's, do	1 0 0
—per Rev. S. Armour	2 0 0
St. James's, Port Dalhousie	1 0 0
St. John's, Jordan	0 11 3
—per Rev. A. Dixon	1 11 3
St. Peter's, Cobourg	
—per Ven. A. N. Bethune	13 1 3
St. George's, Georgina, per Rev. J. Gibson	1 9 5
St. Paul's Newark, per Rev. S. Ramsay	1 12 7
St. James's, Toronto, per Churchwardens	17 1 3
Trinity Church, Howard	1 7 1
St. Peter's Ch., Tyrone	1 2 11
—per Rev. A. Holland	2 10 0
St. George's, Drummondville	2 5 5
St. John's, Stamford	1 3 3
Church at Queenston	1 2 4
—per Rev. C. L. Ingles	4 11 0
St. Paul's London, per Churchwardens	14 3 0
Christ Church, Bytown	
—per Rev. S. S. Strong	6 13 6
St. Thomas's, Brock, per Rev. R. Garrett	1 0 0
St. Peter's, Thorold	£4 12 1 1/2
St. Paul's, Port Robinson	1 4 5 1/2
—per Rev. T. B. Fuller	5 16 7
Christ's Church Delaware	£2 0 0
Caradoc Academy	0 15 0
—per Churchwardens	2 15 0
St. John's, Port Hope, per J. Shortt	2 12 2
Church at Richmond, per Rev. J. Flood	0 11 1 1/2
St. John's, Church, Whithy	£0 12 3
St. Paul's, do	0 12 0
St. George's, do	0 12 0
—per Rev. J. Pentland	1 16 3
St. Philip's, Milford	£0 11 0
St. John's, do	0 4 3
—per Rev. J. R. Tooke	0 15 3
St. John's, Prescott	£7 0 0
St. James's, Maitland	£1 5 0
—per Churchwardens	8 5 0
St. Thomas's, Belleville, per Rev. J. Grier	3 0 7 1/2
Church at Lambson	£0 15 6
Do. Bellamville	0 19 6
—per Rev. W. H. Gunning	1 15 0
Trinity Church, Chippawa, per C. W.	6 0 0
St. John's Church, Sandwich	
—per Rev. W. Ritchie	1 15 0
St. George's, Goderich	
—per Rev. E. L. Elwood	3 0 0
St. Paul's, Church, Fort Erie	£1 10 0
St. John's, Limestone Ridge	0 6 10 1/2
—per Rev. E. Grasset	1 16 10 1/2
Trinity Church Simcoe	£2 6 5
Church at Vittoria	0 15 11
Congregation at Port Dover	0 15 2
—per Rev. F. Evans	3 17 6
St. M. Magdalene's, Lloydtown	£0 9 7 1/2
English Wilson, Albion	0 10 4 1/2
—per Rev. H. B. Osler	1 0 0
Trinity Ch. Landsdowne	£0 9 6
Gananogue	0 8 6
New Boyne	0 2 0
per Churchwardens	1 0 0

65 Collections amounting to... £182 0 0  
T. W. BIRCHALL,  
Treasurer.

The Treasurer also announces the following:—  
Widows and Orphan's Fund, special Donation from Mr. Hayward, per Rev. J. Shortt... £2 10 0

## A VISIT TO THE SAULT.

Concluded from No. 10, Page 74.

In working the copper-lobes on both sides the Lake, small masses of pure silver are found, and are often secreted by the miners. You can easily procure specimens of this metal in this place either in its native state, or worked up into rings, Indian ornaments, &c. On the United States' side of the water, considerable attention, I am informed, is beginning to be directed to the silver element in the mines. You procure also here numbers of agates and fine specimens of spar of various tints. Iron is found in large quantities on the South side. Indeed we must suppose that Lake Superior fills an ancient crater, up through the fissured sides of which a boiling tide of fused metals once sought to heave itself. To get off even a small specimen from the masses of native copper lying at the landing—without the aid of a chisel—requires much labour and perseverance. Its stiffness and tenacity are very great. One can well conceive that the *chalcus*, out of which, we are told, the weapons used by those respectable savages the Homeric chieftains were made,—was simply native copper.

The increase of visitors to this place has caused the comparatively few persons whom you can hire as voyagers, to be exorbitant in their expectations when you apply to them for their services. There is as yet no fixed tariff of fares for ferrage, &c.—and each boat-owner of course makes the best bargain he can.—The order of precedence in respect to eligibility for canoe-work, is—1st, the French Canadian; 2nd, the half-cast; 3rd, the Indian.—We have had an interesting sail down to Garden River in a Mackinaw-boat—a species of large skiff with oars,—and masts made to ship and unship. These boats are gradually displacing the canoe—just as the stout leather shoe is beginning to be preferred to the moccasin, by the Indian.—Having a brisk breeze together with the current in our favour, we went our ten miles, wing and wing, in beautiful style. Here a talk was held with the old chief of the village and a few Indians collected in his house, relative to the erection of a school-house, chapel, and Mission-house;—and a Missionary was promised at an early period.—An exploration of Garden-river, six miles northwards from its mouth, was made. We found it to be a broad winding stream with bold banks, covered with unbroken forest,—presenting in some of its long reaches true pictures of primitive Canadian scenery—such as our fathers beheld, where we now see farms and meads and villas.—At the distance of six miles, the current became so strong, that we had to land—and make our way through the woods to the "Falls" of which we had been informed. They proved to be simply rapids.

Schools for the children appear to me to be the means through which the most effectual help can be rendered to the poor Indian race—but then they ought to be endowed schools, which could board and lodge and clothe and furnish books, &c., to the children for a series of years, away from their parents—schools which should have also workshops attached to them for various trades,—and fields for farming and horticultural purposes.—and instructors who, besides possessing the ability to initiate into the mysteries of reading, writing, and arithmetic, should be calculated also to elevate the general style and tone and manner of their pupils.—Such schools as these, it is manifestly beyond the power of the Church in this Province to supply.—The petty schools which our limited means do not accomplish much for the civilization of the Indian.—Their influence as opposed to the influences of a wretched savage home, amount to that of the old lady's broom when exerted *versus* the German organ.—At the Sault, on the United States' side, the Jesuits and Baptists have each a school—but both on a small scale—and neither exclusively Indian.—Both parties complain of the irregularity and want of punctuality of even the few Indian children whom they get to attend.—To the Baptist teacher a considerable allowance is made from the State, out of the Indian funds;—also to a Wesleyan teacher, I understand, an allowance is made, in consideration of the beneficial effects which his influence is expected to have on the Indians in the neighbourhood.—The Sault on the United States' side is in the diocese of Michigan;—but of course from the voluntary system to which the Church in that State—in the absence of endowments, is unhappily wholly driven,—the Bishop is unable to send a Missionary to places where they are most needed.—At a service held here in a school-house by one of the Bishop of Toronto's party about fifty attended on a very stormy day.—Three Romanist ecclesiastics—said to be Jesuits—make this place their headquarters,—together with three lay *freres* engaged in tuition. They live economically and comfortably in a small wooden house in the rear of their place of worship. The whole party is seldom at home together—one being out in one direction, and another in another, on Missionary excursions, principally on the shores of Lake Superior. Of course their steady and systematic action and undivided energy are planting Romanism more and more permanently every year in these regions;—and the work of the Church—when her day shall come—will, humanly speaking, be all the more difficult to be accomplished.—One of the Jesuit party, noticeable for his height and size, I saw standing erect in his weather-worn soutan, guiding his canoe across the river in company with an Indian.—The one who was at home when I called to make some inquiries relative to the school, was an elderly simple-minded native of France—who, in his younger days, had been a missionary in Switzerland, Poland, and Russia. His life had been consecrated, he said, to the instruction of youth. To hear the contented old man discourse—and to look around on the humble little room and homely appliances that sufficed for his accommodation, made one feel very much self-condemned, when one remembered how difficult it is sometimes, amidst luxuries and social amenities, far greater than any to be found here, to stave off discontent and yearning for change.—Romanism, from its agents having their thoughts and energies undivided, and undiverted from their one object,—and being also at the same time generally educated and gifted men—is making a considerable impression in the United States;—and as yet, in such places as the Lake Superior region, and valley of the Mississippi, it is not met, in any strength, by the influence of the Church.—Strangely enough, you hear in these parts, as elsewhere, of dissenters of the most conflicting creeds, agreeing in this point—viz., giving a lift to the Romanist cause, which is so counter to them all. At the mines, on the United States' side, very recently, a member—not of the Church I am happy to add—but of one of the Protestant sects, gave a site for a place of worship with endowment, to the Romanists. And here at the Sault members of the Protestant sects, and possibly of the Church also, send their children to the Romanist schools;—and no inconsistency is perceived in such conduct. But an observant eye can easily see in these things the influence of a few

well-selected men, who keep driving, with undivided attention, at one object, and who know what they are about.—The Romanist minister in charge on the United States' side of the river attends to the inhabitants of the same phase of faith on the Canadian side; the united flock amounts to about six hundred.

The Romanist place of worship is a long wooden building of no pretensions: filled with pews; the altar arrangements of the usual tawdry description: suspended from the ceiling, and marking I suppose the *nave*—hangs a miniature ship fully rigged. The space between the weather-boarding and the interior is filled in for warmth, with Indian moss—an article with which also the Indian babies are surrounded when they are packed up in the little frames in which they are carried. Near this church I had pointed out to me the residence of a half-cast, who, I was informed, figured in London not many years since as an Indian Chief, and who in that romantic capacity captivated the heart of a fair English lady, to whom he was publicly married with great éclat in one of the fashionable churches of London. They are now, I understand, Romanists—the husband from previous habit—the lady by perversion.

During our stay at the Sault, it was not all sunshine. We had a few days of incessant rain, with thunder and heavy hail. But with the aid of a few books—Prof. Agassiz's interesting work on Lake Superior, and School-craft's new and elaborate work on the Indians,—the confinement within doors was endurable enough. The latter book is published in sumptuous style at the expense of the United States' government.—Our Sunday was unfortunately a day of storms. Our Bishop however was in no wise deterred from canoeing it first to a Service on the opposite side of the river, and secondly to Garden River, according to appointment. The inclement state of the weather still continuing, no one expected his return that night;—but as ten o'clock approached, the whole party arrived.

The Ojibway—the language spoken by the Indians in these parts—is what at an early day used to be called the Chippawa. By a closer observation of the native pronunciation it has been found to be Ojibway—just as modern writers—by the discovery I suppose of an error of an opposite nature—give us now Tahiti, instead of Otaheite.—It is difficult to catch the precise words which Indians utter. The language has a nasal ringing sound—and is ill-defined and indistinct in pronunciation, like French, as it seems to the Englishman. The initial as well as the final syllables are apt to be lost to the ear.—There being no acknowledged standard as yet, it is not easy to come to a correct orthography of words which you desire to remember. Persons of different nations who have endeavoured to reduce the language to writing, have expressed the words according to the power of the letters in their respective languages.—It seems however to be agreed that the letters f, l, g, i, v, x, z, do not occur in the Ojibway alphabet. European words containing these letters present a difficulty to the Indian organs of articulation. Hence the established name for Montreal is Moo-ne-aung. (Compare London, Londres; Mayence, Mainz, &c.)—The common Indian salutation Bojo! Bojo! is *Bonjour*, with their dropped.—Many of the proper names as they are now established in the Maps are clipped and corrupted Indian words: e. g. the well-known peninsula on the United States' side of Lake Superior, Kewaweh-nah, is properly Kuh-ke-wa-wu-e-nah-ning, "The place of a portage"—which reminds me that many years ago I saw it stated in print that *Canada* was a syncopated form of an Indian word—an idea not referred to in Hawkins. The same too with *Niagara*—which was *Onyukera* (not an Ojibway word).—"Saugreen" signifies "the mouth of a river":—"Mitche"—"great":—"Mitche-saugreen" (now usually written *Mississauga*).—"Great mouth of a river."—"See-be"—a river:—"Mitche-seebe" (*hodie* Mississippi)—great river.—The Ojibway for a saw mill is *Taushe-ke-bo-jegun*, "a thing for dividing."—The Londoner is said to have been surprised to hear the French call their mammas *mères* and their daughters *filles*:—an unreflecting Roman would have been equally astonished at being told that the term for a woman among the Lake Huron savages was *egua*.

As we came up the Lake and St. Mary's River, we thought, as I have already stated, the scenery most interesting. On a second view of the whole, in our return, our first impressions were renewed with increased enjoyment. This effect was produced partly perhaps by the consciousness of our being homeward-bound and partly by the fact that we were all the while favoured with a bright cheerful sun, which clothed land and water in *couleur de rose*.

At a fine bend of the river, on Sugar Island, below Garden-river—we called at the establishment of Mr. Church, a shrewd citizen of the United States—who, whilst acting as a pioneer of civilization in these parts, turns his position to good account in a monetary point of view. He has established a saw-mill back in the woods.—Besides oats and spring-wheat,—his crop of potatoes this year consisted of 4000 bushels—and sold at a half a dollar, and 3s. 14d. per bushel.—From the wild raspberries growing in the neighbourhood he manufactured 1,200 lbs. of jam!—worth 12½ cents the pound, in Detroit. He has also a nursery of ornamental mountain-ash trees.

At Hilton on the Isle of St. Joseph, the Bishop, by appointment, held a service at a farm-house some three-fourths of a mile back from the landing. A considerable party from the *Gore* proceeded by a foot-path through fine woods and fields of healthy-looking wheat and oats, to the spot, where were assembled the families of the neighbourhood.—To see in the lowly unplastered log-room—in the midst of a rude collection of most primitively-constructed stools, benches and tables,—the Bishop arrayed in the vestments in which he would, if need were, minister before the Queen—attended by his clergy in the official linen "pure and white" which they would wear in the stately ministers of Canterbury or York—officiating in this distant and almost unknown place to a congregation of hard-handed, rough-exterioled, but devout woodsmen, who perhaps never before had assembled together—"with one accord in one place" for worship on this side the Atlantic—was a picture truly characteristic of Canadian Church-life. May this visit of the chief minister of the Church in Upper Canada be an omen of good to the Island, and help to hasten on the day when the church-going bell, and school-going bell, shall be heard in many places along its well-wooded slopes.

The northern main of Lake Huron wears a solemn, severe aspect, quite unlike the gentle ruralness of the shores of Lake Ontario—the shore rising back into a continuous range of gray, bare, ancient-looking hills—

—unpeopled glens,  
And mountainous retirements—

Apparently all of solid rock, with a very thin vegetation, probably principally of ash, birch and spruce.—Just in the rear of La Cloche, these hills assume quite a mountainous appearance.—You could well imagine yourself on the Atlantic and approaching the

coasts of the old world.—The islands that line the shore do not shew to the eye by any means so numerous as the maps would lead you to expect.

