

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. 38.]

TORONTO, CANADA, APRIL 22, 1852.

[WHOLE No., DCCLVII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	April 25	2 SUNDAY AFTER EASTER. (M. No. 23, 24. John 1.)	Acts 22.
M	" 26	St. Mark Ev. & M. (E. " 25. John 1.)	Acts 23.
T	" 27	" " " " (M. " 26. John 2.)	Acts 24.
W	" 28	" " " " (E. " 27. John 3.)	Acts 25.
T	" 29	" " " " (M. " 28. John 4.)	Acts 26.
F	" 30	" " " " (E. " 29. John 5.)	Acts 27.
S	May 1	ST. PHILIP & ST. JAS. (M. " 30. John 6.)	Acts 28.
C	" 2, 3	SUNDAY AFTER EASTER. (E. " 1. John 6.)	Rom. 1.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

† 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.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.
J. P. CLARKE, Mus. B.Sc. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THOUGHTS WORTH PONDERING

"I can speak it from experience," says the celebrated Erasmus, "that there is little benefit to be derived from the Scriptures, if they be read cursorily or carelessly; but if a man exercises himself therein constantly and conscientiously, he will find such efficacy in them as is not to be found in any book whatsoever."

"The genuine philosophy of Christ," says the same author, "cannot be derived from any source so successfully, as from the book of Gospels and Apostolic Epistles, in which, if a man philosophize with a pious spirit, praying rather than urging, he will find that there is nothing conducive to the happiness of man, and the performance of any duty of human life, which is not, in some of these writings, laid down, discussed and determined, in a complete and satisfactory manner."

"That which stamps upon the Scriptures the highest value," says Bishop Porteus, "that which renders them, strictly speaking, inestimable, and distinguishes them from all other books in this world, is this, that they, and only they contain the words of Eternal Life." In this respect every other book, even the noblest compositions of man, must fail; they cannot give us that which we most want, and what is of infinitely more importance to us than all other things put together.—*Eternal Life.*

EVIL THOUGHTS.

Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the close. Strive against them! Watch against them! Pray against them! They prepare the way for the enemy!

Bad thought's a thief! He acts his part;
Creeps through the window of the heart;
And, if he once his way can win,
He lets a hundred robbers in.

HOW TO LIVE LONG.

Think not thy time short in this world, since the world itself is not long. The created world is but a small parenthesis in eternity; and a short interposition for a time between such a state of duration, as was before it and may be after it. And if we should allow of the old tradition, that the world should last six thousand years, it could scarce have the name of old, since the first man lived near a sixth part thereof, and seven Methuselahs would exceed its whole duration. However, to palliate the shortness of our lives, and somewhat to compensate our brief term in this world, it is good to know as much as we can of it; and also, so far as possibly in us lieth, to hold such a theory of times past, as though we had seen the same. He

who hath thus considered the world, as also how therein things long past have been answered by things present; how matters in one age have been acted over in another; and how there is nothing new under the sun; may conceive himself in some manner to have lived from the beginning, and to be as old as the world, and if he should still live on, it would be but the same thing.—*Sir T. Browne.*

WANTING FAITH.

It is good that a man should both hope and quietly wait for the salvation of the Lord; and waiting I desire to remain in the ways my Lord has appointed me, that he may lighten my darkness, that he may cleanse me from the guilt of my daily transgressions, that he may renew my heart from day to day, supporting me in trials, sanctifying to me all troubles, and conducting me safely through this wilderness to the land of my rest, where I would be.

Waiting is the opposite of impatience; and as the one proves a belief in Jesus as an all-sufficient, most wise, and vigilant Lord and Governor, so the other must of course, call in question the reality of his mediatorial dominion, or the might of his power, or the administration of his government, or his faithfulness to the charge he has taken upon him. Quiet waiting is a great mark of a strong faith and an humbled heart. It was in this that Abraham eminently gave God glory.

DEPARTED FRIENDS.

One more! one more! like stars they go,
That shoot across the sky;
Like leaves, when chilling wind doth blow,
They cast from us and die.

Whilst we live clinging to each other,
Heart to heart—hand to hand;
Like loving child and loving mother,
Girdled by one golden band;

When loves have soared to utmost reach,
And blended like sunbeams;
And souls are mingling each with each,
Like waters of two streams;

Whilst we stand battling side by side,
Each one the other's shield;
Edged steel lets out the crimson tide;
One falls upon the field;

Pale, pale his brow—pale, pale his cheek;
Cold, cold his hand and heart;
Trembling we wait—in whisper speak;
A next one must depart!

So Paradise fills up with friends—
And we will weeping cease;
And pray Thee, Jesus, when life ends,
Grant Paradise and peace.

EFFECT OF HABIT AND ASSOCIATION.

I am confident that Philosophy bears me out in this; for I find a religious metaphysical illustrating the fact, that the same causes may start an almost endless multiplicity of associate ideas. Thus, he says, "Carry a number of persons equally clear-sighted upon a hill, from whence they have an extensive prospect with a variety of objects before them. The farmer sees turnip and corn grounds, meadow, pasture and coppice; the soldier observes eminences, morasses, and defiles; the mathematician descries parallelograms, triangles, and scalenums, in the fields and hedges; the country attorney distinguishes parishes, hamlets, manors, and boundaries of estates; the poet beholds shady groves, sportful flocks, and verdant lawns; the painter discerns variety of colors, contrast of light and shades; the religious man discovers materials for building, provisions for eating, for drinking, for clothing, for the necessities and conveniences of life, accompanied with a thought of the Giver of those blessings."—*Tucker's Light of Nature, quoted by Dr. Boit in his Convention Sermon.*

SWEDISH MOTHER'S HYMN.

There sitteth a dove so white and fair,
All on the lily spray,
And she listeneth how to Jesus Christ
The little children pray.
Lightly she spreads her friendly wings,
And to Heaven's gate hath sped,
And unto the Father in Heaven she bears
The prayers which the children have said.

And back she comes from Heaven's gate,
And brings—that dove so mild—
From the Father in Heaven who hears her speak,
A blessing on every child.
Then children lift up a pious prayer,
It hears whatever you say,
That heavenly dove so white and fair
All on the lily spray.

SYMPATHY.

The education of a man of open mind is never ended. Then, with openness of soul, a man sees some way into all other souls that come near him, feels with them, has their experience, is in himself a people. Sympathy is the universal solvent; nothing is understood without it. The capacity of

a man, at least for understanding, may almost be said to vary according to his powers of sympathy. Again, what is there that can counteract selfishness like sympathy? Selfishness may be hedged in by minute watchfulness and self-denial, but it is counteracted by the nature being encouraged to grow out, and fix its tendrils upon foreign objects.

The immense defect that want of sympathy is, may be strikingly seen in the failure of the many attempts that have been made, in all ages, to construct the Christian character, omitting sympathy. It has produced numbers of people, walking up and down one narrow plank of self-restraint, pondering over their merits and demerits, keeping out, not the world exactly, but their fellow-creatures, from their hearts, and caring only to drive their neighbours before them on this plank of theirs, or to push them headlong. Thus, with many virtues, and much hard work at the formation of character, we have had splendid bigots or censorious small people.—*Friends in Council.*

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

The following address has been presented to the Rev. W. Agar Adamson, D. C. L., on the occasion of his removal from Montreal to Quebec.

TO THE REV. W. AGAR ADAMSON, D. C. L.
CHAPLAIN TO THE LEGISLATIVE COUNCIL.

DEAR AND REVEREND BROTHER,—At a time, when by your removal to Quebec, we are about to experience the loss of that willing and efficient aid, which, during your residence for so long a period, you have ever been ready to afford in all things connected with the advancement and welfare of the Church of God in this Diocese, and when we are about to be separated from one, who by his kind offices and friendly co-operation, has endeared himself to so many of us, we your Brethren in the Ministry, should not do justice to our feelings did we suffer you to depart without bidding you an affectionate farewell, and expressing a hope that the good Providence of God may call you to labour in some other sphere of usefulness where your talents and acquirements may be made conducive to His Glory and your own temporal and Eternal happiness.

Commending your dear family and yourself to the Heavenly guidance and protection,
We remain,
Your affectionate Brethren in Christ,

Rev. W. T. Leach, D. C. L., St. George's,
Rev. W. Bond, Assistant, St. George's,
Rev. J. Irwin, St. Thomas,
Rev. A. D. Campbell, Trinity,
Rev. J. Ellegood, St. Anne's,
And 33 others.

The following is Dr. Adamson's very appropriate and feeling answer:—

MONTREAL, April 6th, 1852.

DEAR AND REVEREND BROTHER:—To part from sincere and attached friends, is ever a most painful passage in human experience, and he has reason to bless God, who, amid the changes and chances of this mortal life, is permitted to retain among the companions and counsellors of his age, some, at least, of the dear and cherished associates of his youth.

But, "it is not in man that walketh to direct his steps"—much less is it for the Minister of Christ to prescribe his own field of labour, his course may lie through paths that he knows not and in ways that he has not known, yet should it be his joy, if in following the guidance of Providence he is enabled to preserve the way in which the Lord our God hath appointed him to walk, and this in leaving one people for another must be accounted happy, the sorrows of whose parting are alleviated by the sympathies of kind and constant friends who can forget whatever may have momentarily dimmed—like the shadow of a passing breath—the bright mirror of Brotherly love; and remember only that which constitutes the bliss of friendship, a community of labours and of sufferings, a desire to "bear one another's burdens, and so fulfil the law of Christ."

In leaving, with the remnant of my family, a city in which we have resided for eight years, permit me in their name, and in my own, to return our unfeigned thanks for all your past kindnesses, as well as for the expression of your interest in our future welfare; above all let me express our gratitude for the assurance of your continued prayers that we may be preserved by the guidance and protection of "our Father which is in Heaven."

Whosoever may be my sphere of future labour, with whomsoever I may be associated in ministerial duty, I shall recur in memory to my residence in Montreal with feelings of affection and gratitude towards you my dear and reverend brethren, not only for all those kind and friendly services which you have so considerably and constantly rendered me, but also for this last mark of your friendship and regard, for this parting assurance of your blessing and your prayers.

And now, my dear and Reverend Brethren—Farewell—May every good gift that cometh from above rest upon you and upon your families, now and forevermore.

W. AGAR ADAMSON.

The Vestry of Christ Church Cathedral, of which Dr. Adamson was so long Assistant Minister, have likewise presented to the Rev. Doctor an Address expressive of their regard, attachment, and respect. A more substantial testimony of their esteem is also in contemplation.

ENGLAND.

THE PLYMOUTH SISTERHOOD.

The Sisterhood began, as is now generally known, by receiving into their house young orphan girls, whom they clothed, fed, and educated to be servants. This was at first their only work, except visiting the poor at their own houses, and attending and assisting at the parish schools—we believe large ones. All these works are still continued, and the Sisters have now twenty-seven orphan girls, from three years old to fifteen, resident in the house with them. Of these, we learn, some had before no home but the workhouse; "and all, with but one or two exceptions, were utterly ignorant of the first principles of religion; they did not know there was a God, or that they had souls; they could not even say the Lord's Prayer."

This, then, was the beginning; but in such a place as Devonport such beginnings cannot well stand still.

Very soon after the commencement, we learn that the ladies had three schools of their own establishing, besides their ordinary visiting work in Morice Town and Devonport. Miss Sellon writes—"We covered in our court-yard and part of the garden for some of our schools for the children, and we got a large barn to receive more who came for instruction." This was early in 1848; and this appears to have led very soon to another and most important step. "We took some houses for the parents of these children, letting them out as lodgings, opening schools in them for the children and reading-rooms for the men, and inducing them to submit to rules of moral and religious discipline."

"We turned a good sized meeting-house into an INDUSTRIAL SCHOOL for young women, who were without proper protection and employment."

"We converted two houses into a COLLEGE for boys who were homeless in the streets, and determined on educating them for the sea."

"We turned a large building in Devonport into a KITCHEN, where the poor could have their dinner daily, and could have their cases inquired into; we have also a small room in Plymouth partly for the same purpose."

And it appears that, besides these various and most onerous undertakings, there have been also, at various times, projected and set on foot—a house for destitute children of tender age, "not necessarily orphans," but who from "poverty, hunger, bad homes, and neglect," may be in the same or greater need of an asylum;—a house or asylum for elder girls of the same class, called a House of Peace,—and another house or asylum for poor old men and women, otherwise destitute, helpless, and friendless.

Thus we have the short account of what has been projected and set on foot since 1845 by these few ladies,—originally only two,—and with but little means save their own good hearts and God's blessing upon them. The present position and statistics of their undertaking appear to be somewhat as follows:—

I. In the ORPHAN HOME, there are now, as we have said, twenty-seven girls of various ages entirely provided for.

II. "We have now eight LODGING HOUSES for families; we could increase them to any number; for the applicants on the admission list always exceed the number of rooms,—though we have added house to house as we have been able to do so."

"The first of these houses was taken two years ago. * * * There is one long street where there is scarcely a house without a beer shop, and the known character of this street is that there is not a respectable lodging-house in it. Such are the places whence our inmates have been gathered together. * * *

There are now one hundred and fifty-two inhabitants all living under certain rules laid down, as the conditions on which they become and remain our inmates, and only two or three families have been dismissed for ill-conduct since the plan was begun. Lodgings for the poor are usually considered to support themselves, and so far as the rent of the rooms in them so occupied is concerned, this is true. But the object of these houses is not only to improve the social and temporal condition of the people, but to raise them from their degradation, such as we see it daily here, and help them to learn and desire to serve God. * * *

General family prayers are read in these houses, morning and evening, by a Sister, and some of the members of each family are expected to attend. They are also required to go to church on Sunday, and on that day as many as like meet together in the school-room, between the Church services, when the Sister who has the care of the house reads to them and catechises the children. We are able, of course, to help the families in these houses with clothing and food, and relieve them in sickness more effectually than we could the poor outside, because from the watchful eye daily over them, we know, what we cannot be sure of in other cases, that such relief is not worse than wasted, by being taken to the pawn-shop or the ale-house."

In connection with these houses, or rather in them, are also established, as has been said, Reading-rooms, where, "by the help of kind friends, a few books and drawings have been placed,"—and which not only "give very great pleasure to the men of the houses,"—but also are open to "strangers of respectable character," who are admitted, "on paying a small subscription, and are balloted for by the members."

III. Also, attached to these houses, are two girls' SCHOOLS—one for infants, the other for elder children—the first of which now numbers 53, and the latter 56 inmates;—and the elder members whereof—

"Are allowed, as a reward, to join an evening working school in the houses, where they receive small wages, and are employed in making clothing, which is sold afterwards to the inhabitants and others at a moderate price, which they are permitted to pay by instalments."

And these last are also partially closed.

IV. The INDUSTRIAL SCHOOL for young women, who are trained as servants, and taught household and kitchen work, now numbers 85 pupils.

V. The "HOUSE OF PEACE" or asylum for elder girls, recruited chiefly from the Industrial School,—by applicants who have begged to be received into the house," now feeds, clothes, shelters, and entirely provides for fourteen persons.

