

THE CANADIAN CHURCHMAN.

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

NEW SERIES, Vol. I, No. 42.]

TORONTO, CANADA, MAY 19, 1853.

[OLD SERIES, Vol. XVI

THE COMMON-PLACE BOOK.

GOOD ADVICE FOR EVERY BODY.

If you your lips
Would keep from slips,
Five things observe with care;
Of whom you speak,
To whom you speak,
And how, and when, and where.

CHRIST SPEAKING TO THE EAR AND THE EYE.

Christ's first tongue was a tongue that might be heard; He spoke to the shepherds by angels: His second tongue was a star; a tongue which might be seen. Harken after Him these two ways—as He speaks to thine ear in the preaching of His word, as he speaks to thine eye in the exhibiting of His Sacraments.—*Donne.*

THE PRESENT WITHOUT THE PAST.

What a spirit is there in that world *old!* Who would live in a world where there was nothing *old!* Experience would not be considered; nor sedateness, nor reflection, slow and thoughtful. Fancy might, perhaps; but not imagination, that deeper power of the soul. And could the heart let go all its attachments, and yet live? And hope, ever beautiful hope, though the future be its nourisher, is the child of the past, and waits by the bed of weariness or sorrow. And how large would be the discourse of reason, looking before, and never after? What would prospect be to us, without retrospect? A strange land without a guide. And what is the present to us, without a lingering feeling for the past? A state of self-complacency strangely blended with restlessness, and an impatient desire to be something we are not, no matter what, and to gain something we have not, no matter how.—*R. H. Dana.*

ATHEISM.

The owl Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And, hooting at the glorious Sun in Heaven,
Cries out, "Where is it?" *Coleridge.*

THE TEARS OF NATURE A SORT OF INVITATION TO GRACE.

Though there be good tears and bad tears,
tears that wash away sin, and tears that are sin;
yet all tears have this degree of good in them,
that they are all some kind of argument
of good nature, of a tender heart; and the
HOLY GHOST loves to work in wax, and not in marble.—*Donne.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

PALM SUNDAY—MISSION FUND.

Collections made in the several Churches and Chapels and Missionary Stations, in behalf of Missionary objects within the Diocese, appointed for Palm Sunday.

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| Previously announced in <i>Canadian Churchman</i> Vol. 1, No. 41..... | 90 | 17 | 5 |
| Christ's Ch., Huntingford, £1 11 10 | | | |
| Lot 28, Concession XII, | 0 | 8 | 9 |
| —per Rev. F. Fauquier, | 2 | 0 | 0 |
| St. Mary Magdalen, Nan- panee, | 0 | 15 | 0 |
| St. John's, Butler's Corners, | 0 | 5 | 0 |
| —per Rev. W. B. Lauder, | 1 | 0 | 0 |
| St. James's, Perth, per Churchwarden | 1 | 15 | 0 |

33 Collections amounting to.....£95 13 0

THOMAS SMITH KENNEDY,
Sec. C. S. D. T.

Toronto, May 18th, 1853.

[The following Report should have appeared before had space permitted.—Ed. C. C.]

ANNUAL REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

In reviewing the labours of this Branch of the Church Society, during the past year, your Committee see much to humble them before God,

well as much to afford them encouragement in the self-denying work of spreading the Gospel. When the spiritual wants of our brethren are duly considered, as well as the solemn responsibility which rests upon every member of the Church to co-operate in carrying on Missionary work, your Committee feel assured, that so far from having any cause for self-gratulation, they have reason to feel shame and confusion of face, at the coldness, and lukewarmness, and indifference of too many who profess the christian name. But, on the other hand, they feel abundant cause of thankfulness to Almighty God, that amidst all these discouragements, the Church is rapidly increasing her energies, and calling upon all her faithful children to be active and zealous in the promotion of her interests. Devoutly acknowledging, with heartfelt gratitude their obligation to the Giver of all good, for any measure of success which may have attended their poor and imperfect labours during the past year, they now come before you determined, should God spare them, not to slacken their exertions, but rather to increase their zeal and diligence to the utmost of their ability, in this work of labour and love.

Your Committee beg to express their deep regret at the unavoidable absence, in a distant land, of the venerated and respected Rector of their parish, whose presence on such occasions, served to cheer and animate them amidst all their labours, and by whose valuable counsels and suggestions they felt prompted to fresh exertions. They are, however, consoled by the reflection, that their reverend brother is now actively and energetically employed in awakening a deeper sympathy on our behalf in the mother country, and diffusing much sound information respecting the position of our ecclesiastical affairs in this Diocese, with a view to their final and satisfactory adjustment; and also, in soliciting the aid of British Churchmen towards the support and sustenance of our rising University of Trinity College. In this work of laborious self-denial, undertaken from a pure sense of duty to the Church, we sincerely wish "God speed" to the exertions of the Association; and trust that ere long we shall see him return home in health and safety, after reaping an abundant harvest; as the fruits of his labours, on behalf of our beloved Church.