We had a fine view of Cabot's Head—an abrupt lime-stone cliff between two and three hundred feet high—the termination of the range which occasions the Falls of Niagara. It was a welcome sight—being the first object made on the eastern coast—our own side of this great sea.—Again we penetrated Owen's Sound, and traversed the very uneasy Notawasaga Bay—which affords a poor shelter to ships, and ought to be examined again before it is chosen as the terminus of the Northern railway.—After desecrating at a great distance the conspicuous white sandy banks which give to Penetanguishene its name, we entered again the beautiful land-locked harbour.—In due time we threaded our way back, past Hog's-back, another terminus proposed for the railway,—down Gloucester Bay,—and lastly, passing the mouth of the Severn, to the landing in Sturgeon Bay.—Here a convenient vehicle awaits your arrival—now you drive through a noble forest first to Coldwater, and then to Orillia; then, thanks to the early hours of the Beaver-steamer, you witness a sunrise on the beautiful isle-studded Lake Couchiching.—From this point, the journeying of a day brings you home—with your mind replenished with additional ideas—with face perhaps wholesomely embrowned,—your blood purified,—and body invigorated—your whole system, in short, braced up for the duties and trials of the approaching winter.

## ENGLAND.

## THE ARCHBISHOP OF CANTERBURY'S LETTER.

In our observations on this subject on Saturday last, we ventured to suggest that when the Primate of all England found himself reduced to the necessity of avowing before the public the unguarded letter extracted from him by the consistent treachery of a wily Jesuit, His Grace might have given "such explanations as would have in a great measure neutralized its effect, and reduced it to comparative insignificance." While we were penning these words, it appears that the Archbishop of Canterbury was engaged in doing what, had it occurred to him to do it in the first instance, might have saved much pain and distress of mind to the earnest members of the Church, and to the Primate himself no small amount of obloquy. In reply to certain questions proposed to His Grace by the Rev. W. Palmer, the Archbishop frankly acknowledges that his answer to Mr. Gathorne "was expressed in a manner which he certainly would not have adopted in an authoritative or official document, or if he had believed that he was writing any other than a private letter." His Grace then goes on to define the sense which he wishes English Churchmen to attach to the words:—"I hardly imagine that there are two Bishops on the Bench, or one Clergyman in fifty throughout our Church, who would deny the validity of the Orders of these" [foreign] "Pastors, solely on account of their wanting the imposition of Episcopal hands." The Archbishop desires it to be understood that it was not "his intention to state, that he himself or the majority of our Clergy look upon Episcopal Ordination as non-essential to the validity of Orders, so that it might be dispensed with among ourselves, or so that others than those Episcopally ordained, could have power to officiate in our Church." What he wishes to be accepted as the sense of the passage which on its first appearance caused so much sensation is, that "he imagines it to be as far as possible from the general opinion, either among our Bishops or Clergy, that no person in any country or under any circumstances can be entitled to minister in the Church of Christ, except through the imposition of Episcopal hands."

We are thankful to his Grace for this interpretation of his own language. We will not stop to examine the rules of construction upon which that interpretation is founded; we willingly forbear from inquiring how far the Archbishop is justified in asserting that his letter "furnishes no ground whatever for the inferences which have been drawn from it." The *amende honorable* which was due to the principle of Episcopacy from the highest bearer of the Episcopal office in the Church, has been made; and we are unwilling to criticize the terms in which it is couched. The dignity of a person filling so responsible a station as that of Archbishop of Canterbury had to be maintained in the very act of making the apology; and if, in extricating himself from a position of such manifest difficulty, his Grace has cast an unfavourable reflexion upon those who had remonstrated against the declaration contained in his letter,—some of them, possibly, not in the gentlest or most respectful terms,—we are not disposed to scan too narrowly the fairness of such a proceeding. The manner of vindicating his own dignity is a point which mainly concerns the Primate himself; what has contented his Grace, may well content others. What we are concerned for is the great principle involved in the question raised by the Archbishop's letter to Mr. Gathorne, and set at rest, we hope, by his reply to Mr. Palmer. On that point we are now informed that the Archbishop,—with the exception, perhaps, of a distinction to be drawn between the words "entitled" and "allowed,"—meant no more than we expressed on Saturday last, in the article to which we have already referred. "It is 'one thing,' we observed, 'to maintain that certain ministrations are irregular, and quite another thing to assert that no beneficial effect can result from ministrations. The latter is an assertion which every right-minded person would at once repudiate.'"

The fact is that, under the terms of the Archbishop's explanatory letter, the question is shifted. It no longer concerns the validity or non-validity of Orders, which confer an indelible character, as well as a positive Divine authority and power, but the contingent admissibility or non-admissibility, under certain peculiar circumstances, of certain acts done by persons avowedly not invested with those Orders. On this point, we believe with his Grace, that there is but little difference of opinion. The issue being thus wholly changed, as a matter of course, it follows that there is an end, likewise, of certain other important questions which arose out of the case as it presented itself in the first instance; such as the question of the Divine origin of Holy Orders, and of the Imposition of Episcopal Hands, as the Divinely-appointed Ordinance for their transmission; the question whether it is merely a legal or an ecclesiastical impediment which bars the ministrations in our Church of ministers not Episcopally ordained; and the remoter question, whether the prohibition of such ministrations by any branch of the Church Catholic would be justifiable, except upon the ground of a difference upon some point essential to the integrity of the Faith and of the Constitution of the Church, such as Episcopacy is believed to be by all Catholic Churchmen. Upon none

of these points has the Primate, in his letter as interpreted by himself, given any opinion; and we are happy, therefore, as we are in duty bound, to take it for granted, that upon all of them his Grace's sentiments, if he were called upon to express them "in an authoritative or official document," would be found consistent with that strict orthodoxy, the maintenance of which is not the least sacred among the duties incumbent on the Primate of this important Branch of the Holy Catholic and Apostolic Church.

THE BISHOP OF EXETER AND THE ARCHBISHOP OF CANTERBURY.—The *Record* states that a gentleman seeking ordination in the diocese of Exeter transmitted his testimonials from beneficed Clergymen in the diocese of Canterbury, counter-signed by the Archbishop of Canterbury, to the Bishop of Exeter, who returned them, refusing to accept the subscription of the Metropolitan.

A MUNIFICENT DONATION.—Soon after the Rector of Lambeth, the Rev. C. B. Dalton had issued his appeal for voluntary aid towards the re-building of the Church, an advertisement appeared, intimating that so soon as the work should have commenced, a donation of £1,000 would be forwarded, and in accordance with this promise the money was afterwards sent, unaccompanied by any clue to the donor. It has since transpired that it was the gift of the late Mr. Beaufoy, distiller, of Vauxhall, who had a short time previously, at a cost of £14,500, built and endowed the Ragged School, Doughty-street, Lambeth-walk.

PENITENT PERVERTS.—A portion of the parishioners of St. Saviour's Leeds, who went over to the Church of Rome with Messrs. Minster, Ward, &c., are stated to have returned to the Church of England, having found the practice of the Church of Rome to be very different from its high professions.

PERVERSION OF THE REV. W. T. LAW.—The *Western Flying Post* announces the resignation of his living, and of the Chancellorship of the diocese of Bath and Wells, by the Hon. and Rev. W. T. Law, on the ground of his secession to the Church of Rome.

DR. ACHILLI PATRONIZING THE ENGLISH EPISCOPATE.—Dr. Achilli writes to the *Record*, in a tone of evident displeasure, to correct a statement made by that paper to the effect that he had attempted to place his Italian Chapel, in Dufour's place, under the jurisdiction of the Bishop of London, in order that it may better prosper. "The temporary Italian Chapel in Dufour's place (says the doctor), so long as it exists, must be altogether independent. A Committee of well-known Christians, of various denominations, provides for its wants. I am its minister, and nothing more. It prospers, to my thinking, better than you imagine. It is a Church after the primitive times, and is worth more than all the Basilicas of Rome. I am proud of it; and so long as I remain in London—for I hope soon to return to Rome—I want nothing better." He then details the circumstances which seem to have been misunderstood:—"When I heard that the Bishop of Rome had ordered collections of money to be made throughout Italy, in order to erect, in the midst of London, a fine Popish Church, which in order to place it in opposition to ours in Dufour's-place, he would be pleased to call an 'Italian Church,' I wrote to the Bishop of London pointing out to him the fitness of the opportunity for taking under his own protection a Reformed Italian Church in London, on the same footing as the French Church, the German, &c. I asked his Lordship to encourage such a work, allowing the said Italian Church to have its own proper form of worship, and to be governed by its own laws, and according to its own necessities. His Lordship caused it to be intimated to me, by one of his Chaplains, that he could not agree to an arrangement of this kind, because he was not at liberty to do so." In conclusion he observes:—"It is my desire, as it always has been, to be in Christian communion with the Episcopal Church of England, as well as with the Presbyterian Church, the Baptist, the Methodist, &c. &c. I give the right hand of fellowship to Bishops, supposing them to be good and zealous, and faithful to their true institution. If, from motives of intolerance, they withdraw their hand from me, the act is theirs. I shall be able, one day, to say to my brethren, that I have not failed in charity, but that I have found the bowels of others closed against me."

## From our English Files.

## ROMAN INTOLERANCE.

## THE CATHOLIC DEFENCE ASSOCIATION—CIVIL AND RELIGIOUS LIBERTY.

The Defence Association has once more showed symptoms of vitality, we presume in consequence of the speculations which had gone abroad as to its being defunct. At the re-union of last-week, only some two dozen people could be collected, and "universal Ireland" has, as yet, exhibited little sympathy with the movement. "PAUL, by the Grace of God, Archbishop of Armagh and Primate of All Ireland," presided over the deliberations; and when he and his fellow-conspirators can thus openly violate the law, we wonder what necessity there is for the Defence Association, or with what astial Titles Act interferes with the religious liberty of the (Roman) Catholics of the Empire. While in one breath these subjects of the Pope profess allegiance to the Sovereign of these realms, they in the next openly avow their intention to set the law of the land at defiance, a threat which they carry into effect through the considerate kindness of her Majesty's Attorney-General, who keeps never minding. It is, in truth, not a little amusing to find all this outcry raised about Penal Laws, the provisions of which they thus openly disregard. These worthy Prelates act in the spirit of the famous Irishman "who was blue-moulded for want of a beating." They almost imploringly invite the attention of the Attorney-General, and they as imploringly call on their vassals to come forward with the cash, to enable them to withstand the assaults of that learned functionary who has hitherto exhibited so little inclination to enter the lists with such formidable assailants.

In the manifesto of the Defence Association the most PAUL, by and with the advice and consent of the most right reverend prelates and lay coadjutors, in solemn council assembled, declares that, amongst its most important objects must be included the destruction of the Protestant Church Establishment, from which the (Roman) Catholics "not only derive no benefit, but the funds and ample resources of which are expended in persevering efforts to subvert the faith and overthrow the religion of the country." The Association is declared to be "essentially Catholic, in which word is expressed its love of true liberty, and its relation to the Supreme Head of the Church, the Episcopate, and the whole body of the Clergy." And it is further stated that, whilst resolutely resisting any aggression on (Roman) Catholic freedom, it will not only most scrupulously

lously avoid invading, but be even ready to assist in protecting the just rights of others. All the proceedings of the Association will be conducted with the strictest regard to truth, charity, and justice."

Now the reader will recollect that the great boast of that Church, now said to be in such need of "defence," is its thoroughly unchangeable character. When, therefore, in being (Roman) Catholic we hear of "the love of true liberty" of the Association, we must bring the experience of the past history of that Church to our aid, which we may safely do from its not being given to change; and with such aid we shall find that in a religious sense the word liberty has no meaning in the estimation of the true (Roman) Catholic. The true liberty of that Church is to believe what it enjoins and nothing else. But the scribe of the Association states, and this second PAUL, if not a second DANIEL, endorses the statement, that the new body will most scrupulously avoid invading the just rights of others. What are those "rights?" Clearly not freedom of thought or action, for the Roman Catholic Church concedes no such right wherever it can be prevented. It is, therefore, apparent that the whole manifesto is a tissue of deception from beginning to end.

Where the Roman Catholic Hierarchy have an object to serve, and where the system cannot be carried out with a high hand, it is seldom that those out of its pale have an opportunity of becoming acquainted with its true character. Occasionally, however, Roman Catholic writers throw off their restraint, and heretics are admitted to a peep behind the scenes. Thus, while the promoters of the Defence Association are attempting to throw dust in the eyes of the public by their professions about civil and religious liberty, "the Rambler," a Romanist publication, of considerable ability, declares the whole of such professions to be the most arrant nonsense, the most outrageous hypocrisy. In the last number of that journal, we find the following Confession of Faith, which, as agreeing with all past experience, we are inclined to accept as genuine:—

"We are (says the writer of the Rambler) the children of a Church which has ever avowed the deepest hostility to a principle of religious liberty, and which has never given the shadow of a sanction to the theory that 'civil liberty,' as such, is necessarily a blessing at all. How intolerable is it to see this miserable device for deceiving the Protestant world still so widely popular among us! We say, for deceiving the Protestant world; though we are far enough from implying that there is not many a (Roman) Catholic who really imagines himself to be a votary of religious liberty; and is confident that, if the tables were turned, and the (Roman) Catholics were uppermost in the land, he would in all circumstances grant others the same unlimited toleration he now demands for himself. Still, let our (Roman) Catholic tolerationists be ever so sincere, he is only sincere because he does not take the trouble to look very closely into his own convictions. His great object is to silence Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he hates it, he persuades himself that he is telling the exact truth when he professes to be an advocate of religious liberty, and declares that no man ought to be corrected on account of his conscientious convictions. The practical result is, that now and then, but very seldom, Protestants are blinded, and are ready to clasp their unexpected ally in a fraternal embrace.

"They are deceived, we repeat, nevertheless. Be instant, when you hear us pouring forth our liberalisms. When you hear a (Roman) Catholic orator at some public assembly declaring solemnly that 'this is the most glorious day of his life, when he is called upon to do'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a Parliamentary candidate to his constituents on the hustings. He is not talking Catholicism, but Protestantism and nonsense; and he will no more act on these notions in different circumstances than you now act upon them yourselves in your treatment of him. You ask if he were Lord in the land, and what would he do to you? That, we say, would depend entirely upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, even, he might hang you. But be assured of one thing, he would never tolerate you for the sake of the glorious principles of civil and religious liberty."

Again, the same writer observes that— "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than a falsehood. No man has a right to choose his religion. None but an Atheist can uphold the principles of religious liberty."

"Shall I, therefore, fall in with this abominable delusion? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, Judaism, and every one of them morbid sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed, if he forget that he has no more right to his religious views than he has to my purse, or my house, or my life-creeds. No! Catholicism is the most intolerant of all religions. It is intolerance itself; for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

No one acquainted with the history of the Papacy can for a moment deny that this is a true exposition of it. This is the system as actually administered at Rome, and as it would be in the United Kingdom if it was a duty to put down heresy with a high hand wherever they can venture to do so. When, therefore, we hear of professions of civil and religious liberty and of charity coming from such a source, we shall do well to bear in mind what is really meant by these terms, and more especially as expounded by some of their own people.