VI. The ASYLUM for destitute children now entirely provides in the same way for nine helpless little ones.

VII. The old people housed, fed and clothed by the Sisters are four in number. These, too, are entirely supported.

VIII. The little College for sailor boys, now entirely supported, houses, clothes, feeds, and educates twenty-six children, who would otherwise be starving and kicking about in the streets:—

"It is very difficult to choose among the numbers of applications from boys to be received, and it is yet harder to refuse, they beg so earnestly. They will scarcely take a refusal; and now they say, they know we have room, because some of the college boys have gone to sea. And, indeed, one cannot wonder at their earnestness, when one sees their rags and wretchedness and their crushed, careworn look, and then turns to the bright, happy faces of those, who once looked as wretched as they now do. They are very intelligent and eager to learn—two were allowed to begin French. . . . Some of the more advanced are taught navigation, and are extremely interested in it. Two or three are most devoted to reading, and will sit by the hour deep in any book they can get."

An incipient library (for which any old or spare books are earnestly besought) is being formed for these boys.

IX. Lastly—the two soup kitchens, one at Devonport and the other at Plymouth, now feed, the first from 80 to 100, and the second from 50 to 60, poor persons every day.

Such is the simple statement of the works which these three or four women, in the face of the mistrust, and something more, of (so-called) Evangelical Church people, and of the ridicule and persecution of the world though not, thank God, without the countenance of the Church, have planned, commenced, and thus far successfully executed. The cost is £100 per week. The persons benefitted, are stated, including children, to be about one thousand, and of these no less than eighty are entirely fed, clothed, housed, and provided for. We feel sure that such a work will not now fall for want of means.

CONVOCATION.—THE APPROACHING ELECTION.—The Society for the Revival of Convocation has issued a circular calling the attention of the Clergy to the approaching general election of Proctors, and urging measures for obtaining regularity in the conduct of the elections, and the nomination of proper candidates. The Chester and Manchester Church Union has adopted a resolution urging Churchmen to examine closely the custom which regulates the election of Proctors, with a view to the return of such members as will pledge themselves to revive the synodical action of the Church. The Record reminds its readers of the approaching election, and of the right of rectors, vicars and perpetual curates to vote in the election of "those returned as Proctors to that venerable assembly," and on the ground that "the extreme Romish party in the Church are already at work to return to Convocation men exclusively of their sentiments," urges those whom it may concern, not "to slumber over the matter, as if they were ignorant of the devices of those leading enemies of the Church and of the truth of the Gospel of Jesus Christ."

ROMOURED SECESSIONS FROM THE CHURCH OF ROME.—The following appears in the evening's papers quoted from the Morning Advertiser:—"We understand that Lord Beaumont and his sister, the Hon. Miss Stapleton, have at length seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession had for some time been deemed probable. Lady Beaumont is, as she always has been, a member of the Church of England. Her Ladyship is daughter to Lord Kilmaine.—The Hon. Mr. Stapleton, brother to the Noble Lord, seceded from the Church of Rome about fifteen months since.

ANOTHER PERVERT TO ROME.—The Rev. J. Watson, M. A., of Long Whatton, Leicestershire, was received in the Romish Communion on Sunday last, at Rugby.

On Sunday evening last, at St. James's Church, Litchford, near Warrington, nine persons, eight of them members of one family, publicly renounced the doctrines of the Romish Church, and embraced Protestantism. They were afterwards baptized by the Rev. James Wright, incumbent of the Church.—Manchester Guardian. [There is surely some mistake as to the baptism or re-baptism of the whole.]

The Rev. J. Watson, M. A., of Long Whatton, Leicestershire, was received into the Romish communion, on Sunday week, at Rugby.

Bell's Messenger says it is reported that Lord Beaumont and his sister, the Hon. Miss Stapleton, have seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession had been for some time deemed probable. Lady Beaumont is, as she has always been, a member of the Church of England. Her Ladyship is daughter to Lord Kilmaine. The Hon. Mr. Stapleton, brother to the noble lord, seceded from the Church about fifteen months ago.

We understand that the Venerable Archdeacon Law, Rector of Westonsuper-Mare, proposes to establish a college in that town for the education of farmers and tradesmen, and generally to afford the youth of the middle classes the means of obtaining a superior education at a moderate cost. The Ven. Archdeacon has undertaken this work at his own expense, which is estimated at between £4,000 and £5,000. A design of the buildings has been prepared, and they will be erected on the Batch, a suitable and commanding site.

IRELAND.

BIBLE BURNING BY A MONK.

At the Mayo assizes, John Syngian Bridgman, otherwise John St. John, otherwise Brother John, a monk of the order of St. Francis, stood indicted "for that he not having the fear of God before his eyes, but contriving and intending to scandalize and vilify the true Protestant religion, as by law established within these realms, and to blaspheme the Holy Gospel of God, and of our Lord and Saviour Jesus Christ, did, on the 23d day of November, in the 14th of the Queen, at the parish of Ballyovey, unlawfully, wickedly and blasphemously, in the presence of divers liege subjects of our Queen, set fire to and partly consume by fire a copy of

the Holy Gospel of God, being the authorized version thereof appointed to be read in Churches, called the New Testament; and then and there holding in his hand the said New Testament, wickedly and blasphemously, in the presence and hearing of divers liege subjects, then and there pronounced and spoke with a loud voice, and published of and concerning said New Testament, as aforesaid, these profane and most blasphemous words, that is to say, that, "It," meaning the New Testament, "is not the Word of God, but the word of the devil—and the devil's book—Luther's bible—or your heretic bible," to the great dishonour of Almighty God, and in contempt of the Protestant religion, and to the great scandal of the profession thereof, and against the peace," &c. The witnesses having been heard in support of the charge, Mr. Keogh addressed the jury on behalf of the prisoner.

Baron Leffroy charged the jury. He said: I am anxious that this case should be confined within the limits required by the law, and shall state to you what the law is. It is for you to say whether those charges have been proved or not, and whether you are satisfied that he said he was not burning the Word of God, but the word of the devil, and whether the words were applied to the authorized version of the Holy Scriptures, and whether the burning of that book is consistent with the reverence due to that version of the Scriptures authorized by the law of the land. In this case he is indicted for burning the authorized version, but the offence is equally applicable to any other version of the Scriptures, whether it be the Douay Bible or the Rhenish Testament, and the words would be blasphemous against either version, as shewing a want of reverence for the Scriptures, because it is not the version of the Scriptures which will warrant the commission of such an offence. It is not because fallible men cannot agree upon a translation of a portion of the Scriptures that they are to be treated with this want of reverence—that because it is not a particular translation it shall be treated with such vilification. Is it to be held that when the law of the land sanctions a certain version, and calls it the authorized version, it is to be said that any man, be his opinions what they may, shall pour contempt on it, and thus be guilty of a violation of the law? Is he to be at liberty to throw that book into the fire and say that he shall vilify that book which the law has sanctioned? It has been said to you that this act must be done with intent, and on that the law is clear—every man is presumed to understand the consequences of his own acts. If a man can throw a book into the fire, whether it be a Douay Bible, or the authorized version, and if you believe that he did not intend any contempt, then you should acquit him; but if you believe that he did burn the book and make use of the language, it will be your own duty to find him guilty.

The jury retired, and after an hour's deliberation returned a verdict of Guilty.—Immediately on the Clerk of the Crown reading the verdict, Mr. Blake, Q. C., said to his lordship that the Crown did not wish to press for any punishment in this case, the object of the prosecutors being to put a stop to such acts. The learned baron was very glad to hear counsel for the Crown say so, and trusted there would be no further acts of this kind perpetrated, and, after a brief address to the prisoner, concluded by pronouncing the following sentence— "To give bail, himself in £20, and two sureties in £10 each, to keep the peace and good behaviour of all Her Majesty's subjects for seven years, and to come up for judgment when called upon, getting ten days' notice."

Upon this case the following outrageous observations are made by the Tablet, in a leading article:—

"The scene to which we refer is a case of Bible-burning; and really if we had wanted an illustration of the gross enormity of the present system of swearing on the Protestant scriptures we should find it in this very case.

"Our readers know the tactics of the Bible-readers in these western towns—how they force their way into the houses of the peasantry—insult them by presents of heretical books and pamphlets—tempt them in every possible way to barter poverty for heresy, and to sell their religion for a mess of pottage or a joint of meat. The Clergy and Monks have to deal with this nuisance as well as they can; and as to too many of their flocks the worldly temptation is in a human sense overpowering, it becomes necessary for them to rouse up a strong popular feeling against these diabolical intruders, and make it appear what it is, infamous for any Catholic to salute them or bid them God speed.

"One of the tricks of the secucers is with a book which they call the Bible; an heretical work issued by heretical authorities, condemned by the Church, and no more the Word of God than the Koran is the Word of God—we mean of course the treatise upon which Catholic witnesses and jurors are sworn in courts of justice. The pretence is, that this book is the Word of God, and when to these poor people—(many of whom are quite as ignorant as the Assistant-Barrister of Kilkenny)—what they suppose to be the Word of God is brought to them by the canting varlets who seek to entrap them, the veneration for the supposed holiness of the book becomes, or may become, a step to further mischief. It is necessary, therefore, and a duty to the Clergy to root out this prejudice, and to convince the people that what the Bible-readers distribute with their soup is not a holy book, but an heretical book; and they would fail grievously in their duty if they did not take some means to this end.

"The means taken at Ballinrobe, it seems, were to burn the heretical volume, and for this act the Monk who officiated in the auto da fe was summoned by the Scripture readers before the magistrates, to answer two charges—first, that of "burning a copy of the New Testament;" secondly, that of profanely, scoffing at the Holy Scriptures. Now, we really don't want to have these questions of mutual annoyance discussed in the Tablet if the Scripture readers would give us leave to be silent upon them; but we must say that if 'Brother John,' the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was exterminated, except perhaps a stray copy in a collector's library, as you sometimes find a copy of Jacob Behmen's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an odd volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it, but in the present state of the book market, we decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book.

"Having—as we fancy—set an example to 'Brother John' in this particular, we are quite ready to follow his example in another, and to do what the Ballinrobe magistrates call 'profanely scoffing at the Holy Scriptures.'" If the Bible-readers and other people of that demoralised though respectable class respect the con-

sciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences. But, when a bribing Bible reader brings 'Brother John' to the sessions—and the magistrates espousing the quarrel, send 'Brother John to the Assizes for protecting the faith of the poor, we beg leave perfectly to associate ourselves with 'Brother John in this particular; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the book of God; not the Holy Scriptures; but a book put together and there circulated by some of the most active friends and servants of the Fire King; in other words, 'the book of the devil.' We say this as 'Brother John' said it, not to insult any one, but to impress on the minds of some ignorant readers a fact it is desirable they should remember, and to confirm and uphold Brother John in his laudable endeavours to teach the truth to the poor."

The Tablet records, with evident satisfaction, that the Protestants in this case "were hooted and granded and pelted with mud—aye, and small stones"—that "they had to take their quarters up in the police barracks, and were obliged to be guarded by several of the constabulary all through town, and all day, and were well pelted on the chapel road when leaving town."

THE ROMAN CATHOLIC UNIVERSITY.—The rival shop has received no less than £30,000, together with subscriptions worth £500 a year, still it is rot in a position to go on. These facts we learn from an "address," signed "Paul Cullen." His grace wants more money. He tells the clergy they must bestir themselves.

MAYNOOTH AND THE BIBLE.—Dr. Russell of Maynooth College, having stated that "each student had his own copy of the Bible," a Mr. P. O'Brien, a converted Priest, has come forward to state, with all the solemnity of an oath, that while he lived in that College, during a period of six years, and was educated for a Priest of the Church of Rome, he had no Bible in his possession from the College; nor is he aware that any of his class-fellows possessed a copy of that sacred book: nor was it a class-book in the divinity course, even in a dead language!

The Romish priests of Tuam have passed a resolution that the Established Church is so monstrous a nuisance in Ireland, that no candidate should have any support who would not uniformly oppose its existence.

ENGLAND.

DOMESTIC.

THE POLYTECHNIC.—FIRE WITHOUT COALS.—When Colonel Thompson was canvassing Sunderland, a question was put to the honourable candidate as to what he would suggest in the event of the coal mines of this country being exhausted? Dr. Bachhoffer, of the Polytechnic Institution, claims to have discovered the treasure. We were invited to the Polytechnic Institution on Saturday evening to enjoy the private view of Dr. Bachhoffer's "Patent Fire." We went—were ushered into the lecture-room, and saw a large party of gentlemen chatting and laughing round what we would call a roaring fire, only it burned fiercely without making the slightest noise. It was an ordinary small drawing-room grate, and within the bars was a very ordinary-looking fire of what we took to be the "cleanest best screened." We saw nothing remarkable about the matter, except a seven gutter perch pipe attached to the back of the grate, and snaking off into some distant region of the mysterious institution. Dr. Bachhoffer quietly stated that he had applied a well-known combination to ordinary purposes: that what we took to be Wall'send were thin layers, or flakes of metal (platina,) over and through which a stream of water gas was passed; that, when set on fire with a lighted taper, these flakes of metal threw out a heat far greater than could be got from the same body of coals; that they were nevertheless indestructible—the metal (vice the coal) merchant never having the chance of getting more than one order per house; and we were ourselves enabled to give evidence that there was no smell. The flakes were red-hot; and the large amount of radiating surface they presented, licking over one another, completed the illusion of a brisk coal-fire. The new fire could be used at once in all houses where "gas" is already "on," and in all such cases there would, it is stated, be a direct saving in expense, as compared with the cost of coals—coals involving wood too. But the patentees desire to apply non-carbonised gas, obtained by the decomposition of water; and, with this object, are starting a company to lay such "gas" on in towns. Their calculation is, that this gas would cost about one shilling per 1,000 cubic feet. There would then at once be economy in the poorest household, and coals for domestic purposes would be superseded. There would be the further economy of avoiding all the nuisances involved in the introduction and use of coals in a house. There would again be the economy of lessening the danger of conflagration, and the consequent reduction of the terms of insurance offices. But, above all, the curse of towns would, we are told, leave us for ever—smoke. Of course, all culinary purposes are accomplished by the metal (any metal) as well as by the coals. But it is also applicable to the generation of steam—certainly in all stationary steam-engines—perhaps, in time, to a Crampton's locomotive, or to a Cunard's leviathan.—Patriot

At a recent Levee, one of the Sheriffs of London, a Mr. Swift, a Romanist, was attended by his Chaplain, an Ecclesiastic in the establishment of Dr. Wiseman, which Chaplain was, in the usual official way, presented to the Queen,—and the presentation was duly recorded in the Court Circular, and in the Gazette, we presume. The Tablet announced it as follows:—

"THE QUEEN'S LEVEE.—At Her Majesty's Levee, on Thursday last, Mr. Sheriff Swift was accompanied by the Rev. Mgr. Searle as his Chaplain, the Rev. Mr. O'Connor being absent in Ireland. The appearance of the Cardinal's secretary seems to have caused some commotion at court."

As usual, the Romanists overshoot the mark, in their eagerness to create a "commotion" and Tuesday's Gazette contains the following official notice:—

"LORD CHAMBERLAIN'S OFFICE, March 23.—Notice is hereby given, that the presentation to the Queen at the Levee on Thursday, the 26th of February last of the Very Reverend Monsignore Searle is cancelled, that title having been assumed without the required authority."