Your Committee beg respectfully to call the attention of this meeting, and of their brethren generally, to the want of missionary zeal, and missionary exertion which is so painfully felt throughout the Church at large. And they would take this opportunity of earnestly pressing upon the minds of all, in every rank and station, that God requires them to be instrumental in the propagation of that holy religion, which his Blessed Son came into the world to establish. The principles upon which the Church Society has hitherto been conducted, were such, that they tended most directly to benefit the parishes which contributed to its funds, in a far greater degree, than they served to sustain the Society's objects. In reference to this point, which your Committee have reason to fear is not sufficiently considered, they beg to state, that of all sums collected by the various parochial associations, only *one-fourth* is paid into the funds of the parent Society, while the remaining *three-fourths* are expended for local purposes, where such amounts have been respectively collected.—Now, it appears to your Committee, that such an arrangement as this must greatly tend to cripple the resources of the Society, and to cramp that missionary zeal and exertion, which it is one leading object of the Church Society to foster and promote. As an illustration of the working of this principle, it is obvious, that the individual who contributes the sum of 5s. a year to any parochial association, gives, in fact, but 1s. 3d. to the parent Society for general purposes, while the far greater balance of 3s. 9d. is expended in his own parish, for his own direct benefit. He who contributes 10s. a year, gives to the parent Society 2s. 6d.; and he who subscribes 20s. gives but 5s. for the promotion of its different objects. And this is the whole amount of our christian beneficence, as contributed through the medium of our Parochial Association!

The difficulty of sustaining an Institution like the Church Society, upon such a principle as this, has been so sensibly felt by its chief managers, that a Committee was recently appointed to inquire into the working of the present system of management, and to report upon the state of its affairs. The result of this investigation goes to show that the Society has not hitherto received that cordial and united support, which in so good a cause, might reasonably and justly be expected from both Clergy and Laity. It was moreover very clearly shewn, that the most sacred of the Society's objects, viz.: the provision for the Widows and Orphans' could not be sustained upon the present scanty means of support which the Society is receiving from the different Parochial Associations. They have accordingly recommended a modification of the by-law which requires only *one-fourth* of the collections; and that in future it be increased to *one-half*; and that

each clergyman, over and above the amount which may be raised in his Parish or Mission, shall pay the sum of one pound, five shillings, annually into the funds of the Parent Society, in order to entitle his widow and orphans to any participation in the provision in that case provided. In this recommendation, your Committee beg to state, that they entirely concur; as well as in the proposition that no parish or Mission shall hereafter partake of any gratuity or pecuniary benefit from the Society, which does not comply in the fullest manner with all its rules and regulations. And they beg to recommend, in the strongest manner, the various objects of the Church Society, to the cordial, zealous, and united support of all their brethren throughout the Diocese.

Having thus briefly adverted to the operations of the Parent Society, and its future prospects, your Committee would now beg to call your attention to the more limited sphere of their own operations, and to lay before you a statement of what has been effected during the past year within their own district. There are at present, in connection with the Newcastle District Branch, the following Parochial Associations, viz: Cohourg, Port Hope, Cavan, Clarke, Darlington, Grafton, Colborne, Rice Lake, and Manvers. Meetings have been held in nearly all these places, and the various reports show the following result of the Society's labours.

(To be Concluded in our next.)

NEW ZEALAND.

The Bishop of New Zealand returned in good health to St. John's College, in his diocese, on the 19th of October, after a voyage of about four months among the Solomon Islands and the New Hebrides. He was received everywhere gladly, and treated with the utmost kindness. He has brought home with him to St. John's College for education twenty-two boys and two girls; and might have brought hundreds, if he had the means of conveyance. The door seems to be opening more widely every year to the reception of Christianity by the South Sea Islanders, through the judicious means adopted by the admirable Bishop Selwyn.

UNITED STATES.

KENTUCKY.