QUEEN'S VISIT TO MANCHESTER. The true disciples of the Manchester school, all the world knows, will sell whatever will fetch money, even their own. But we were not prepared, we confess, to hear that even the Manchester people would have the Queen. Such, however, it appears, is the course to be pursued on the occasion of the proposed Royal visit to the town of cotton and smoke, as appears from an advertisement in the Manchester papers, in which Mr.

John Potter, Mayor of Manchester, desires that "all persons who may be desirous of being present in the Exchange, on the occasion of Her Most Gracious Majesty's visit to Manchester, will forthwith make application to him for admission. Every application must be for two places, specifying the names and addresses of both parties, as no seats can otherwise be allotted.—Admission for each person one pound. Should the applications exceed the number that can be accommodated, a ballot for admission will take place." This is really too bad. Her Majesty's Ministers ought not to permit such an insult to be offered to their Royal Mistress. Though money may be the only criterion of social position among themselves, yet the Manchester Oligarchs should be taught that admission to the Royal presence is not a marketable commodity.

It is with profound regret that we announce the renewed indisposition of the Earl of Derby. His Lordship has been suffering from another attack of gout, which prevented the noble earl from taking the chair, as he had intended to have done, at the meeting of the Auxiliary Society for the Propagation of the Gospel at Liverpool, on Monday last. Fervently we hope and pray that a health so valuable to the whole empire as that of the Earl of Derby is at this juncture, may be speedily and effectually restored.

In another part of our columns will be found the scheme drawn up by the Ecclesiastical Commissioners for the regulation of Episcopal incomes. It is more conspicuous for the business-like character of its tone than for the delicacy of its provisions, and affords melancholy proof of the difficulties by which a Church is encompassed, when she is not permitted to take order for her own welfare. However, if it shall put an end to such scandalous discussions as those originated last session by Mr. Horsman and Sir Benjamin Hall, much will have been gained, though at some expense, perhaps, to the feelings of some of the Right Rev. Prelates. The lesson, we trust, will not be thrown away. If Churchmen do not set their own house in order, it will be set in order for them by ruder hands.

Fresh proofs of the disloyalty of the Papists transpire every day. In Ireland, this week, opposite the hotel where the members for Tipperary were being entertained by their constituents with pleasant fare, and were, in return, entertaining them with their wild eloquence, a bonfire was made, and the Act of Parliament which prohibits the intrusion of the Pope's supremacy into the Queen's dominions, was committed to the flames amidst the shouts of the populace. In Canada, the flag of England was burned in the market place, on the arrival of the intelligence that the Ecclesiastical Titles Bill had become law. What demonstration are Her Majesty's Ministers waiting for, to convince them that Popery is a rebel creed, which requires to be curbed?

"The Constitution, the whole Constitution, and nothing but the Constitution," is the cuckoo cry raised by the Knight of Bolton. A new watchword this, truly, in such a mouth as his. In what sense are we to take it? Except it be this, that "the Constitution the whole Constitution," is that which he and his followers are bent upon destroying; that "nothing but the Constitution," the utter demolition of it. root and branch, will satisfy the evil wishes of the Manchester demagogues. Their hopes, it seems, are high enough just now, to warrant their most extravagant expectations. It is upon the necessities of the Prime Minister upon the utter prostration of the Whig party, that the sanguine calculations of the "National Association" are founded. "The First Minister of the Crown," quoth their Joshua, "has himself declared his intention to introduce a new measure of Reform, and we know he cannot afford a little war. He has left us to infer that his measure will be based more upon the demands and support of the people, than upon any preconceived plan of his own." Now, then,—Sir Joshua Walsley would say to the misguided disciples of the Manchester Reform School—now is your time for asking; whatever you may ask, you are sure to get it, for Lord John is not in a position to stand upon trifles. We think it extremely likely that this is a correct estimate of the squeakableness to which the noble Premier is reduced; but what we take leave to doubt, is, that the support of the National Association will be considered by the noble Lord a sufficient compensation for the utter loss of character and position which compliance with its demands is sure to entail.

The true use of the Great Exhibition and the real gain of the *Annus Mirabilis* have been discovered at last. Our excellent and ingenious contemporary the *Morning Chronicle*, after applying for a length of time the whole machinery of his mind—with the exception recently of a Detector-lock at Lambeth—to the great mystery with no less assiduity than Hobbs bestowed upon Bramah, has at last unlocked the great wonder of 1851. It is—guess, gentle reader, what it is—once, twice, three times, no! guess again,—do you give it up?—well then, it is that the "willow-pattern" is for ever abolished. *Io Pean!* "It is now impossible to go back to the manufactured abominations which, while they encompassed, debased our early associations. And for this we have to thank the exhibition." As our contemporary sagely observes, "It is no paradox after all to say, that even a dinner plate may have its social value." That, Sir Peter Laurie would say, depends very much on what is put on it. Of course we do not contend that there may not be prettier plates than the "willow-pattern," still we are staggered, we confess, to see all the short-comings of Old England set down to that primitive essay in the art of landscape painting. "When the whole English nation, below the upper circles—in all its families of the vast middle classes, one and all, day after day, and year after year, morning, noon, and night, only ate off the blue 'willow-pattern,' the sense of the beautiful as an element of the popular mind, must have been incredibly low." We really wonder, now that the idea has been suggested, how we ever got beyond a simple tattooed existence, with that horrid pattern always before our eyes. We trust our morning contemporary will not content himself with a mere column and a quarter on the extinction of the "willow-pattern." The theme in his hands is a fruitful one, and quite out of the common. For our parts, with a smaller spice of the philosophy of fancy in our nature—it may be owing to this very "willow-pattern" who knows?—we cannot strain our imagination beyond the vision of some old man, twenty or thirty years hence, spying a cracked "willow-pattern" plate in an old curiosity shop, and gazing upon it with tearful eye, and thoughts of England in "the good old time." Very low, we are aware of it, very low indeed!

The Neapolitan Government is at great pains to clear itself of the charge brought against it by Mr. Gladstone. We are afraid this is but another attempt to wash the blackamoor. The Right Hon. Gentleman may have been mistaken in regard to some of the information which he felt it due to humanity to publish to the world. He did not himself place implicit reliance on his facts, being aware of the difficulty of getting at the truth in a country governed as Naples is. But assuredly, if there were but the one uncontradicted fact of the prisoners being chained together two and two, never and for no purpose whatever, to be separated, that alone speaks volumes. A state of the law which permits such refined cruelty, is but indifferent proof of the humanity of the Government which allows it to exist. Of such a Government almost anything is credible, though little may admit of proof. Mr. Gladstone has however, the satisfaction of having made the Government of Naples feel that it is accountable for its deeds at the bar of civilized Europe.

The buccaneer expedition against Cuba has been brought to a tragical termination. A horrible death has put an end to the career of its desperate leader.—The American journals though more rational in their tone, yet continue to vapour about the loss which Cuba has sustained by not having embraced her liberators. But are our brethren on the other side of the Atlantic quite sure that their republican institutions answer the ends of human government to so superlative a degree as to entitle them to force upon their neighbours their political condition. While there are in their streets negro riots, in which citizens shoot each other down like wild beasts, while in their own province of California vigilance committees armed with revolvers undertake the protection of life and property by the execution of secret and arbitrary law, there seems hardly ground sufficient for the Americans to imagine that to resemble them is the perfection of all social and political existence.

A CURIOUS DISCOVERY.—It will be recollected says a correspondent of the *Daily News*, that in the accounts given of the means of livelihood of the notorious Cauty, who a few weeks ago was so cleverly captured while robbing the Westminster Bank, and who was transported afterwards for the robbery, it was stated that for a great number of years he had lived in the most luxurious style, and must have had a splendid income, and that he had obtained this income by being concerned in some way or other with all the great robberies in the kingdom. This appears to have been to some degree an error, and the police were evidently at fault as to one source of Cauty's revenue. This man used to travel often in the West India Company's steamers to the Gulf of Mexico and the Spanish main, and gamble, and fleece the rich Mexican and Spanish American passengers on board the West India packets, who are always found to be passionately fond of gambling, and who are eager to indulge in it to relieve the monotony and tedium of long voyages. Cauty's apprehension was heard on board with some surprise, as although he was considered a sharper and a scamp, it was hardly expected that he would be caught in barefaced downright robbery. Cauty belonged to a gang of four, who used to travel in the mail packets on a fleecing expedition. Of course they travelled as first class passengers, and some idea may be formed of their gains, when it is considered that the passage money of each out and home must have cost oftentimes £100. These worthies did not limit their operations to the West India packets. The pigeons, however, that they used to delight in plucking best are to be found between Southampton and the Spanish main, the West India Islands, and the Gulf of Mexico.

RELIGIOUS EDUCATION.—The Congregational Board of Education has taken the field against the secular education schemes started at Manchester, and has held a meeting in the same town, at which a resolution was passed, setting forth:—"That in the judgment of this meeting it is of the highest importance that the education of the young people of this country should include instruction in the truths of the Christian religion; as pre-eminently calculated, under the Divine blessing, to render them valuable members of society, and to lay the foundation of their temporal and eternal well-being. That this meeting, therefore, solemnly protests against the exclusion of religion from the day schools of this country; and at the same time, on the ground of well known non-conformist principles, it equally protests against provision being made for religious teaching by legislative authority and compulsory taxation."

INDIA.—THE OVERLAND MAIL.—News have been received by electric telegraph, from Trieste, of the 27th of September, of the arrival of the *Adria* from Alexandria with thirteen passengers. The dates from Bombay are to the 1st of September. Gholah Singh had suppressed the outbreak in Cashmere. The Khan Heerat was dead, and Dost Mohammed had succeeded him. A great quantity of rain had fallen in Scinde, which had caused inundations and much loss of life and property. General Battine, Commodore Hawkins, and M. de Bethune had died. The last would probably be succeeded by Sir E. Perry. Frauds to the extent of £70,000 had been discovered in the opium department at Bombay. An expedition had been fitted out there against the Arabs round about Aden. Gold was abundant, and the import trade brisk. Exchange, 1st September, is. Exchange at Calcutta, August 21, 2s. 0d. to 2s. 1d. Freights from Calcutta to London, £3 10s. to £3 12s. 6d.

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. CH.] To the Editor of the Church. DEAR SIR,—I intimated in my last that I would trouble you again, if I saw any thing in your columns respecting the Toronto University and Trinity College to call for further observation. A correspondent who signs himself "T. C." has flourished a sharp sword, as he supposes, in your defence, but his letter unfortunately only puts one in mind of the belligerent boy who, in an unhappy moment of anger, being fully determined to flesh his maiden weapon in his adversary, drew forth from his scabbard—a turkey's feather!! "T. C." has occupied some time in finding fault with me; but, Sir, I do not find that he has offered even the ghost of an argument or proof against any one of the facts I have advanced—and I wish to deal only with FACTS—I am perfectly willing to meet him on any fact (real or supposed) bearing fairly on the point at issue. Ist.—As to *British usage!* "T. C." is evidently ignorant that the Senate of the Toronto University is differently constructed from the governing bodies of the English Universities—I do not say whether this be right or wrong. "T. C." seems to forget that the Chancellor is merely the chairman or presiding officer—and does not meet the fact that any act of his, not authorized by the Senate or Convocation, is but his own act, and not that of the University. What the case may be in the British Universities, does not affect the question; and "T. C." evidently knows as little about it as I do, or, perhaps, less.

"T. C." says: "It was believed \* \* \* that the Government and the authorities honoured and regarded him (Mr. de B.) highly as an efficient officer!"—A accuracy is all-important in these matters, will "T. C." tell us who "believed," and who "the authorities" are that he refers to?—as to the "Government" their conduct is not the question here.

I am accused of "plucking the crown from my master's head," which is mere silly trash—and, what is worse, advocating rank, rank republicanism." I fancy "T. C." means that as a member of the Senate I am bound to uphold every thing that the Chancellor says or does, and therefore if I freely express, or record my sentiments against them, I advocate rank, rank republicanism!—I ask him whether as a member of any Corporation he would consider himself so bound?—more particularly if such sayings or doings were not only opposed to his own conscientious opinions, but also opposed and refused by that Corporation or Body—would he do so as a member of the City Corporation? or as a Grand Juror—or a member of the Church Society, or of Trinity College? "T. C." must surely see the difference between prompt obedience to authority, and the claim to liberty of speech and thought, where no obedience was due. If he cannot, he is incapable of understanding what he has made such a flourish about, and had better pull off his lion's skin and confess himself an ass!

"The Senate of Toronto have obeyed their Government Masters"—This a clap-trap assertion without a tittle of evidence—I call on "T. C." to point out the when and the how—if he can, which I doubt most exceedingly;—and with their Chancellor have opposed Trinity College, and with many overt acts." Now, Sir, what am I to think of a man who persists in such assertions, notwithstanding the unqualified contradiction they have received, and yet does not dare to support his assertion by a particle of evidence? To assert that "the Senate with" or without "their Chancellor, have opposed Trinity College with many overt acts" is grossly untrue. Disposed as you are yourself to out-herd Herod in your injustice to the Toronto University, you could find but "one overt act" as you were pleased to style it, which I trust I have shown in my last letter to you, not yet published to be an unjustifiable term—because the act there referred to, the reduction of the fees, could at the worst be looked on only as following an example set by Trinity College. Your turkey-feathered champion is not satisfied with your last "overt act," but reiterates "many overt acts." I dare him to the proof—except indeed he shelters himself under your authority and throws upon me the onus probandi of the negative!

The next assertion is most serious, but it would require strong proof before it become credible. I quote "T. C.'s" own words: "Will the Senator inform us why these members and professors, being sons of the Church of England, and who profess 'as they may say,' sincere attachment to that Church, were not permitted to attend the ceremony of laying the corner stone of Trinity College?"

Here is a distinct allegation that the members and professors of Toronto University, who belong to the Church of England were not permitted to attend that ceremony. This prohibition should have been made only by the President (the Rev. Dr. M'Cauley)—the Vice-Chancellor (Dr. Croft) the Caput, including Dr. M'Cauley, Dr. Beaven, Dr. Nicol, Dr. Connor, and Mr. Crookshank, all belonging to the Church of England;—or the Senate. Now positive sure am I that from none of these did such a prohibition issue, and the assertion is a pure fiction; the green innocence of "T. C." having been shamefully imposed upon. It is true that a meeting of the Senate was held that same day which may have prevented the attendance of some; but will "T. C." dare to assert that none of the members were present at the ceremony he speaks of?—Again—the words "who profess as they may say" &c., convey an insolent imputation fit only to be flung back with undisguised contempt. If I have misapprehended "T. C." I am ready to make the most humble amende.