The great Indian diamond, the Koh-i-Noor, being, from its present clumsy cutting, useless as an ornament, it is proposed to re-cut it, and the opinion of Sir David Brewster has been invited on this subject. It is understood that the Scotch savant has recommended that the gem should receive a symmetrical form, probably an oval, such as would involve the least diminu-

tion of size, consistent with the proper development of the coloured spectrum.

The poet Moore kept a journal with singular regularity during many years of his life; extending, indeed, from a very early period up to the commencement of his fatal illness. It occupies three volumes of closely-written M.S., and was always intended by the poet for publication. It will, therefore, we are told, be prepared for the press by Mrs. Moore, who will probably associate with it other documents, as soon as circumstances will enable her to undertake the labour.

THE MORALE OF THE ENGINEER'S STRIKE.—The issue, however, to which we wish more pointedly to allude is to one effect upon the trade which must be alike injurious to master and man; this is the opportunity it gives to foreign countries to compete with us in engineering products, and to drive us from the market; and if this be done, we shall not easily recover our lost position. Many of our skilled engineers have gone to America, and are now working in the large shops of New York, New Orleans, Cincinnati, and elsewhere. Numbers have also gone to France and Belgium. France knows the value of the men, and takes the best; and Belgium, which has no mean pretensions to engineering enterprise, comes and makes her selection at this convenient opportunity. Nor will the countries alone which are largely interested in the construction of machinery act upon this plan, but smaller interests will step in and do likewise.—Athenæum.

THE LEAMINGTON COLLEGE.—A scheme has just been propounded for converting this proprietary establishment into a public school upon a similar principle at those at Harrow, Eton, Rugby, and Winchester, being, we believe, the first addition which has been made to the foundation schools of the country, for between two and three centuries. One gentleman has already made a testamentary disposition of £500 in support of the new foundation, and the Lord Bishop of Worcester, who visited the College on Thursday last, and expressed himself much pleased with the arrangements, especially those of the Chapel and the hall, has signified his willingness to accept the Visitanship of the new institution.

THE WORK OF THE COLONIAL OFFICE.—It is shown in a return procured by Viscount Ebrington respecting some of the public departments, that in 1850 there were 10,596 documents received and registered in the Colonial office. The number of letters, despatches, &c. sent from the Colonial office, was 8241.—The number of Clerks, &c. was 42, and the number on the establishment of the office, including the Secretary of State, under secretaries, &c., was 37. Of the documents received at the Colonial office it is necessary to state that that portion which comprises despatches from Governors of the various colonies is of an extremely voluminous character, nearly every despatch being accompanied by inclosures containing a greater or less quantity of correspondence on the matter to which it relates. Besides correspondence, other branches of public business have to be transacted, such as the preparation of commissions for public offices and the army, the preparation of returns for Parliament, &c.

POLITICAL.

REFORM—WHERE IS IT TO END?

Since Lord John Russell, ostrich-like, deposited his Reform egg in the sandy waste of the sessional notice paper,—to be hatched or smothered,—the egg might be, by the heat of factious strife,—a new era has opened for the question of Parliamentary Reform. One after another the doctrinaires of popular suffrage have taken up the late Premier's political legacy, and one and all, they have, after a brief inspection, cast it from them with disgust, as a thing too unsightly to be looked at, and too filthy to be handled. Upon one point and one only, all the wisecracs who rejoice in the appellation of Reformers, are agreed, and that is, that Lord John Russell won't do: that he is used up, and fit for little else than to be set by under a glass case, in a cabinet of political curiosities, the only cabinet in which henceforth he is likely to occupy a position.

Still, up to the ominous Monday when his Lordship explained, and the still more ominous Thursday when he produced his Reform Bill, Lord John Russell was the Head of the Reform party; and no small consternation was therefore, produced in the body itself, when after suspiciously wagging for some time, the head aforesaid tumbled off all on a sudden. The body being thus unexpectedly reduced to the condition of a shapeless, headless trunk, we must not be critical overmuch, in the endeavour to regain its consciousness and self-possession, it displayed itself in sundry awkward postures. The attempt to collect the scattered members, and to produce in them something like a sense of cohesion and an instinct of co-operation, occupied two entire days. How far the result may be satisfactory to the parties who endeavoured to galvanize themselves back into political life and significance, after their involuntary decapitation, we are unable to say; all we know is that the public has no reason to find fault with the exhibition.

The object, as a self-dubbed "Reverend" informed the world, was "to give any Government an impression of their 'moral power';" and Mr. G. Thompson was sublimely metaphorical about "burying the hatchet of discord, and manifesting the omnipotence of moral power." How far the issue was answerable to these exalted notions, will best appear from a perusal of the proceedings. Meanwhile we are torcibly struck with the fact that it appears wholly impossible to fix upon any assignable point which can safely be assumed as the limit to the demand for "Reform." The proposal of the Factional Reform Association was to extend the suffrage to every rate-payer, including under that term by a "charitable hypothesis,"—a figure of speech as applicable to politics as it is to theology,—not only those who pay, but those also who do not pay; their rates. But this proposal met with little favour at the hands of a very large portion of the meeting, representing by delegation still larger numbers out of doors.—"Manhood suffrage" was what the section represented by Messrs. Beser and E. Jones, clamoured for; and their clamour in its turn was drowned in the still noisier demand of Mr. Holyoake for "womanhood suffrage."

The latter was, upon the present occasion, the extreme limit to which the extension of the suffrage was agitated. But we really can see no reason why it should stop there. Children, we all know, are in the present day getting much wiser than their parents; and at the rate at which education is progressing, it cannot be denied that there are many boys and girls of thirteen or fourteen, far more competent than their fathers or mothers, to form an opinion on "men and measures." It seems absurd, therefore, as well as unjust, to stop short at "manhood suffrage," and "womanhood suffrage." To enlist "all the intelligence of the country" in the complicated task of popular government, we must come,—and that ere long, as Her Ma-

Jesty's Inspectors of Schools will tell us,—to "boyhood suffrage" and "girlhood suffrage." But there, again, it is difficult to draw the line. The development of intelligence is not amenable to the almanac and the "rights of man;" are of much earlier date than the "age of reason." It will be difficult, therefore, to exclude "infant suffrage;" and if, as there seems no doubt, the ballot is adopted, we for our part see no reason why a baby should not, as soon as the necessary ceremonies of introduction into the world are gone through with, have a white and a black ball placed in either hand, the vote being determined by the ball which is first dropped to the ground. Nay we will undertake to say that votes so given would be fully as intelligent, and more respectable in a moral point of view, than many a vote given under the present system,—at St. Alban's, for example. Again, it is a fact well known to physiologists, that existence, and the sense of it, do not commence at birth; and it may be a question whether in a perfect system of representation it would be altogether fair to disfranchise human individuals in the antecedent state, merely because they are unavoidably prevented from coming to the poll, or whether they may not be permitted to exercise their franchise by proxy, a double vote being allowed to such members of the "womanhood constituency" as may be from time to time "as ladies wish to be who love their lords."

From these considerations it must be evident to the meanest capacity, that the National Reform Association is very far indeed from having exhausted its subject, and that many a "conference" will have to be held, before anything like "finality"—poor JOHNNY RUSSELL—can be arrived at. In the meantime we cannot draw these remarks to a close, without calling the attention of our readers to the singularly polite and charitable tone which pervaded the debate of the Reform Conference, and the spicy amenities by which the staleness of the subject was occasionally relieved. Imputations of dishonesty, of wilful falsehood, and the like, were freely bandied from Reformer to Reformer; and in the choice of epithets vigour rather than courtliness of expression was consulted. But in this too, we fear, that the Reformers of every shade who attended the Conference, are as yet a great way off from the point of perfection to which their system admits of being developed. If any one shall doubt this, we beg to refer him to a Parliamentary dialogue between two Representatives of the model Republic, which will be found in another column, under the head of our Transatlantic intelligence; and from which, owing to the solidity of the humour which pervades it, we cannot venture to transcribe more than the *simile*—which appears to fit our Parliamentary Reformers even better than the "Honourable Gentlemen from North Carolina"—of "the boy who turned round so fast, that the hind part of his breeches was on both sides."

THE HUMBler COURSE.

In the speech in which Lord Derby introduced himself to England as its Prime Minister, he told us that, not being able to command a majority in the House of Commons, it would not be in his power to strike out and follow up any imposing line of policy. Three things, however, he promised to do. First, he would do as he was bid. On the great question of commercial policy, which for the last five years has divided or appeared to divide parties, he was to take the opinion of the nation and be guided by it,—a promise the more remarkable, as it was pretty certain that the national verdict would be contrary to his own expressed opinion. Next he would devote himself to carrying out measures of plain practical utility, not involving any great religious or political principle, but mere material convenience or benefit. Thirdly, he would act as a drag upon democratical progress. The picture is, as Lord Derby himself said, a somewhat humble one. It differs greatly from the semi-historical, semi-poetical idea which the mind naturally forms of the First Minister of a great country. The phrase suggests the idea of great projects embodying great principles, spreading over great extent of space and time, and by their very magnitude, stamping on the nation which he rules a certain general policy and character. Such have been some of the Ministers we read of, especially among those who have wielded the power of an absolute Sovereign, and have contrived to impress him with their own ideas. We do not say that Lord Derby is a man of this cast; but if he does not aim at a course of onward and independent action, it is evidently not from any inherent want of bold aspirations, but because he finds the humbler course is forced upon him by the circumstances of this age and country.

Lord Derby is right. Burleigh, Buckingham, Stratford, and Clarendon were men who, with their different degrees of wisdom and success, *governed*. Statesmen now do but *administer*. The Reform bill of 1830 finished the work which was inaugurated at the Revolution of 1688. The Statesman who possesses his Sovereign's confidence in the present day can neither command nor nominate the House of Commons. That House rules him, and is itself ruled by public opinion. By this public opinion he is accordingly hemmed in, in every direction. His policy must continually either embody or fence with it. He must be level to its capacity, divine its wants, neither lag much behind, nor advance much before it; respect its prejudices, and be decorously attentive to its tastes. If, with all this, he can preserve his internal independence, and calmly forecast remote consequences—if he can really command that multitudinous aggregate of opinion on which he must seem to support himself,—if he can be at once deep and clear, sound and plausible, popular and true, he is the kind of man who does not appear often in an age, and whom we should certainly be at a loss to find in the present. It is the fashion to sigh for what is called a strong Ministry. Elderly gentlemen who remember the days of Mr. Pitt, are apt to originate complaints of this kind. Lord Lansdowne was rather pathetic on the subject last year in the House of Lords.—For ourselves we confess we are inclined to view such a phenomenon as belonging to a past age, more or less of a mediæval kind, and in the present generation indicating rather a taste or tendency than anything that can possibly occur. How is the Queen's Government to be carried on?—asked the Duke of Wellington. We fear the answer must be that, till some ideal Minister, who has not yet appeared above the horizon, shall have attained his meridian, the Queen's Government will be carried on by Ministers who will get majorities when they can, and be content with minorities when they cannot; will bring forward measures because they are popular, and withdraw them if found to be unpopular; will think it a merit to bow to the sense of the House, and, unless turned out of office by a specific vote of want of confidence, will only leave it with the hope of showing that others are still more incapable of governing the country than themselves.

It is a melancholy prospect, and a man will ask what politics are worth, if this is all that they come to? The question is natural, and the answer, we fear, must

be a disappointing one. Politics have lost much of their height and dignity by that course of events which has given us the compensating blessings of constitutional freedom. They furnish an exercise for many admirable and high qualities—eloquence, tact, decision, inventiveness, industry, practical knowledge, may have their full development in the conflict of parties and the service of the public. They do not furnish an adequate object for that lofty species of self-devotion with which people consecrate themselves, as it were, to the service of a person or an idea. They have not the independence which is necessary for the satisfaction of a great intellect, nor that specific religious purpose, which is necessary to realize the ideal of a Christian. The politician is the servant of the public, trustee of its interests, and bound to administer them on the principles on the principles of that motley body for whom he acts. The religious policy of a Charlemagne or an Alfred might concentrate itself on a definite creed, and work positively and effectively towards a great and definite result through the agency of a definite body. The religious policy of a Peel or a Russell will involve a breach of trust towards those who differ from him, when he seeks to give a disproportionate development to his own belief. The Christian Statesman of the present day may make good ecclesiastical appointments, and give opportunities of spiritual usefulness to those persons or bodies who will use them. He may also relieve or protect the communion to which he belongs from injustice, and remove obstacles to its development; but to these negative functions his powers are generally limited. More than these the nature of the public service seems to prohibit.

What then is left? Pretty much what Lord Derby has laid down. The promotion of the physical welfare and convenience of the people, and the retarding of the progress of that democracy which for centuries, under whatever name and subject to whatever limitations, has advanced—is still advancing, and, although so retarded, will not be turned back. The office is not the highest imaginable; it has in it its elements of compromise and management, and a dispiriting absence of life and progress. Yet it has also elements of greatness. If we cannot minister to religion by honouring and advancing her, it is something in times of disunion and indifference to be allowed to liberate and protect her. It is something to ease the workings of society; to promote the health and comfort of the poor, to remove discontents, to reconcile differences. It is something also—and this is the characteristic of that party of which Lord Derby is the head—to regulate that extension of power which is probably inevitable, but which, if slowly and cautiously effected, may prove a happy development of our existing constitution;—while, if rudely precipitated, it is capable of sweeping away our existing institutions, and with it what remains to us of religious habits, of mutual reverence and subordination, and all those finer elements of character which give beauty and stability to our social system.

On Friday morning, Viscount Galway, one of the new Lords in Waiting, was re-elected for the borough of East Retford and hundred of Bassettlaw without opposition.

The reports relative to the coming election continue of satisfactory omen to the Conservative cause. At Bristol, on Monday, a densely crowded and very influential meeting of Conservative electors determined almost unanimously to throw the question of "protection" overboard, and bring forward a gentleman who, "while advocating a liberal commercial policy, will support Lord Derby's Government in maintaining sound Conservative principles." Mr. Stephen Blair, the Protectionist member for Bolton, has also abandoned Protection, and issued an address to the electors, declaring that, although he is disposed to give a "fair trial" to the Government of the Earl of Derby, he will oppose any attempt to reimpose a duty upon the importation of foreign corn. H. W. Wickham, Esq., of Kirkclee Hall, has issued an address to the electors of Bradford, as a Conservative opponent to the present two liberal members, at the same time stating, in the most explicit terms, "my firm adherence to that system of enlightened and wise policy, convinced as I am that the permanent interests of this great country are inseparably bound up and promoted by its fullest development." At a meeting of the Chatham electors, Sir Frederick Smith expressed his intention to support the Derby Administration, but he would oppose any attempt to re-impose the duties on corn. Mr. H. C. Stuart, who resigned his seat for Dorsetshire at the last general election, in consequence of his Free-trade opinions, comes forward again as a supporter of the Derby Administration on all points except Protection. Mr. W. P. Price seeks to be the colleague of Mr. Hope for the city of Gloucester, on the same ticket. Mr. Robert Lowe, well known at Oxford University, and as a legislator at Sydney, comes forward under the auspices of Lord Ward, for Kidderminster. He declares himself a friend to well-considered plans of reform, yet attached to the "Conservative principle of seeking to work out the progress of society through existing means, rather than sacrifice the good we possess in the pursuit of speculative perfection"—a warm supporter of the "enlightened policy of the late Sir Robert Peel"—and will, to the utmost of his power, "oppose the re-imposition of import duties on corn, whether under the name of protection or the mask of a source of revenue." The sitting member, Mr. Best, has in consequence deemed it necessary to commence a canvass. Mr. Best, when returned in the room of Mr. Godson, declared himself a Protectionist, but he now merely expresses sympathy with the distresses of the agriculturists, and is persuaded that "no relief to agricultural distress is to be effected by the re-imposition of duties on the importation of corn." Mr. Beckett announces his positive intention of asking for re-election from the Conservatives of Leepo declaring without hesitation that he should think it his "duty to oppose any attempt for the reversal of a policy which has been attended with so much public contentment, and produced so great an increase in the comforts and enjoyments of life amongst the great body of my fellow-countrymen." Mr. John Stuart retires from Newark, to make way for a free-trade candidate acceptable to the Duke of Newcastle. The electors of North Nottinghamshire are also seeking a candidate of similar principles to his Grace. Mr. Grant will succeed Mr. Home Drummond in the county of Perth. Mr. Sidney Herbert stands again for South Wiltshire and intends to try and carry a second Free-trade Conservative with him.

