

THE CANADIAN CHURCHMAN.

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

NEW SERIES, VOL. I, NO. 1.]

TORONTO, CANADA, OCTOBER 14, 1852.

[OLD SERIES, VOL. XVI

COMMON PLACE BOOK

A BEAUTIFUL PRAYER.

Lord, bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy, and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a sweet helper for him in all the accidents and chances of the world; make me amiable forever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity and complacence. Keep me from all ungentleness, all discontentedness, and unreasonableness of passion and humor; and make me humble and obedient, useful and observant that we may delight in each other according to thy blessed Word and ordinance, and both of us may rejoice in the love and service of thee forever. —*Basil Montague.*

DELICIES MEIS, IN MARIE NAVAGANT.

When morning streaks the eastern sky,
And wakes the world for me;
To thee, my first affections fly,
My darling, on the sea.

Through all the close and crowded day,
Whit toils, what cares, there be;
By thee, my thoughts still find their way,
My darling, on the sea.

While, from the far and fading West,
The day dies duskily;
With thee, my spirit seeks its rest,
My darling, on the sea

The silent watches of the night,
Still find my soul with thee;
And dreams restore thee, loud and bright,
My darling, on the sea.

By day or night, in toil or rest,
Whate'er my lot may be;
With thee, my fond heart finds its rest,
My darling, on the sea.

And, come what can, of pains or cares,
Or joys, or griefs, to me;
I still will shield thee, with my prayers,
My darling, on the sea.

Riverside, 30th Aug., 1852. G.W.D.

CONCERNER.

No man ever offended his own conscience, but first or last it was revenged upon him for it. —*South.*

SYMPATHY.

The leaves have sigh'd their last farewell,
Low 'neath our feet they lie;
The flowers drop scentless in the breeze,
And murky is the sky.

Dear Nature, I will weep with thee,
For oft when lone and sad,
Thy dewy eye and gentle voice,
Have made my spirit glad.

My bitter sigh thou hast reproved,
By thy sweet playful glee;
But now thou art thyself so sad,
Oh! I will weep with thee.

But stay!—a thought steals o'er my breast,
"Like music in the air;"
It whispers of a brighter land,
And flow'rets ever fair.

"Safe in the grave" thy weary heart,
Shall never know a sigh;
Then, oh! dear Nature, tho' thou'rt sad,
I'll dry my weeping eye.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Collection made in the several Churches, Chapels, and Missionary Stations in the Diocese towards the support of the Widows' and Orphans' of the Clergy in this Diocese, appointed for the 16th Sunday after Trinity.

Previously announced in the "Canadian Churchman" Vol. I, N. 10. £50 7 4
Trinity Church, Wolfe Island £1 8 0
Garden Island 1 8 6
—per Rev. Thos. Bonfield. —£2 6 6
St. Mary Magdalene, Loyal Town 2 2 4
Christ Church, Burwick 1 7 1
—per Rev. H. B. Oster. 3 0 0

St. George's Church, Guelph, per Rev. Wm. Stewart,	3 2 6
St. Paul's, Fort Erie 1 10 0	
St. John's, Limestone Ridge, 0 7 6 —per Rev. E. Grasett. 1 17 6	
Stratford per Rev. E. Patterson. 0 5 0	
St. George's Church, 0 15 8	
Weston 0 9 7 1	
Minico 0 7 7 —per Rev. H. C. Cooper. 1 12 10	
Saint Jude's Church, Oakville, per Churchwarden 2 0 0	
Palermo, per Rev. R. Shanklin, 0 5 0	
St. John's, Stratford 1 4 3	
St. George's, Drummondville, 1 15 9 —per Rev. C. L. Inglis. 3 10 0	
Chippawa, per Rev. W. Leeming. 5 6 0	
28 Collections, amounting to. £73 13 6 1	

DONATIONS.

Anonymous, (Post-marked....
Toronto 2 10 0
do, by a member of the Church in G 1 0 0

..... 3 10 0

MISSION FUND.

Previously announced. £163 19 3

Bath per Rev. W. F. S. Harper. £0 6 3

DONATION.

Anonymous by a member of the Church in G .. 0 10 0

STUDENT'S FUND.

Donation by a member of the Church in G .. 0 10 0

ANNUAL SUBSCRIPTION 11TH YEAR.

Rev. E. H. Dewar, M.A., ... 1 5 0

Charles McGrath, Esq. 1 5 0 £2 10 0

THOS. S. KENNEDY,
Sec. Ch. Soc. D. T.

CHURCH SOCIETY MEETING, OCTOBER 6.

Present—the Lord Bishop in the Chair; the Rev. Benjamin Cronyn, M.A., Rev. D. E. Bliske, A.B., Rev. H. J. Grasett, M.A., Rev. J. G. D. McKenzie, Rev. Stephen Lett, LL.D., Rev. H. C. Cooper, B.A., Rev. Salter Givens, Rev. J. W. Marsh, B.A., Rev. T. W. Marsh, B.A., E. G. O'Brien, Esq., Dr. O'Brien, Alexander Dixon, Esq., H. Mortimer, Esq., Henry Rowell, Esq., and the Secretary.

On application of the Widow of the Rev. H. Ripley, it was ordered that her name be placed on the list of widows receiving assistance from the Widow and Orphans' Fund of the Church Society, and that she be empowered to draw for the sum of £25 for the half-year commencing 1st January last, and ending 30th June.

On application from the Rev. Arthur Hill, B.A., for a loan to enable him to defray a debt incurred in building a parsonage house on the glebe in St. Gwiliotbury, it was ordered that a loan to the amount of £35 be granted on the same terms as the loan to the parsonage at Mamers.

Ordered, that payment be as soon as possible made on the M. mo glib, and that Mr Fletcher be written to for information upon the subject of the repayment of the monies advanced.

On application from the Rev. A. Jemison, for a salary for a teacher of a second school on Walpole Island: It was ordered: that although the Society cannot guarantee the payment of so large a sum as £50 per annum, for this purpose, yet, in consideration of the outlay in building the schoolhouse, &c., that he be empowered to draw for £12 10s. quarterly, for the present year, commencing from the 1st of October. And that he be requested to forward to the Society before the annual meeting a full report of the number of scholars attending the school, the qualification of the Teacher, the branches taught, and any other matter, tending to show that his Mission has been effected by the establishment of the school, and which may encourage the Society to do more for the Indian Missions in the diocese.

Resolved. —That the Rev. E. C. Bower, be placed on the Missionary list of the Society, receiving the same amount from the Mission Fund as was paid to the Rev. T. W. Allen, when doing duty in that district.

On application of the Rev. T. B. Bostock, a set of Service Books for Trinity Church, Wolfe Island, and Tracts and Books to the value of £2 10s. were ordered to be granted.

A grant of Books and Tracts to the value of £2 10s. for the use of the parishioners of St. John's Church, Leeds, was voted, on application of the Rev. N. Watkins.

Two sets of Rev. Prayer Books and Bibles, were voted, on application of the Rev. George Caulfield, of the Township of Balford.

Resolved, that a general meeting of the members of the Church Society be summoned to assemble at the Society's House, on Wednesday the 10th day of November next ensuing, to take the steps vesting the patronage of the Rectories in the Church Society into consideration.

and to adopt such action thereon as its provisions may require.

Resolved. —That in the meantime the Act be printed under the direction of the Secretary, and that a reasonable number of copies of the same, and of this minute, be transmitted to the Clergy, for their own and their peoples consideration.

A letter was read from S. B. Hartman, Esq., dated August 21, in which he stated that his health and absence from home would prevent his attending the meetings of the Standing Committee and Finance Committee as regularly as he should desire to do, and considering the responsibility of these appointments to be too sacred for any one to hold who cannot promptly and zealously attend to the duties they involve, he felt it a duty to relinquish his seat at those Boards, and tendered his resignation accordingly.

It was resolved that Mr. Hartman be requested not to insist on the acceptance of his resignation; but that he will endeavour to attend the meetings of the Committee as often as he can.

The following gentlemen were nominated to be elected Incorporated members at the next meeting of the Society:

Rev. W. H. Dewar, M.A., Coburg; Rev. H. B. Jessopp, M.A., Coburg; Rev. C. L. Inglis, Stamford; Rev. H. Landy, D.C.L., Grimsby; Rev. T. Bonsfield, Wolfe Island; Charles McGrath, Esq., Toronto.

THOS. SMITH KENNEDY,
Secretary Church Society, D. T.

ENGLAND.

CONVERSATIONS FROM POPEYE. —Since 18th the of July last 35 more members of the Romish Church, have renounced Popery in St. Paul's Bermondsey. Many of the converts are respectable tradepeople.

RIGHT OF OWNERSHIP IN PEWS. —A case of disputed right to a pew in the parish Church of Hornham, remitted from the Court of Archdeacon to the Consistory Court at Chichester, has been decided by the Chancellor of the diocese. Dr. Philimore, in favour of the party placed in it by the Churchwardens against a claimant on the ground of the pew being attached to a certain house. In the course of his judgment the learned Chancellor made the following statement as to the law affecting the occupation of pews:—

Both before and since the Reformation the use of the parish Church had been by law free to the parishioners. Since the Reformation fixed seats had been introduced in place of the moveable ones which had been formerly in use; and these seats, with some peculiar exceptions, had been in the disposal of the Ordinary, who exercised his authority through the Churchwardens, they being his officers as well as those of the parish, and subject to the Consistorial Courts. Those Courts had long since decided the following points:—1st. That there can be no property in seats, the sale and lease of them being strictly illegal. 2d. That all private rights in seats must be held by a faculty, or a prescription, which superseded the previous grant of a faculty. 3dly. There was a possessory right, which was not good against the Ordinary, but sufficient to enable the possessor to maintain a suit against a mere disturber.