I had not the least intention of replying to "T. C." at this length—I regret that I have been compelled to do so. As I said before, I wish only to deal with facts and legitimate inferences; every thing else, whether vituperation or empty declamation is foreign to the subject. Let "T. C." take either of my letters and analyse them as he pleases, he will find that whether I admit or not "the opposition given to Trinity College by the Government creators of Toronto University, and the official and legally constituted head of that Institution," which I freely admit and protest against, it does not weaken or modify one iota of the facts or arguments I have brought forward in rebutter of the unfounded charges made in the Editorial article in the *Church* of the 23d inst. My tilting has been with you, "T. C." has volunteered to support you, but I think you might pray him to let you alone. Do pray to be protected against such injudicious friends.

I have the honour to be, Sir, Your very obedient Servant, ONE OF THE SENATE, OF THE TORONTO UNIVERSITY.

Toronto, Oct. 16, 1851.

Colonial.

THE STEAMER "ADMIRAL."—We are happy to be able to state, that this fine steamer, about the fate of which much anxiety has existed for the last two days, has not been ashore, as had been reported.—After leaving Coloubr on Thursday night, for Rochester she broke her crank-pin, and had then to depend upon her sails. It blew a perfect gale during the night from the South-west, and she sailed slowly before it; and when about half way between Long Point and the Ducks Island, yesterday morning at half past 7, and about five miles from land, the mate was sent ashore to make the best of his way to Kingston for assistance—the wind being off the land, which prevented her from keeping her course to Kingston. The 'Passport' wet in search of her yesterday morning, but was unable to find her. As the *America* was despatched from Toronto on Sunday to look for her about the Ducks Island and the south shore, it is to be hoped that she will pick her up. The mate reports that the vessel was perfectly tight and in good order when he left, with the exception of the broken crank-pin which can be easily replaced. Since writing the above we have seen a telegraphic communication from Capt. Kerr, announcing the safe arrival of the *Admiral* at Oswego.—Patriot.

VIEW OF TORONTO.—At the meeting of Council on Monday night, Mr. Alderman Wakefield brought up the Report of the select Committee appointed as judges to award the premium of £25 offered by the Council for the best view of the City of Toronto, at the Mechanics' Institute Exhibition. The Report briefly stated that in the opinion of the Com-

Committee, none of the four views could be considered a good view of Toronto, although they spoke favourably of the oil painting of Mr. Price, as an artistic production. It is very well known that no one could give a very good view of a city like Toronto, which is just in its infancy, without an amount of labour that six £25 prizes would not repay, because there is not one street in it in which the houses are built after any regular plan—each one seems to be a law to itself, and therefore to do justice to each one it would require a separate perspective measurement. Again there is not scope for a very fine view of the city, for it is by no means filled up, to look down upon it at the point of vision from which Mr. Price took it, presents a crude mass of building materials, lining streets, no doubt well laid out, but that is all. Another point worthy of consideration is that hitherto there has not been a field here for the highest artistic talent; it meets with better remuneration elsewhere, and it would seem that the Committee have not taken the very best means to foster the talent we already possess, or to call into requisition any extraneous excellence. If one of the pieces is praised as being a good artistic production, although not deserving the £25 prize, it might be worth the half of it—and this trifling sum would have been stimulant to perseverance, but the blank despair produced by the Committee's Report is enough to chill the heart of any artist, striving to find amongst us a name and a home.—*Globe*.

**LORD ELGIN IN QUEBEC.**—We publish in another column a condensation from the *Quebec Chronicle*, of the reception of Lord Elgin in Quebec, on the 20th instant. We refer our readers to the account of the proceedings, which for our own particular part, we must denominate with the term, extraordinary; and when Lord Elgin looks upon "this picture and on that," we fancy that he will feel no little surprise at the contrast. Surely he could not sleep that night without comparing the *congé* of the Torontonians, with the reception given to him by the people of Quebec! We know that comparisons are generally said to be "odious," and perhaps in the present case, may be peculiarly so, to His Excellency. We will not institute one in detail; but, content ourselves with saying, that there is indeed a difference between an almost surreptitious leaving of Toronto, and a triumphal entry into Quebec, amidst demonstrations of rejoicing, such as marked the return of Charles II., to use the comparison of a contemporary. Between a few solitary shakings of hands, with no cheering, no parting addresses, either from the corporation, or any other public body of Toronto—and the shouting, the clapping of hands, the crowds upon the house-tops, the roars of artillery, the display of fire-works so grand that a contemporary could not describe them, and the numerous addresses of adulation that greeted his entrance to Quebec. What can be the reason of the contrast? We shall not now try to find the answer. As to the people of Quebec, we will only say that their conduct is a matter of taste; and we do not feel much disposed to interfere with it. And as to their consistency, well, we will let that rest too, and not refer to events gone by. It is reasonable to suppose that metropolitan honours should excite their fancies, and make them a little extravagant.—*Colonist*.

We are requested by His Worship the Mayor, to state that he is ready to receive applications on behalf of the various Charitable Institutions of this city,—with a view to the distribution of the sum of £420, being the proceeds of Mademoiselle Jenny Lind's first concert, placed in his Worship's hands for that purpose.—*Id.*

**NEW POSTAL ARRANGEMENTS.**—We notice that the Postmaster-General has addressed a letter to Mr. Allan, the President of the Montreal Board of Trade, informing him that after the 27th instant, Mails will be made up at Montreal for Halifax and Newfoundland; "to be carried by officers in charge of British Mails through the United States, to and from Boston, and forwarded thence by the Royal Mail Steamers to Halifax." He farther states, that "the postage on letters by this route will be 7d. per half ounce, *pre-paid*, for Newfoundland."

**HON. MR. CAYLEY'S PROGRESS IN HURON.**

(From the Patriot.)

We learn from the *Huron Loyalist* of Friday, that on Monday last, the Hon. Mr. Cameron made his first appearance in Goderich, where Mr. Cayley then was. It was ascertained that he intended meeting and addressing the electors in public, on which Mr. Cayley requested to be informed of the time and place, that he might attend for the same purpose. Mr. Cameron evaded the demand and subsequently called an *exparte* meeting, on which Mr. Cayley issued the following notice:—

"NOTICE.—The Hon. Malcolm Cameron, having arrived in the County of Huron, Mr. Cayley invites that Hon. Gentleman to a PUBLIC DISCUSSION at the British Hotel on Thursday next, the 23rd instant, at one o'clock precisely, when the friends of both parties are requested to attend.

"Goderich, Oct. 21st, 1851."

The meeting accordingly took place, and the proceedings are given by the *Huron Loyalist*, from which paper we abridge them.

Upwards of two hundred of the freeholders of the town of Goderich and its vicinity attended in spite of the weather, all anxious to hear the political views of Mr. Cayley and Mr. M. Cameron. The meeting was called for one o'clock, but was delayed until two o'clock in expectation of Mr. Cameron's appearance. At half-past two o'clock, an old and highly respectable resident at Goderich took the chair, when Mr. Cayley commenced to address the meeting, and most satisfactorily explained his conduct for the last six years as the representative of this county. A letter was read from Mr. Cameron, expressing his regret that prior engagements prevented his attendance at the meeting; but many of his influential friends were there, amongst others, R. Gibbons, Esq., J. P., Mr. Wallace, Mr. McQueen, &c., who put sundry questions to Mr. Cayley, to elicit his views upon the topics of interest to the freeholders and the community at large, which were satisfactorily answered by Mr. Cayley.

A series of resolutions followed, the first being moved by George Brown, Esq., and seconded by Robert Gibbons, Esq., J. P., the very man who headed Mr. Cameron's requisition.

Resolved, that on the eve of a general election it is customary, and expected by the people, when their suffrages are sought for, that the candidates for representative honours, should, in the presence of each other, when practicable, openly make a declaration of their political views and opinions.

Moved by John Strachan, Esq., seconded by M. B. Seymour, Esq., and Resolved, that the explanation given by Mr. Cayley, and the political course pursued by him

for the last six years as the Representative of the District of Huron have been perfectly satisfactory to this meeting.

Moved by James Watson, Esq., seconded by Mr. F. Clark, and Resolved, that this meeting regret that the Hon. Malcolm Cameron has not found it convenient to comply with a course so usual and consonant with British practice as to attend at the meeting convened for this day although expressly invited so to do.

Moved by Wm. B. Birch, Esq., seconded by Morgan Hamilton, Esq., and Resolved, that the freeholders and residents of Huron who have attended this meeting, will use their best exertions to secure the re-election of the Hon. Wm. Cayley as the Representative for the United Counties of Huron, Perth and Bruce in the ensuing Parliament.

Moved by J. Stewart, Esq., seconded by G. Elliot, Esq., and Resolved, that the reckless prodigality of the late Ministry—their unconstitutional appropriations of the public funds—and their total disregard of public opinion, have imposed upon this Province burdens too grievous to be borne; and that from the reports of the public prints, the ministry, about to be formed, is likely to be composed of worse materials, if worse could be: we therefore pledge ourselves to support no man at the approaching election but a well tried and determined opposer of their nefarious abuses and anti-British policy.

Our contemporary goes on to add that "The feeling in favour of Mr. Cayley was unanimous; the Resolutions given were severally adopted without a division, and after three hearty cheers for the Queen, and three, most vociferously responded to, for the Honourable William Cayley, the Meeting separated in high spirits, and with an enthusiastic determination to secure the re-election of the Hon. W. Cayley, to represent the loyal counties of Huron, Perth and Bruce, in the ensuing Parliament."

#### ACKNOWLEDGMENTS.

LETTERS received to Wednesday Oct. 29th, 1850: A. F. Plees, No. 1, rem. Rev. Mr. Johnson, Abbotsford, rem.

## THE CHURCH.

TORONTO, THURSDAY OCT. 30, 1851.

#### THE ORDINATION.

On Sunday last the Lord Bishop held an Ordination in the Church of the Holy Trinity, when seven Gentlemen were admitted to the Order of Deacon, and on five the Holy Office of the Priesthood was conferred. The solemn and interesting service for this sacred rite cannot fail to impress the mind of the participant with the awful responsibilities attached to the authority conferred upon him, while in the mind of the spectator it is calculated to create the deepest reverence for the antiquity of the ceremony, and the purity of Apostolic ordination.

The Service commenced by the Venerable Archdeacon Bethune, presenting the Candidates for both Orders successively.

Prayers were then said by the Rev. H. Scadding, and the Ante-communion Service by the Venerable Archdeacon and the Rev. H. J. Grasett. At the proper period of the Service the Oath of Supremacy was administered by the Rev. H. J. Grasett to the following Gentlemen who were ordained Deacons:—

#### DEACONS.

MR. JAMES GODFREY, of the Diocesan Theological College, Cobourg,—destination not fixed.

MR. JOHN WALTON ROMEYN BEEK, of the same,—appointed to be Assistant Minister at Woodstock, and parts adjacent.

MR. FREDERICK JOHN STEPHEN GROVES, of the same,—appointed to be Travelling Missionary in the Victoria District.

MR. WILLIAM ARTHUR JOHNSON, of the same,—appointed Officiating Minister at Scarborough in the absence of the Rev. W. Stewart Darling.

MR. GEORGE ARMSTRONG BULL, of the same,—to act as Travelling Missionary, for the time being in the Gore District.

MR. CHARLES BIGGAR PETTIT, A. B., of the same,—to be Travelling Missionary in the Wellington District.

MR. JAMES HARRIS, of the same,—to be Travelling Missionary in the Eastern District.

In like manner the oath was administered to the undermentioned Deacons, who were then ordained Priests by the imposition of hands. The Ven. Archdeacon, the Revs. J. H. Grasett, H. Scadding, and H. J. C. Taylor, adjuvants.

#### PRIESTS.

REV. WILLIAM BELT, Assistant Minister of Dundas and Ancaster.

REV. ARCHIBALD LAMPMAN, Travelling Missionary in the London District.

REV. WILLIAM LOGAN, Missionary at Cartwright and Manvers.

REV. CHARLES BROWN, Missionary in the London District.

REV. JOHN KENNEDY, Assistant Missionary to the Mohawks, Grand River.

The Venerable Archdeacon preached a most impressive sermon from The Acts, chap. ii. v. 42, to which it would be impossible to do justice in the narrow limits of this notice.

#### CATECHISING.

We have received a communication signed "Clericus," in reference to our recent article on catechising; in which the writer *inter alia* observes: "Whilst fully coinciding with your views, which are sound and incontrovertible, I fear that

frequently it would be a matter of impossibility to carry them into operation. Look, for instance, at my own position, as a Missionary in this Diocese.—Owing to the extent of the district in which I labour, I am under the necessity of officiating at three district stations every Lord's day, the distance between each being considerable, and the roads frequently very impracticable. In these circumstances it is altogether out of my power to catechise in church without dispensing with the sermon. This, I am convinced, you would never recommend me to do. In fact, the people, accustomed as they are to a regular discourse after prayers, would, in all probability, relax their attendance at Divine service, if deprived of their wonted instruction from the pulpit."

The difficulties detailed by "Clericus" we do not wish either to deny or underate, and we are aware that they are experienced by not a few of our brethren in the ministry. With all due deference, however, to our correspondent, we think that the obstacles to the performance of the duty which we advocate, are not so insurmountable as he conceives them to be. Indeed it consists with our personal knowledge, that parties labouring under precisely similar difficulties to those of our correspondent, have been able substantially to overcome them without any extraordinary expenditure of time or labour, and without entrenching upon either reading desk or pulpit.

A brother Priest, who like "Clericus" ministers to three congregations on the first day of every week, has pursued for some years the following course:

After the Sunday-school pupils have received the usual modicum of instruction from their several teachers, they take a position in front of the altar, about half an hour previous to the commencement of Morning Prayer. Seated in the chancel the pastor then proceeds to question them upon a portion of the Church Catechism, together with the Collect and Gospel for the day. The scholars are trained to answer the interrogations simultaneously, according to the method of Bell and Lancaster, the questions, of course, being couched in language as plain and uncomplicated as possible. When any point of doctrine, or matter of fact occurs, requiring special elucidation, the clergyman gives the desired information in the form of a short lecture or exposition, causing the young students to search out, and read aloud such passages of scripture as he may have occasion to cite or illustrate.

For some time succeeding the commencement of this practice, our informant had nothing further in view than the communication of instruction to the children seated before him. Observing, however, that several adult members of his flock took an interest in the proceedings, he resolved to extend his plan, and without adopting a more ambitious or abstruse style of language throw an additional amount of information into his prelections.

Most gratifying was the result of his experiment. Ere long he had the satisfaction of beholding that the number of grown up persons who systematically attended these examinations gradually increased, and at the present moment their muster roll is far from being inconsiderable.