The Ministerialists will find a seat for the Attorney-General at Bridport. Mr. Adeane takes the place of Mr. G. F. Young (who remains with Scarborough) to contest Mr. Townley's seat for Cambridgeshire. Sir T. Herbert is the Government candidate for Dartmouth, in place of Mr. Moffatt. Mr. Waddington, retires from Maldon to seek the hardy purer air of Harwich. Mr. Willoughby disputes Mr. Phillimore's claim to succeed Mr. F. Peel, at Leominster. Sir Stratford Canning

remains in the East, and the Tories of Liverpool have found candidates nearer home in Mr. Forbes Mackenzie, the new Treasury whipper-in, and Mr. Charles Turner, chairman of the local docks. It is considered probable they may succeed in securing the seat at present occupied by Sir T. Birch, 1,100 Roman Catholic electors declining to vote for so staunch a supporter of the Ecclesiastical Titles Bill. Sir James Graham was solicited to take his place, but declined. Mr. Henry Pownall, the Middlesex magistrate, is a second Protectionist candidate for Salisbury.

We are sorry for the credit of English Statesmanship, to record this week another series of wanton attempts to embarrass the Government, by forcing Ministers to answer questions which no one has a right to ask, and which the country at large has no real interest in having answered at this time. We heartily wish that Ministers had steadily refused to waste any time or thought upon these factious questioners, beyond informing them, once for all, that Her Majesty's Government was engaged in the legitimate, the highest, and the most pressing duties of all Governments,—viz., the duties of the Executive; and that, when the due performance of these duties required fresh legislation of Parliament, the fact would be made known in the usual way. For our own parts, we are strongly inclined to believe that, if the time and energies now spent in the House of Commons, were employed out of it, in putting existing laws in force, and in the fulfilment, by each member, of the respective duties and responsibilities of his position and station, the nation would reap more substantial benefit, in a single year, than in ten Sessions of that Parliamentary talk, and political crotchets which have so increased and multiplied since the Reform Bill.

MINISTERIAL APPOINTMENTS.—Lieutenant Col. the Hon. Edward Wilbraham, Private Secretary to the Earl of Derby; Mr. Spencer Percival, grandson of the Prime Minister of George III., in same capacity at Home Office; Mr. George Harris, at Foreign Office; Mr. John Slaney Pakington, son of Sir John, to the Colonial Office; the Hon. F. S. P. Pelham, to the Duke of Northumberland, First Lord of the Admiralty;—Thomas Peregrine Courtenay, Esq., to the Chancellor of the Exchequer. The Lord Chancellor has conferred the appointment of Principal Secretary on Mr. Simmons, the reporter of the long series of cases heard before the late Vice-Chancellor of England.

SCOTLAND.

DOMESTIC.

THE GREEK CHAIR IN EDINBURGH UNIVERSITY.—Professor Blackie, of Aberdeen, was elected on Tuesday by the Town Council of Edinburgh to succeed the late Professor Dunbar in the Greek Chair of the University of that city.

IRELAND.

DOMESTIC.

IRELAND.—The shortest and the lightest assizes known in the County of Tipperary for a long series of years closed on Saturday, without a conviction of murder, or indeed for any serious crime.

The Limerick papers state that there has not been a single labouring man or woman, able to work unemployable in that part of the country for several weeks past. Emigration, nevertheless, proceeds at as great a rate as ever, and the price of berths in emigrant ships has been considerably raised in all the Irish ports.

FOREIGN COUNTRIES.

FRANCE.

Ten days before the opening of the legislative session the French Government has produced its budget for the year. The estimates, the appropriation of which the Chamber is not allowed to control, are in the form of half-a-dozen gross totals, apportioned amongst the different branches of the public service. Accounts so made out cannot of course be checked; nor is it intended that any one should have power to check them. The public curiosity will never be gratified by learning how much it costs per thousand to transport *proscrits* to Cayenne, or what is the lowest figure at which you may bargain for a *coup d'état*. As to the budget of receipts, it is much the same as that which was laid before the deceased Assembly on the eve of its dissolution. It calculates upon a deficit, for which it makes no serious attempt to provide; now that to an expensive army is added an expensive court, an able financier than M. Bineau might acquiesce as quietly as he in the impossibility of making both ends meet. In other respects it seems to be open, like the reduction of the Five per Cents., to no very strong objection except one which Louis Napoleon cannot be blamed for disregarding. It is not likely to be popular. A budget which lays a tax on liquors retailed in *cabarets*, "to be drunk on the premises," is not a budget for the million.

Difficulties, the nature of which we explained some weeks ago, still beset the Government of Denmark. These difficulties have lately reached a crisis. The Ministry has yielded to the pressure from without; it has surrendered Schleswig to German ascendancy, and it has just escaped the danger of being crushed by the counter-pressure from within. The national spirit in Denmark is stout and stubborn; the interference of the great German Powers is keenly and jealously resented, and the painful recollections of the late war serve only to make the people feel more acutely the mortification of giving up that which they struggled so hard and suffered so much to retain. In short, the Danes would draw the sword again, if their Government would let them, to-morrow. The Government will not let them, and steps were accordingly taken to impale it upon the horns of the common constitutional dilemma. An address of want of confidence was introduced by large majorities in both Chambers; but the difficulties of the situation, and the impossibility of forming a Cabinet prepared for resistance, seem to have been too strongly felt, and it has eventually been withdrawn. Lord Malmesbury, we trust, will not forget that Great Britain has charged herself with some responsibility here. We have had a hand in disarming Denmark, and it is our duty to see that she is fairly used.

We gather from official statements in an Austrian paper that Prince Schwarzenberg's hasty threat of retaliating on English travellers is not to be really enforced. The passport regulations affecting them are not to be interfered with. The Austrian Government insinuates that its language has been misconceived. No—it was much too plain to admit of being misunderstood.

The French papers report that a Bishopric is to be created to the new penitentiary establishments of French Guiana. The new dignitary is to be entitled Bishop of Cayenne.

MISCELLANEOUS.

"Bleak House" is likely to provide a comfortable corner for the author. It has had the largest sale of any of his serials so far, though a diminution was rather looked for, owing to the long time he has been out of that particular periodical field. The first impression of 25,000 was swept up by the trade at once; 10,000 were put to press immediately after; and probably by this time a similar issue is being prepared, if, indeed, not already disposed of. Take the whole issue at 40,000, and say half is clear profit (a very moderate calculation), there's £1,000 a month, from this source alone, saying nothing of the value of the copyright (retained by himself) for reprinting in the collected edition hereafter.—*Liverpool Albion*.

A THRIFTY CURATE.—The Rev. W. Mattison was Curate of Pattardale for 60 years, and his income from the Church, was only from £12 to £18 a year. He married a respectable and comfortable lady who was the best wife, and the best housewife and midwife in the neighbourhood. She brought him four children. It is said that, at the little church he buried his mother, and married his father, and buried his father. He christened his wife, when an infant, and published his own banns. He christened and married his own children, and educated his son until ready for the university. So industrious was he in his habits that he assisted his wife to card and spin the tithe wool. He had a school, which brought him in the small income of only five pounds a year. He lived to the age of ninety-six and died worth £1,000.

ROMANISM AT HOME.—"There is in all the worship of the Roman Catholics a great mixture of reverence and irreverence. The bowings and kneeling and oscillations were numerous; and I could not help looking at one little six-year-old child, as if I loved him, who, with a sweet innocent gravity, left his mother's hand as she walked down the church, and dropped behind for a moment, to give a hearty *smack* to every holy thing which he passed. On the other hand many made long parentheses in their prayers to retail the news to their neighbours, or to beg for charity of the stranger. One old woman, nearest the altar, and just in presence of the Priest, was plying distaff and reciting her prayers simultaneously. Dogs you might suppose to be sacred animals from the number that frequent the churches; and the baskets of vegetables that stand on the floor would furnish forth a small market. It must also be confessed that the great majority of worshippers appeared to be repeating, mechanically, a series of words with the smallest possible attention or semblance of devotion."—*Letters from Italy*.

THE JUDGE AND THE BIBLE.—During the Assizes just terminated an incident occurred which attracted little notice at the time, but is deserving mention in our columns. In the course of a trial before Mr. Justice Talford, it became necessary to pass a Testament from one portion of the Court to another, in order to the swearing of a witness. One of the parties to whom the book was delivered to be handed on to its destination, thinking to save time, and not regarding the irreverence of the act, threw it some distance, and the Testament fell on the floor. This attracted the attention of Mr. Justice Talford, who, with a look which will not easily be forgotten by those who witnessed it impressively declared that he could not have the sacred volume treated with such levity. "It is God's book," said the learned Judge, "and is entitled to the utmost reverence."—*Wiltshire Mirror*.

Dr. Rae, commanding the United States expedition, has written to the secretary of the Hudson's Bay Company, stating that they had, during last summer, surveyed 500 miles of unexplored coasts in the arctic seas, reaching lat. 70° 30' N., lon. 101° W., on Victoria Land, about eighty miles west of the magnetic pole, were they were arrested by ice for nearly a fortnight, and, despairing of being able to push on farther, commenced their return on the 19th of August:—

"On our way to the Coppermine River, two pieces of wood the one oak and the other pine, were picked up. The former appeared to be a stanchion, in the upper end of which there had been a hole, through which a chain had evidently passed. The wood on one side of the hole had been torn away, as if by pressure against the chain. The piece of pine looked like the butt-end of a small flag-staff, and had certainly belonged to one of her Britannic Majesty's ships, as there was a piece of line and two copper tacks attached to it, all of which bore the government mark."

The *Times* asks, does it not appear at first sight a strange result of the terrible statistics of society that, upon an average, one person out of twenty of the inhabitants of this luxurious metropolis is every day destitute of food and employment, and every night without a place for shelter or repose? And adds, after recapitulating the various classes of charities in the metropolis, that, notwithstanding all these efforts, it is a lamentable fact that in this very town of London alone, the centre and core of British civilisation, 100,000 persons are every day without food, save it be the precarious produce of a passing job or a crime.

BEAUTIFUL FIGURE.—Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding, constructed for the purpose, three hundred feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood. At this critical moment, his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him, it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it quickly against the wall, splattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him. So, said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction, into the out-stretched arms of mercy, and are saved.

A GREAT MAN.—Every man is great as a man; for he who possesses the divine powers of a soul is a great being, be his place in society what it may. He may be clothed in rags—may be occupied in the lowest business—may make no show—be scarcely known to exist; but yet he may be more truly great than those who are more commonly so called; for greatness consists in the force of soul—that is, in the force of thought,

of moral principle and love; and this may be found in the humblest condition. For the greatest man is he who chooses right with the most invincible resolution—

THE BANK OF ENGLAND coffers are now overflowing with nearly twenty millions of gold—a fact unparalleled in the history of the institution. It is compelled by law to purchase all the gold of standard purity which may be offered to it at the price of £3 17s 9d. per ounce, and to re-sell the same, in exchange for its notes, at £3 17s. 10½d. per ounce.

Colonial.

The St. Thomas Courier of the 14th inst., says, that on Sunday last, as the Rev Mark Burnham, Pastor of St. Thomas, was about to return from Westminster, where he had been celebrating Divine Worship, he met with an accident which well nigh proved fatal.

TO CORRESPONDENTS.

We return sincere thanks for the offer of the article on baptism, but regret that at present it will be out of our power to make use of it.

THE CHURCH.

TORONTO, THURSDAY, APRIL 22, 1852.

THE ARCHDEACON OF YORK will, with Divine permission, hold a Visitation of the Clergy and Churchwardens of the Archdeaconry of York, in this Diocese, on the days and at the places below mentioned:—

Of the Clergy and Churchwardens of the NIAGARA AND GORE AND WELLINGTON RURAL DEANERIES, in Christ Church, Hamilton, on Tuesday, April 27, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the BROCK AND LONDON RURAL DEANERIES, composing the Brock and Talbot, London, Huron & Western Districts, in St. Paul's Church, London, on Thursday, April 29, next, at 11 o'clock, A. M.

The Clergy who may be present at the above Visitations respectively, are requested to hand to the Archdeacon a list of the names of their several Churchwardens, prior to the hour of Divine Service.

Cobourg, March 15, 1852.

DIOCESAN PRESS.

By desire of the proprietors of this association, expressed at a meeting held by them at Toronto, on the 13th February last, a general meeting of the said proprietors will be held at Toronto on Friday the 23rd April instant, at the Parochial School House, at ten o'clock, A.M.; when it is designed to make a final adjustment of the affairs of that association.

By order of the meeting,

A. N. BETHUNE, Chairman.

Cobourg, April 3, 1852.

THE BANISHMENT OF THE BIBLE.

The next step in the progress of the infidelizing tendency of the Free School system is the act by which the Holy Scriptures are either entirely excluded from the course of instruction or are used simply as an ordinary class book, placed in the same category with Murray's primer or books hujus generis.

It cannot be denied that if taught to regard the Sacred volume as a prohibited book, the young mind will speedily acquire the habit of disregarding it altogether, and from this indifference will arise a distaste for its pure and holy teaching. Looking at it with suspicion, and knowing nothing of its essentiality and inspired character, the belief which is fostered into vitality by early association, will degenerate into scepticism. If read at all it will be viewed rather as a traditionary record of circumstances connected with the early history of the human race, and a compilation of biographies illustrative of events calculated to arouse the spirit of controversial interpretation.