MISCELLANEOUS CHURCH INTELLIGENCE.

CONSECRATIONS. —By the Bishop of Linc. in the Parish Church of North Elkington, rebuilt principally at the expense of the Rev. W. Smith, the patron. By the Bishop of Chester, in addition to the Churchyard of the parish of All Saints, St. Albans.

FOUNDATION STONE LAID. —Of a new Church at Exeter; among the contributors in the King of the Belgians for a sum of £1,000.

MUNIFICENT DONATION. —The Rev. Dr. Warneford has transferred £500 to trustees, the income to be appropriated for the purpose of "The Society for Promoting the Employment of Additional Corates in Population Places," with a preference to applications from the former diocese of Gloucester.

THE BISHOP OF SIERRA LEONE. —Dr. Vidal, the newly consecrated Bishop of Sierra Leone, is to sail this district next month.

THE JERUSALEM BISHOPRIC. —Dr. Gobat has been at Manchester, and, at a meeting presided over by the Bishop, has pleaded for pecuniary support to his mission at Jerusalem. In the course of his observations he emphatically denied that he had in any way interfered with the jurisdiction of any of the ecclesiastical dignitaries established at Jerusalem, and had not even undertaken the formation and maintenance of schools until the parties at whose request he eventually commenced them had asked their own Pastors nothing more than once without effect.

An inquiry was held yesterday, at Plymouth, by the Bishop of Exeter, into certain charges preferred against the Rev. G. R. Prynne, for alleged indecent questions put by him to young persons in confession. The case broke down, and the Bishop entirely acquitted Mr. Prynne.

Mr. Hatchard and his friends, who preferred the changes, expressed themselves dissatisfied with the inquiry, which, as an extra-judicial one, could not be conducted under the sanction of an oath. The inquiry, however, was not one which could be conducted in any other way; and it was that which Mr. Hatchard demanded.

NEW CRUSADE AGAINST THE IRISH CHURCH ESTABLISHMENT. —In accordance with a requisition, signed by several Members of Parliament and others, a numerously attended meeting was held on Friday at the Northumberland Hotel, of Irish representatives who have been returned to Parliament to support the principle of religious equality, and of such of their constituents as happened to be in Dublin, to consider the propriety of summoning a conference before the meeting of Parliament to take into consideration the manner in which the question affecting that principle shall be treated next session. George H. Moore, Esq., M.P., presided. It was proposed by Mr. C. G. Dally, M.P., and seconded by Priest Coghlan:

Resolved. —That a committee be now appointed to consult with the friends of religious equality of Ireland and Great Britain, in order to come to a safe and well-considered conclusion as to the manner in which the question affecting this great principle shall be treated in the next session of Parliament, and to report thereon to a conference, to be summoned at such time and place as the committee shall determine." —This resolution was unanimously carried after a debate in which several Members of Parliament and Priests took part and a committee was appointed. The committee met on Saturday, when it was resolved that a conference of the friends of the cause should be held in Dublin on the 23rd of October, to consider the subject, and that circulars be sent throughout the kingdom to elicit public opinion upon it. At a subsequent meeting a circular was adopted.

THE REVIVAL OF CONVOCATION.

The *Morning Post* has the following well-timed remarks on the Convocation question:—"We congratulate our readers and all true friends of the Church, upon the progress which the cause of syndical action has made amongst all classes of Churchmen. For it is from us to call it a party triumph. Not one word would we add to mark it as the victory of High Church over Low Church principles. It is simply the victory of reality over pretence—of activity over sloth—and of earnestness over indifference. The inward growth of spirituality, and the outward stimulus of opposition, misrepresentation, and rebuke, have together stirred up a deeper feeling than the Church has known for many years past. It is felt that something must be done, that to stand still is to betray a breach of trust, that eager enemies are watching without, and many evils have grown up within; that, alike against sectarian hatred and internal bitterness, a standard must be raised; that the Church has two great works to do—one, to rectify herself with the civil power; the other to make herself consistent with herself. These works no one can do for her, they are hers, and hers alone; and she must be at liberty to use her powers. If these duties cannot be fulfilled, and failing their fulfilment, only a succession of disasters can be expected. It is to this wide-spread feeling and deep conviction, that the unanimity of the Clergy on the question of Convocation has been so strongly marked.

Hence, also, the conspicuous moderation of the men elected. We find in the new Convocation a mixture of High and Low Church, the former predominating. And, so far as we can judge by a rough and sweeping estimate, in much about the same proportion as these parties respectively bear to the whole Church; so that the entire body of the Clergy may be said to be fairly represented; and it would be the height of treason to affirm hereafter that the acts of the ensuing Synod will be the acts of a party only. So far as the Church can be properly represented, the Priests elected are, as to its prevailing spirit and theology, an adequate representation; and now, for the first time since 1717, the meeting of Convocation, so far as the numbers and intention of the Lower House are concerned, will be something more than a mere mockery of religion.

Men will assemble with a solemn persuasion of the power vested constitutionally in them, and the deep obligation under which they lie to discharge it fearlessly and faithfully."

LETTERS ON CONVOCATION.

LETTER I.

It has always been the privilege of the Church a privilege which she has always exercised, to regulate her own affairs. As a corporation she claims this right which every other corporation possesses. The form which the exercise of this right naturally took was that of councils. These were very numerous in early times. They were of three sorts. First, General; secondly, Provincial; thirdly, Diocesan.

The General Council is composed of Bishop

only, or their accredited representatives. The canons or decrees of these are binding on the whole Church. The Provincial consists of the Bishops and Clergy of a province under the Archbishop or Metropolitan. The canons of this council bind only the province in which they are made. The Diocesan consists of the Bishop and Clergy of the Diocese. Its regulations, of course, extend no further.

It may be necessary in the first place to state that for the convenience of the external government of the Church it was found necessary to make different degrees of order among the Clergy, or rather, I should say, to sub-divide the three orders. This was done merely for convenience, and not in any way interfering with the three divine orders of the Bishop, Priest, and Deacon. For all spiritual purposes these are sufficient. But for external government it is convenient to sub-divide these orders, making some subordinate to others. Thus Diocesan Bishops had placed over them an Archbishop or Metropolitan, who again was subject to a Patriarch; while Presbyters had their Archpresbyter, Deacons their Archdeacon. These Patriarchates and Provinces, being set up during the Roman Empire, naturally took their territorial divisions from the corresponding civil divisions. Thus as Rome was the seat of government for the West, it became the seat or see of the Patriarch of the West: Alexandria, of that part of Africa; Antioch, of Asia. When the Empire became divided into the eastern and western, and when Constantinople became the capital of the eastern division, its Patriarchate was made equal to the old seat of Empire, inasmuch as it was "New Rome." These were the four great Patriarchates: under these were Metropolitans, who were set over as many Bishoprics as were in the civil province. Under these were the Diocesan Bishops.

This arrangement, we see, was for the advantage of the Church in preserving unity; for if any one found himself unjustly treated by his Diocesan Bishop, he might appeal to the Metropolitan; and from the Metropolitan to the Patriarch—though it happened through the pride and ambition of some of these Patriarchs that divisions in the Catholic Church arose, and the external unity was broken. However, we must ever bear in mind that for all spiritual purposes a diocese is a complete part of the Church; contains in itself all things necessary to the salvation of its members, and that in spiritual things all Bishops are equal: each is a successor of the Apostles, and has Apostolic powers. The elevation of one over his fellows, as a new order, possessing spiritual powers which other Bishops have not (as the Pope claims) is human invention, unknown in early times. Primacy in external matters is right, but supremacy in spiritual powers and gifts is an innovation on the Divine institution of Episcopacy.

Such was the general regulation throughout the ancient Christian world. We find, however, exceptions. Thus when the Patriarch of Antioch claimed jurisdiction over Cyprus, the Council of Ephesus disallowed his claim on the ground of ancient custom. When St. Augustine, the emissary of Gregory the Great, came to England, he found the British Bishops independent of the Roman Patriarch, and owing allegiance to a Metropolitan of their own, the Archbishop of Caerleon; and this independence was so well known, that in times long after it was acknowledged even by the Pope himself. For when our Archbishop St. Anselm (in the reign of William Rufus, in the year 1098) sat at the Council of Bari, the Pope Urban II., placing him next to himself, above all other Archbishops, declared him to be "Apostolic and Patriarch of the world beyond sea" (*alterius orbis Apostolicum et Patriarchatum*), or, as William of Malmesbury writes, "Pope of the world beyond sea" (*alterius orbis Papam*).

This privilege of Great Britain, of having its own Patriarch, in the person of the Archbishop, will be an important fact in our consideration of the English Provincial Councils, and the extent of their jurisdiction. I must, however, leave this for another letter.

E. C. L. B.
—John Bull,

COMPETENCY OF THE CLERGY NECESSARY TO THEIR BEING USEFUL AS INSTRUCTORS.