Our informant assures us, he is convinced that in this manner a much more substantial amount of knowledge, doctrinal and practical, is communicated to his riper yearred parishioners, than they could possibly derive from the most carefully composed, and thoroughly digested sermon. Experience has satisfied him that in many instances the parents are in some degree behind their children so far as an acquaintance with the first principles of the "oracles of God," is concerned, and consequently are not better qualified to follow profitably a preacher through the ramifications of a logically constructed discourse. Besides, in the case to which we have reference, a fair proportion of the adults in attendance make a point of consulting their Bibles and Prayer Books, when reference is made to these authorities, and thus come to acquire a habit, invaluable in itself, and to which, perchance, they had been in a great measure strangers.

Another beneficial result has attended the practice in question. Previously to its adoption a majority of the congregation were wont, when weather permitted, to assemble in front of the church, and there pass the interval preceding the commencement of prayers in light and worldly conversation. Thus the porch of the Temple was converted into a species of gossiping exchange, when the current scandal and *on dits* of the week were retailed and discussed. It is not easy to conceive of a more unpropitious preparation for the heart-worship of Jehovah, than such a usage involved, or one which more directly militated against the requirements of the fourth commandment. Now, however, the out-door loungers of the sanctuary, have dwindled down to an inconsiderable handful, which is steadily on the decrease, and thus an important reformation has been effected independent of the direct benefits of increased knowledge.

How far the course above detailed could be pursued at the afternoon and evening services, we do not take it upon us to say. It would greatly depend upon the physical powers of the Missionary,

and might be affected by various other considerations. If we might do so without intrusion, we would suggest that when regular catechising on such occasions was difficult or impracticable, the sermon, if not altogether omitted should at least be occasionally curtailed—say once a month—in order to leave room for the performance of a duty which reason and experience combine in recommending to the attention of Christ's ambassadors.

When a clergyman's ministrations are limited to one congregation his duty in the premises is distinct as it is imperative. As formerly remarked, no where does the Anglican Church speak with less ambiguity, or more authority than in the Canon which enjoins public catechising. Deplorably has the duty been neglected for upwards of three half centuries, let us hope, and earnestly pray, that we are on the eve of a healthier and more holy state of things.

#### OLD NONCONFORMITY AND MODERN DISSENT.

Richard Baxter, "that strong-minded Puritan," as Porson termed him, holds a high place, and with justice, in the calendar of Protestant sectarianism. As we have reason to know, however, that his writings have of late years, been subjected to the operation of the pruning knife, it is possible that the following passage in the *Christian Directory*, may not be familiar to some of our dissenting friends. Addressing civil rulers, Baxter says:—"Let none persuade you you are such terrestrial animals that you have nothing to do with the Heavenly concerns of your subjects. There is no such thing as a temporal happiness to any people, but what tendeth to the happiness of their souls: and it must be thereby measured, and thence be estimated \* \* \* \* The very work and end of your office is, that under your government the people may live quietly and peaceably in all godliness and honesty."

There is a startling emphasis in the expression *terrestrial animals*, which we commend to the digestion of the *Globe*, when our cotemporary sits down to indite his next tirade on the Clergy Reserves question.

#### CONSECRATION OF ST. PAULS' CHURCH, BUFFALO.

On Wednesday, the 22nd instant, the church recently erected in the City of Buffalo was consecrated to the worship of Almighty God by the Right Rev. the Bishop of Western New York. The congregation, notwithstanding the inclemency of the weather was very numerous, and the whole service was conducted in the most solemn and impressive manner. Never have we more thoroughly realized the Catholic character of the Church than when joining in the Prayers and Athens on that interesting occasion. The church itself is built after the very best models to be found in our Fatherland—the officiating Bishop derived his authority from the ancient Churches of England, Scotland and Ireland. He was assisted by his brother Bishop of Michigan, the Bishop of Newfoundland and our own Venerable Diocesan; amongst the Priests and Deacons present there were some from each of the British Isles, and from various Dioceses of the United States—and the congregation was composed of such a mixture of European races as perhaps could be gathered together only in the United States.

There were present besides the Bishops thirty-two Clergymen in surplices, amongst whom, from this Diocese, we saw Dr. Lett, of Toronto, the Rev. Wm. Leeming, and the Rev. C. L. Ingles, from Drummondville, the Rev. T. B. Fuller, from Thorold, the Rev. J. G. Geddes, from Hamilton, the Rev. A. Townley, from Port Maitland, the Rev. W. C. Clarke, from Dunnville, and the Rev. E. Grasett, from Fort Erie.

At half-past ten o'clock in the forenoon, a procession was formed at the Rectory, preceded by the Vestries of the several churches of the city, and followed by the Clergy in their surplices and the Bishops in their Ecclesiastical robes. On arriving at the Church, the petition praying that the Bishop would be pleased to consecrate the building, was presented by the Churchwardens, and His Lordship having signified his assent, the procession was then reversed, and the Bishops and Clergy, followed by the Vestrymen and Churchwardens, entered the church, reading antiphonally the 24th Psalm.—"The earth is the Lord's and all that therein is, the round world and they that dwell therein."

When the Clergy were seated in the chancel, George B. Webster, Esq., Senior Warden, presented to the Bishop the instrument of donation which was read by the Rev. Mr. Ingersoll. The solemn and impressive services of consecration were proceeded with, after which the Rev. Dr. Shelton read the "Sentence of Consecration."

Then commenced the full morning service of the Church. The Rev. Dr. Flint, of Erie, said the service as far as the creed, assisted by the Rev. Dr. Lett, of Toronto, and the Rev. Dr. Babcock, of Ballston, who read the Lessons.

The "Te Deum" and the "Jubilat Deo," were magnificently chanted by the choir, filling the house, we had almost said, with a visible increase of praise as in the days of Solomon, the

whole congregation united in the singing, making every part of the building vocal with thanksgiving.

The Rev. Dr. Jee of Rochester then said the Prayers and Litany. The Right Rev. the Bishop of Michigan read the ante-communion service, assisted by the Bishop of Newfoundland, who read the Epistle, and the Bishop of Toronto who read the Gospel.

The Bishop of Western New York then preached a very able and eloquent discourse stating the object and blessing of public worship, paying a deserved tribute of praise to the members of the congregation for their munificence in erecting such a grand and noble building for the worship of Almighty God.

After the sermon the Offertory Sentences were read and a collection made, which we understood to be applied to the Diocesan Mission Fund, after which the Bread and Wine were placed upon the table, and the service continued by the consecrating Bishop, being assisted in the distribution of the elements by the Bishop of Michigan, the Bishop of Newfoundland, the Rev. Dr. Hale, and the Rev. Dr. Bolles.

After the services of the day, as many of the Clergy as could possibly be accommodated were invited by the Rector to dinner to meet the Bishops; others were most hospitably entertained by members of the Parish, and all seemed richly to enjoy the meeting. We had the pleasure to meet the Venerable Dr. Babcock, who many years ago was Rector of St. Pauls, and from him we gathered the interesting fact, that on the same site on which now stands the most elegant church structure in Western New York, the first place of worship was built in Buffalo, and that was only about thirty years ago. Dr. Babcock was a student with the first Rector of the Parish, the Rev. Mr. Clark.

In the evening there was Divine Service at St. John's Church. The Prayers were said by the Rev. J. G. Geddes, the Rev. T. B. Fuller, reading the Lessons, and the Bishop of Newfoundland preached;—and so concluded a day which will ever be regarded by those who participated in the solemn services and the Christian hospitalities which characterized it, as one long to be remembered with delight and the recurrence of which can but rarely be expected.

It is to the real, but unobtrusive influence, which the Church exercises in the United States, that the reflecting Christian, either in Great Britain or the United States, will always turn with the most confidence, when he desires to fix his thoughts upon that, which he looks for as the best means of securing and perpetuating the peace and amity which now exists between the two countries, and however, the utilitarian or the mere man of the world may sneer, sure we are, that there is not, and cannot be, a better guarantee for the continuance of that peace, than the Church.

As we have before noticed, St. Paul's Church is built on the same site as the old church. The site is one well calculated to tax the skill and ingenuity of the Architect, and well has Mr. Upjohn answered the challenge, the site of the Church is a triangular piece of ground with Erie-street as the base of the triangle, the only street which runs parallel with any of the walls of the church—Main-street, which is the principal street in Buffalo, runs past the eastern angle, and Pearl-street, which is parallel with Main-street, runs past the western angle.—What adds materially to the difficulty presented by the shape of the lot is the slope of the ground which descends very considerably from Main-street, from which point the church would most frequently and most favourably be viewed—these difficulties have been overcome in a manner which reflects the highest credit upon the Architect and will add lustre to an already established character. The church is built of red sandstone with dressed rubble work, in the early English style, with a bell-turret at the north east angle and the tower and spire, which is not yet erected, at the south west angle, in place of transepts there is on the north side a chapel, so that the church presents from every point from which it is viewed a different appearance, yet producing a harmonious effect as a whole. The roof is covered with green slate, which contrasts well with the dark sombre colour of the building.

The interior is in strict keeping with the exterior being finished with open timber roof with carved tracery, supported upon wooden columns rising from the ground. The pitch of the roof of the aisles is somewhat less than that of the nave which is nearly equilateral, the timbers coloured as black walnut, and between the rafters the ceiling is painted azure blue. In the side chapel, which is fifty feet long, there is a gallery, and as the chapel is separated from the church by columns of the same kind as those which divide the aisle from the nave, the interior of the church is not disfigured by galleries, whilst almost every advantage derived from their use is obtained, for the chapel is so arranged that the pulpit can be seen from every part of it. The roof of the side chapel is parallel with the aisle.

The chancel is raised above the nave by three rather deep steps and is twenty-eight feet by twenty feet, it is lighted by a beautiful triplet window to the east filled with richly stained glass in medallions and intersecting circles and quatre foils,

the south side is lighted by two lancet windows and on the north is one of the faces of the organ. The altar table is placed on a very richly carved frame and within the rails there is a credence table, sedilia for the officiating Clergy, and a chair for the Bishop; outside the rail but still within the chancel there are stalls from any of which the prayers may be said, and a lectern for the Lessons. The pulpit stands at the south west corner of the chancel and commands a view of the whole church.—The organ is opposite the pulpit, or rather in the angle of the building formed by the chancel and the north aisle, having two faces, one looking, as before remarked, into the chancel, and the other into the north aisle; the choir is placed on a level with the congregation and near the organist. The whole of the slips and furniture of the Church are made of black walnut, which, combined with the smallness of the windows, filled as they are with stained glass, gives the church perhaps too much of a dim light, but certainly if it is a fault it is better than the opposite one of having too much light.

The church is calculated to seat 1,000 persons. The length of the nave is 102 feet by 30 feet in breadth; the side aisles are 85 feet by 15 feet; and the side chapel is 53 feet by 28 feet; from the floor to the ridge of the nave roof is 60 feet.

We cannot conclude this very imperfect sketch of the church without special notice of the glass, it is so far as we can judge strictly ecclesiastical, and sincerely do we hope that our glass stainers will make a point of studying the windows of this church. Except in the chancel, the windows are all flowered quarries, lozenge-shaped, having rich borders, with no attempt at figures: they are really beautiful in their simplicity.

On Thursday morning the Bishop of Toronto and most of the Clergy from this Diocese left by the early train for the Falls; they were accompanied to the cars by the Bishops of Michigan and Western New York and a great number of the Clergy. The kind and hearty wishes for each others welfare expressed at parting proved how much all had enjoyed the meeting. In the afternoon the Bishops of Western New York and Newfoundland took the cars for the East, and were similarly attended by those who remained in the City.

The happy intercourse which existed for three days amongst the Bishops and Clergy of the United States and the British Provinces cannot but be attended with the happiest results, it will strengthen the affection which exists between these two branches of the Catholic Church, and provoke each other to love and good works.

THE MINISTRY.

Rumour says that difficulties have arisen in completing the arrangements for a Cabinet. The Honorable Mr. Taché is mentioned as the objector, nor are we surprised to hear it.—It is surely time, however, that some Government was organized.

HOUSE OF INDUSTRY.

We are happy to learn that the House of Industry, in this city, have determined to build a house for the accommodation of the destitute, in which one night's lodging, and supper, and breakfast, will be given to all applicants.

MADemoiselle JENNY LIND.

After a third concert on Thursday night, this gifted lady left our city for the United States, on the following morning—receiving every mark of distinction which could gratify and assure her of the admiration of the citizens. £420 has been placed in the hands of the Mayor, for distribution among the several charities of the city. We regret to find that functionary departing from the practice, as her almoner, usually followed by this charitable benefactress, by advertising for applications from the several Institutions. Such a course is only calculated to excite unkind feelings, and can answer no good purpose to the recipients; they would have been each and all of them quite as thankful for a donation, whatever its amount, knowing it to be a free gift, as in believing it to be regulated by any merits real or apparent, which they possess—this bidding for charity is a new feature to us, nor can we conceive its purpose or necessity. Certain are we that it will not be an acceptable mode of procedure to Miss Lind, however convenient it may be to his Worship.

The Churchwardens of St. James's thankfully acknowledge the receipt of Five Pounds from His Excellency the Governor General, in aid of the collection made on Sunday the 19th instant, at the Church of the Holy Trinity.

ARRIVAL OF THE "NIAGARA."

New York, Oct. 25.

ENGLAND.—The last of the shilling days of the Great Exhibition was very wet and unprofitable, and the visitors fell off to 90,000. The Executive Committee had been so besieged with applications for admission during the last three days, that they paid in one day £200 for help.

The English papers are filled with the reception of the Queen in the various cities on her way to Liverpool.

At that place she was received with the greatest enthusiasm. She was attended by no military escort, and was only accompanied by her husband, and her children, and a very limited suite.

The intelligence of the arrival of Kossuth, as a passenger in one of the Peninsular and Oriental steamers from Gibraltar, and not on board an American National vessel, appears to have somewhat discouraged the people of Southampton.

Accounts state that gold is still found in considerable quantities. Near the whole population of the Australian colonies are flocking into that part.

BY THE "PACIFIC."

New York, Oct. 26.

The American Mail steamship Pacific arrived at her wharf at 2 P.M., after a run of eleven days, having left at 3 P.M., on the 15th.

Her passage has been rough, with head winds and a heavy sea. She brings 160 passengers.—Colonist.

New Advertisements.

UNIVERSITY OF TORONTO.

THE ANNUAL COMMENCEMENT will take place on WEDNESDAY, November 5th, at One o'clock. HENRY CROFT, Vice Chancellor. Toronto, October 24th, 1851. 13-1in

WILLIAM HODGINS,

ARCHITECT AND CIVIL ENGINEER. King-Street Toronto, directly opposite the St. Lawrence Hall,

HAVING devoted special attention to the study and practice of ECCLESIASTICAL and SCHOOL ARCHITECTURE, is prepared to receive commissions from persons intending to erect buildings of this description, in any part of the Province, and requiring Professional assistance.