It is contended by some that the advantage of withholding the Scriptures from common use, is to prevent the growth of a disregard resulting from a too familiar acquaintance with them and so to preserve a reverence for their sacred character. But in the attempt to avoid Scylla, the advocates of exclusion here fall into Charybdis; for the ignorance arising from disuse will assuredly promote the growth of indifference and lay open the channels of the mind for the reception of error and unbelief. And it is mainly on the latter ground that we apprehend the danger of purely secular teaching. The close connection subsisting between every department of human knowledge and the

fundamental principles of religion, leaves a gap if purposely avoided, which must be supplied with some element of instruction, and gives the teacher a most favorable opportunity for instilling his own preconceived opinions, an opportunity which the tendency of human nature forcibly prompts him to embrace, and which are thus necessarily removed from the test of revelation and doctrinal truth. Hence we find the scholar ultimately proceeding to the investigation of the Holy writings, if he ever does commence it, with a mind either totally void as regards the true nature of their import or filled with impressions at variance with their spirit. Like the barren sandy soil in the one case, it requires the supply of invigorating principles or like the rich loam crowded with weeds in the other, it calls for the labour of the skillful husbandman to eradicate them.

Again, it is objected to the practice of distinctive religious training that it is opposed to the right of conscience, and that it is the offspring of intolerance. And here what a wild field is opened up for the dissemination of error. On this point we cannot forbear quoting the following striking passages from a sermon of Dr. Wordsworth on a prominent characteristic of the new system of Education. They are introduced in the course of an able review in the John Bull; the prefatory remarks of the reviewer we also give.

There are few subjects on which the public are not prepared to listen with great deference to the grave and thoughtful counsel of Dr. Wordsworth; but on none has he entailed himself to a more attentive hearing than Education. We rejoice, therefore, to find that he has made the points recently mooted with reference, to National Education the theme of his instruction from the pulpit. He treats the question in a lofty tone of spirituality, soaring high above mere party strife and consideration of temporal policy. The danger of "reaping the whirlwind" in National Confusion, if we "sow the seed" in Secular Education, is forcibly urged; the religious character of Education, as part of the Apostolic Commission, sustained by the power of the Holy Ghost, is admirably vindicated; and the attempt to exercise religious tyranny under the cloak of religious liberty is ably exposed.

It makes a profession of Religious Toleration.

But what is the fact?

It says to all classes of sectaries, "Teach any kind of discordant opinions. Provided you have the Bible in your hands, teach any doctrine you please. Teach with Sabellius that the Persons of the Holy Trinity are mere influences. Teach with Nestorius that Christ has two Persons. Teach with Eutyches that He has not a human soul, or with Socinus that He is a mere man. Teach with Macedonius that the Holy Spirit is not a Divine Person. Teach with the Manicheans that there are two essential and opposite principles in the universe. Teach with the Pelagians that Divine grace is not necessary to the right motions of the human will. Teach with the Anabaptists and Quinto-Monarchists that civil governments is unchristian. Teach one or all these things, but do not embody your doctrines in a public formulary,—so that the world may know what they are;—for if it did, perchance it might shun them and execrate you;—but wrap them up in the leaves of your Bible. Teach them privately, insinuate them surreptitiously and clandestinely into the minds of your scholars. Be a wolf, if you please, but remember to be a wolf in sheep's clothing. Then, whatever your doctrines may be, you are safe; you will be guaranteed by us to parents and the public as fit instructors in a State, as excellent teachers of religion, as admirable guides to their children, for time and for eternity."

But what does this system say to the Church? "You have, it is true, the Scriptures in your hand. So far you comply with our demands. You have also supplied us with the authorized version of Scripture, which we adopt as our term of union. So far we thank you. But, unhappily, you have a definite public exposition of Scripture by which the world may know what your doctrine is. You take the work of education without informing the world what you profess to teach. We cannot tolerate this: it is not to be endured. We will permit a private individual to inculcate his own interpretation of Scripture on all his scholars in his school; but we cannot allow you to teach your public exposition of Scripture to all your scholars in your schools."

What then, my brethren, is the state of the case? Individuals holding any variety of error, are to be indulged in their caprices, and allowed to teach them to others at the public charge. But the Church, which holds a definite form of faith, hallowed by antiquity, and sanctioned by the public consent of Christendom, is to be required to renounce it, if she desires to erect a school, or else she is to be excluded from public aid, and stigmatized as unworthy of confidence!

Thus while the system professes a regard for the right of conscience, and respects the peculiarities of individual consciences however erroneous, it will not allow the Church to have any conscience at all! It calls upon her to abdicate her functions, to renounce all! It calls upon her to abdicate her functions, to renounce the truth she has received, to rescind her own commission from Christ, and to be treacherous to her Divine Lord.

And this, my brethren, is toleration.

The remaining arguments on this subject we must reserve.

THE PRESENT SEASON.

The past winter, whether it has been unusually severe and protracted or not, has been at least quite severe and long enough, to cause every one to hail with pleasure the returning spring. We know that to a large number of poor and humble, the privations consequent upon the inclemency of the weather have been most trying, and for their sakes we rejoice that a more genial temperature is at hand, and that occupation, much needed by them, will now be abundant. Already the city presents a bustling and animated appearance. The departure of the ice rendering the lake waters once more navigable, has brought to our wharves vessels from every port.

The noise of the mallet and the chisel, the plain and the hammer, sweet music to the ear of industry, is again heard. The mattock and spade are seen in every quarter and all the evidences of enterprise and fruitful labour surround us. Amid this scene of desirable change how thankful should we be to the merciful and beneficent Power who hath hitherto preserved us from the dangers which beset us. Oh! let us not forget in the occupation of the present His goodness during the past—His forbearance—His unutterable love!

While we sedulously improve the opportunity graciously granted for gathering the harvest of temporal benefits, let us not neglect to seek for the treasures of eternity.

A CHRISTIAN STATESMAN.

The few remarks—the offspring of happy feelings, unfortunately of late years too seldom awakened by the political declarations of Ministers of the Crown—that we made upon the Christian and Constitutional tone of Lord Derby's speech, upon accepting the Premiership of England's government, have, we perceive, called forth a bitter and uncharitable attack by our contemporary "The Examiner" upon the Established Church of the Empire. It would be beneath the dignity of that venerable and venerated institution to be defended against such an assailant. The noble and docile elephant cares not for the little trifling animals which may bark at his heels. The Church, which has withstood alike the shock of Infidel philosophy, backed by revolution, and blazoned with the attractions of democracy; and the hostility of a King, invested with the power of his own great state, and of others as deeply interested in his success as he was himself, can afford to look down with Christian pity upon the attacks of a petty writer in the back woods of Canada.

But though the attacks of such foes are unworthy of attention, the consolation to the steadfast members of the Church, wherever they may be situated, at a truly Christian statesman's being placed at Britain's helm, is a different matter. Trimming—compromises with error and iniquity, have been leading characteristics of Statesmen of our day. Men who commenced public life, with sterling principles emblazoned on their banners, have ended it by their principles being well nigh obliterated, not through contests with the enemy, but by righteousness having given up, little by little, its all, to keep on good terms with sin. Statesmen, whom the Church's good will and best wishes sent on their way rejoicing, got into such bad company on the way, that their friends knew them not at the journey's end; and what should have been a pillar of strength became but a broken reed.

In view of these painful experiences we did, and we do now, deeply rejoice at Lord Derby's elevation to power, and his noble avowal of his principles. After much experience of public life, and connection with, or proximity to, the wily and trimming, he has grown strong in honest candour, and bold in the expression of righteous principle. With the history of the last twenty years before us, these came upon us like an oasis in a desert; and every one who knows any thing of what British liberty, civilization, and true Christianity are based upon in Britain, must have felt similarly upon reading Lord Derby's noble and eloquent speech.

ST. GEORGE CHURCH BAZAAR.

We have been requested to notify that the Bazaar in connection with this Church has been postponed till the Autumn, at which period it will take place contemporaneously with the Annual Agricultural Exhibition, when many persons from other quarters will visit our city. From the specimens we have seen of the various contributions which have already come in we think there is every promise of its being the most attractive exhibition of the kind which has taken place in the city for some time.

A NEW JOURNAL.

In another column will be found the advertisement of a most valuable paper for Canadian readers, viz. a tri-weekly issue of the DAILY MORNING CHRONICLE. We have not as yet had an opportunity of seeing a copy, but from the testimony of those who have and who are capable of judging, it is said to be a most useful addition to the periodical press. We know well what the quality of the articles it contains are, from our familiar acquaintance with them in the daily issue.

DIGEST OF COLONIAL NEWS.

The Ministry, (says a correspondent of the Pilot) are to originate a measure for rendering the Legislative Council elective! What next?—A draft of the 71st Highland Light Infantry consisting of one officer, two sergeants, and ninety rank and file is about to join the reserve battalion in Canada; a draft of the 20th regiment consisting of an officer and 85 men, is also to join the service companies here.—The Provincial Parliament of New Brunswick was closed on the 7th inst.—The telegraph office in the town of Niagara has been re-opened.—On Friday the 9th inst. the cars of the Rome and Cape Vincent Railroad came, for the first

time, into Cape Vincent. The Owen Sound Comet is still in existence.—Mr. Beaty Graham, an Esquimaux farmer died on Thursday evening last of hydropnea; the disease was contracted about nine months ago, and was communicated, it is supposed, through a hog or an ox which had been bitten by a rabid dog, and which Mr. Graham had been subsequently manipulating.—The Steamer Lord Elgin recently carried a cargo from Oswego to Toronto valued at \$492,000; Her manifest was nine feet long; so much for "ruin and decay."—The body of an infant was found on the third line of Esquimaux about three weeks ago; No clue to its exposure has been discovered.—Mr. Lyons, tobaccoist, was, on Friday, fined £2 10s. for an assault upon Mr. Ord of the 71st regiment; Mr. Lyons appealed to the Recorder's Court.—The ice is rapidly leaving Kingston harbour.—The steamer Ottawa is ready to commence her trips to Ogdensburg.—The Middlesex Prototype has abandoned its non-political character, and declared its adhesion to Conservative principles.—On Thursday night the fall rope used for hoisting stone at the new building of Messrs Ross, Mitchell & Co., Yonge st., was nearly cut through by some worthless scoundrel; being discovered in time no damage resulted to the men.—The Patriot says that some Streetsville and Brampton speculators are desirous to purchase the Debris of the Toronto streets, for manure.—According to the last census, the population of the County of Lincoln is 23,868. Last year 356,354 bushels of wheat were raised in the County.—The Welland Canal is now open. The N. B., House of Assembly have passed an address to the Lieutenant Governor, expressing its opinion that his salary should not be more than £1500 per annum.—Mr. Hincks states that Canadian credit never stood higher in England than it does at present.—Amongst the current quackeries of the day is a "Napoleon coup d'etat hat."—The navigation between Chatham and Detroit, is now open.—On the 12th June the first sod of the Great Western Railroad is to be turned in Chatham.—The Mayor of Toronto has offered a reward of £50 for the discovery of the persons who broke several street lamps a few nights ago.—It is said that the Home Government is not favourable to the "construction of the Halifax and Quebec Railroad.—The population of the County Missisquoi shows a population of 13,464.—The St. John (N. B.) Loyalist says that it is the intention of his Excellency Sir E. Head, His Lordship the Bishop, and the Chief Justice, to visit England this Spring.—The following gentlemen have been licensed as land-surveyors in Canada West; Charles Lennox Davis of Toronto; Charles Unwin, do.; G. Z. Rykert, St. Catharines; and John Burchell of Burrit's Rapids.—A medal has been presented by the Royal Humane Society to Miss Macdonald, daughter of Mr. A. Macdonald of the Hudson Bay Company for saving three boys from drowning in the Ottawa. The personal friends of the lady have likewise presented her with a handsome tea service.—Some fossil remains, apparently of antedeluvian trees have been found at Kingston. They are of a round form, and appear to be composed of carbonate of lime in a state of crystallization resembling quartz.—The ladies of Montreal threaten to adopt the Bloomer costume if the authorities do not immediately clean the streets.—The bodies of Law and Pearson who were months ago drowned in the bay have been found near the Humber.—A few days ago the floor of the Division Court room of Grafton gave way, when several persons were much bruised.—It is reported that Bytown and Bradford are to become Ports of Entry.—A little girl of Huron named Donaldson was recently burned to death by her clothes taking fire.—Mr. Hanna of Whitby was killed on the 10th inst, by a tree falling upon him.—The Council of the United Counties of York, Ontario, and Peel, meet on Monday the 3rd of May.—The ploughmen of Vaughan have accepted the challenge of the ploughmen of Scarborough to plough for £300.—Only five cases were tried at the late sitting of the Hamilton Recorder's Court.

ENGLISH SUMMARY.

We have two arrivals from England since our last issue. Under their respective headings will be found several items of considerable interest, and in the following column we give the latest intelligence gathered from the telegraphic reports given in the daily papers. The Parliamentary proceedings during the week preceding the departure of the America, were interesting. Mr. Secretary Walpole had introduced the new Militia Bill in the House of Commons. Its provisions aim at raising a force of eighty thousand strong; 50,000 to be raised the first year by voluntary enlistment. The term of service to be five years, and the bounty £4 or £5 in one payment, or by monthly instalments. The time for discipline, &c., to be twenty-one days in each year; but power is given in case of emergency, to increase it to seven weeks; or, on the contrary, to reduce it to three days. The estimated expense is £400,000 the first year, and £550,000 per annum afterwards. Lord Palmerston gave the measure his support and advocacy. Lord John Russell, although not opposing it, was disposed to find fault with some of its provisions. Mr. Hume protested against the doctrine of numerous armaments, when they were by no means needed. Mr. Cobden ridiculed the idea of an invasion, and complained of an expenditure being incurred to provide against an imaginary evil. The bill was read a first time. Mr. Anderson had made an effectual attempt to induce the Commons to place the British commercial marine so as to be available as a reserve force, to assist in the defence of the country. The bill to provide for taking the votes at the Parliament election by ballot, was rejected by a majority of 102. Mr. Bailey Cochrane had given notice that after Easter he would move a resolution, having for its object the establishment of communications between the Canadian and Newfoundland colonies, and Great Britain. Mr. Monckton Milnes moved a resolution, expressing the disapprobation of the Commons at the measure of Austria, threatening British travellers with inconvenience and annoyance, in consequence of the refusal of the British Government to expel foreign refugees.—Lord Dudley Stewart seconded the motion, and declared against the illiberality, faithlessness and mean tyranny of Austria and other despotic powers in Europe. Mr. Walpole considered that the passage of such a resolution might interpose difficulties to the maintenance of present relations with friendly States. Lord Palmerston took a similar view, and eventually the resolution was withdrawn. In the House of Lords, on the 2nd instant, Lord Derby intimated that it was not the intention of Government to interfere with the Maynooth grant. On the same night, in the Commons, Mr. Disraeli, in answer to Lord John Russell, stated that Parliament would be dissolved as soon as the measures for the

New Advertisements.

WANTED.

A COPY of No. 4, Volume 13, of The Church newspaper, (date Aug. 23, 1849). Any person who may have a copy of that date to spare and will send it to this office, will be paid its full value.

Church Office, Toronto, April 20th 1852. 38-1f

Triche a Week English Paper. THE EVENING JOURNAL.

THIS paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday, and Friday evenings, and contains every article of general interest and importance printed in the LONDON MORNING CHRONICLE of the day of its publication and the day preceding.