The people know how little influence the teachers of religion are likely to have with the wealthy and powerful of long standing, and how much less with the newly fortunate if they appear in a manner no way assortable to those with whom they must associate, and over whom they must even exercise, in some cases some authority. What must they think of that body of teachers, if they see it in one just above the establishment of their domestic servants. If the poverty were voluntary, there might be some difference. Strong instances of self-denial operate powerfully on our minds; and a man who has no wants, has obtained great freedom and firmness and even dignity. But as the mass of any description of men are but men and their poverty cannot be involuntary, that disrespect which attends on all lay poverty will not depart from the ecclesiastical. Our provident Constitution has, therefore, taken care that those who are to instruct presumptuous ignorance, those who are to be censors over insolent vice, should neither incur their contempt nor live upon their alms. For these reasons, while we provide first, and with paternal solicitude, for the poor, we have not delegated religion, like something we are ashamed to show to old semi-municipalities or rustic villages. No! we will have her to exalt her front in Courts and Parliaments. We will have her mixed throughout the whole mass of life, and blended with all the classes of society. The people of England will show the boasted poten-

tates of the world, and their talking sophist, that a free, a generous and informed nation, honours the high magistrates of its Church; that it will not suffer the insidious of wealth and titles, or any other species of proud pre-eminence to look down with scorn on what they look up to with reverence nor presume to trample on that acquired personal nobility which they intent always to be and which often is the fruit, not the reward; for what can be the reward of learning piety and virtue? EDWARD BURKE.

CAPE OF GOOD HOPE.

We have intelligence from the Cape of Good Hope to the 3rd of August. Nothing decisive had occurred since the last mail; General Cathcart's measures having been more of a defensive and preparatory character. The news from the seat of war is to the 27th July.

By it we learn that on the 6th, 7th, and 8th July, General Cathcart having with him the 60th Rifles, a detachment of Royal Sappers and Miners, a company of enrolled Fingoes, and two guns, penetrated, and secured a large portion of the mountain ridges bounding the Waterkloof. His Excellency entered through the noted Bush Neck at midnight of the 6th, and, at daybreak, ascended the steep pass near Niland's farm, without meeting with the resistance which was anticipated. He then proceeded to assault, with shells and rockets the lurking places of the Kaffirs and rebel Hottentots within range. On this, the southern side of the kloof, however, neither kraals nor cattle-tracks were to be seen, and the enemy speedily made themselves scarce in that quarter. By a well planned and ably executed movement, a similar force also appeared at the same time at the northern side. Lieut. Col. Napier had been directed to move from Blinkwater at 3 a.m. with a squadron of the Cape Corps, three companies of the 91st, the Kat River Hottentot Levy, Captain Lakeman's new company of Europeans, a strong detachment of Fingoes and two guns. Having gained the table land which commands that part of the kloof, this force proceeded to attack and burn all the kraals within reach. Here a decided resistance was experienced and one man of Captain Lakeman's company was killed. "In this day's work," writes General Cathcart, "the loss of the enemy must have been severe, from the well directed fire of the artillery, and the energy with which the attacks were carried on." On the 8th, at day-break, the two columns met on the north when the Rifle Brigade, with the Levies and Fingoes, proceeded vigorously with the work of "scouring," rockets being thrown and shells fired into the kloof below, where the numerous kraals were found easily accessible. In these operations one man of the Rifle Brigade was killed, and one Fingoe wounded. At noon the head-quarters column returned to its former position, repassing the Neck without loss although followed up by great numbers of the enemy, who undauntedly exchanged shots with the rear guard of the 6th Rifles. Next day the troops returned to quarters.

A very well contested affair had also taken place at Mundell's Kranz on 24th July. It appears that the Colonel commanding (Colonel Buller) had received intimation that a numerous body of Kaffirs were there, and he marched a force of about 1,000 men consisting of the 60th Rifles, Rifle Brigade, Cape Mounted Rifles, and Artillery, with four field pieces, towards the above-named place at an early hour on the morning of the 24th inst. A few stragglers of the enemy having been shot in the course of the advance, the division came up to the spot where the Kaffirs were without being observed and commenced a very destructive fire on them. Upon being thus taken unaware, the enemy got into the greatest confusion, and ran in every direction. A retrograde movement was then made to entice them out of the kloof, which had the desired effect, for the enemy having noticed it were greatly emboldened, and followed the troops very closely, until they found themselves between the fire of the guns and that of the troops, for they had taken up a position; when the guns unlimbered and brought to action in the shortest time, and then commenced the destruction of the mountain warriors. Never had the artillery practice given them such satisfaction since the commencement of the war than they had for about an hour on this occasion. The enemy's loss is supposed to be upwards of 100 killed, whilst on our side there are only two men of the Rifle Brigade and one of the Cape Mounted Rifles slightly wounded.

A letter from King William's Town states that on the afternoon of the 23d June about 200 Kaffirs 40 armed with guns, attacked the Fort Volo cattle-herds about three p.m., killed and roasted a Hottentot at a fire took a Kaffir herd prisoner, and carried off the cattle at the post to the number of 65 head. Several other cases of depredations by predatory bands are mentioned. The territories in the neighbourhood of the colony—Kaffirland always excepted—were generally in a peaceful state.

Colonial.

THE NORTHERN RAILROAD.

There is evidence of the progress made in the works on this line and of early traffic, in the arrival of the first locomotive for use thereon. It was manufactured at Portland in the State of Maine and reached this city some days ago. On Tuesday evening all being ready the steam was got up and it started from the Queen's wharf on an experimental trip, in charge of Mr. Hackett as Engineer. The trial was satisfactory. The rails are now laid for about ten miles out of our city from the Queen's wharf, and

will shortly be extended from thence into the heart of the city, and before many weeks the produce of the North may be thus brought to our markets. We understand Mr. James Good of this city is making locomotives for this line. This is as it should be.—*British Canadian.*

GOLD IN CANADA.

The following account of the washing of the gold drift at the junction of the Rivière du Loup with the Chaudiere, is interesting:

"The whole quantity of gold obtained during the season was about 1900 penny-weights, and fifteen men were employed in the work.

"During one week the quantity of gold amounted to 143½ penny-weights, the price of which, stated subsequently by dealers in London, to whom a sample was submitted, was £3 10s. 6d. sterling, per ounce, or about four shillings and four pence currency per penny-weight. This would give a total value of £31 3s.; the wages paid were £15, leaving a margin for profit of £16 3s., by which it would appear that the deposit was yielding about double profit."

Resulting from the seasons work on the Rivière du Loup there was about a ton of fine black iron-sand in the keeve or vat over which the copper bottom was used. The unseparated quantity of gold in this after repeated trials, was ascertained to be 1-77 grains per pound avoirdupois: this would give 165½ penny-weights to the ton, the gross value of which would be about £36. From among a few ounces of fine gold obtained from the sand, there were collected some small grains both of platinum and iridostmine, the value of the former being below, and of the latter double that of gold."

THE TORONTO UNIVERSITY.

From the British Canadian.

Underneath will be found a Communication from an intelligent and well-informed Correspondent upon this subject. We know that his sources of information are good, and a perusal of his letter will show that he fully corroborates all we have already stated, and furnishes further information as to this iniquitous measure. Our "Subscriber's" communication is well worthy of attention:

(To the Editor of the *British Canadian*.)

Six—I read with much pleasure your remarks on the contemplated change in the "Toronto University," in your issue of Oct. 2nd. With you I have no feelings of affection or regard for that "Godless Institution," as the squad of the Kirk of Scotland in Canada well designate it; but I greatly grieve to see an Institution so richly endowed with public lands belonging to this country falling into the hands into which it is likely to fall. Perhaps it may not be generally known, but still it is the fact, that the author of the bill introduced by the Hon. Francis Hincks is the Rev. Dr. Ryerson—this I have on the best authority. Is then Dr. Ryerson a person at all likely to place this important Institution on a firm basis? I think that "all his antecedents answer NO!" He is undoubtedly a clever man—a plausible speaker and writer—one well able to "make the worse appear the better reason." But I take it, that a man to lay down a system of university education should have himself passed many years in a university, and, from personal observation, witnessed the workings of the system their adopted. Had Dr. McCaul been the author of the bill in question I should have had much more confidence in it. He has passed years in a University—he has been the only stay (except the handsome endowment) which has kept "the Godless Institution" from tumbling down, like a house built upon the sand. But what can be expected from Dr. Ryerson's University scheme.—It has been well said that "reading about making shoes will not enable a man to make them;" he must witness the making of them, and "must practice the making of them too;" and I think that all the reading about Universities which Dr. Ryerson has had will stand him as little in stead. But he probably intends to practise on University making, as he has practised on school bill making. Has there been a single Session of our Legislature without some change in our Common School Bill, and all proceeding from his prolific brain?—not one. And has he not, at last, worked it up into such a mess of confusion that the whole country are quarrelling about its enactments, and trustees constantly referring to him to explain what such and such a clause of it means? And yet he went on a pilgrimage at the late excellent Sir Charles Metcalf's expense, to make himself master of this very subject. If, then, he has succeeded so poorly with what he might have mastered before this time, he surely will succeed no better with what he is by neither education nor opportunity of observation at all fit to grapple with. I do not intend to argue, that the cause of education in our Common Schools is not further advanced than when Dr. Ryerson was appointed Chief Superintendent; but I do say that it has improved in spite of the constant changes in the law—(changes which have been so frequent, that persons have become tired of making themselves acquainted with the enactments of the School Law)—in spite of the theories of the Chief Superintendent which have been found so impracticable, that since he has been in office it has been the work of one Session to repeal the enactments of the preceding Session and to enact others, in like manner to be repealed in the following.—through the stimulus given to

education by the larger annual grant made for it—through the encouragement given by the improved and certain salaries attached to the office of a School-teacher—but, above all, through the great improvement in the country at large which has been made in spite of governments who took no pains to foster the country, but who have cared only for securing for themselves and their friends lucrative situations and plenty of patronage. I say, then, that all Dr. Ryerson's antecedents are against his succeeding in this new and ambitious scheme of his; and I say that it will be a wrong and a grievance inflicted upon the people of this country, if the handsome endowment belonging to the University of Toronto, and amounting at the present time to some £12,000 per annum, and capable of being made to reach £25,000 is frittered away, whilst Dr. Ryerson is serving his apprenticeship at University making—a rather expensive business in more ways than one. For who will send their children to a University where changes are constantly going on, and where, it is more than likely, that before they can take their degrees, the whole affair may be broken up by an act of Parliament introduced by some person who is styled a minister, because he happens to have command of a party in the House of Assembly who will do his bidding right or wrong. It is, too, rather rich, Sir, to find from your statement, that the only faculty retained by the bill, in the Toronto University is that of the Faculty of Arts, whilst those of Law and Medicine are to be abolished. So far, however, as Law is concerned, I am credibly informed that during the last term there was only one student, whilst the Law Students in Trinity College were thirty-nine!! Another strange fact has been brought to light in connexion with this University Bill now before the House of Assembly. Dr. Ryerson has taken a good deal of pains to state that the Lord Bishop of Toronto is favourable to his plan; but having spoken to his Lordship on the subject I have ascertained that this is not the case, and Mr. F. Hincks has been so informed by his Lordship himself, in answer to a communication from that minister to the Bishop, giving his Lordship an outline of his proposed bill.