The first Sunday after Easter, April 3rd, the Rt. Rev. the Bishop of the Diocese visited the church of the Ascension, Frankford, preached twice, and confirmed 18 persons; making 39 confirmed in that parish within the last seven months. Ascension Church is under the care of Rev. JON N. NORTON, Rector, and the Rev. JOHN W. TENABLE, assistant minister. A correspondent, to whom we are truly thankful for the favor writes us, that one of the Bishop's sermons was on the text—"Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, &c."; That he showed, by a close and cogent argument that a religion of facts must have a history, and historical documents; and that these are contained in the Scripture, and that the ancient creeds and liturgies of the Church. That such a religion supposes also the existence of a regularly organized government, with a standing ministry, reaching back to the apostolic days, and having the power of self-perpetuation to the end of time. "The old paths" being thus pointed out, the Rt. Rev. Prelate then enforced the prophet's warning—"Ask for the old paths, and walk therein." We are glad to hear of such words coming from any Bishop, and especially from bishop SMITH; for we can not; if we would, forget that he was once the rector of the parish where we first breathed the divine atmosphere of the Church. Of course we can not suppose that when he affirms government to be a necessary part of religion he means such a government as leaves men in the alleged right of private judgment, to think, to speak, and do, just what and as they have a mind to; that is, a government that virtually teaches men that they should not submit to be governed.—*Churchman.*

From our English Files.

CANADA CLERGY RESERVES.

It is with a feeling of the very deepest regret that we record the success of this most iniquitous measure which, under the sanction of the Imperial Parliament of Great Britain, not simply connives at but actually invites one of the grossest acts of spoliation and robbery which ever emanated from the brain of the most rabid Chartist, or the most endowment-hating Socialist. We say this measure invites this act, and so it very plainly does for the Canadian Legislature cannot but see that the secularization of the Clergy Reserves would be regarded in England as the simple and natural development of the bill, which will so soon pass into a law. For our

own part we must deeply regret that Lord Derby should have forbore from supporting, or rather from urging the Bishop of Exeter to persist in, that Prelate's motion against the second reading on Friday night. We would have contested every single inch of ground on this question. As it is, the House of Lords has not only passed the second reading, but has refused, by a considerable majority, Lord Derby's proposal; in Committee, to maintain, in perpetuity, the existing settlement so as to make the Bill prospective, but not retrospective. The Bill will now, of course, speedily pass into a law, and the Church in Canada will be eventually beggared—the Churchmen of Canada will be deprived of their spiritual sustenance—through a measure of spoliation unparalleled in the annals of Parliament, introduced by a Ministry which numbers among its most prominent members the representative of the University of Oxford, and supported, or rather we ought to say, carried by the support of more than one Bishop of the English Church, whom we should never have expected to find countenancing so mischievous a measure.

One feature on Friday night's debate afforded us no less surprise than amusement. We little thought when we printed the admirable letter of the Bishop of Toronto, which appeared in our columns a fortnight back, that we should give occasion to a "passage of arms" between no less personages than Her Majesty's Colonial Secretary and the Bishop of Exeter. And yet, so it was. The Duke of Newcastle evidently felt very much annoyed that the touching and powerful appeal of the venerable Prelate should have been allowed to win its way to the hearts of the general public by its publication in our columns. The Duke roundly accused the Bishop of Exeter of being a party to that publication. For ourselves we do not see what very high crime or misdemeanour the Bishop of Exeter would have committed if he had been a party to such a transaction, but he was able, with a perfectly easy conscience, to deny any knowledge whatever of the matter. Of course we cannot reveal editorial secrets, even to satisfy the distressed mind of a Cabinet Minister, but we assure the Duke of Newcastle that we did not gain possession of the Bishop of Toronto's Letter by any unworthy or surreptitious means; and moreover, that we regard the fact of its publication in our columns not simply as one of the highest compliments ever paid to us, but as a most ample reward, if any were required, for the steady, consistent, and uncompromising opposition which we alone, of those which are properly styled Church newspapers—those we, of course, mean professing sound principles—have given, from the beginning to the end, to the spoliation and secularization of the Canada Clergy Reserves.

One word more and we leave this very painful subject. There is one reflection which is forced upon us by what has occurred with respect to this measure. It is this—that we not only cannot for the future place the smallest measure of confidence in those statesmen by whom this measure has been brought forward as friends of the Church—not only can we no longer expect them to stand forward in defence of the rights of the Church—but we must be prepared to find them whenever circumstances shall require, as they think, such a course of action, acting in the most direct opposition to those rights, prepared to surrender them in a moment in consideration of what they call *abstract justice*. We will explain what we mean. It was surely not too much for Canadian and English Churchmen to expect that such men as the Duke of Newcastle, Mr. Gladstone, Mr. Sydney Herbert, and others, would have been the foremost in opposing such a measure as this, if any one else had brought it forward. And yet these very persons not simply propose this measure themselves, but they justify it, not as a necessary measure, not as a mere question of expediency—but as, in its own nature, founded on true, and just, and honourable principles. If they had said, "We do not like this measure, we regret its necessity, but as statesmen we see that it is necessary, and therefore, though much against our wishes we feel bound to support it,"—that would have been, at all events, an intelligible ground. But this is not the case. They are content to barter away imperial good faith and national honour—to rob the Church in Canada of property, which as much belongs to her as any personal property can belong to its owner—to run the risk—a risk, which may God avert, but still we say to run the risk—of alienating forever from the mother country the affections of the true, and loyal, and warm-hearted Churchmen of Canada—men who have proved themselves in the day of trial the staunchest defenders of the British Crown. And why have they done this? Not from necessity, but on what they call principles, as we said before, of *abstract justice*. This, to our mind, is not only the most offensive, but the most alarming feature in the conduct of