W. H., does not confine himself solely to this department; but also tends his services in every other branch of his profession: assuring those who may honour him with their patronage, that the designs he may submit, purity of style, and economy of space and material, and strength of construction shall be always most carefully studied. Toronto, Oct. 29th, 1851. 13-1in

Protection from Lightning,

BY JAMES SPRATT'S LIGHTNING RODS.

THE undersigned (Agent for Poirier, Benson & Co., of Detroit, Michigan) has just arrived in this place, for the purpose of protecting public and private buildings from Lightning with the above superior Lightning Rods. The Subscriber may be found at H. Piper's, where he would be happy to give any information required, or to receive orders to protect private dwellings or public buildings. All orders left at H. PIPER'S, Tinsmith, 50 Yonge-street, will meet with prompt attention.

References in Toronto:—Captain Lefroy, Royal Observatory; F. W. Cumberland, Esq., Architect; J. T. Smith, Esq., Councilman; A. T. McCord, Esq., Chamberlain. E. V. WILSON, General Travelling Agent.

Observatory, Toronto, Sept. 9, 1851.

At the request of Mr. Wilson I have examined his Lightning Conductor, and heard his explanation respecting it. His views appear to me to be reasonable and correct, and the Metallic Point a good form of the instrument; the Platinum Point is an essential part of it, but I do not consider the Magnets to be so, or that they can have any possible effect, good or bad, as such: as additional points, the opinion of the best authorities is that such are of no use; one good point being all that is necessary, but they can do no harm.

I further state, at Mr. Wilson's request, that in my opinion any building so elevated as the St. Lawrence Hall, or the Lunatic Asylum, ought to be provided with several Points, and several Conductors, which latter should be placed in good metallic communication with the covering of the roof and any other considerable masses of metal about the building. The Conductors should be led off to the iron water pipes underground. J. H. LEFROY, Captain R. A. Toronto, Sept. 22, 1851. 12-61.

CHURCH OF ENGLAND

AND Metropolitan Building Society, Office—No. 5, King Street, West.

Directors:

- President..... THE HON. W. CAYLEY. Vice-President... T. D. HARRIS, Esq. Rev. J. BEAVEN, D. D. S. B. HARMAN, Esq. Rev. S. LETH, LL. D. G. W. ALLAN, Esq. J. M. STRACHAN, Esq. THOS. CHAMPION, Esq. GEORGE BROCK, Esq. Hon. Sec. Mr. HENRY BOUCHER, Assistant Secretary.

AT a Meeting of the Directors, held on the 18th of October, 1851, it was Resolved, That the Society do commence operations on the First of January, 1852. All instalments already paid, to be considered as Instalments paid in advance, and interest allowed thereon from the time such payments were made according to Rule III. in the Constitution of the Society. THOMAS CHAMPION. Toronto, October 22nd, 1851. 12-1f

CORPORATION OF TORONTO.

AN ACT to authorize the Corporation of the City of Toronto, to Subscribe for Stock in the "Toronto and Guelph Railway Company," to the amount of £100,000.

WHEREAS, by the Railway Clauses Consolidation Act, it was amongst other things enacted, that the Municipal Corporations in this Province might subscribe for any number of shares in the Capital Stock of any Railway Company which should by Act of the Parliament of this Province be thereafter incorporated; or lend to or guarantee the payment of any sum of money borrowed by the said Company from any Corporation or person, or endorse or guarantee the payment of any debentures to be issued by the Company for the money by them borrowed, and should have power to assess and levy from time to time upon the whole rateable property of the municipality so constituted sum for them to discharge the debt or engagements so constituted sum for the like purpose to issue debentures, payable at such times and for such sum or sums respectively—not less than Five Pounds Currency—and bearing or not bearing interest, as such Municipal Corporation may think meet; and that any such Debenture issued, endorsed or guaranteed should be valid and binding on such municipal corporation if signed or endorsed, and countersigned by such officer or person, and in such manner and form as should be directed by any by-law of such corporation, and that the corporation seal thereto should not be necessary, nor the observance of any other form with regard to the said debentures, than such as should be directed in such by-law as aforesaid. And also, that no municipal corporation should subscribe for stock, or incur any debt or liability under the said act, or the special act incorporating the said company, unless and until a by-law to that effect should have been duly made and adopted, with the consent first had of a majority of the qualified electors of the municipality, to be ascertained in such manner as should be determined by the said by-law, after public advertisement thereof containing a copy of such by-law, inserted at least four times in each newspaper printed within the limits of the said municipality; or if none be printed therein, then in one or more newspapers printed in the nearest city or town thereto, and circulated therein, and also put up in at least four of the most public places in each

municipality. And also that the Mayor, Warden or Reeve, being the head of such municipal corporation subscribing for and holding stock in the said company to the amount of five thousand pounds, or upwards, should be and should continue to be ex officio one of the directors of the said company, in addition to the number of directors authorized by the special act incorporating the same, and should have the same rights, powers, and duties as any of the directors of the said Company.

And whereas, by a certain act of the Legislature of this Province, passed during the last session, a company was incorporated for the purpose of constructing a railroad from the waters of Lake Ontario within the limits of the City of Toronto to the town of Guelph, to be called the "Toronto and Guelph Railway Company," and the Provisions of the Railway Clauses Consolidation Act hereinbefore recited were amongst others incorporated in the said last mentioned act:

And whereas at a public meeting of the Citizens of Toronto, convened by the Mayor of the said City, upon a requisition of the inhabitants thereof, and held at the St. Lawrence Hall on the 2d day of October, 1851, it was resolved that—

"It is the opinion of this meeting, that the Corporation of the City of Toronto should, without delay, subscribe for Stock in the Books of the Toronto and Guelph Railroad Company, to the amount of £100,000."

And whereas the construction of the said Railroad will attract to the said City, a new, important and extensive trade, and will promote the prosperity, and increase the wealth of the said City, and it is deemed advisable that the said City of Toronto should subscribe for the said number of Shares in the said Capital Stock of the said Company, and should issue Debentures to the amount of One Hundred Thousand Pounds for the payment thereof:

Be it therefore enacted by the Mayor, Aldermen and Commonalty of the City of Toronto, That it shall and may be lawful for the Mayor of the said City of Toronto, to subscribe for Stock in the said Toronto and Guelph Railway Company, to the amount of One Hundred Thousand Pounds for and on behalf of the said City of Toronto, and for payment of the said Stock, it shall and may be lawful for, and it shall be the duty of the Mayor, for the time being, of the said City, to raise by way of a loan, at a rate of interest not exceeding six per cent. per annum, from any person or persons, bodies politic or corporate, who may be willing to lend the same upon the security of the Debentures hereinafter mentioned, a sum or sums of money not exceeding in the whole the said sum of One Hundred Thousand Pounds, and to cause the same to be paid into the hands of the Chamberlain of the said City of Toronto, for the time being, to be by him applied under the direction of the Common Council of the said City of Toronto, for the time being, in paying the instalments upon the said Stock so subscribed as the same may be called in or become due and payable; or to cause to be issued Debentures for the said sum of One Hundred Thousand Pounds, in the manner hereinafter provided, with interest payable half-yearly, and to cause such Debentures to be delivered to the said Toronto and Guelph Railway Company, as, and when such calls or instalments upon the Capital Stock of the said Company, shall be made or become due and payable under and by virtue of the Act Incorporating the said Company, in payment and satisfaction of the said calls upon the said stock so subscribed for in the said Company.

2ND.

That it shall be the duty of the Mayor of the City of Toronto, for the time being, from time to time, to cause any number of Debentures to be made out in such amounts as to him shall seem fit, and not exceeding in the whole the said sum of One Hundred Thousand Pounds, which said Debentures shall be under the Common Seal of the said City of Toronto, signed by the Mayor and countersigned by the Chamberlain, for the time being, of the said City of Toronto, and shall bear interest not exceeding six per cent. per annum, payable half-yearly, and shall be made redeemable at the Bank of Upper Canada, in Toronto, provided always, that none of the said Debentures shall be for a less sum than £25, nor payable at a more remote period than twenty years from the issuing thereof. And provided further, that it shall and may be lawful for the said City of Toronto, at any time or times when it may be deemed advisable so to do, to redeem any of the said Debentures before the same may become due, either by sale of the whole or any part of the capital stock so subscribed for as aforesaid, or which may, from time to time, be held by the said City of Toronto, or out of any funds which may from time to time be at the disposal of the said Common Council of the said City of Toronto and not otherwise appropriated, upon giving six months notice of their intention to redeem the same, in two or more of the public newspapers of the said City of Toronto.

3RD.

That the dividends from time to time paid upon the stock so subscribed for in the said Toronto and Guelph Railroad Company, and received by the said City of Toronto, shall be applied under the direction of the Common Council of the said City of Toronto, in the first place in payment of the interest accruing upon the said debentures, and the surplus in the redemption of such of the said debentures as the said Common Council may from time to time think fit to redeem.

4TH.

That for the payment of the half-yearly interest from time to time accruing, due and payable upon the said debentures respectively, there shall be raised, levied, and collected, in each and every year, an equal rate in the pound upon the assessed value of all the rateable property in the said City of Toronto and the liberties thereof, over and above all other rates and taxes, sufficient to pay the said half-yearly interest, or so much thereof as shall not be met or paid by the dividends from time to time received upon the said stock in the said Company, and such rate shall be collected and paid over to the said Chamberlain of the said City for the time being, at the same time and in the same manner as other rates are collected and paid over.

And for the payment and redemption of the principal money secured by the said debentures, there shall be raised, levied, and collected, in the year next before such debentures shall respectively fall due, an equal rate in the pound upon the assessed value of all rateable property in the said City of Toronto and the liberties thereof, over and above all other rates and taxes whatsoever, sufficient to pay the principal money secured by such debentures so respectively falling due as aforesaid, or so much or such part thereof as shall remain unpaid after the surplus of the dividends herebefore mentioned and appropriated shall have been applied in liquidation thereof, or by a loan to be raised upon other debentures, to be issued for such sums, redeemable at such periods as by an Act of the Common Council of the said City of Toronto may be declared and enacted.

5TH.

That for the purpose of obtaining the assent or dissent of the qualified electors of the said City of Toronto to this by-law, in pursuance of the provisions of the said Railway Clauses Consolidation Act, hereinbefore recited, it shall be the duty of the Mayor of the said City of Toronto, to cause such by-law to be published at least four times in each and every newspaper printed in the said City of Toronto, and to cause copies thereof to be put up and affixed at the St. Lawrence Hall, the corner of Yonge and Queen Streets, the Court House, and St. Patrick's market—being four of the most public places in the said City of Toronto—and to cause a Poll to be opened, held, and taken at such place and time in each of the Wards of the said City of Toronto, as may be proclaimed under his hand be appointed, and in the same manner as a Poll would be taken for the election of Aldermen, and Common Councilmen for the said City, at which the qualified electors of the said City of Toronto may record their votes in favour or against the said by-law—provided always that such Polls shall not be opened until after the publication of the said By-Law, according to the provisions of the said Railway Clauses Consolidation Act, hereinbefore in part recited.

NOTICE—The above is a true copy of a By-Law proposed to be passed by the Municipality of the City of Toronto, now published in compliance with Sub. Sec. 3, of clause 18, of the Act 14 & 15 Victoria, chap. 51, entitled "An Act to consolidate and regulate the general clauses relating to Railways."

CHARLES DALY, C. C. C.

CLERK'S OFFICE, } 12-4in  
Toronto, October 17, 1851.

COUNTY OF YORK BUILDING SOCIETY.

THE OFFICE IS REMOVED TO CHURCH STREET, two doors north of the Court House.

J. W. BRENT, Secretary and Treasurer.

Toronto, October 13th, 1851. 11-3in

PRIVATE TUITION.

LONDON, CANADA WEST.

AN English lady, wife of a Medical Practitioner, is desirous of receiving into her family six young ladies, who will be educated in all the usual branches of a finished English Education. The accomplishments taught by persons highly competent.

The extreme salubrity of the Western part of the Province would render the above advantageous for young ladies in delicate health.

For further particulars apply to Mr. Thos. Champion, Toronto, September, 1851. 7-1f

## Reviews.

**FLOREAT ECCLESIA: A MANUAL OF CHURCH POESY:** By Miss ROSA RAINE, Authoress of "The Queen's Isle," &c. London: John Hughes, 12, Ave-Maria Lane, 1851.

If there is little to startle or excite, in this small volume, there is much to please and edify. The fair authoress demonstrates herself to be a dutiful and loving daughter of the Anglican Church, and her comprehensive sympathies find congenial themes in all legitimate endeavours to build up and extend the Heaven-founded fabric.

Miss Raine is not altogether a stranger to the readers of the *Church*. Not long ago we transferred to our columns a telling lyric from the volume under review, entitled "A Guinea a Year," the delicate and well-directed satire of which, we are certain, was generally appreciated.

The versification of *Floreat Ecclesia* is correct and flowing—the illustrations pertinent and artistically managed—and a refreshing vein of piety pervades its pages. Wanting the breadth and richness of the *Christian Year*, it is still not unworthy to occupy a place on the same shelf with that exquisite galaxy of sacred song—and in saying this we confer upon the volume the highest measure of praise which it is possible to bestow.

Almost at random we select the following stanzas, which will be read with peculiar interest by many an Anglo-Canadian.

## THE EMIGRANTS HOME.

From the home of their fathers where soft breezes blow  
To a far distant land the poor emigrants go;  
From the dear haunts of childhood, the cot by the hill,  
The daisy-starr'd meadow, the bright flowing rill;  
They are parted for ever, to visit no more,  
The Church where their ancestors worshipp'd of yore,  
From whose ivy-hung steeple such harmonies swell,  
In the far-floating sound of the sweet Sabbath-bell.

They go forth, the wild perils of ocean to brave;  
They will raise the log hut where dark forest-boughs  
Wave;

They will fell the old trees—and the broad prairie plain  
Shall smile with ripe harvests of full golden grain:  
Fair children shall gather around the bright hearth;  
They will learn to forget the dear land of their birth;  
A new village will spring in the fern-shadow'd dell—  
Ah! where is the sound of the sweet Sabbath-bell?

Oh! Church of the father-land rise in thy might—  
Let the steps of lone exiles be guided aright!  
Soon may the white steeple in beauty be seen  
Up-peering the dark foreign foliage between:  
It will seem to the hearts of the long banished land  
Like a soul-cherish'd glimpse of their own native land:  
So shall joy light the spot where the emigrants dwell,  
With the home-thrilling sound of the sweet Sabbath-bell.

BLACKWOOD'S EDINBURGH MAGAZINE, October 1851. Toronto: T. Maclear.

What, this number of the good old Scottish Tory, lacks in brilliancy, it makes up for in solid and useful matter. The papers on New Zealand, and California contain a mass of well digested information. Alison contributes one of his excellent historical essays, the subject being "The Italian Revolution" of 1848—and Bulwer's "Novel" which improves as it grows older, is "advanced a stage."