It may suit Dr. Ryerson to obtain £1000 for Victoria College, and as much more for himself, per annum as presiding over the new Institution; but it will never do for Trinity College to take any assistance from the Government, on the condition of being under its control in any shape or form.

Now, that the great advantages to be derived from a "mammoth Institution" such as it was intended "the Toronto University" should be, have been given up, and each College that will accept it, is to be assisted out of the endowment fund, I should think that instead of the proposed plan which offers no particular advantage, except that of making the several colleges dependent on the government of the day (a very questionable advantage as far as the cause of education is concerned), a far better plan would be to divide the endowment fund among the several denominations of Christians in Upper Canada, according to their number, and making there several Synods, Conferences, &c., trustees of their shares of the fund required by them, to devote them to the support of their several Colleges. This would suit all parties much better; secure a much better education; save the country a great deal of money, which they spend on legislating on a subject with which very few of your legislators are at all acquainted, but would take out of the hands of the Government a good deal of patronage which is found very useful about election times.

A SUBSCRIBER.

October 4th, 1852.

NEW GLASGOW.

A correspondent has sent us an account of a rather serious affray that took place in New Glasgow on Saturday last:—

"On Saturday evening, 25th September, Philip Shovelin, of New Glasgow, County of Terrebonne, and John Kearney, Senior, and his son John Kearney, Junior, in the adjoining County, met in the Village of New Glasgow, when they had a few words. The latter party waited near the house of Phillip Shovelin, on the public road, for his coming home, having his servant boy with in his cart. They saw two men on the road, and one of them called out, "Is that dirty Shovelin?" When he answered, the man in the cart was instantly knocked down, and a blow given to him that broke his arm. He was no sooner out of the cart than they both seized him, cutting, bruising and mangling his body in a brutal manner. The boy shouted for assistance. When his wife and niece, who were waiting his return, heard his cries, they ran to his rescue. John Kearney and his son were at the gate when they got to it, and when asked by them if they had murdered him, they replied that they had made his wife a widow, and they might take law immediately. When they came to him, he was holding by the fence, and the blood running from him; the mare was lying on the road in the cart, and they had to cut part of the harness before they could extricate her; they then called upon some of the neighbours to assist them in carrying him home.

Hugh M'Adam, Esq., J.P., was called upon to examine into the matter, and give an order for their apprehension: this was all out carried before daylight on Sabbath morning. The Bailiff, judging that he might have some difficulty in apprehending them, took two or three along with him. When they went to the house, they were told that if they did not leave immediately, he would fire upon them. They were heard loading their guns, when they told them that they were now ready for them. A shot was then fired from one of the windows, and other missiles thrown out. The Bailiff would not allow them to return the fire. Both of them then came out of the house, and owing to the threats of the two, the party left.

when they fired a shot after them. After some hours delay, a stronger force was collected, and repaired towards the house. The Kearneys were seen going towards the bush; they seemed still determined to resist. Having crossed the river and gone into the bush, they fired upon the party. The party then returned the fire; a number of shots were fired, when one took effect on the leg of John Kearney junior. When the father saw that his son was shot in the leg, he came across the river, threatening that he would take some of their lives, and carrying with two guns and a scythe. He came right opposite one of the party, when he levelled his piece at him, who also had a gun; they were but a short distance from each other, yet none of their balls took effect. Kearney was then going in upon him with his scythe, when one came up behind him and struck him, which enabled him to break the stock of his gun over his head before he could recover himself, and was thus secured. I am sorry to add, that one of the neighbours, in going to his own door to bring in his child, was struck by a ball when in the act of lifting it to carry it into the house—the ball going through the under part of his knee."

Kearney has been brought into Montreal, and safely lodged in jail.—*Pilot*.

TORONTO YACHT CLUB—SAILING
MARCH.—This race previously undecided, came off on Monday last, according to notice. The boats started at noon, over the same course as before, from Maidland's Wharf, to a buoy on the south side of the island, opposite Privat's, and back again, crossing over to Privat's. The Jenny Lind, Storm Queen, and Witch, were the leading boats. Jenny Lind came in first, but the Witch having an allowance of time for her smaller size, won the race. The Storm Queen was the third, and the Cherokee fourth. The latter running the 2nd class prize.

FORGERY.—A young man, formerly a resident in Demarestville, presented a note for £37 10, to Dr. Payne, on Friday last, for the purpose of getting it discounted. In a short time after paying the money, the Doctor discovered that the note was a forgery. An instant pursuit was commenced and the offender was captured in Adolphustown, the same evening.—*Picot Gazette*

REPRINTS OF THE REVIEWS.—
Messrs. Leonard, Scott & Co., of New York, the publishers of the Reprints of Blackwood and the Four Reviews, will supply parties in Canada with these works *free of United States Postage*. Hitherto the American postage has been a hindrance to their circulation, but now—by enclosing the subscription price to Messrs. Leonard, Scott & Co.—the works, or any one or more of them, can be received direct through the post-office.

LENNOXVILLE COLLEGE.—The Rev. J. H. Nicolls, Principal of Bishop's College, Lennoxville, is now in Quebec, for the purpose of seeking from the Legislature the right to confer degrees. It appears that out of seven similar Institutions in British North America, Lennoxville College is the only one which does not enjoy this important privilege.

Lanark Fair will be held on Tuesday next, the 12th, and Pakenham on the 14th instant.

Mrs. Davy, relict of the late Peter Davy, of this Township, was killed on Saturday last, having fallen off a load of stone; the wagon passing over her body.—*Cobourg Star*.

James Gibson, the lad who made his escape from gaol on the 27th ult., after having committed an inhuman assault upon Mrs. Hayter, has been recaptured, and is now safely lodged in his old quarters. Mrs. Hayter is progressing favourably and has been pronounced out of danger.—*Barrie Herald*.

On Wednesday last, an Inquest was held in Hamilton, on the body of a stranger before H. B. Bull, Esq., Coronor. The deceased about a fortnight since passed through this city on his way down the lake, and returned on Tuesday by the Steamer *Passport*. From cards and papers found in his pockets he is supposed to have been in Ogdensburg, N.Y., but he had nothing whereby his name might be known. He complained on going into Mr. Yoldan's Tavern, that he had been sea sick, and wished to lie down, and on getting into bed he complained a little of cramps, but would not allow a Doctor to be sent for, and on the girl going into his room a little after 10 o'clock, although she had been in only 10 minutes before, she found him on the floor quite dead. So carefully had he subdued the appearance of suffering that no one suspected his disease, which was Asiatic Cholera. He was an old man over 50, his hair beginning to turn gray, his coat was snuff color, and a short sack, he had black trousers and a pair of coarse new boots. He is supposed to have lived near London, C.W.—Verdict in accordance with the above.—*Hamilton Gazette*.

The City of Ottawa, is the new name sought to be given to Bytown, by the Mayor and Corporation.

On Friday morning, 17th instant, a fire broke out, in Upper Town, in the premises occupied by Mr. Michael Johnston, as a Tinsmith's shop, which it consumed together with two houses, belonging to Captain Baker, the house occupied by Messrs. Rochester & Cobb as a Butchery, and the stone house, belonging to W. Stewart, Esq., and occupied as an office by Mr. Russell.—*Orange Lily*.

SINGULAR LAND-SLIP NEAR GALT.
On some of the abrupt rises which occur near Galt, between the channel of the Grand River and the level of the surrounding country, there exist

large morasses or bogs, of considerable depth and extent. One of these, situated on the property of Mrs. Lockie, about two miles from this town, was lately precipitated from the brow of the hill, where it had no doubt rested for ages, to the level land below, a distance of three or four hundred feet. Judging from the appearance it now presents, it must have come down with fearful velocity. The channel excavated by its descent is in some places ten feet deep, the bottom of which is a curious concretion of lime. A beautiful little stream now gurgles down the chasm, strongly impregnated with lime.—*Galt Reporter*.

INQUEST.—On Saturday, the 25th ult., an inquest was held on the body of Elizabeth Geiraty, wife of Thomas Gerraty, of this town, before Dr. Wanless, coroner, and a special jury. After a lengthened investigation, the decision arrived at by the jury was, that the immediate cause of her death was compression of the brain, from the rupture of a blood vessel, said rupture brought on by habits of intemperance, which the jury believed she was forced into by the continued ill-use of her husband.—*Prototype*.