Such a mode of selection eminently fits the EVENING JOURNAL for circulation in the United States and the British Colonies, since all who feel an interest in European politics or English news, will find it in the leading articles of the DAILY LONDON MORNING CHRONICLE, with the cream of its various intelligence its reports of debates in the English Parliament, and of proceedings in the English Courts of Law, with the still continued and celebrated series of letters by its Special Correspondents on "Agriculture and the rural population abroad."

The various communications on Church questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the letters of "D. C. L.," are always transferred to the EVENING JOURNAL, rendering the newspaper of peculiar interest to those American churchmen who desire to be informed in reference to that movement of renovation in the English Church, which aims at the more perfect development of her ecclesiastical system, and at the restoration of her synodal action.

The Evening Journal is printed on a large double sheet, containing eight pages, with twenty-four broad and long columns. The subscription to the EVENING JOURNAL is \$4 50 per quarter; \$9 half yearly, or \$18 for the whole year, payable in advance.

Agent for the United States—Mr. H. E. NEWELL, Office of the Banner of the Cross, No. 9 Sansom Street Philadelphia. Agent for Canada, Mr. A. F. PLEES, Toronto. Toronto, April 21, 1852. 38-4in

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement. Address H. A., Post Office, Toronto. Toronto, April 21, 1852. 38-1f

THE STEAMER "CITY OF HAMILTON." WILL until further notice, commencing tomorrow, leave Toronto for Wellington Square, calling (weather permitting) at Port Credit, Oakville and Bronte, every morning, Sundays excepted, at nine o'clock precisely. Will leave Wellington Square on her return about noon. Royal Mail Packet Office, Toronto, March 9th, 1852. 37-1f

THE STEAMER "ADMIRAL." CAPT. ROBERT KEIR. WILL until further notice, leave Toronto for Rochester, calling at Windsor Bay, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, (weather permitting) every Wednesday and Saturday morning, at ten o'clock. Will leave Rochester for Toronto, every Monday and Thursday Evening, at nine o'clock. Royal Mail Packet Office, Toronto, March 18th, 1852. 37-1f

Trinity College. ST. PAUL'S CHURCH GRAMMAR SCHOOL, TO be re-opened after the Easter Vacation, on WEDNESDAY, the 14th instant. There are vacancies for three Boarders. Mr. V. McKENZIE, the Assistant, is desirous of undertaking the tuition of Two or Three Private Pupils. Toronto, April 7th, 1852. 36-1f

CHURCH OF ENGLAND PROPRIETARY SCHOOL FOR YOUNG LADIES. UNDER THE PATRONAGE OF THE LORD BISHOP OF TORONTO. 1. THE number of Shares is limited to 100.

2. The Shares are £12 10s. each. One pound on each Share to be paid down, at the time of subscribing, and the remainder in instalments to be called in at such periods as may seem desirable to the Managing Committee. 3. As soon as sixty Shares shall have been taken up, a meeting of the subscribing Shareholders to be called to elect their Managing Committee, of which the Bishop of the Diocese is to be President ex officio.

4. The fee for education is to be £12 10s. per annum, which is to include instruction in every branch taught, such as English, French, Italian, German, Piano Forte, Singing, Drawing, &c. 5. The Boarding Establishment is to be under the direction of a Lady Superintendent, to be appointed by the Managing Committee, and to be conducted as the rest of the School, under regulations to be drawn up from time to time by the Managing Committee. It is proposed that the fees for Boarding (with no extras) should not exceed £30.

6. The children of other denominations will be admitted, but all the pupils who enter will do so under regulations, as to be drawn up by the Managing Committee. Lists will be left for signature at the Church Society's House, Mr. Rowell's, Mr. Scobie's and Mr. Green's. Toronto, April 6th 1852. 36-4in

TO THE PROPRIETORS AND PUBLISHERS OF CANADIAN NEWSPAPERS. A GENTLEMAN of considerable experience as an Editor, wishes to procure a situation in connexion with the Editorial department of a Newspaper in Town or Country. Advertiser would make himself generally useful in a newspaper office. Satisfactory references as to character and competency, will be given. Communications addressed to BETA, Church office, will receive prompt attention. Toronto, 24th March, 1852. 34-1f

safety and service of the country were passed; and that the sense of the new Parliament would be taken upon the policy of the present Government during the present year. The approaching general election was absorbing much attention throughout the United Kingdom. A great meeting had been held at Liverpool, at which Mr. Forbes Mackenzie, one of the Lords of the Treasury, and Mr. Charles Turner, the Tory candidate for Liverpool, attended, and gave an account of their political faith. Mr. Mackenzie's speech was remarkable from the fact that it contained the announcement that Lord Derby's Government did not seek to reverse the commercial policy of Sir Robert Peel, but merely to modify and amend it so as to afford relief to the agricultural and shipping interests, which the repeal of the Corn and Navigation Laws had greatly depressed.

A sample of Irish beet root sugar was shown in Mining Lane, London, on Friday, and excited much interest. Specimens were despatched to America and the continent of Europe. They are at present making it in Ireland at the rate of thirty tons per week. The Parliamentary Committee of the Catholic defense Association held daily sittings, to decide upon the merits of the new candidates for Parliamentary honors and recommend those of their choice to the Irish constituencies.

A numerous and influential meeting had been held at Lord Charlmont's house in Dublin, for the purpose of taking steps to erect, in Ireland, a suitable memorial to the poet Tom Moore. The great event in Paris during the week preceding the sailing of the America, was the opening of the French Chambers, which took place on the 26th ult.—the Prince President performing the ceremony in person. He was attended by a brilliant staff of general officers, colonels of regiments, counsellors of state, &c. His reception was of the warmest kind. He read his installation speech standing. In alluding to the foreign relations of France, he says, "it is for all our interests to keep with them the most amicable relations." He next proceeds to explain what his conduct will be in doing so. He disclaims any intention of declaring himself Emperor; but if the restless and disaffected portion of the community, by underhand intrigues, endeavour to sap the basis of his Government—if, in their blindness they contest the legitimacy of the popular election, or engender, by their incessant attacks, the future prosperity of the Ministry, then he would demand from the people, in the name of the repose of France, a new title, which would irrevocably fix upon his head the power they had invested him with.

Immense applause greeted the various salient points of his address, and, at the end, enthusiastic cheers were given, with cries of "Vive Napoleon." The Prince President then took the oath of fidelity to the Constitution; after which the Members took their oaths of fidelity to the President, &c. Neither Gen. Cavaignac nor M. Carriot attended. Martial law ceased from the 28th ultimo, in all the departments of continental France. The mixed commission ceased on the same date, and the "Code Civil" resumed its former title of "Code Napoleon." A deputation from Havre had arrived at Paris, to address a protest to the government against the imposition of additional duty on foreign sugar. The announcement of such an intention had created great anxiety in all the French ports.

The feeling increases that the Empire may be expected. The negotiations with the Burmese having failed, and the insults having continued, a force of 6,000 men, in equal proportions from Calcutta and Madras, was to set out for Burmah on the 13th of March. A squadron of war steamers had left Bombay for Rangoon, and would call at Madras to transport the troops. Hostilities seemed inevitable.

The forces under Sir Colin Campbell had reached Peshawar. The progress of the rebels in China was decided and unquestionable. The Governor General of the Canton provinces had been besieged in one of his own towns, and the remnant of the Imperial forces had been signally defeated.

The English troop steamship Berkinhead lost in St. Simms' Bay, and 446 troops are missing. Prince Swartzenberg died on the 2nd instant. Astonishing discoveries of gold have been made in Australia.

Of wheat and Flour the arrivals continue large and demand moderate at previous quotations. Yellow Indian Corn, in fair request, at steady prices, while holders of white had submitted to a decline of 1s per quarter.

NEWCASTLE DISTRICT BRANCH OF DIOCESAN CHURCH SOCIETY. Resolutions passed at the Annual Meeting, March 10th, 1852:— Moved by Asa Burnham, Esq.; seconded by the Rev. S. Armour,

1. "That the Report just read be received, and published in the usual manner for the information of members of the Society." Moved by the Rev. J. Shortt; seconded by the Rev. Wm. Logan,

2. "That this Meeting desires to record its humble thankfulness to Almighty God, for the measure of prosperity hitherto vouchsafed to the District Branch of the Church Society." Moved by the Rev. Dr. MacNab; seconded by Wm. Corrigal, Esq.,

from the security which is thus afforded that a sound religious education, connected with the highest branches of learning, will be assured to the youth of this Province, and Churchmen trained up in the principles and practice of their holy faith."

Moved by Richard Ruttan, Esq.; seconded by the Rev. J. R. W. Beck,

7. "That this Meeting sympathizes heartily with the Lord Bishop of Toronto in his unabated zeal to increase the funds and the consequent efficiency of Trinity College, and desires to express their earnest prayer that these efforts may be abundantly successful both in the colony and in the mother country."

Moved by D. McKyes, Esq.; seconded by G. M. Boswell, Esq.,

8. "That the Rev. Jonathan Shortt having expressed his desire to relinquish the office of Secretary of this District Branch of the Church Society, his resignation be accepted, with the warm expression of the thanks of this District Branch for his past services, and that the Rev. John Wilson be requested to accept the office of Secretary in his stead."

Moved by the Rev. H. Brent; seconded by Wm. Graveley, Esq.,

9. "That the thanks of this Meeting be given to the Venerable the Chairman for his services in presiding upon the present occasion."

The Newcastle District Branch of the Church Society, in Account with the Treasurer.

Table with columns: Date, Description, £, s, d. Includes entries for 1851 and 1852, such as 'To paid Rev. Dr. MacNab District quota for Missionary duty, from 1st Jan. to 1st July '51' and 'To do. do. from 1st July to 31st Dec., '51'.

THE ANNUAL MEETING OF THE NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY,

Was held in St. George's Church, St. Catharines, on the morning of Thursday, the 26th day of February last. The attendance of the Clergy was very good, there being only one belonging to the District absent, and we were favoured with the presence of the Rev. Dr. Shelton, of Buffalo, and the Rev. R. Shanklin, of Oakville. The excellent spirit that exists between the two branches of the Church along this frontier, and which is delightful to all the Brethren on both sides of the political line, which parts without separating us, has been sedulously cultivated by the former of these our Reverend guests, for upwards of twenty years, by a constant interchange of Christian offices, and by an unvarying exhibition to his Canadian brethren of that christian virtue of "hospitality," in the largest sense of the word, so strongly recommended by the great apostle of the Gentiles. And I feel that I am only giving expression to the unanimous feeling of the numerous audience, who listened with almost breathless attention to the excellent addresses delivered by both of those gentlemen, when I say that a strong desire is entertained that at no future annual meeting shall we be without their presence and assistance.

Excellent addresses were delivered by other gentlemen; but those delivered by our guests were, emphatically, the speeches of the evening.

The Resolutions adopted unanimously at the Meeting are as follows:— Moved by George Rykert, Esq., seconded by Rev. A. F. Atkinson,—

I. That the Report just read be adopted and printed in the Church. Moved by Rev. A. Townley, and seconded by C. Donaldson, Esq.—

II. That this meeting desires to express to the Giver of every and good perfect gift its deep sense of the good measure of success graciously vouchsafed to the humble labours of this Branch Association during the years that are past, and to supplicate a continuance of his favour. Moved by Rev. R. Shanklin, and seconded by Rev. E. Grasett,—

III. That the principle, on which the Church Society of this Diocese is founded—that of doing to others, as we would they should do so to us—commends itself to the hearty approval of this meeting. Moved by Rev. Dr. Shelton, seconded by Colonel Kingsmill,—

IV. That this meeting deems it a sacred duty and a high privilege to express their deep sense of the obligations, under which Churchmen in this diocese lie to the venerable Society, for the propagation of the Gospel in Foreign parts, (whose third jubilee we are thankful to witness,) for the first planting of the Gospel Church in this country, and for a long continuance of nursing, care, and attention. Moved by Rev. S. B. Fuller, and seconded by Col. Clark,—

V. That the new arrangements proposed relative to the Secretaryship of the Parent Society, and the reception, transmission and safe keeping of its funds, meet with the full concurrence of this meeting, and are

hailed by it as well calculated to insure increased efficiency, unquestionable security, and greater confidence of the members of the Church in the Diocese. Moved by Rev. A. Dixon, and seconded by Rev. T. A. Bull,—

VI. That the Niagara District Branch of the Church Society offer their congratulations to the Bishop of the Diocese on the auspicious opening of Trinity College, Toronto, believing it to be an event full of the greatest promise to the church of Christ. Moved by Rev. Thomas Green, and seconded by T. Burns, Esq.,—

VII. That in order to bind the Parent Society and the Branch associations more closely together, and to give the latter a deeper interest in the former, this meeting recommends that steps be taken to secure the representation of the District Branch Associations, by deputation on the standing committee of the Parent Society; and also that persons be nominated from time to time by the District Branch Associations, for vacancies amongst the Vice Presidents, as having rendered essential service to the Society.

Moved by Rev. James Godfrey, and seconded by A. C. Hamilton, Esq.—

VIII. That whilst this Association would press upon every member of the Church within its bounds the duty of freely giving to God, as He has prospered him, they also feel it their duty to remind their brethren, that as the work in which they are engaged is a spiritual work, the success thereof depends more upon their prayers than upon their contributions. Moved by George Rykert, Esq., and seconded by Rev. T. B. Fuller,—

IX. That in order to secure the purchase of Glebes, the erection of Parsonage-houses, and other works of special importance and permanent character, it is recommended by this meeting to the several Parochial committees of this District, that they should adopt the plan of devoting the half of the collections made in each Parish and returned by the District Treasurer, to be expended by them on objects of special importance and permanent character.

Moved by Col. Kingsmill, and seconded by James R. Boyd, Esq.,—

X. That this meeting presents its best thanks to the officers of this District Branch Association, for their services during the past year, and requests the Rev. T. B. Fuller, as Secretary, and G. Rykert, Esq., as Treasurer, to continue their services to the Branch Association for the ensuing year. It being late when these last resolutions were adopted, the meeting, which had been of a very interesting character, was closed, after a few appropriate remarks by the excellent Chairman, with the prayers appointed for that purpose.

JOHN FULLER, Secretary. Western Clerical Society. The next Meeting will be held (D.V.) at the Rev. B. Cronyn's, M.A., Rector of London, on Thursday, the 28th April, at 10 o'clock A.M. WILLIAM BETTRIDGE, B.D., Secretary.

MARRIED. At St. Peter's Church, Cobourg, on Wednesday the 15th April, by the Rev. J. Wilson, Minister of Cobourg and Grafton, assisted by the Rev. Henry Brent, Minister of Barriefield, Kingston, the Rev. Walter Stennett, M.A., second Classical Master in Upper Canada College, and Assistant Minister of the Church of the Holy Trinity, Toronto, to Frances, only daughter of the Venerable A. N. Bethune, D.D., Archdeacon of York and Rector of Cobourg.

DIED. In this city, on Sunday the 11th inst., after a long and severe illness, Mr. John Brown, a native of the County of Limerick, Ireland, aged 74. The deceased served for seventeen years in H. M. 49th Regt., and was present at several campaigns, both in Europe and America, and for the last twelve years Verger to the Bishop of Toronto.