those to whom we are alluding and we pray our readers very special and particular attention to it. We express our deep and earnest conviction that after the melancholy experience of the last four months, there is no one single question affecting the rights of Church property, in which we shall not be perfectly prepared to find the persons we have named, and those who act with them, taking a similar line to that they have recently taken in the Canada Clergy Reserves Bill. Let Churchmen be warned in time. They who on principles of abstract justice, as they say, are ready to give up the property of the Canadian Church, may be equally ready—aye, and on their own principles they ought to be equally ready—to give up the property of the Church of Ireland, or the property of the Church of England whenever they think it right to do so; and to justify such giving up by the very same arguments they have lately used with respect to Church property in Canada. We do not, for a moment, impugn the personal honour, or detract in the slightest degree from the good faith of these individuals. We are well assured that they think themselves right in the course they have taken, and the arguments they have used. But for that, we cannot but see that a similar course may be taken, and similar arguments may be used, whenever circumstances shall call for them, with respect to questions which very much more nearly concern us, as English Churchmen, than the spoliation of the Canadian Clergy Reserves. *English Churchman.*

The late Bishop of Sodor and Man Dr. Short, at present Bishop of St. Asaph, has given £1000 for the Widows and Orphans of those clergymen who have, as incumbents or under the bishop's licence, officiated in the Isle of Man. His lordship has expressed a wish that the fund should be called "Mrs. Short's money;" and that if possible, a preference should be given to those whose altered circumstances have made them feel more sensibly the pressure of poverty.

His royal highness Prince Albert (says the *Journal des Debats*) will shortly visit his native town of Gotha, to take a personal part in the deliberations concerning the domains of the state. In 1848 all the ducal estate of Thuringen and Gotha were incorporated with the state property. Prince Albert protested against this measure, as did several other agnates as the reigning Duke of Cobourg has no children, and his eventual successor is the second son of Prince Albert and the Queen of England, his royal highness Prince Albert is directly interested in this question.

As an instance of Presbyterian intolerance, the *Scotsman* relates the following.—It is not an uncommon custom on the part of farm labourers in the Lothians to relieve the tedium of the winter evenings by amateur representations, or rather recitations, of Allen Ramsay's beautiful dramatic pastoral, "The Gentle Shepherd"—a practice innocent in itself, and sanctioned by long usage. Will it be believed that a party of farm labourers, who lately indulged in this harmless amusement, were actually summoned before the kirk session of Ratho, to answer for what was "unbecoming their position as professing Christian communicants." Such, however, was really the case. The most amusing part of the case is, that a few years ago a recitation of the comedy was got up for the benefit of the Sunday school, when the funds collected were thankfully received and gratefully acknowledged at the manse!

A Jew at Church.—On the first Sunday in Easter term her Majesty's judges, the serjeants-at-law, the Lord Mayor and corporation attended divine service at St. Paul's Cathedral, in observance of an ancient custom, and also to join in the general thanksgiving for her Majesty's recent deliverance. The appearance of Alderman Salomons, a member of the Hebrew persuasion, in the character of a worshipper in the metropolitan cathedral, caused a good deal of astonishment. This is believed to be the first occasion on which any Jew holding an official situation has taken part in the services of the principal Christian church of the metropolis.

THE LATE ROYAL ACCOUCHMENT USE OF CHLOROFORM.—A London contemporary says "We have the highest gratification in being permitted to announce the perfect recovery of the Queen, who, with the infant prince, continues well. The anxieties of the nation in reference to the recent addition to the royal family would certainly have been much increased, had the fact of her Majesty's recent accouchment having taken place under the influence of chloroform, been allowed prematurely to transpire. Now that all anxiety is fairly over, there can be no motive of concealment; and as a rumour to this effect has been very currently circulated, we feel it right to give the sanction of our corroboration to the fact. Her Majesty it is understood, formed the resolution of using chloroform on this occasion for the first time, on the suggestion of the Duchess of Sutherland."