The Rev. Mr. Herchmer and lady, of Kingston, were among the passengers by the Niagara at Boston from Liverpool.

Mr. M'KAY, of East Boston, is now at work upon a clipper ship, which will surpass in size and sharpness, every merchant ship now afloat or known to be in the course of construction. She will be 330 feet long, have 50 feet breadth of beam, 28 feet depth of hold, with three decks, and will register over 3000 tons. She will be diagonally braced with iron, and built in every particular equal in strength to the best ocean steamers.—*Boston Atlas*.

A public document recently published in New Brunswick shows that the increase of population in New Brunswick has been greater than that in Maine, by 7.2 per cent; than that of New Hampshire, 11.79 per cent; and than that of Vermont, by 16.07 per cent; and it has exceeded their aggregate and average ratio, by 10.81 per cent. The ratio of increase in Massachusetts during the same period, has been 34.59 per cent; exceeding that of the Province, by only 11.10 per cent. It appears that the ratio for the Province exceeds theirs by nearly 2 per cent.

The dress for the Canadian local militia consists of a forage cap, with red band, blue frock coat, with brass epaulettes and red facings, and trousers with a red stripe.

Captain Brown, of the steamer Pioneer, was found dead yesterday morning, near the Canal Basin, supposed to have been murdered. A person was arrested on suspicion, but subsequently liberated. An inquest was held on the body; the decision we have not yet heard.—*Montreal Herald*.

INQUEST.—On Tuesday an inquest was held by Mr. G. Duggan, senr., on the body of a man named Alexander Preston, a blacksmith, who was found drunk on Front Street the evening before, by one of the night watch, taken and put to bed, but on the following morning he was found dead. Verdict—that deceased died from the effects of intoxication.

An Indian was killed at Caughnawaga by the ears on Tuesday last. An inquest was held on his body, and a verdict of "Accidental Death" rendered. No blame was attached to the parties connected with the Railroad in the matter.—*Ibid.*

ASSAULT ON THE POLICE.—On Sunday evening three policemen named Dempsey, Kellestyn, and Mingo, called to quell a disturbance at a tavern kept by J. Birmingham, in Commissioner Street, where, in attempting the arrest of a man who appeared to be the leader, attacked by nine men; and in the affray, Mingo was twice knocked down, and Kellestyn was brutally beaten—not, however, without making two arrests. The prisoners were brought before the Recorder's court yesterday, and were fined 40s. each.—*Pilot*.

ENGLAND.

ARRIVAL OF THE ASIA.

The steamer Asia with three days later news from Europe, arrived at five this evening. She left Liverpool on the 25th at 6 A.M.

Cotton market heavy but unchanged. Sales of new 4,000 bales.

Flour had moderated its value although there was not much doing. Wheat continued dull whilst Indian corn was more enquired for.

Lard in good demand at 62s. to 65s. Nothing doing in oils.

American Stocks quiet and unchanged.

ENGLAND.—The Earl of Derby in a letter states that the Queen will await the action of Parliament regarding the funeral of the Duke of Wellington, and intimates that as soon as possible after the meeting, the remains will be interred at the public expense by the side of Nelson in St. Paul's. The body lies at Walmer Castle, under a guard of honour.

FRANCE.—Accounts from the south of France make it appear that Louis Napoleon has thrown off all disguise in his designs on the Empire. By the last accounts he was at Grenoble.

HOLLAND.—The session of the States General was opened by the King in person on the 20th. In his speech the King stated that he has been promised, by a powerful friendly state, aid in favor of attempting to obtain the modification of the exclusive system hitherto maintained by the Japanese empire.

MR. NIELD'S LEGACY.—A correspondent of the Daily News gives the following particulars respecting the immense fortune which Mr. Nield has devised to Her Majesty:—“This fortune was acquired by Mr. Nield's father in the first instance (though more than doubled by the parsimony of the late possessor) in a shop in Saint James's-street. He was a silversmith, and carried on an extensive business. He has been heard to say that his large gains were principally to be attributed to the profits he made by supplying wedding outifts to his rich customers in the locality, who were not particular as to the prices charged. He was himself a remarkable person. He retired from trade some years before his death, and devoted himself to the reformation of prisons, treading us closely as possible in the footsteps of Howard, the philanthropist. There are some publications of his extant, that detail his labours, and views for the promotion of his purpose. He had another son who, it was understood, incurred his displeasure, and was therefore not mentioned in the will. Whether he be living, or, if dead, left any family seems unknown. The father was a member of the Court of Assistants of the Skinners' Company.”

The singular testament of Mr. Nield, who bequeathed his property, amounting to half a million sterling, to the Queen, “praying Her Majesty's most gracious acceptance of the same for her own absolute use and benefit, and for her heirs, &c,” has afforded to the Daily News an opportunity of exhibiting the sort of respect which Radicals have for the person of the Sovereign, and for the rights of property. On the plea that Her Majesty is provided for by “the loyal munificence of her subjects,” the Cobdenite prints devote to the Queen the right which all her subjects enjoy, of inheriting private property, and with matchless effrontry demands “the ultimate disposal of the inheritance for national purposes.” A more bare-faced invasion of private and personal rights has not often been proposed, at least in this country. To whatever use the Queen may see fit to apply the handsome and loyal bequest, her subjects, we presume, have no business with its appropriation.—*John Bull*.

ADVANTAGES OF FREE TRADE.—We perceive that the Council of the Anti-Corn-law League have announced prizes for the best essay on the advantages of Free Trade! Is it come to this, that the advantages of Free Trade are so difficult to be discovered that they must be pointed to our notice, and that too under the stimulus of a reward? *Madeline Journal*.

It is rumoured, that owing to the representations which have been made to the Premier, it is very doubtful whether the Charter which the Directors are so anxious to obtain, will be granted to the New Crystal Palace Company, except on the condition that the place shall be entirely closed on the Sabbath. We trust that the efforts of the parties who are seeking to prevent the sanction of Her Majesty being given to such a desecration of the Sabbath, as is contemplated, will be crowned with success. As our readers know, we have given a full and earnest support to Lord Derby and his government; and we shall, therefore, be deeply grieved to find him persist in a resolution so utterly opposed to what we believe to be the Divine Will, and by which he will assuredly alienate many of his best and truest friends.—*Bell's Messenger*.

IRELAND.

MURDER OF O'CALLAGHAN RYAN, ESQ.

(From the *Central Chronicle*)

It appears that this unfortunate gentleman had some refractory tenants on his property in the county Tipperary, not far from Kilmanahan, and that he had taken all the legal steps towards their eviction, which event was to have taken place, as we have heard, on to-day. In the mean time, not dreading any evil results to himself personally, he proceeded to the property in question on yesterday, with a view of averting the threatened eviction if the tenants could be brought to terms; but whether his plan was successful or the reverse, we have not learned. On his return in the afternoon towards Clonmel, he passed a policeman on the road near Whitefort, and had not proceeded more than 500 yards when he was fired at by an assassin from behind the ditch of a plantation on the road side; the policeman hearing the report of the shot hastened forward, and on passing a turn of the road he saw Mr. Ryan's grey horse standing on the road without its rider, and two greyhounds standing close by. He also saw the hat which had been worn by the deceased lying on the road. He then saw the marks of persons struggling on the ditch, and following the traces through the plantation found the murdered body of the ill-fated gentleman, whom he had but a few moments before saluted in the full possession of health and life. The deceased had been dragged towards the brink of a limestone in the plantation, into which the ruffians intended to throw him, when they were disturbed by the policeman. He was shot in the abdomen; but the inhuman wretches could not be satisfied nor their vengeance appeased without making assurance doubly sure, by battering his head to mummy, both with stones and also with a sharp instrument (such as a hatchet), with which they inflicted some frightful wounds. Instant alarm was given; the police were on the alert; the country was searched in all directions; but, we are sorry to say, without effect. Such has been the miserable fate of poor Mr. Ryan, than whom a more miserable man never breathed. He lived amongst us respected by all, and it is needless to add that his murder has cast a gloom over society which will not be speedily removed.

POPULAR BAPTIST ARGUMENTS REVIEWED.

(Continued from our last.)