At his residence, Yonge Street, on Friday the 16th inst., of small pox, Franklin Jacques, Esq., late Warden of the County of York, in the 48th year of his age. It was our melancholy duty on Sunday afternoon, to follow the deceased to his last resting place in St. James' Cemetery. The funeral procession was nearly a mile long. In the train we noticed many of our oldest and most respectable citizens. From the city, where Mr. Jacques formerly resided, and from the neighbourhood of his late residence, men of all parties in politics and religion, of all ranks in life from the Chancellor of our highest Court, the ex-Premier of the Province, Judges of the Queen's Bench, and members of Parliament, down to the humblest mechanic, gathered round the grave of our departed friend to pay their last tribute of respect.—North American.

Dr. Wistar's Balsam of Wild Cherry. The only genuine and original article was first introduced in the year 1843. It has been well tested, and appreciated for ten years, in all the complaints, for which it has been recommended, viz:—Coughs, Colds, Influenza, Bronchitis, Asthma, and Consumption in its incipient stages. No other medicine has proved more efficacious. Various remedies, it is true, has been offered and puffing notices for the cure of diseases of the lungs, and some have been found no doubt very useful; but of all that have yet been discovered, it is admitted by physicians, and all who have witnessed its effects that none has proved so successful as this. For Asthma, Shortness of Breath, and similar affections, it may be pronounced a positive cure. It has cured Asthma in many cases of ten and twenty years' standing, after physicians had declared the case beyond the reach of medicine.

The genuine is signed I. BUTTS, For Sale by LYMAN BROTHERS, Druggists, King Street, Agent for Toronto.

TORONTO MARKETS. Table with columns: Commodity, Price per unit. Includes items like Spring Wheat, Oats, Barley, Rye, Flour, Market Flour, Do. (in Bags), Oatmeal, Beet, Pork, Bacon, Ham, Lamb, Eggs, Ducks, Hay, Straw, Butter, Do. salt, Do. Do., Potatoes.

Reviews.

REPORT OF A PUBLIC DISCUSSION at Simcoe, Canada West, on Wednesday and Thursday July 16 and 17th 1851. On the Clergy Reserves and Rectories, Voluntaryism and Church Establishments.

The great controversial conflict which took place under the auspices of the Reverend Rector Evans, seems to have resulted in a very decided victory for the true cause. The forces which were marshalled under the Banner of schism, were the leading men of that side. Every thing would appear to have been conducted with great good sense and to have been arranged with judgment and care. There was the usual amount of polemical heat exhibited, and we must in justice say, particularly by the opposition. Altogether the pamphlet before us is a very interesting document. Our notice of it might be extended to some length, but we think that our readers must be pretty familiar with the general question and therefore we need not recapitulate. The following are the propositions sustained by the Church party:—

- 1—That the endowment of the Church by the State is not repugnant to the Word of God, nor to the spirit of Christianity.
- 2—That the State being a divinely appointed instrument for the promotion of the glory of God and the welfare of mankind, is bound to acknowledge, protect, and support the Church, but that in the discharge of this duty the rights of conscience are to be held sacred.
- 3—That before we abandon the principle of endowing and supporting the Church, satisfactory evidence should be afforded of the righteous tendency of the Voluntary system, and of its sufficiency to supply the spiritual necessities of the nation.
- 4—That it is evident from the wording of the Statute Geo., III., cap. 31, that the Clergy of the Church of England were intended to be designated by the use of the term, a Protestant Clergy; and that the settlement made by 3 and 4 Vic., was a compromise by which the Church of England relinquished a part of her just right.
- 5—That neither the Imperial Parliament nor the Provincial Parliament can be accessory to the alienation of any part of the property secured to the Church of England by the 3rd and 4th Vic., without great and manifest injustice.
- 6—That irrespectively of the uses to which the Clergy Reserves were to be applied, the fact of their having been reserved has proved a great boon to the actual settlers in Canada.

To which the voluntaries oppose these general statements:—

- 1—That State endowments of Religion in any form are anti-Scriptural.
- 2—That governments are the result of human necessities, and not the agent or instrument designed of God for the direct or indirect control of religious faith and opinion, which are to be based on the Word of God only.
- 3—That the Voluntary principle in the Church, for its pecuniary support, has Christ's express sanction, and has proved adequate to all the necessities that have occurred for its maintenance and furtherance.
- 4—That the term "Protestant Clergy," used in the Imperial Statute of 1791, must have been used in contradistinction to Roman Catholic, and not intended to be restricted in its application to the Clergy of the English Church. That the term "Protestant Clergy," being intended to exclude Roman Catholics only, the settlement made by 3 and 4 Vic., was an act of injustice, and so far from being a compromise, was a fraud upon those who were not assenting parties to the arrangement.
- 5—That the 57 Rectories were established in violation of the public faith, contrary to the instructions of the Imperial Government, and at variance with the oft-expressed wishes of the Legislative Assembly of the Province of Upper Canada.
- 6—That the Imperial and Provincial Parliaments have power to appropriate the Clergy Reserves to any secular purpose that is adapted to promote the general welfare of the Province, such as the secular education of the whole people.
- 7—That the Clergy Reserves have proved a source of bitter contention to the various religious sects, diffusing a blighting influence over the Churches which have participated in them, and impeding Missionary enterprise, and the general good of the Province.

THE MINISTERIAL OFFICE. A sermon preached at an Ordination of Priests, in the Cathedral Church of Montreal, on the second Sunday in Lent, 1852, by the Rev. J. H. Nichols, M.A., Principal of Bishop's College, Lennoxville. Published by those who were then ordained.

"We are unto God a sweet savour of CHRIST, in them that are saved and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?"—2 Cor. ii. 15. 16.

Such are the title and text of an able and practical discourse, in which the obligations, duties, trials and rewards of the faithful priest in Christ are graphically pictured.

STATISTICAL STATEMENT OF CRIME IN THE CITY OF TORONTO, FOR THE YEAR 1851.

Mr. Allen has here presented us with a business like document, into the merits of which we are at present disinclined to enter, although it well deserves examination.

JANSENISM.

(Concluded from our last.)

The aspect of the quarrel was now changed:—

"The controversy now raged on the question, whether the five propositions were or were not to be found in the Augustinus. At a somewhat later

period it was that Louis XIV. desired the Count de Grammont to read the book, and to tell him whether they really existed there. One may easily imagine the style in which the unfortunate nobleman performed the enjoined task. 'I have read the book, if it please your Majesty,' said he, after some weeks had elapsed. 'And the propositions?' 'I have not been so fortunate as to find them, but they may be there for all that, incognito.'—*Ch. Rem.*, p. 111.

On this occasion it was that the see of Rome committed the strange blunder, of claiming infallibility on matters of fact. In a Brief addressed to the clergy of France, bearing date, September 29th, 1654, Innocent X. decreed that the five propositions were actually contained in the work of Jansenius. On this point the Jansenists joined issue, and denied that the Papal infallibility extended to matters of fact. It was attempted to meet this by a distinction between a *fact*, and a *dogmatic fact*. A *fact* is one which has no connexion whatever with doctrine; a *dogmatic fact* is one which is in some way or other connected with some question of dogma. The assembly of the French clergy embraced this distinction in 1656. But the difficulty obviously arises,—what question of fact is ever likely to come before the church, which is not connected with matters of doctrine?

The Brief is now defended on somewhat different principals, of which Dr. Tregelles gives an excellent illustration, in the report of a conversation, which took place about twenty years ago between Cardinal Cappucini, Papal Legate in Holland, and Mr Van Santen, the present Archbishop of Utrecht. The writer in the *Christian Remembrancer* confirms from his own knowledge, the accuracy of the report:—

"VAN SANTEN.—'I have read the *Augustinus* of Jansenius more than once through; I know that the five propositions, as condemned, are not contained in that book; how can I then, as an honest man and a Christian, subscribe a declaration as true which denies a simple fact? I have to do with God and my conscience, even if the Pope and all the whole Church should be misinformed. As they cannot alter a *fact*, so they can have no authority from God to require me to sign my name to a declaration which contradicts a fact.'

"CAPPUICINI.—'You see, M. Van Santen, that the table at which we are sitting is covered with a green cloth. Now, supposing that the father of a family were to prohibit his children absolutely from entering this room, or even looking into it—well, but if one of the children were to look in through the keyhole, and were thus, by disobedience, to acquire the knowledge that the cloth on the table is green, how then would the case stand? If the father were to make out an inventory of the furniture in the room, and if he were (whether by mistake or design, it matters not) to describe the green cloth as being red; and if he were, on the ground of his parental authority, to require each of his children, as relying on their father's information, to subscribe this inventory as perfectly correct, it would not be competent to the child who had seen the cloth to act upon the knowledge he had gained by disobedience, and refuse to subscribe the statement in which its colour was said to be red. The father had a right to forbid his children to look into the room; he had also a right to prescribe to his children what they should sign; and no act of prior disobedience, on the part of any of them, could take away the obligation of unhesitating compliance.'

"ARCHBISHOP VAN SANTEN.—'You have brought forward a curious illustration; but how would you apply it? and how would you vindicate even in such a case, the subscription to a known untruth?'

"CAPPUICINI.—'There is no untruth at all supposed in the case that I have put: the child is absolutely bound to believe his parent; and, as the only ground he could have for said scruple of conscience would be part of his sinful disobedience he ought to say, "The command of God requires me to obey my father; I must, therefore obey him in this point, which involves the sacrifice of my own opinion; and as I am bound, in duty to God to declare my belief that the cloth is red, I may reasonably suppose that my eyes were mistaken when I saw it. Perhaps a sunbeam hindered me from seeing the colour correctly; or, perhaps, in punishment of my disobedience, an optical illusion was sent to deceive me. Any of these considerations is enough to justify me fully in subscribing my full belief that the object is really red, and not green.'

"ARCHBISHOP VAN SANTEN.—'But how do you apply the idea of knowledge obtained through disobedience to the question of fact involved in subscription to the formulary?'

CAPPUICINI.—'Obedience would thus require the work of Jansenius, entitled "*Augustinus*," should not be read, since it was condemned by the bull of Pope Urban VIII. (*In eminenti*). Any knowledge, therefore, which any person now has of the contents of that book must have been obtained through a transgression of that obedience to which he was bound.'—*Tregelles*, pp. 85–87.

The history of this controversy becomes, beyond measure, intricate after 1655. Arnauld was expelled the Sorbonne; and the expulsion of the inmates of Port-Royal was only deferred in consequence of the miracle which was announced to

have been wrought within its walls in the case of Marguerite Perrier, a child of ten years old, the niece of Pascal, who was cured of an acute disease by means of a thorn from our Lord's crown! The most miraculous part of this transaction, in our judgment, being, that the fact was credited, and that too as being miraculous, even by Pascal himself, as we learn from some remarks of M. Faugere the late editor of his works, which are prefixed to that section of the "*Pensees*," entitled, "Des Miracles," Pascal's allusion being as follows:—

"Voici une relique sacrée. Voici une épine de la Couronne de Sauveur du monde, en qui le prince de ce monde n'a puissance, qui fait des miracles par la propre puissance de ce sang répandu pour nous. Voici que Dieu choisit lui même cette maison [La communauté de Port Royal] pour y faire éclater sa puissance."

In 1656, Cardinal Chigi, now Alexander VII., renewed the constitution of Innocent X., condemning the Five Propositions, with the addition that they were condemned as being held by Jansenius, and in the sense of Jansenius. In the general assembly of the French clergy a Formulary (which afterwards obtained notoriety) was adopted to be signed by all candidates for ecclesiastical preferment, accepting both constitutions, and binding the candidate to declare—"I am obliged in conscience to obey those constitutions, and I condemn with my heart and mouth the doctrine of the Five Propositions of Cornelius Jansenius contained in his book entitled '*Augustinus*,' which these two Popes and the Bishop have condemned."

There was, however, a temporary reaction. By the celebrated "Pacification" of Clement IX., who succeeded Alexander VII., it was only required to anathematize the Five Propositions, with a reservation of the sense of St. Augustine; and in 1679 Innocent XI. condemned sixty-five propositions contained in the authoritative writings of the Jesuits. But this reaction was soon at an end. The Jesuits again resumed their influence. To record the sufferings and persecutions of the inmates of Port Royal would far exceed our limits. Suffice it to add Dr. Tregelles' account of its final catastrophe:—

"On the 29th Oct., following [1709], the valley was filled with troops; a commissary entered the abbey, who demanded all title deeds that they might have there; he then further declared his commission to disperse the nuns immediately. The prioress gave them her blessing for the last time, and they were sent separately into confinement, in different nunneries, as obstinate heretics. Their removal was accompanied by circumstances of great cruelty. . . . The nuns were dispersed in 1709; in the following year the cloister was pulled down; in 1711, the bodies were disinterred from the burial ground, with the grossest brutalities and indecency; and in 1713, the church itself was demolished."—*Tregelles*, pp. 39–40.

One point only remains. Pasquier Quesnel, born in Paris in 1634, was a devoted follower of Jansenius. In his work, *Reflexions Morales*, which appeared in 1694, the Five Propositions are put forward in their strongest form. The Jesuits soon directed their assaults to this quarter:—

"The Molinists compelled their instrument, Clement XI., to move actively. In 1700, forty doctors of the Sorbonne declared that a *respectful silence*, without submission, was all that was due to a dogmatic decree of the See of Rome. Fourth came the *Vineam Domini Sabaoth*, July 15, 1705, condemning this decision in the strongest terms; renewing all the doctrines of the Constitution and the Formulary, and making no account whatever of the pacification of Clement IX. The General Assembly of the French clergy received this constitution; the Bishop of St. Pons alone had courage to publish a *Mandement* against it. . . .

. . . . In February, 1712, Clement XI. appointed a congregation of five cardinals and eleven theologians, to consider the *Reflexions Morales*. After the deliberations of a year and a half—the assemblies having been for the latter part of the time held twice a week, and the Pope generally being present—the work was ended. On Sept. 8, 1713, appeared the famous constitution, *Unigenitus*, in which 101 propositions, extracted from the writings of Quesnel, were condemned, not separately (as is usually the case), but in the lump.—This dogmatic constitution, perhaps the severest blow the Roman Church ever received, may be regarded as the work of three persons—Louis XIV., Madame de Maintenon, and Le Tellier, the King's confessor."—*Ch. Rem.*, p. 120.

The Bull *Unigenitus* excited, as may well be imagined, considerable consternation in France. On the 1st of March, 1717, four Bishops formally appealed from it to the future Œcumenical Council. The different faculties of theology at once gave their adhesion to the appeal. Cardinal De Noailles and his chapter; with eleven Bishops, appealed. They were excommunicated by the Pope, in his Bull *Pastoralis Officii*. The appellants appealed again; whole religious communities joined them, and the various Parliaments suppressed the *mandements* of the Ultramontane Bishops against the appeal. But this resistance was not destined to succeed. At a Provincial Council held at Embrun in September, 1727, De Tencin, Arch-

bishop of that See, succeeded by a series of measures, which we cannot here detail, in crushing all opposition, and in procuring the acceptance of the Bull *Unigenitus*. The See of Rome was not slow in advancing to high station the instrument of its success, whose character and antecedents were worthy of the cause which he served. De Tencin who had been notoriously elevated to his former see by simony, and whose sister, a renegade nun, was the king's avowed mistress, was rewarded with the archbishopric of Lyons, and a Cardinal's hat.