On Saturday an accident of a serious character took place in Ray-street, Clerkenwell. The Great Northern Railway Company, under the provisions of their bill for extending their line towards the City, had purchased several houses in Ray-street, the removal of which was necessary to the carrying out of the scheme, and the men in the employment of Mr. Bedford, the deputy contractor, had just begun to take one of them down, when it fell, and buried some twenty of them under the ruins. Immediate assistance was procured, and after some hours' exertions the poor men were dug out of the mass of bricks, timber, and mortar. Three of the labourers were severely injured, and one had his legs broken.

MELANCHOLY CATASTROPHE AT SEA.—A VESSEL RUN DOWN.—The steamer *Minerva* left Liverpool on Tuesday afternoon, and had proceeded on her voyage to Belfast to about midway between the Calf of Man and the South Rock Lighthouse, when a vessel was observed right under her bows, and so close that to escape collision seemed impossible. The hour was about ten o'clock, the weather had been very hazy, and the ill-fated vessel had it is stated shown no light till the steamer's bowsprit was almost over her bulwarks. Then a lantern was raised from her deck, but previous to that the helm of the *Minerva* was put hard-a-port, the engines were reversed, and every effort made to avoid the collision, but without avail. They came in contact, and in the space of a second the ill-fated vessel and her crew were engulfed. No trace of either could be seen, notwithstanding the most diligent search. The chances that one out of all on board escaped to tell the tale are slight indeed. The name of the vessel is unknown.

LAMENTABLE WRECK OF A STEAMER AT ABERDEEN.—FORWARDS OF TWENTY LIVES LOST.—A most fearful shipwreck occurred on Friday night, off the pier at Aberdeen, and involved the loss of upwards of 20 lives. It appears that the *Duke of Sutherland*, belonging to the Aberdeen Steam Navigation Company, left London on Wednesday evening, with 35 passengers on board. All went well until Friday when a storm came on, but owing to the direction of the wind and the course of the vessel, it was not so much felt as it would otherwise have been. The vessel came into Aberdeen bay between five and six o'clock; and, seeing the flag hoisted intimating that the state of the tide admitted of entering the harbour, the master took her a turn to the north, and made for the pier head. Just as the vessel cleared the pier the water was lashed into fury; the vessel missed the channel, turned off to the north of the point of the pier and the helm, with five men at it, became completely powerless. The ship now struck the rocks, and, being built of iron, the bottom immediately stove in and the cargo began to float out. She now stuck fast and within a few minutes, the fore-part of the vessel, from near the paddleboxes, parted. Soon after a rent was made by the quarter deck. The greatest consternation prevailed on board. The life-boat belonging to the steamer was with much difficulty lowered, and by this means some were saved. A life-boat also put out from the beach and assisted in landing some; but on a second attempt to go on the boat was stove in and had to desert. A salmon cable was launched, and, it is said, took off one or two persons from the wreck, but was itself capsized, and, with one exception, all perished. Another boat also put out from the shore, but the attempt proved a failure. Some of the poor men on board attempted to swim, by the aid of belts, but it is believed not one reached the shore in safety, the chief engineer and others being seen to go down within a few yards of the pier. In the meanwhile, a large rope was thrown to the vessel by means of rockets, and communication established between her and the pier. Captain Howling, in attempting this mode of safety, perished. Fifteen or twenty persons of both sexes, the males chiefly belonging to the vessel, however, thus got to shore, for the most part fearfully exhausted. Reckoning four who were lost in a boat, in all close 30 souls met a watery grave. Part of the cargo will be saved. The ship has gone nearly to pieces.

Mohamed Ali, youngest son of the late viceroys of that name, a youth nineteen or twenty years of age, has returned to Egypt from Constantinople, bringing with him thirty fair Circassians, additions to his harem!

A young man named M'Adam, a lawyer, of Glasgow, made a most determined attempt at self-destruction, last week, by cutting open his belly with a common clasp knife, cutting his throat, and attempting to thrust the weapon into his eye. He was not expected to recover.

Philip Barlow, one of the relieving officers of the Salford union has been committed for trial on a charge of forgery. He had it seems forged the initials of the chairman, and another member of the board, to an order to the clerk to credit him certain amount of relief for persons, who on enquiries being made were found not to exist.

The coroner's inquest on the bodies of the fifty-seven persons killed by the recent colliery explosion, near Wigan, was brought to a close on Thursday. The jury expressed their opinion, that the disaster was owing to the rules for the regulation of the colliery not having been perfectly carried into execution.

Thoms Makett was tried at the Central Criminal Court, on Thursday, charged with the murder of Eliza Lee, by drowning her in the Regent's canal. After they had retired one of the jury became very ill. The consequence was that the jury was discharged without giving a verdict, and the prisoner will be tried again at the next sessions.