But, as it is a favourite artifice of Baptists, when unable to answer a plain argument, to divert men from attending to the argument at all, by overwhelming it with shouts of “tradition, tradition,” we must observe that we by no means found our arguments on tradition. Tradition means the handing down from generation to generation a usage or an opinion. Now, it is not merely because infant baptism is handed down to us, that we practice it, for then we should practice image worship; but because there is no well-authenticated account, no historical testimony of infant baptism having supplanted adult. As, from the want of any rational explanation concerning the origin of the creation, we trace it to God; so, from the absence of any satisfactory account of the origin of infant baptism, we are forced to ascribe it to Christ. So far, therefore, are we from sounding our belief on tradition, that it is the absence, the (if the Baptists be correct in their views) unnatural absence, of any tradition, oral or historical, which confirms our belief in the propriety of a custom, not forbidden in the Bible. It is the *want* of any tradition against infant baptism which makes us practice it, because common sense tells us, that had a change taken place in the Christian world, there *would have been* a tradition, nay, many traditions about it. In short, it is the Baptists, not us, that tradition would serve; for could they produce an authentic tradition of a change having come over the world, at a fixed time, in the matter of baptism; could they produce a genuine writer who remarked the change, and was surprised at the novelty; could they point out a passage in any ecclesiastical writer which mentioned the fact; could they refer us to any eminent man in the ancient church who lifted up his voice against the audacious novelty, and asserted or proved that the Apostles did not sanction it, then *might* the Baptists, and gladly would they, avail themselves of tradition. We do not, then, as the Baptists unfairly represent us, rest the claims of baptism on tradition, in the same sense as the Romishists do, when they avail themselves of traditionary proof. True it is, that the Romish Church appeals in behalf of its infallibility, its transubstantiation, its purgatory, to tradition; but this tradition is as different from that by means of which we connect infant baptism and the Apostles together as Protestantism is from Popery. Can we trace transubstantiation to the Apostles by the tradition we employ to establish infant baptism? No. So far from it, we assert that transubstantiation was first heard of in the 13th century, and was, *at the time*, loudly protested against as an innovation; that Papal Supremacy began to be broached in the 6th century, &c. We have the dates and documents. The birth of each Romish error is known and registered: history is not silent about their development. Indeed, so different is Romish tradition from that mode of argument, by means of which we establish infant baptism, that it is hardly fair to call our method of proof tradition at all. It is not tradition (which, in the Romish sense, means a mysterious legend transmitted from age to age, by mouth, to the rulers of the Church); neither is it a tradition that there is no tradition of the date of infant baptism, but it is the fact, that there is no historical allusion to that date; and so, though some, in loose language, may call this proof traditional (by which Baptists understand legendary) it is, in point of fact, historical. We have dwelt on this the more fully, because we suspect that some persons have been seduced into the Baptist society chiefly through the importunity with which it is impressed on them that infant baptism is dependent for its authority on tradition: by which word, every ear is instinctively caught, and every thought directed to Rome as having handed over to us infant baptism, with other errors. We shall, then, conclude the subject with another illustration of the argument against the Baptist system, derived from what is vulgarly called tradition:—Two centuries ago (not long after the rise of the Baptists,) a Third Epistle of St. Paul to the Corinthians, in the Armenian language, was brought to light, having been discovered

(Concluded on page 86.)

SESSION	DISCUSSION
Oct. 1 st — Oct. 15 th .	Mr. Hincks' bill, lesson
Oct. 16 th — Oct. 18 th .	Dane 3 Luke 3
Oct. 19 th — Oct. 20 th .	Mr. Hincks 3 Luke 3
Oct. 21 st — Oct. 22 nd .	Mr. Hincks 3 Luke 3
Oct. 23 rd — Oct. 24 th .	Mr. Hincks 3 Luke 3
Oct. 25 th — Oct. 26 th .	Mr. Hincks 3 Luke 3
Oct. 27 th — Oct. 28 th .	Mr. Hincks 3 Luke 3
Oct. 29 th — Oct. 30 th .	Mr. Hincks 3 Luke 3
Oct. 31 st — Nov. 1 st .	Mr. Hincks 3 Luke 3
Nov. 2 ^d — Nov. 3 rd .	Mr. Hincks 3 Luke 3
Nov. 4 th — Nov. 5 th .	Mr. Hincks 3 Luke 3
Nov. 6 th — Nov. 7 th .	Mr. Hincks 3 Luke 3
Nov. 8 th — Nov. 9 th .	Mr. Hincks 3 Luke 3
Nov. 10 th — Nov. 11 th .	Mr. Hincks 3 Luke 3
Nov. 12 th — Nov. 13 th .	Mr. Hincks 3 Luke 3
Nov. 14 th — Nov. 15 th .	Mr. Hincks 3 Luke 3
Nov. 16 th — Nov. 17 th .	Mr. Hincks 3 Luke 3
Nov. 18 th — Nov. 19 th .	Mr. Hincks 3 Luke 3
Nov. 20 th — Nov. 21 st .	Mr. Hincks 3 Luke 3
Nov. 22 nd — Nov. 23 rd .	Mr. Hincks 3 Luke 3
Nov. 24 th — Nov. 25 th .	Mr. Hincks 3 Luke 3
Nov. 26 th — Nov. 27 th .	Mr. Hincks 3 Luke 3
Nov. 28 th — Nov. 29 th .	Mr. Hincks 3 Luke 3
Nov. 30 th — Dec. 1 st .	Mr. Hincks 3 Luke 3
Dec. 2 nd — Dec. 3 rd .	Mr. Hincks 3 Luke 3

House. Assembly. To be reckoned without his last, for the opposition having objected that the amendment of the 5th resolution could only be made by a motion to that effect, the Speaker declared that objection well founded, to the great alarm of Mr. Hincks and his colleagues. Mr. Egerton, however, proposed to omit the word "collusion," and to replace them by those of "difference of opinion." The House divided thereon. For the motion, 63; against it, 11. The amendment having been adopted, the 5th resolution, as amended, was put to the vote, and agreed to, by 52 to 23. Messrs. Chabot, Lemire and Tachette voting in favour of the resolution as amended, after having voted against the amendment itself.

PUBLIC LIBRARIES.

We are glad to perceive that one of the representatives of our city, Mr. Boulton, has introduced a Bill for the establishment and maintenance of Public Libraries. We have long thought it a reproach to a city of so much wealth and intelligence as Toronto that it possesses nothing of the kind, and if reference to any standard work were needed, it might be sought for in vain. The following extract from the Bill will give a fair idea of the mode in which its object is sought to be carried out. We would like to see it go a little further, and authorize municipalities to aid, if they preferred it, any chartered or incorporated society already in existence desirous of establishing or maintaining a library, and, we would add, a museum also. As the Bill now stands, it enacts:

"That any City or Town in this Province is hereby authorized and empowered to establish and maintain a Public Library within the same, with or without branches, for the use of the inhabitants thereof, and to provide suitable rooms therefor, under such regulations as the government of such Library as may from time to time be prescribed by a Board of five persons, to be named annually by the Municipal Authorities of such City or Town."

"Any City or Town may appropriate for the foundation and maintenance of such Library as aforesaid, a sum not exceeding five shillings for each of its householders, in the years next preceding that in which such appropriations shall be made, and may also appropriate annually, for the maintenance and increase of such Library, a sum not exceeding one shilling and three pence for each of its householders, in the year next preceding that in which such appropriation shall be made.

"Any City or Town may receive, in its corporate capacity, and hold and manage any devise, bequest or donation for the establishment, increase or maintenance of a Public Library within the same."

A NEW "DENOMINATION."

Few of our readers but must have heard of the Rochester revival of the clumsy "Cock-Lane Ghost" imposture. Many of them, however, will be surprised when we inform them that the Jugglers have succeeded in exalting their clan to the status of a *sect!* Such, however, is the literal fact! The catalogue of schism has been swelled by the addition of "The Harmonical Brotherhood"—a fraternity who hold that through the instrumentality of the knuckles God condescends to communicate His will and behests to mankind!

A Synod, or Conference, of this most recent recruit to the ranks of dissent (we use the word not in a *Parlamentary*, but in an *Ecclesiastical* point of view) was held at Worcester, Mass., on the 25th ultmo. The following abstract of the saying and doings of these poor people will be perused with melancholy interest:

Rev. Adam Ballou, of Hopedale, was chosen President; E. D. Draper, of Hopedale, Mr. Bangham, of Boston, Vice-President.

A business committee of five was nominated, and a finance committee of three.

Rev. J. M. Spear said he seemed to have received the power of helping persons. His hand moved without his will towards the seats of person's diseases and they were almost instantly relieved.

The afternoon session began at two o'clock, at which time nearly eight hundred persons were present.

The Business Committee reported a series of resolutions, recommending quarterly mass meetings of the believers, the formation of various brotherhoods, the formation of spiritual circles, and various other means for bringing down heaven to earth, and lifting earth up to heaven.

Mr. Brigham, of Boston, said harmonic brotherhoods were formed after the model of the harmony of the human body. The president of such an association was called the "seniorum," or the head of the vice presidents, the nose and mouth, the secretary, the eyes and ears; and the other members the hands, feet, &c.

A general and momentous discussion followed about magnetism, magnetism, physi-cism, and various otherisms.

The Convention adjourned till seven o'clock, when Andrew Jackson Davis was to address the meeting.

The hall was crowded in the evening, although a fee of ten cents was charged at the door.

Andrew Jackson Davis lectured on spiritualism, its influences, evils, promises, effects and probable consequences. "It is the new power," he says, "which is to regenerate society and dispel

error and sin, and make the world a heaven below."

The prospectus of a new spiritual paper, to be called *The New Era or Heaven Opening*, was read. It is to be edited in Boston, by Mr. Hincks.

The faithful say that the philosophy, spirit, raptures, &c., is yet in its latency, but is being slowly developed.

"They will find another Convention so n, dro-bably at Springfield.

To the true-hearted Anglican Churchman the above dismal narrative is suggestive of two leading considerations.

In the first place, it demonstrates that when the stone of schism is once set a rolling there is no calculating when or where it will stop.

Little did the "Pilgrim Fathers" dream when they separated from their ecclesiastical mother, and planted what they daringly considered a pure "Church" in the new world, that their children should blot out the name of *the Son* from the Trinity, and declare that the manipulation of a mountebank was the "power" which was destined to "regenerate society, dispel error and sin, and make the world a Heaven below?" Had a soothsayer predicted this state of things to Cotton Mather, would not that irreverent, but or *hodox*, sectarian have exclaimed in horror—*Is thy servant a dog, that he should believe this thing?*?"

In the second place, we may learn from the foregoing ghastly details the sterling value of *secular education*.