But we must say a word before we conclude, on a matter closely connected with this topic, to which we have already alluded. We mean the see of Utrecht, the history of which connects the fortunes of Jansenism with our own time. Previously to the Reformation, this See had enjoyed several important privileges; not the least of which was the power vested in its chapter, of freely electing their Bishops. How this national episcopate was subsequently opposed by the Jesuits, and how it was thus brought into collision with the See of Rome, we have not space to record. We can only allude to its connexion with the persecution of the Jansenists in France:—

"It was a Protestant country that afforded such a refuge and shelter to the remnant of the Jansenists that they could again appear as a definite and tangible body. There were in Holland many Roman Catholics, and amongst them the Augustinian opinion had been widely spread, insomuch that at the end of the seventeenth century the Roman Catholics of Holland were apparently regarded as mostly Jansenists. Their numbers were then estimated at 330,000. Amongst them many from France had settled."—*Tregelles*, p. 52.

This circumstance did not if course diminish the hostility of Rome. The Chapter of Utrecht became divided in opinion. The legitimate Archbishop, Codde, had died in 1710, and the condition of the Church may be judged of from the following fact:—

"Fifteen years had now elapsed since any ordination had been held in the Church of Holland. The elder priests were dying off; while a stream of young Molinists and Ultramontanes was continually poured in from Brussels and Cologne. If this state of things could not be remedied, the Church of Utrecht was plainly near its end."—*Ch. Rem.*, p. 143.

The temporary remedy adopted was rather singular. The Chapter of Utrecht applied to Luke Fagan, titular Bishop of Meath, who consented to come to their aid.

In four ordinations he ordained twelve priests; this was in the years 1715 and 1716. He however, required a solemn promise from each of the candidates that they would never reveal the circumstances of their ordination during his life. A curious event occurred some years afterwards. The secret was not so well kept as to prevent an indistinct rumour from reaching the Court of Rome that some Irish bishop had ordained priests for Utrecht. Fagan, by this time [titular] Archbishop of Dublin, received orders to discover which prelate had done so. He convoked the Irish bishops; put the question to each of them individually; and returned for answer that, after examination, he was persuaded that none of the bishops, of whom he had inquired, had held any such ordination."—*Ch. Rem.*, p. 143.

We cannot pursue this history any further. We must conclude by observing, that the Chapter of Utrecht, acting under the advice of the celebrated Canonist Van Espen, succeeded in restoring the Succession of their Bishop, since that period, has given notice to the See of Rome of his election and consecration, and has in due course, been answered with a Brief of Excommunication. This Brief of Excommunication has always been answered by an appeal to the NEXT ŒCUMENICAL COUNCIL; the last appeal from the present Bishops bearing the date of February, 1825.

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.

November 13th, 1850.

16-1f

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

April 23rd, 1851.

30-1f

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.

41-1f

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St.
Lawrence Hall, King Street, Toronto.
Toronto, February, 1852.

28-1f

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

5-1f

HERBERT MORTIMER
BROKER,
House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO.

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRADING, &c., &c.

MR. CHARLES MAGRATH,
OFFICE: Corner of Church and Colborne
Streets, opposite the side entrance to BEARD'S Hotel.

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

Protection from Lightning,
BY
JAMES SPRATT'S LIGHTNING RODS.

THE undersigned (Agent for Poinier, 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.

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.

THE
AND
BLACKWOOD'S MAGAZINE.
IMPORTANT REDUCTION IN THE RATES OF POSTAGE!!

THESE Reprints have now been in successful
operation in this country for twenty years, and their cir-
culation is constantly on the increase notwithstanding the com-
petition they encounter from American periodicals of a similar
class and from numerous Eclectic and Magazine made up of
selections from foreign periodicals. This fact shows clearly the
high estimation in which they are held by the intelligent reading
public, and affords a guarantee that they are established on a firm
basis, and will be continued without interruption.

REDUCED POSTAGE.
To Subscribers in Canada residing near the boundary line, and
receiving these Periodicals from an American P. O., the Postage
on a Review will be 4 cents, and on Blackwood 9 cents per quar-
ter, payable in advance.

SANDS' SARSAPARILLA,
IN QUART BOTTLES.
For Purifying the Blood, and for the Cure of
Scrofula, Liver Complaint,
Cutaneous Eruptions, Female Irregularities and
Erysipelas, Complaints,

In this preparation we have all the restorative properties
of the root, concentrated in their utmost strength and effi-
cacy; 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.

BAZAAR.
UNDER THE PATRONAGE OF MRS. STRACHAN.
THE LADIES interested in St. GEORGE'S
Church, Toronto, purpose holding a BAZAAR in the
month of April next, for providing funds to erect a PARSONAGE
HOUSE.

They beg to solicit contributions of all who may seem disposed
to aid in furthering this object. It is particularly requested that
such contributions will be sent in on or before the Nineteenth day
of April, to any of the Undermentioned Ladies, who have kindly
consented to act as

Patronesses:
Mrs. W. H. Boulton. Mrs. Perkins.
Mrs. Cameron. Mrs. J. B. Robinson.
Madame DesLandes. Mrs. Rowsell.
Mrs. F. Heward. Mrs. H. Sherwood.
Miss Lambert. Mrs. Stanton.
Mrs. Loring. Mrs. Thompson.
Mrs. Lett. Mrs. Widder.
Mrs. Monro. Mrs. Wilson.

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.

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

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.
COUNTY OF HASTINGS.

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

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

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.

DEEDS, MORTGAGES, AND SUMMONSES,
and other Printed Forms always kept on hand.
New Books, Pamphlets, Reviews, and Magazines,
received regularly by EXPRESS as usual.

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

BOOK-BINDING.
The Subscriber having a Bindery on the premises, in
connection with his Printing Office, is enabled to receive orders
for Bookbinding in any of its branches, Plain and Ornamental,
or according to Pattern. Blank Books Ruled and Bound to any
Pattern.
STATIONERY of all kinds, on moderate terms.
A. F. PLEES.
Toronto, 23rd July 1851.

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

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

MR. JULES HECHT,
(Pupil of the Conservatoire, Brussels, and Member of the Sacred
Music Society, Frankfort on the Main.)
BEGS respectfully to announce, that he is pre-
pared 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-tf

CHURCH OF ENGLAND
Life Assurance, Trust and Annuity Institution,
LONDON.
Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII.
Subscribed Capital One Million.

One-tenth of the Entire Profits of this Institution is applied to the Relief of Distressed and Aged Clergymen, and the
Widows and Orphans of Clergymen who may be recommended by the Bishops, or by the
Clergy of their respective localities.

Patrons:
His Grace the Duke of Beaufort. The Hon and Right Rev. the Lord Bishop of Derry and
His Grace the Lord Archbishop of Dublin. Raphoe.
The Right Hon. Lord Viscount Beresford. The Right Rev. the Lord Bishop of Calcutta.
The Right Hon. Lord Viscount Lorton. The Right Rev. the Lord Bishop of Jamaica.
The Hon. and Right Rev. the Lord Bishop of Bath The Right Rev. the Lord Bishop of Madras.
and Wells. The Right Rev. the Lord Bishop of Tasmania.
The Right Rev. the Lord Bishop of Fredericton.
The Right Rev. the Lord Bishop of St. David's. The Right Rev. the Lord Bishop of Sydney.
The Right Rev. the Lord Bishop of Chichester. The Right Rev. the Lord Bishop of Newcastle.
The Right Hon. and Most Rev. the Lord Bishop of Meath. The Right Rev. the Lord Bishop of Melbourne.
The Right Rev. the Lord Bishop of Elphin. The Right Rev. the Lord Bishop of Capetown.
The Right Rev. the Lord Bishop of Limerick.
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CHAIRMAN—Major James Oliphant, H. E. I. C.
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The Very Rev. the Dean of Emly James Lamb, Esq. Rev. H. T. Tucker, M. A.
Rev. W. Harness, M. A. Captain Macdougall. John Walker, Esq.
Jonathan Hopkinson, Esq. William Ambrose Shaw, Esq. Sir William White.
Benjamin Jackson, Esq.

CANADIAN BRANCH---TORONTO.
The Honourable and Right Reverend Lord Bishop of Toronto. | The Ven. the Archdeacon of York
Directors:
The Hon. William Allan. John Arnold, Esq. J. M. Strachan, Esq.
The Hon. J. H. Cameron, M.P.P. J. Lukin Robinson, Esq. P. Vankoughnet, Esq.
Rev. Stephen Lett, LL.D. J. H. Hagarty, Esq., Q. C. Thomas Champion, Esq.
AGENT—E. TAYLOR DARTNELL, Esq. Office—25, Albert Buildings King-street East, Toronto.

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.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete
and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for
the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with
the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the form-
ation 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 Missis-
sippi: 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.
SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years

Table with columns for Age, One year, Seven yrs, Premium, Annual Premium, and values in £ s. d.

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

Table with columns for Age, Annual Premium, Hlf. yearly, Quarterly, and values in £ s. d.

April 30th, 1851 E TAYLOR DARTNELL, Agent.

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

THE design of the Principals of this Establishment, is to offer to Parents for the Education of their Daughters advantages rarely combined, and which may be enumerated as follows:

1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the School; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.

2nd. Constant attention to physical training, as well as the formation of good habits and manners.

3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth.

The Establishment is composed of (besides the Principals,) three efficient resident Governesses, two of them English and one French, from Paris, and seven Masters. Monsieur Deslandes, who is a Graduate of the French University, devotes a great portion of his time to instruction in the higher branches.

The Rev. Dr. Lett attends weekly to communicate Religious instruction, to whom references are kindly permitted; also to the Hon. and Right Rev. the Lord Bishop of Toronto.

THE SCHOOL is in session from the 1st of September, to the 17th of July. Quarters commencing on the 1st of September, 17th of November, 17th of February, and 3rd of May. Pupils received at any intermediate periods, the proportion of the quarter only being charged.

TERMS FOR BOARDERS:

Including all the various branches in English, French, Music, Drawing, &c., per quarter £15 0 0 Pupils under twelve years of age 12 10 0 Day pupils 6 0 0 German, Italian, Singing and Dancing on the usual terms. Quarterly payments required. Toronto, December 18th, 1851. 20-6m

HEALTH WHERE 'TIS SOUGHT

HOLLOWAY'S PILLS.

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

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

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

[Signed] WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints,

- Ague Female Irregularities Scrofula, or King's Evil
Asthma Fevers of all kinds
Bilious Complaints Fits Sore Throats
Blotches on the Skin Gout Stone and Gravel
Bowel Complaints Headache Secondary Symptoms
Colic Indigestion Tic-Doloureux
Constipation of the Intestines Inflammation Tumours
Bowels Jaundice Ulcers
Consumption Liver Complaints Venereal Affections
Debility Lumbago Worms of all kinds
Dropsy Piles Weakness from what- ever cause, &c. &c.
Dysentery Rheumatism
Erysipelas Retention of Urine

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

N.B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov., 12, 1851. 15-1f

AYER'S CHERRY PECTORAL.

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

Among the numerous discoveries Science has made in this generation to facilitate the business of life—Increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, where in are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Professor Hitchcock,

"James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superiority, character can be of any service, you are at liberty to use it as you think proper."

From the widely celebrated Professor Sillman, M.D., L.L.D., Professor of Chemistry, Mineralogy &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

Major Pattison, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs.

From one of the first Physicians in Maine, Saco, Me., April 26, 1849.

Dr. J. C. Ayer Lowell. Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours, I. S. COSMAM, M.D. Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass.

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852. 21-3m

CHANGE OF THE SEASONS! AND NEW, CHEAP AND SEASONABLE DRY GOODS.

The showers of the Spring are but shed o'er the land, The earth but unfettered from Winter's grim hand; Its breezes but felt, and its verdure but seen; When it passes away with the Springs that have been, Then Summer comes on with its sweet smelling flowers, Its rich verdant fields, and its ivy-clad bowers; Yet strange, when it yields us the greatest delight, It mocks at our gazing, and fades from our sight, Then Autumn succeeds, with its corn and its grain, Its fine mellow fruit, and its rich yellow plain; But like Spring time and Summer, how short is its stay, It drops us the year leaf and passes away... Then Winter draws nigh, and the leaves disappear, And every green spot grows withered and drear; And the breezes of evening are heavy and chill; And the snow spreads its mantle of fleece o'er the hill; Unlike Spring time or Summer, or Autumn it stays, Through many bleak nights and cold frosty days, Till we tire of its visit, and wish him away, And long for the balmy breezes of May. McDONALD, on Yonge Street, One Hundred and Three, Has a Stock which he wishes the Public to see; Well suited in fabric for cold Winter's trade, And embracing the latest designs that are made; There are Flannels and Blankets, in goodly supply, Which feel thick to the hand and look well to the eye; There are hundreds of Shawls! some styles very rare, The fine, heavy, long, and magnificent square; There are Bro'd Cloths, and Doerings, and Cassimeres too, And Lustres, and Cobourgs, in every fine hue; And a fine stock of Fur, which, at some recent day, Were trapped on the banks of the famed Hudson Bay. There are fine Cloaks and Bonnets, and many things more, That McDONALD keeps always on hand at his Store; He would not the rights of another invade, While he seeks for a healthy extension of trade; But if fairness will answer, and bargains repay, Then call at his Warehouse at some early day; He asks but a call, 'tis a modest request, And a glance at his prices will tell all the rest.

THE object of this Advertisement is in part to do away with an erroneous opinion which has long prevailed, viz.—that nothing choice or tasteful can be had in the Dry Goods department on

YONGE STREET,

an examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade. The following will be found especially worthy of notice—DRESS GOODS, in Lustres, Cobourgs, Silk Mixtures, Cashmeres, De Laines, &c., from 1s. upwards. SHAWLS—a large stock of British and American Manufactures; a good supply from the celebrated BAY STATE MILLS bought at jobs and offered low. BLANKETS.—A good supply commencing at 6s. 3d. per pair, Cot Blankets. FLANNELS in Welch, Saxony, Lancashire, and Canadian, from 1s. 1d. upwards.

A large Stock of

SILK VELVETS in black and choice colours; also, an assortment of

PULPIT VELVETS,

on which article a liberal discount will be made, if wanted for Church purposes. Attention is directed to the stock of

STONE MARTIN FURS.

Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiar for not twisting in washing; Chest Comforters, a good safeguard for persons much exposed to the weather.

N.B.—The attention of the Trade is solicited to a large Stock of 9-8th and 5-4th Prints, in Lilac and Madder Colours, warranted fast, commencing at 6d. per yd.; also, a Lot of cheap Stuff Goods; 70 or 80 dozen Bonnet Shapes, commencing at 2s. 3d. per dozen nett; and every class of Goods offered to the Trade on the same favourable terms.

JOHN McDONALD, 103 Yonge Street.

Toronto, Nov. 19, 1851. 16-1f

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS, IN CANADA WEST, WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table with 3 columns: Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Mole-skin Trousers, etc. with prices listed.

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* The establishment of further Agencies will be duly notified. Toronto, Dec., 11, 1851. 21-1y.



PROVINCIAL MUTUAL

AND

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EDWARD G. O'BRIEN, Secretary.

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