## THE ANGLICAN CRISIS.

The heading which he have adopted for this article is borrowed from a source to which we have been heretofore indebted for similar obligations. Those of our readers who need not our information of that fact, will not be surprised, that the able and thoughtful article, from which we have taken it, should have turned our attention to its subject. And even to those who have not seen the article to which we allude, it will be no matter of surprise, that our thoughts should have taken that direction. For we have published within the last few months several articles, which, although neither designed as, or in fact forming, a series, are not without their connexion, either with each other, or with the present subject.

That the Church of England is at present involved in a crisis, we suppose few would be disposed to deny. It is a trite remark, that to the great bulk of mankind, the events of their own time, and even the events of the day which is passing over them, always appear in the light of a crisis. The remark is undoubtedly true. But it is also true, that there are great crises, important stages in the progress of events, of which the contemporaries and actors do not perceive the importance. The two truths are not unconnected. The consciousness of the tendency first alluded to, prevents men from having confidence in their own opinions, and in avoiding the vulgar error, which raises every difficulty into a crisis, they fail to estimate the value of the actual crisis which is going on. We believe that many of the actors now upon the stage in England, do not at all understand the importance or extent of the crisis which at this moment exists in the Anglican Church. Those who are most impressed with its importance, consider it as merely a struggle between different parties in the Church; while a very much larger number regard it as being nothing more than an outbreak, occasioned by the absurd opinions of a few Oxford clergymen, and the ridiculous practices of some parish ministers. These treat the whole affair with contempt. For ourselves, we must so far subject ourselves to their

contempt, as to assert our belief, that we are in the midst of a crisis, not merely of the Anglican communion, in the widest sense of the phrase, but of the whole Western Church, including all the Churches and sects which rightfully or wrongfully claim to be Christian west of the Adriatic, and those which, in any part of the globe are in communion with, or descended from, any of them.

We believe this is the third crisis, or step, in a great struggle which is now entering upon its tenth century of existence. The first being the Hildebrandine conflict, and the second, the Reformation. The third crisis, like both the others, we might say like every other crisis, is an attempt to put upon a right footing, affairs which have taken a wrong direction. Both the more ancient efforts have failed, and it is not improbable that the third may also fail; but both of the others made some progress towards their proper object. They failed because of mistakes, both in what was attempted, and in the mode of attempting it; yet either of them did enough to entitle it, and those who moved in it, to the gratitude of mankind. Our readers perceive that we consider the present crisis, as not having arisen out of a temporary state of things in the University of Oxford, or in the ambition of the individuals who call themselves Archbishop of Westminster and Successor of St. Peter. On the contrary, we believe, that it is the consequence of what has gone before it, in the history of the Church, and that the Church of England would have been agitated just as she is now, had Pius IX, Cardinal Wiseman, and Drs. Pusey and Newman, all remained in obscurity, or even never been born. It is, of course, much more probable, that the places of such "weak ministers" as Lord John Russell, Bishop Hampden, and Mr. Gorham, would have been filled no matter by whom, had they not arisen at the moment when it was necessary that an attack should be made upon the liberties of the Church.

In the origin of the Anglican Crisis, there are several causes at work. A few numbers back we took occasion to speak of the various schools into which Churchmen are divided. We attempted to shew, that while the true position of the Church was upon a certain body of mysterious doctrine, which has acquired the name of "The Sacramental System," there were, on both sides of that position schools which destroyed the truth, by explaining away, upon opposite principles, the mysteries of the true system. On the one hand, we hear much of "the simplicity of the Gospel," a phrase not to be found in the New Testament,\* and of simple doctrines, which are nowhere to be met with in the Sacred Scripture, while little is said of "the mystery of the Gospel," or "the mystery of Christ," phrases which do occur.† On the other side, we hear a great deal about mysteries, but find a great impatience of their remaining such; they must all be brought down to the level of the human understanding, although in process they may be sometimes transmuted into absurdities.

In that article we took occasion to remark, that while on one side of the truth, the errors took altogether one direction, that of exaggerating that which may be called the physical element in religion; on the other, they divided into two classes, which, while they agreed in rejecting, or at least, in undervaluing, that element differed from each other in magnifying, one the spiritual, and the other the intellectual, element. We further observed, that those errors which are connected with exaggerated ideas of the spiritual element, have a continual tendency to run off into that other class which reduces religion to a merely intellectual system. This last system is the true extreme antagonist of Romanism, rejecting its truths and its errors together, and certainly fulfilling the condition which is now popularly required in religion, of being as far from Romanism as possible. We however, are not prepared to acquiesce in any such negative test of truth. We hold, that, even in human knowledge, extreme opinions are generally errors, and truth, agreeably to the old adage, lies between. But in religion, which to be true, must be revealed, and must contain doctrines not discoverable by the human intellect, a merely intellectual scheme must be the most remote from truth.

These three systems, the Sacramental, the Romish, and the intellectual, or rather the schools which hold them fully or partially, are now struggling for the mastery of the Church of England, and one or other of them must prevail. It is amusing to observe the so called "Evangelicals" rejoicing for the first time, in the possession of the primacy, and flattering themselves that they are about to become the ruling party in the Church of England, while in reality they are on the eve of extinction. The system as in itself, as all history has shewn, a tendency to fall over to the intellectual system; which is now, as it has ever been, the

\* The phrase, "the simplicity that is in Christ," indeed occurs in 2 Cor. xi. 3; but it is plainly used not with any reference to doctrine but to conduct. The simplicity there meant, is the simplicity of unhesitating obedience, of undoubting faith, for it is contrasted with the condition of Eve, who was beguiled by the subtlety of the serpent. It has no relation to the doctrine of Christ, which it is very strange to call simple; since it involves the most stupendous mysteries.

† Ephesians iii. 4, vi. 19—see also Colossians i. 26, 27.

favorite of the ruling powers of the world. Those powers have honoured Dr. Summer, because things were not yet ripe for a worse man. He may keep the archiepiscopal throne warm for a few years, till Dr. Hampden, or some other "Liberal," is ready to occupy it. In the meantime the "Evangelicals," blinded by their hatred of Rome, yield to the blandishments of the court, and join in attacking that school, whose principles have really the greatest similarity to their own, and aiding that whose tendencies are decidedly anti-Christian, and which, designs them no other favor than that they shall be the last deposed.

Each of the three, schools, which are now really struggling for mastery, with some possibility of success; that is, the sacramental, the Romish, and the Intellectual, has a natural connexion with a certain view of the Church. The idea of a Church which, although visible, "has authority in matters of faith," is an essential principle of the Sacramental system. The Romanist exaggerates authority into infallibility, and the visibility of the Church into the visibility of its head. The Rationalist denies the visibility of the Church and its authority altogether. Each of these false systems acquires an ally by these errors. The pretended visible head of the Church acquires, by his position as such, no small amount of spiritual, or seemingly spiritual, as well as of temporal power. All of these he eagerly employs in the support that school, which acknowledges his claims. Those, on the other hand, who deny the authority and visibility of the Church, reduce the associations, which they call Churches, to the condition of mere religious clubs, in all respects subject to the authority of the civil governments, which recognize and protect them. When this idea is coupled with the fact, or the notion, that any such institution is endowed by the state, the right of the state to govern it absolutely, is easily and naturally inferred. This notion is easily introduced where there is an ancient and extensive endowment, which has been long protected by the state, and the laws respecting which have come to form a considerable part of the national code. When it is introduced, there is no difficulty in coupling with it the other idea, to which we have adverted, and it then follows, that the Church is a department of the state. In the United States this consequence does not practically follow, partly, because the state of things is not what we have supposed, and partly, because of the jealousy of the intermeddling of government, which is one of our national characteristics. We consider our government, not so much in the light of the supreme earthly authority, as in that of certain powers, delegated to certain persons, for certain purposes. In a word, we regard the state itself as a great club, which has no right to meddle in the concerns of any other club. But the Erastian principle finds its vent here, in the shape of an over-weening regard for the rights of the laity, and a profound deference for public opinion.

No one is more attached than ourselves, to the principle of lay participation in the government of the Church. But that is a very different thing from the monopoly of all power, which is in some places, and at some times, exercised by them among us, although never directly claimed upon any principle, other than the principle that they have the power, and therefore, the right, to starve the clergy, who resist them in carrying their notions into effect.

This brings us to a part of the subject, which will be better understood by adverting, for a few moments, to the nature of a Church. In so doing, we shall require no more accurate definition, than that it is a religious society for the conducting of public worship. A definition which will include all the Churches and pseudo-Churches in the world. As a religious society, there belongs to every Church two-things, which are in fact the two great divisions of religion, the *Credenda* and the *Agenda*, the things to be believed and the things to be done. But besides these things, which belong to the Church as it is religious, and intended for the conducting of public worship, there is another, which belongs to it simply as a society, that is government. Every Church must have these three things, and they must be regulated by the laws of the Church; which distribute the powers of government establish the terms of Communion, and prescribe the ritual, however bald, or however gorgeous that ritual may be. But these laws, like all other laws, are liable to be disobeyed, and accordingly as they are observed with more or less accuracy, the members of the Church are more or less imbued with her true spirit, and the character of the Church is more or less disguised in the eyes of those who take a practical, not a theoretical, view of that character.—When the spirit which pervades the true institutions of the Church, ceases to pervade her members, the Church is practically in an unsound state and is, moreover, in danger of having her theories bought to a conformity with their practice; since her laws are liable to be altered by the governing portion of the society, and that portion will partake of the spirit of the whole body, out of which it is taken. Or if that is not the case, the laws will cease to be enforced, and the belief and practice of the whole body will be gradually drawn farther and farther from the written standards of the

Church itself. There are, or have been, so called Churches which have a ritual which is never used and others in which it is not easy to find an individual who really receives the dogmas of the un-repealed Church symbols.

It is then possible, that, besides the genuine doctrines of a Church which are contained in her symbols and formularies, there should be prevalent within her pale another set of doctrines, which may be called her pseudo-doctrines, since they are believed to be such by her people. So there may be a false ritual usage, which in the eyes of the bulk of the members of the Church in a particular locality, or even throughout a branch of the Church may possess Church authority, although it has no other than that of custom. An instance of this sort, is the usage of preaching in a black gown in the Church of England, which by long use, has come to be supposed authorised by the Church, and the gown itself is currently called "canonicals;" although instead of being the canonical dress, it is virtually prohibited, in the performance of any part of Divine Service, by the regulations of that Church. The attempt however to return to the surplice, the true canonical dress, was popularly considered to be contrary to the laws of the Church.

But as there may be, in a Church, pseudo-crendenda, and false agenda, so there may be a government different from that which is prescribed by the constitutions of the Church; but then it can scarcely be called a pseudo-government, for it is too generally the real government. It is a power behind the government, which is greater than the government itself. It controls the government by controlling the means of subsistence of the members of the government, compels disobedience to the laws, by controlling the means of subsistence of those whose duty it is to enforce the laws. This power is possessed, by those who possess the patronage of the Church.

In the Primitive Church, the patronage of the Church was in the hands of its governors. Every clergyman was so long as he conducted himself properly, entitled to a subsistence out of the funds of the diocese to which he belonged, and none was entitled to more. Of this right to a subsistence; a clergyman could be deprived only by a regular judicial proceeding. The only patron from whom he received his original right, was the bishop who enrolled him among his clergy. This was done on two occasions, that of ordination and that of change of diocese. A bishop had an unquestioned right to refuse to enroll among his clergy, one who came from another Diocese; but the only consequence was, that the refused clergyman retained his right to a subsistence in his old diocese. If ordination were refused, the refused party, remaining a layman, was at liberty to provide for himself like other laymen. There was no such thing as a clergyman unprovided for, and no such great diversity of conditions among the clergy, as to render change of diocese very important to a man's pecuniary interest.

Among the bishops, the differences were greater; in a poorer or richer diocese, the bishop's income was materially smaller or larger. But then transmutation was very unusual, and in most cases impossible; while the income of the poorest bishop was sufficient to secure him from absolute want.

The connexion between the Church and the state, which commenced in the time of Constantine broke up all this. The difference in the value, and still more, in the political importance of particular sees, was greatly increased, and as the emperors assumed the right of naming the bishops, translations became first possible, then frequent. The institution of parishes introduced a similar inequality among the presbyters, as to their pecuniary condition, and the introduction of individual lay patronage, which accompanied that institution, was the introduction of a new element of power into the government of the Church. Thus was commenced that other government, of which we have spoken, and which has been sometimes not unhappily called the external episcopate.

The struggle for the possession of this external episcopate, or power of controlling the Church in and through worldly matters, external to her true character, though necessary to her existence, has been going on ever since its invention. It has been intimately connected with the conflicts about doctrine to which we have alluded, and the two together have now for about nine hundred years occupied the attention and employed the energies of the Western Church. In this long contest, there have been three stages, each of which is sufficiently marked to entitle it to the name of a great crisis. The Hildebrandine or Gregorian contest in the eleventh century, the Reformation in the sixteenth, and that which is now commencing in the nineteenth.

In all these, the question of patronage has been a prominent cause of the contest. The power of patronage has been sought by different ultimate objects; but by all as a means of controlling the Church, of participating in the external episcopate. The influence, when acquired, was to be used by some for the public good, by others for private purposes, by some for reformation of abuses in the Church by others for the consolidation, or enlargement, of their own temporal power. But in all, there has been a mixture of motives, and an adop-

tion of measures of doubtful, or more than doubtful, morality; which has given a melancholy coloring to both sides, and to every part of the whole struggle. The final struggle must be, and it is now approaching, perhaps nearer than we suppose to free the Church entirely from the external Episcopate, and to restore her to her pristine independence, as a step towards her pristine purity.

Advertisements.

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

DR. BOVELL, John Street, near St. George's Church, TORONTO. April 23rd, 1851. 39-1f

MR. S. J. STRATFORD, SURGEON AND OCULIST, Church Street, above Queen Street, Toronto. The Toronto Dispensary, for Diseases of the Eye, in rear of the same. Toronto, May 7, 1851. 41-1ly

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

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

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

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

Argumentative Sermons, EXHIBITING THE TRUTH OF CHRISTIANITY, IN A REVIEW OF OUR LORD'S CONSISTENT LIFE, AND METHOD OF PREACHING, By the Rev. W. GUSE TUCKER, M.A., St. Peter's College, Cambridge, and Chaplain of the Royal Navy. Price Three Shillings and Nine pence. For Sale at the Depository of the Church Society of the Diocese of Toronto, No. 5, King Street, West, Toronto. Toronto, Sep. 4, 1851. 5-1f

QUARTERS FOR THE WINTER. TWO single Gentlemen (or a Lady and Gentleman without children), who from habit and inclination desire the retirement of a quiet home, where regularity is observed, and where their comfort and convenience would be consulted, the residence being in a pleasant part of the City—may hear of what would suit their wishes, on application at this Office. Toronto, September 18th, 1851. 8-1f

GENERAL STATIONERY, PRINTING AND BOOK-BINDING ESTABLISHMENT, No. 7, King Street West, Toronto.