Dr. Ryerson, and his admirers, are constantly exclaiming—"If you would rightly estimate the blessings of creedless schools, look at the *model Republic*!"

To this we emphatically say—AMEN.

Look!

ORDINATION.

On Sunday last the Lord Bishop of Toronto held an ordination in the Church of the Holy Trinity, in this city, when the following were admitted to Priests orders:

PRIESTS.—Rev. Frederick John Stephen Groves, Rev. Thos. Boufield, Rev. James Godfrey, Rev. George Armstrong Bell, Rev. John Walter Romayne Beck, Rev. James Harris, Rev. William Arthur Johnson, Rev. Charles Edgar Petit.

The following were also ordained Deacons:

Deacons.—Thos. J. M. Willoughby Blackman, John Gilbert Armstrong, Henry Hayward, Francis Tremayne.

His Lordship was assisted on the occasion of ordination by the Rev. H. J. Grisett, M.A., his Examining Chaplain; Rev. B. Cronyn, M.A.; Rev. T. Whitaker, M.A., Provost of Trinity College, and others. The latter preached the ordination sermon.

The following are the arrangements for the duties of these gentlemen, as far as yet settled:—The Rev. Jas. Godfrey for Galtburgh and Huntley; the Rev. James Harris for Mountain and Edwoodsburg; the Rev. G. A. Bell for St. Catherines; the Rev. Charles B. Pettit for the Wellington District; the Rev. Francis Tremayne for Owen Sound; the Rev. H. Hayward, Curate in London; the Rev. — Blackman, Curate to Christ's Church, Hamilton; the Rev. W. A. Johnson for Cobourg; and the Rev. J. G. Armstrong, unsettled.

DEATH OF BISHOP CHASE.

It is our sad duty this week to record the decease of the Right Rev. Franklin Chase, D.D., Bishop of Illinois, and senior Bishop of the Church of the United States. The venerable Prelate expired on the 27th ult., his death being the result of injuries received by being thrown from his carriage a short time since. Bishop Chase was consecrated February 11th 1819, and is succeeded in the office of Presiding Bishop by the Right Rev. Dr. Brownell of Connecticut.

Colonial.

The appointment of Governor of Toronto Gaol being vacant by the very unexpected resignation of Mr. Kidd who has held it for so many years, and given so much satisfaction to the public in the discharge of its duties, much uneasiness was felt as to his successor. We are happy to state, however, that the vacancy has been filled up by the appointment thereto of G. L. ALLEN, Esq., our highly efficient Chief of Police. Whilst we congratulate Mr. ALLEN on his preferment, we may express our fears that for the office he has vacated, it will be difficult to find an adequate successor. Coming after Mr. ALLEN he must needs be an active and energetic man to give satisfaction.—*British Canadian.*

During the pastoral visit of the Bishop of Toronto to Kingston, his lordship baptised fifty convicts in the Penitentiary, and confirmed one hundred and ten others.—*British Whig Oct. 6th.*

OPENING OF AN ORANGE HALL AT MARKHAM.

So great has been the spread of the Orange Institution in this locality that the members have been enabled to establish a Hall exclusively for their meetings, and all being in a state of readiness for its opening a deputation of the Brethren from this city proceeded to the locality, Brown's Corner, on Friday last to meet the Brethren of Markham and its vicinity and add in the ceremony. A large number of the Brethren were assembled from the country round, and, all being ready, the inauguration of the Hall took place in due form. Some good speeches were made, and an interesting discussion followed on the local and general prospects of the institution, after which the meeting broke up and the deputation returned to this city well pleased with the day's proceedings. Too much praise cannot be awarded to the Brethren at Markham for this their early effort to secure a respectable and independent place of meeting for their body. The in many instances unavoidable meeting in taverns, once so general, militated much against the progress of the institution.—*British Canadian.*

THE MEETING OF THE GRAND ORANGE LODGE OF LONDON.

In addition to the particulars of this meeting which we have already given, we gather the following from the *Sincoe Standard*:

"In the unavoidable absence of the Grand Secretary, Brother Wm. Frederick Sparling, W. C. M., of Elgin, was appointed Secretary pro tem.

"The Grand Lodge in accordance with rule, was opened in the 4th Degree, but on the motion of Bro. Geo. Whitehead, C. G. M., of Oxford, seconded by Brother J. B. Abbott, C. G. M., of Norfolk, the rule was suspended, and the Grand Convention re-opened in the 1st Degree, for the purpose of admitting the younger members of the Order, who were desirous of visiting. A very large number of the Western brethren availed themselves of this opportunity to visit the Grand Lodge, and much valuable information was imparted, which we doubt not will materially affect the welfare of the Institution. The address of the Grand Master was unanimously adopted on the motion of brother Balfour, seconded by brother McMillan. The reports from the Western counties were highly gratifying, showing a steady increase both in numbers and spirit. The number of Lodges in Middlesex, Oxford and Norfolk is about forty,—most y established within the last two or three years. Thus it will be seen that our Order advances with the increased intelligence of the people, and there is no doubt that ere long, nearly every true-hearted Protestant Briton in Canada, will be found among its members."—*Irish Canadian.*

PORT HOPE AND PETERBORO RAILROAD.

At one of the largest and most respectable meetings ever held in Peterboro, specially called at the request of the Member for the County, On motion of W. C. M., seconded by E. B. Brown, Esq.

Resolved:—That the interests of the town of Peterborough will be best promoted by the construction of this road from Port Hope to a line of Railway in the most direct practicable route; of the same gauge as the Main Trunk Line; and to connect the main Trunk on the same level at Port Hope.—Carried.

After the almost unanimous decision of the meeting, there was but one particular course open to Judge Hall and Sheriff Conner, and that is, to bid in, jointly with the construction of the Port Hope Railway, and set in the Peterborough road such an interest in it, as to secure a considerable influence in its management for a long time to come.—*Port Hope Guide.*

PARAL ACCIDENT—Mr. Gourlay of Elizroy, who resided in his home on the evening of Thursday, the 23d ult., was thrown to his fall, and his head striking the wall of his own house, he was killed on the spot. It appears that the horse had been urged to a very smart pace, and on reaching the house was for taking one way, while his rider endeavoured to turn it into another, in the act of doing which, he was, as already stated, thrown off. Deceased was a warden in the episcopal church, and occupied a respectable standing in society.—*Carleton Place Herald.*

COUNTY AGRICULTURAL EXHIBITION.—The annual exhibition of the County of Lennox and Rutland Agricultural Society was held at Carleton Place last Thursday, when the sum total of stock, produce and works of art exhibited, far exceeded that of any former year; this being owing to the great interest taken by the community in the prosperity of the city which we trust will be permanent.—*Carleton Place Herald*.

FIRE.—On Friday morning last the house of Walter Jones, Esq., on the corner of Zorra, was burned to the ground. No one was

POPULAR BAPTIST ARGUMENTS REVIEWED.

(Brought from page 83.)

in Asia; a very specious forgery. Now, supposing a sect to take this Epistle under its special patronage, and put it forth to the world as equally canonical, or as a rival to St. Paul's second letter to the Corinthians, how would the Baptist refute the claim of the newly discovered manuscript? His only method would be the following:—he would, no doubt, say, “it is very strange that, if this Epistle be as it pretends, a genuine production, it never was heard of for sixteen centuries! How did it happen that it never found its way into the catalogue of Scripture handed down to us? Surely the earliest ages of Christianity, which had the best opportunity for deciding the question, would have recognized it, if genuine; and if it ever formed part of Holy Scripture, it could not have dropped out of the book unnoticed. When the canon of Scripture was compiled, it could not have been acknowledged; because, had it been acknowledged, it never could have been allowed to escape from the sacred volume without remonstrance.” Now, let the Baptists apply this same valid reasoning to their peculiar system, and they must come to the same conclusion, viz.:—that had adult baptism been the exclusive practice of the earliest and parent ages, the Christian world could never have been so completely revolutionized that infant baptism could have been introduced, either surreptitiously without detection, or openly without rebuke. The practice of infant baptism is proved Apostolical by the same reasoning which detects the forgery to be not Apostolical.

If, then, Scripture contains no precept which either expressly or by inference forbids infant baptism; if those texts which relate the baptism of the first converts are naturally more applicable to adults, but yet neither plainly nor imply that infants were excluded; if, on the other hand, some of the texts which seem to be exclusively applicable to adults, are easily reconciled with the opposition of infant baptism having been practiced, if some other passages of Scripture give clear intimations of infant baptism, for example, 1 Cor. 7, 14, which declares the children of a believer *holier*: and if capable of holiness, why not of baptism? If it is unreasonable to suppose that our Lord would have failed to undeceive his Apostles when he bade them baptize “all nations”; if it is incredible that the sacred writers, when addressing Jews to whom infant baptism was familiar, would not have forbade the custom, had they disapproved of it; if we can detect no trace of the practice of infant baptism having supplanted adult, and if it is impossible that such an event could have occurred without being remarked and criticized; if we cannot believe that, had adult baptism been the exclusive practice of the Apostolic age, infant baptism could have overspread the whole Christian world, without exception, and adult baptism have died away without leaving behind it even a faint echo in history; if circumcision, under the Jewish dispensation, was applied to infants to bring them into covenant with God, and the Apostles were never taunted by the Jews with refusing admission to infants under the Gospel covenant; if we never read of baptism having been deferred on account of youth; if all these things be true, then is the Church of England warranted in affirming that “the baptism of young children is in any wise to be retained, as most agreeable with the institution of Christ.”