A lady pickpocket, named Mary Ward, wearing a veil and dressed in a soberable, has been committed at Liverpool, for picking the pocket of an American lady, making the tour of Europe, Mrs. Lewis Thompson, while the fair Yankee and her husband were looking in the window of Compton-house.

A boy was last week killed in the printing-office of the Messrs. Chambers, the well-known publishers of Edinburgh. He had crept under one of the machines, and his apron being caught by a shaft in motion, he was instantly whirled about in a frightful manner, and was killed before the steam-engine could be stopped.

The Bishop of Durham has just presented £10 to a body of new connexion methodists at Gateshead, who are at present engaged in an effort to liquidate the debt upon their place of worship. The recipients are of course in extacies, at what

they please to term "the catholic liberality" of the right reverend prelate.

Mr. Richard Rainsford, of Rainford, from extensive observations, for the space of five years, gives some evidence to potato-planters. He says.—"I feel convinced that if beans were either dibbled in between the sets or planted in alternate rows, that the potatoes would be preserved, and that without trouble or expense." The time for planting is again at hand, and this new hint should not be neglected.

DEATH OF PROFESSOR SCHOLFIELD.—It is our painful duty to record in our obituary of this week the death of the Rev. James Scholfield, M. A., Regius Professor of Greek in this University, and Minister of St. Michael's Church. He breathed his last on Monday, the 4th inst., at Hastings, whither he had removed at the commencement of the winter in the hope that a milder climate might restore his enfeebled health. Our readers are aware that he had been gradually sinking for some long time past. On Monday he did not appear much worse than usual, being able to dress and get down stairs. About one P. M. a change came over him; and he breathed his last soon after without a struggle.

Professor Scholfield received his early education at Christ's Hospital, and came up to Trinity College in 1809. He was elected Scholar in 1812, and in the same year obtained the Craven University Scholarship. On proceeding to his degree in 1813, he attained the distinguished place of Senior Chancellor's Medallist, and was first in the list of Senior Optimes. In 1815 he was elected a Fellow of his College, and, upon the death of Mr. Dobree, in 1825, succeeded to the Regius Professorship of Greek, which he continued to hold until his death.

The funeral we understand, will take place on Monday, at Hastings; and on Sunday, the 17th inst., funeral sermons will be preached at St. Michael's.—*Cambridge Chronicle.*

A farewell emigration meeting was held at Fetter-hall on the evening of the 6th instant, to celebrate the sailing of the *John Barrow*, temperance emigrant ship, for Australia. The chair was occupied by L. Heyworth, Esq., M. P., and in the course of the proceedings a "temperance" flag was presented to the captain of the vessel.

The Nelson correspondence, comprising 300 letters written by Nelson to Lady Hamilton during the French war, letters from distinguished officers and others to Nelson, and the correspondence between the Queen of Naples and Lady Hamilton, was sold by auction in London during the three days of last week. The total amount realised was £561 6s. 6d.

IMPORTS AND EXPORTS.—The Board of Trade returns for the month ending the 5th March again furnish remarkable evidence of the activity and prosperity of trade throughout the country. As compared with the corresponding month of last year, they show, in the declared value of our exports, an increase of £919,997, and as the increase shown in the preceding returns was £1,410,060, it appears that the total comparative augmentation for the two first months of the year has been £2,329,157, or at the rate of nearly 23 per cent. Cotton, silk, and woollen manufactures are among the prominent items that have contributed to this result. The largest specific increase has, however, occurred under the head of metals, and in this instance an allowance must be made for the rise which has taken place in prices, although it has influenced the total only to a limited extent. Another principal feature for remark is the continued improvement in the exportation of haberdashery, which on the present occasion, has far exceeded even its usual extraordinary rate of advance. The total declared value of the exports for the month of March in the years 1852 and 1853 were respectively £5,353,552 and £6,272,649. The quantities of imported articles taken into consumption present, on the whole, no important variation. There has been a rather considerable increase in flour, coffee, cocoa, sugar, spirits, and spices have likewise been extensively used. In tea and wines there has been a diminution.

It having been announced that the free episcopal church, founded, in independence of the bishop of London, Stoke Newington, was to be under the charge of the "Rev. Mr. Donovan, ordained some years ago by the bishop of Ohio," the bishop of Ohio has written to say that he never ordained a person of that name, or any similar name.

There was to have been a great meeting of the opposition at Lord Derby's on Monday last, at which the course to be taken by their leaders in both houses of parliament was to be considered and determined upon. But the death of Lord Skelmersdale, Lady Derby's father, has caused the meeting to be deferred until Monday next.