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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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PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch. Books and other Goods received on consignment, and Sold either by AUCTION or PRIVATE SALE. Agent for Messrs. Virtue's and Blackie's Publications, Church Street, and Toronto Patriot. REFERENCES:—L. Moffatt, Esq., Toronto; H. Rowsell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; L. Hewitt, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., London. London January 1st, 1851. 25-1f

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

EXTRACTING FOR THE POOR GRATIS. MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate: References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasset, M. A.; the Rev. Elliott Grasset, M. A.; Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq. Toronto January 22nd, 1851. 26-1ly

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfurt on the Main)

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851. 6-1f

TRINITY COLLEGE.

FACULTY OF MEDICINE.

SESSION 1851-52.

THE WINTER COURSE of Lectures will commence on MONDAY, the Third 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.

Principles and Practice of Medicine.—JAMES BOVELL, M.D.

Materia Medica.—W. HALLOWELL, M.D. Midwifery and Diseases of Women and Children.—EDWARD M. HODDER, M.C., M.R.C.S. Eng.

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On Medicine.—By Drs. BOVELL and BADGLEY. On Surgery.—By Drs. MELVILLE and BETHUNE. On Midwifery.—By ED. M. HODDER, M.C. M.R.C.S., Eng.

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. Regional and Surgical Anatomy. Practical Chemistry. Botany. Toxicology. Surgical Pathology and Manipulation. Infantile Diseases. Hygiene and Therapeutics.

For terms and further information, apply to the Dean of the Faculty. FRANCIS BADGLEY, M.D. 62, Bay Street. Toronto August 21st, 1851. 4-3m

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 35-1y

ORGAN FOR SALE. A Two STOP ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case..... 8 feet. Width of "..... 5 " Depth of "..... 34 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

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

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

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

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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.

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

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

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

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

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

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

SPECIMENS OF RATES. SHORT TERMS.

Table with 4 columns: Age, One year, Seven yrs, One year, Seven yrs. Rows for ages 16, 20, 25.

WHOLE LIFE. Equal Rates.

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

BIRTHS.

On the 25th inst., Mrs. Alpheus Todd, Bay Street, of a son. At Elms Dale, near Chatham, on the 7th inst., Mrs. Duncan McGregor of a son.

MARRIED.

On Thursday, the 16th inst., by the Rev. D.E. Blake, A.M., Thomas Reed, Esq., of Stamford, Connecticut, U. S., to Miss Charlotte, only daughter of John Arnold, Esq., Lieutenant Colonel &c., of Militia. At the English Cathedral, Montreal, on Wednesday, the 1st of October, by the Rev. D. Robertson, Captain Thomas Lionel Gallevey, Royal Engineers, to Alicia Dora, third daughter of Major P. MacDougall, of Ringmore, in the County of Devon.

DIED.

At Woodruffe near Bytown, Upper Canada, on Friday the 24th of October, 1851, aged 66, Anne, wife of G. W. Baker, Esq., late Captain Royal Artillery. At Gorerich, on the 22nd Sept., Allen P. Brough, Esq., Surveyor, late of the City of Toronto, the ninth of ten sons of Constantine Brough, Esquire, of County Carlow, Ireland. On the 12th inst., at Elm Wood, near Montreal, the residence of his son-in-law, Hugh Taylor, Esq., James Buchanan, Esq., late H.M., Consul at New York, in the eighty-first year of his age. At Belleville, on the 23rd inst., William Fitzgibbon Esq., Clerk of the Peace for the county of Hastings. At the Meadows, Toronto, on the 17th inst., Frank Robt. infant son of the Hon. John Hillyard Cameron. On Saturday the 25th Oct., Alexander Willson, of the firm of Metcalfe, Willson & Forbes, builders, of this city.

DR. WISTAR'S BALSAM OF WILD CHERRY.

From the Fall River Monitor Mass. This medicine, prepared by a long experienced and skilful physician, tested and approved by a great number of intelligent, distinguished and respectable persons in various parts of the country, is now received, and used with entire confidence and with great success by those afflicted with pulmonary complaints. It is also recommended as a valuable medicine for other diseases, such as colds, coughs, and particularly diseases whose tendency is to consumption.

Important from Canada.

Quebec, July 24th, 1848. To all who are afflicted with Asthma. I have at different times been afflicted with severe colds, which produces in my case the Asthma. I have, on these occasions used DR. WISTAR'S BALSAM OF WILD CHERRY. Two years ago I was quite sick, so much so that I could not rest at nights. I procured of the agent of this city, a bottle of this Balsam of Wild Cherry. Before I had taken the whole of it I felt relieved. I continued taking it, until I had used three or four bottles, which completely cured me. The present season I took another severe cold, and immediately resorted to this Balsam, and a part of one bottle had the desired effect. I therefore cheerfully recommend my friends and all others who need it, to try this medicine for their coughs and colds, and particularly the Asthma.

The Churchman's Almanac, FOR 1852.

THIS ALMANAC, containing besides the Calendar, entire corrected lists of the Clergy of the Dioceses of Toronto, Montreal, Quebec, New Brunswick, Nova Scotia, Newfoundland, Fredericton, and Prince Ruperts' Land. Lists of Bishops of the Church in England, Ireland, Scotland, the Colonies, and the United States. Lists of the Lay Delegates who attended the Convention of the Lord Bishop of Toronto, and the Lord Bishop of Quebec on the secular state of the Church in those Dioceses. The Church Temporalities Act of the Diocese of Toronto, an abstract of the expenditure of the Clergy Reserve Fund, General Statistics of the Church in the Diocese of Toronto; a list of Agents for Insuring Marriage Licenses; a list of Crown and County Officers; a list of Custom House Officers and ports of entry; Banking and other Institutions, is now ready. The trade are requested to send in their orders as early as possible to ensure a supply to

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WANTED,

A MASTER for the Grammar School at Bond Head, in the County of Simcoe. Candidates will please forward their testimonials (post paid) to the Rev. S. B. ARDAGH, Barrie, before the Sixth day of November, on which day they will be required to attend for examination at the Grammar School, Barrie. S. B. ARDAGH, Chairman of Simcoe Grammar School. Barrie, October 8th, 1851. The Patriot, Colonist and Globe, will please copy until the 6th of November.



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THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. The Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the most safe and desirable for Farmers. The Proprietary Department includes General risks in Fires, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order. EDWARD O'BRIEN, Secretary. Toronto, October 15th, 1851.

R. SCORE,

Merchant Tailor and Habit Maker, KING STREET WEST, TORONTO;

BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally, that his extensive and choice Stock of WINTER GOODS have come to hand, consisting of West of England Cloths and Cassimeres, Heavy Beavers, Doeskins, Tweeds, Whitneys, Frieze, Winter Vestings, &c., &c. N. B.—Clergymen, Judges, Queen's Counsels' and Barristers' Robes, (also University Robes and Caps,) made on the most correct principles, and at prices that cannot fail to give satisfaction. Toronto, Oct. 6, 1851.

EDUCATION.

MR. ALEXANDER STAFFORD, of Belfast College, Ireland, respectfully intimates that he will shortly open a SCHOOL for the instruction of Young Gentlemen in the usual branches of a Classical Mathematical, and Commercial Education.

Mr. STAFFORD'S system of Education is directed to draw forth the powers of the mind by awakening curiosity—desire of information; and by a healthy and judicious management to invigorate the reasoning, as well as strengthen the retentive faculties; thus securing a well-balanced development between the mental and physical qualities of his Pupils.

TERMS:

Per quarter £2 10 0 Preparatory Class 1 10 0 Hours of attendance from Nine o'clock, A.M., to Twelve Noon, and from Two P.M., to Four in Winter, with an additional hour in Summer. There will be ten minutes of relaxation every morning at eleven, which may be spent in play. The School will be under the superintendence of the Rev. R. Mitchele, M.A., who has kindly offered a room for the purpose during the ensuing Winter, and will weekly deliver Lectures to the Pupils on religious subjects. For further particulars, address Mr. Alexander Stafford, care of the Rev. R. Mitchele, M.A., Incumbent of Trinity Church, Toronto, or Mr. Thomas Champion, at the Church Society's House. Toronto, 1st October, 1851.

SKETCHES OF CANADIAN LIFE, LAY AND ECCLESIASTICAL, ILLUSTRATIONS OF CANADA AND THE CANADIAN CHURCH, BY A PRESBYTER OF THE DIOCESE OF TORONTO.

A FEW COPIES OF THE ABOVE. For Sale at the Depository of The Church Society of the Diocese of Toronto.—Price, 8s. 9d. September 24th, 1851.

OYSTERS!!

L. LEWIS, in returning his sincere thanks to the citizens of Toronto and the public generally, for their liberal patronage; begs leave to intimate that he has received and will keep on hand, a fresh supply of KEGS, CANS, AND SHELL OYSTERS, three times a-week while the season lasts. He will also have a variety of GAME, Salt-water FISH, and PRAIRIE HENS as soon as the weather will permit. 110, King-street West, Toronto, September 25, 1851.

STATIONERY, WHOLESALE AND RETAIL.

THE Subscriber, would respectfully give notice, that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY, to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms. Having a Ruling Machine and Book Bindery on the premises, orders in that department will be promptly attended to. DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual. N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto; July 9, 1851.

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL.

WE Beg to intimate to our customers, the inhabitants of Toronto and surrounding country, that we have now received our complete assortment of WINTER GOODS, which upon inspection will be found better value, more extensive as regards quantity, and more varied in style, than we have ever had the satisfaction of submitting to our customers and the public before.

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH. MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

READY-MADE FALL AND WINTER CLOTHING:

Table with columns for Men's Etoffe Shooting Coats, Men's Etoffe Trousers, Men's Etoffe Vest, Do. Witney, Do. Broad Cloth, Do. Etoffe Over Coats, Do. Beaver, Boy's Etoffe Coats, White Shirts, Striped Shirts, Ladies' Cloaks and Bonnets, Muffs and Boas, Crapes and materials for Mourning, White Cotton, Bed Ticks and Towels, Bonnet Ribbons, Prints (fast colours), Gala Plaids, White Cotton, Striped Shirting, Fur Caps.

Pocket and Neck Handkerchiefs, Shirt Collars and Fronts, Umbrellas, Carpet Bags, MEN'S PARIS SATIN HATS, BLACK AND DRAB.

DRY GOODS:

Table with columns for Flannel, Red and White, Biankets, Scarf Shawls, Factory Cotton, Cotton Warp, Ladies' Cloaks and Bonnets, Muffs and Boas, Crapes and materials for Mourning, White Cotton, Bed Ticks and Towels, Bonnet Ribbons, Prints (fast colours), Gala Plaids, White Cotton, Striped Shirting, Fur Caps.

Also: An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics: Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

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Corner of King and Church Streets, Adjoining the Court House. Toronto, Oct. 22, 1851.

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

SELECT BOARDING SCHOOL,

FOR THE GENERAL EDUCATION OF YOUNG LADIES, CONDUCTED BY MISS WHITE.

TERMS, £50 per annum, including a thorough English Education, French, Music, German and Italian (acquired during a several year's residence on the European Continent) Drawing, Dancing, Harp and Guitar charged extra. Brock Street, Kingston. 5-2m.

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.

TORONTO GENERAL REGISTRY OFFICE,

No. 71, Adelaide Street East, (BETWEEN CHURCH AND NELSON STREETS,) FOR MECHANICS, MALE AND FEMALE SERVANTS, APPRENTICES, &c. Open daily, (Sundays excepted) from 10 o'clock, a.m., till 4 p.m. J. MELERICK, Proprietor. Toronto, 1850.



THE STEAMER CITY OF HAMILTON, CAPTAIN DUNCAN McBRIDE.

THIS Splendid Fast Sailing New Steamer will leave HAMILTON for TORONTO every morning (Sundays excepted), at Seven o'clock, calling at the intermediate Ports—weather permitting. Will leave TORONTO for HAMILTON at Two p.m. precisely, commencing on Monday, 6th instant. Royal Mail Steam Packet Office, Toronto, March 3rd, 1851.

THE STEAMER ADMIRAL, CAPTAIN KERR,

WILL leave Toronto for Rochester (commencing on Tuesday next), every Tuesday, Thursday and Saturday morning, at Eleven o'clock precisely, calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, (weather permitting.) Will leave Rochester for Toronto, calling at the above Ports, (weather permitting) every Monday, Wednesday and Friday morning, at Nine o'clock. This is the cheapest, pleasantest and most expeditious route to New York. Time from Toronto to New York, forty hours. Royal Mail Office, Toronto, March 10, 1851.

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.

CLERICAL DUTY.

A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty any part of the Diocese. Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto. Toronto, February 12th, 1851.

SANDS' SARSAPARILLA, IN QUART BOTTLES.

For Purifying the Blood, and for the Cure of Scrofula, Erysipelas, Pimples, Chronic Sore Eyes, Rheumatism, Old and Stubborn Ulcers, Fever Sores, Hip Disease, Syphilitic Symptoms, Jaundice, Costiveness, Salt Rheum, And Diseases arising from an Injudicious Use of Mercury. Liver Complaint, Female Irregularities and Complaints, Loss of Appetite, Night Sweats, Lumbago, Dyspepsia, Exposure or Imprudence in Life, And as a Spring and Fall Purifier of the Blood, And General Tonic for the System, it Stands Unrivalled.

In this preparation we have all the restorative properties of the root, concentrated in their utmost strength and efficacy; but while SARSAPARILLA Root forms an important part of its combination, it is, at the same time, compounded with other vegetable remedies of great power, and it is in the peculiar combination and scientific manner of its preparation that its remarkable success in the cure of disease depends. For Sale by S. F. URQUHART, 69, Yonge Street, Toronto. August 20th, 1851.

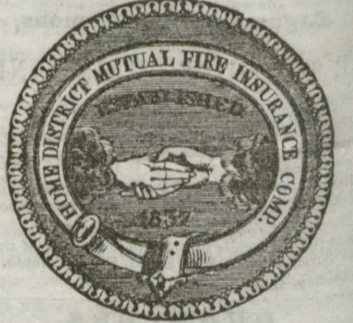
The Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the

New Patent Cork Hat,

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

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital - £100,000. ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850.



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

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

"The Church" Newspaper

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

TERMS:

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

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

- The following gentlemen act as AGENTS for this Journal: M. Ogle & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evatt, Port Hope. W. P. Vidal, Sandwich. Mr. Gawthra, Jun., Newmarket. Geo. McLean, Brockville. Thos. Saunders, Grandford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Port Dover, Victoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Napance & Belleville. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellott, Cobourg. H. H. Cunningham, Montreal. P. Sinclair, Bookseller, Quebec.

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