We are not so much concerned in refuting the Baptist theory of immersion, because our Church prescribes it, not, however, forbidding pouring and sprinkling: the question being important only so far as this—whether persons who have been baptized by pouring of water, can be said to be baptized at all? Baptists affirm that pouring or sprinkling is not baptism. Now, how is this proved? It would be unnatural to expect that men who upbraid us for baptizing infants without express command, would produce some express command for immersion, particularly as they go so far as to say that without it there is no baptism. Yet they adduce no such command—for none such exists—they are, therefore, contented to establish their favorite subject of immersion by gathering *intimations* from the meaning of words and from the probabilities contained in

variations—a mode of proof denied to us. Now is not this a grievous inconsistency? The admission of eminent English Churchmen that the Scriptures contain no express command to baptize infants, is triumphantly recorded by Baptists. Now, we are not more positive about retaining infant baptism than they are in prescribing immersion. We are, therefore, naturally led to apply to them their own principle, and to ask for a plain, express command for immersion, or against pouring or sprinkling. And really we might have expected such a command, if Christ intended to restrict baptism to immersion. The essential elements in a sacrament would naturally have been such as could be everywhere easily procured, prescribed as they were by one whose motto was—“I will have mercy, and not sacrifice.” Now, a large portion of the world is so arid, that in many countries it would be a matter of serious difficulty, if not altogether impossible, to procure water enough to immerse an adult. Again, a large portion of the world is so cold, that immersion would be dangerous. But, though we might reasonably have looked for an express precept; yet we do not require the Baptists to produce one. We are willing to take their arguments on their merits, because we think that the caviling about express commands is unfair. If we can plainly gather from Scripture an argument which proves that a practice was countenanced by the inspired writers, it is sufficient. We have no express commands to worship the Holy Ghost, to admit females to the Lord's Supper, to change the original Sabbath, or forbidding polygamy. All these are not the subjects of positive precepts; but because they may be gathered by inference from Scripture, are binding on Christians. No one will affirm that immersion is commanded so authoritatively, so particularly, as the rigid observance of the Sabbath; yet, on the occasion of our Lord's disciples infringing the precept relative to that day by plucking the ears of corn, Christ not only said, in regard to that particular case, that his disciples were justified, but he made a general rule for universal guidance—“I will have mercy, and not sacrifice.” So that even on the supposition of there being a plain direction in the Bible to immerse, yet even then the circumstance of the case should guide us. To immerse a sick man in the colds of Siberia is not in accordance with the spirit, but the letter of the Scripture; nor would it seem more rational, though perhaps less wicked, than to justify a slanderous attack on a stranger, because the ninth commandment speaks of ones neighbour. That immersion was practised by the Apostles and earliest ages, we willingly admit; but the question is, did they practice it exclusively to the absolute prohibition of pouring or sprinkling? Most certainly the earliest ages did not; as we know that in cases of clinical baptism, that is, when the sick or dying wished to be baptized, pouring was thought sufficient. That there are analogies drawn in Scripture from the immersion of baptized persons, viz.:—burial with Christ, &c., we readily acknowledge; but there are also analogies from sprinkling:—“blood sprinkling the unclean sanctifieth.”—Heb. 10, 22; also 1 Peter 1, 2. Let us, then, examine the Scriptural instances of baptism adduced by the Baptists, with a view to ascertain whether there be ground for concluding from the narratives that sprinkling or pouring is prohibited; and if we find that there is no such ground, we must convict the Baptists of attaching as much importance to mere ritualism as Romishists themselves.

As a general answer to those instances, we cannot reply better than in the words of Bishop Bagot's caution against Anabaptists:—“It is true that Christ was baptized by John in the river, and so was the Eunuch by Philip: but the text doth not say that either Christ or the Eunuch or any one baptized either by John or by Christ's disciples were plunged over head and ears. But allowing that it were so, the bare example in such a case could not bind without a precept. Provided the essentials of a sacrament are preserved, the mere mode of application, unless limited by a positive restriction, must be free. In matters of this kind, what may be proper at one place and at one time, may in others become highly improper, and even impossible. At the beginning, Christians had no Churches with fonts in them; besides the multitudes of people to be baptized, made

it expedient to go down to rivers and places where were *many waters*, as St. John did at Aenon, at which place, by the account of credible writers, there are indeed many waters, that is, a great number of small rivulets, but so shallow as hardly to reach the ankles, and, therefore, could not well answer the purpose of dipping.” “In Acts 2, 41, we read of 3000 baptized in one day, and that in the city of Jerusalem, where water could not have been easily procured for the dipping of so many; besides which, it must have taken up a much larger time in the performance than one day: hardly less than a week would have sufficed. Read, likewise, the baptism of Paul by Ananias, where, from the whole passage, it is next to certain that he was baptized in his lodging; likewise, in the house of Cornelius, St. Peter's words “can any man *forbid* water,” imply, certainly, that the water was to be brought for the baptism of the new converts, and not that they were to go out to the water. The situation of St. Paul (Acts 16, 37) renders it extremely improbable that he should carry the jailer and all his family out at the dead of night to a pond or river to be baptized. These instances are sufficient to show that no conclusive argument can be drawn from the cases recorded in Scripture that a total immersion is of absolute necessity to baptism.”

But even though the instances were altogether precise and definite on the subject of immersion, so that it was quite clear that all the earliest converts were immersed, yet still we hold that—provided that no alterations were made in the essentials of the sacrament, viz.: by water and in the name of the Holy Trinity—the Church would have been justified in changing immersion into pouring, always provided the change was not forbidden.

The Jewish Passover, in many of its particular observances, was greatly altered to suit changes in times and manners, yet our Saviour partook of it, without objection: he celebrated the festival as it was usually observed by his countrymen, without finding fault; and by his example gave a decided sanction to the claims of the Jewish and Christian Churches to determine mere rites and ceremonies “according to the diversity of the times and mens manners.” The Passover was originally required to be observed with the lions girded, the shoes on the feet, and staff in the hand, and in haste. In process of time, to suit their altered circumstances, it was celebrated in a reclining posture, not in haste, to mark the repose of the Jewish nation. The drinking of wine, and the singing of Psalms, were introduced; and yet all these innovations were sanctioned by the countenance our Lord gave them, by reclining himself, by drinking wine, and by singing a hymn or psalm. Now, had the Jews interfered with the essentials of the sacrament—had they made any alteration in the slaying of the lamb, or the use of unleavened bread—we cannot doubt that our Lord would not only have withheld the sanction of his example, but would have pointedly condemned the innovation; and so, even though immersion were clearly established (as it is not) by the Apostles, we should still, in the absence of a precept, consider ourselves not bound to that particular mode of baptism; for we hold that “the Church hath power to decree rites and ceremonies, provided nothing be decreed contrary to God's word written.” In concluding this review of Baptist arguments, we may observe, that in the importance of baptism, we coincide with them, though, perhaps, for different reasons. We shall, therefore, omit all consideration of this point, and only draw their attention to the consequences which necessarily, which from their own admission, must follow from their tenets. They, truly enough, say, “the permanent duration of the ordinance is plainly implied in the promise, ‘Lo! I am with you always, even unto the end of the world.’” This important promise was given at the time the ordinance was instituted, and it plainly supposes the continuance of Baptism, even to the end of the world.” Now, if Baptists are correct in their creed, Christ has not fulfilled his promise. For a long period, for many centuries, there was no Church of Christ's on earth, for the Church was composed of men baptized in infancy. The whole world, with the exception of heathen converts, (and they cannot be said to have been baptized, as they who administered the rite were unbaptized themselves, being baptized in infancy) having

practiced infant baptism. Yet, with this consequence before them, Baptists do not hesitate to say that “those who have been baptized in infancy have not, in the sense of Scripture, been baptized at all: they are yet unbaptized, and, without doubt, they ought to consider themselves as unbaptized.” We stand aghast that men are to be found who thus strive to persuade the world that Christ falsified his promise: for surely it he did, with regard to the continuance of baptism, the true admission into his Church was lost for many an age. To mens common understanding we appeal, as did St. Paul—“I speak as to wise men: judge ye what I say.”

Advertisements.

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

Toronto, January 7th 1852. 20-0

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, January 13th, 1852. 5-18

J. P. CLARKE, M.R. B.C. &c.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, May 7. 1851. 41-18

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings,
King street, Toronto.

Toronto, February, 1852. 22-0

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Building, Toronto.
September 1st, 1851. 6-0

WILLIAM HODGINS,
ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.
February, 1852. 28-18

M. CHARLES MAGRATH,
Barrister, Attorney, &c. &c.
OFFICE: Corner of Church and Colborne
Streets, opposite the side entrance to Beard's
Hotel.
Toronto, September 17, 1852. 6-0
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.
60 Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

DYEING AND SCOURING,
62, King Street West, Toronto.
DAVID SMITH,
FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth rings and Carpets cleaned. Silk-dyed and washed; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.

REPRENTIVES.—J. Shaw, J. McMurrich, and Walter Macfarlane, Esquires.
Toronto, March 9th, 1852. 33-0

NOTICE.
THE DEPOSITORY
or
THE CHURCH SOCIETY
IS Removed to the Store of HENRY ROWELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of alldescriptions, on the same terms as hitherto from the Church Depository.
N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowell's.
Toronto, May 6, 1852.

ORGAN FOR SALE,
CONSISTING OF THREE STOPS, of Open
Diapason, Principal, and a set of Melodeon,
Reeds. To be seen at Mr. CHARLESWORTH'S
No. 61, King Street East.
Toronto, September 28th, 1852. 9-18