At the anniversary dinner of the Friends of the Clergy Society last week, at which Lord John Russell presided, the first toast proposed was "Church and Queen." Sundry Radical papers have in consequence expressed themselves much offended at the head of the state being thus placed in a subordinate position.

LINCOLNSHIRE MILITIA.—The North Lincolnshire Militia are to assemble on the 9th of May next, at Lincoln, for 28 days' training; the South corps at Grantham.

NOTTINGHAMSHIRE MILITIA.—The Nottinghamshire Militia, under the command of Colonel Rolleston, are to assemble on the 19th of May next, for 28 days' training, at Newark. The whole compliment of men, amounting to 1,223, it is thought, will be raised by that time.

A man named Thomas Neil, residing in Gifford Park, Edinburgh, died, on Saturday week, from the effects of a dose of laudanum, administered to him by his wife in some whiskey, in order to keep him quiet, and enable her to get to the theatre.

THE PRETENSIONS OF ROME IN THE EAST.—In connection with the holy places, the Union gives the following account of the Romish ecclesiastical settlements in the east:—"Within the last twenty years, thanks to the liberty which the catholic religion has enjoyed in the Ottoman Empire, our religious establishments have been much extended there. At Constantinople, the mission of the Lazarists, directed by the Abbe Eugene Bore, has founded schools which propagate the faith and knowledge amongst a multitude of pupils belonging to all races and religions in Turkey. At Smyrna, as at Constantinople and Alexandria, sisters of St. Vincent-de-Paul have been established, and excite the admiration of the disciples of Mahomet by their Christian charity. The members of the Society of Jesus possess in Syria alone five considerable establishments, namely, the residence of Our Lady at Beyrouth; the residence of Our Lady the Deliverer at Biciaia; the religious seminary and residence of St. Joseph at Ghazir; the residence of the Sacre-Coeur of Jesus at Saleh; and that of St. Joseph, a branch of the preceding one, at Maalaka. These residences are at the same time religious schools and ordinary ones. Thus at Beyrouth there is a double school of Arab and French; it is confided to the care of two French priests and two Arab masters, who spare nothing to merit the confidence of families. This school is alike frequented by the Maronites, the United Greek and Armenians, the Syrians, and the Latins; even the schismatic Greeks often send their children to it; Biciaia is the residence of Em. Bechir in the government of Mount Libanon. It was at the invitation of the Emir Haider that the Jesuits founded their establishment at Biciaia; and has aided them by his encouragements, his alms, and his protection. The Maronite clergy, composed of the patriarch, nine archbishops and diocesan bishops, six bishops in partibus, and 1,200 priests, having 156 churches. The catholic church of the different rites possesses in the Ottoman Empire twenty-five patriarchs and archbishops, the residence of which are Jerusalem, Antioch, Constantinople, Aleppo, Alexandria, Sivari (Albania), Babylon, Bagdad, Damascus, Tokat (Anatolia), Diarbekir, Durazzo (Macedonia), Scopia (Serbia), Smyrna, and Tyre. It was in the secret consistory of October 4, 1847, that the present patriarch of Jerusalem of the Latin rite, Mgr. Valerga was re-established in his see. It is well known with that fidelity and devotedness, and at the price of how many struggles, privations, and offerings, this courageous and zealous prelate, as well as the Franciscan brotherhood, keep guard over the holy sepulchre. The protection of the alms of France have supported, to the present time their devotedness against the difficulties caused by schism, heresy, and Mussulman avarice. If, which God forbid! the influence of France should happen to diminish, the catholic establishments of the Ottoman Empire could soon decline, and perhaps succumb under the influence of Russia. We know what catholicism has become in our times in the countries subjected to the action of the agents of that government. The schools founded in Persia by M. Eugene Bore have disappeared, because they displeased the Russian ambassador. The Greek schism is more intolerant than Mussulman idolatry. As catholics and as Frenchmen, we have consequently every interest to prevent the Ottoman Empire from becoming the prey of Russia. If, in the designs of Providence, that day is to arrive, we ought to be in a position to ensure an efficient protection to the catholic establishments in Turkey, and, above all, to those of Jerusalem. Let us never forget that France is answerable to catholicism for the guardianship of the tomb of Christ."

THE BAPTISMAL QUESTION.—The *Record* complains that "the rejection of Mr. Haward by the Bishop of Ripon has hardly yet excited the attention among pious churchmen which the importance of the case demands." By way of proving his competency to have a voice in the question, the editor states the case of the doctrine of baptismal regeneration in the following terms:—"Henceforth it is to be a doctrine of faith, that Abraham, David, the thief on the cross, and Mrs. Fry, died unregenerate, and that Voltaire, Cæsar Borgia, and Rush the Murderer, and all the Legrees of the slave states, are alike regenerate."

RESOLUTION ON MR. HARRY CHESTER'S LETTER.—The Archdeacon of Taunton has transmitted to the secretary of the National Society the following resolution, which he proposes to move at the ensuing annual meeting of the Society:—"That this meeting regrets that a proposition should have been submitted to the committee of this society by H. Chester, Esq., and the consent of the committee asked thereto as the condition of continued subscription to the funds of the society, such proposition being inconsistent with the preamble and the provisions of the Charter, and with the requirements of the terms of union, and, in the judgment of this meeting, tending to introduce a lax and uncertain system and method of teaching into our parish schools."

Mrs. HARRIET BECHER STOWE IN LIVERPOOL.—The author of "Uncle Tom's Cabin," who was unable to leave New York by the Glasgow screw-steamer, which arrived in the Clyde on Friday last, arrived at Liverpool by the Canada, on Sunday morning. Having recovered partially from the severe indisposition which prevented her from leaving Andover, United States, at the time originally fixed for her departure, she made all haste to proceed by the next vessel. During the voyage Mrs. Stowe suffered from sea-sickness, and the result is that she is almost entirely prostrated, though it is to be hoped that a few days' rest in Old England will restore her to wonted strength. She is accompanied by her husband, the Rev. Mr. Stowe; and also by several of the

Beecher family, of which she is so distinguished an ornament. From some misunderstanding, perhaps, no party proceeded in the tug to receive Mrs. Stowe. On landing she proceeded to the Dingle, where she is at present the guest of our townsman, Mr. Cropper. Her stay will, however, be necessarily short, as she will hasten to Glasgow from the Anti-Slavery Society of which place she was first invited to this country. It is understood that Mr. Stowe accepted the invitation to visit this country with the view of attending the approaching May meetings. We understand that a party of gentlemen and ladies breakfasted yesterday morning with Mrs. Stowe, at the Dingle, and amongst the clergy present to meet her were the Rev. Dr. M. Neil, the Rev. Richard Burgess, rector of Upper Chelsea, &c.—*Liverpool Standard* (Tuesday.)

THE ELECTRIC TELEGRAPH, CLOCKS, AND BELLS IN THE HOUSE OF COMMONS.—In the course of the last few days an electric telegraph station has been opened adjacent to the lobby, by the Electric Telegraph Company, for the use of members and parties engaged in parliamentary proceedings, and direct telegraphic communication is thereby obtained with all parts of the country, and intelligence transmitted to the provinces of divisions and debates. Operations were yesterday commenced for placing an electric clock over the principal entrance to the lobby, and a general system has just been introduced of notifying to members in all parts of the house the precise moment of a division by the electrical ringing of thirty bells in various directions, the bells being set in motion by an apparatus in charge of one of the officers of the house at the lobby door. Wires are also being carried from the house to the Carlton, Reform, and other clubs, for the intercommunication and information of members.

One of a brood of chickens ushered into life the other day at Mr. James McFarlane's, Woodland-row, Doune Park, Girvan, had its head furnished with four veritable horns, the largest being about the length of the beak, and hook-shaped.

A VOICE FROM CANADA.—If it were possible for a member of a Coalition Government, founded on the mutual abnegation of all religious principle in politics, to be reached by an appeal to the conscience, the letter which has been addressed to the Duke of Newcastle by the Venerable Bishop of Toronto might well make the noble Secretary for the Colonies pause, even at this eleventh hour, in the career of Church spoliation upon which he and his colleagues have so recklessly entered. The clear-sighted, straightforward, and luminous statement of the entire question contained in that document, dispels, one by one, the miserable fallacies by which the measure has been bolstered up in this country. Not only does the Bishop demonstrate the sacredness of the title which the Church in Canada and her members, the British Loyalists, who were by this very provision for their faith, induced to settle in the colony, have to the property proposed to be confiscated,—not only does he utterly confute the alleged claim of the colony to deal with property which never belonged to the colony, but was originally the property of the British Crown, and became the property of those to whom the British Crown conveyed for its uses at once sacred, because religious, and eminently national,—his Lordship shows, moreover, how futile is the plea that the Colonial Legislature is not likely to make an ungenerous use of the powers proposed to be conferred upon it, and how vain the expectation that the future peace of the colony will be secured by this iniquitous concession to the clamour of the Canadian Papists and Radicals.

The hollowness of the pretense that the cause of religion will flourish all the more, if the stumbling block of an endowment be taken out of the way, an argument, which if it is worth anything is conclusive to the confiscation of all Church property throughout the empire,—is exposed with withering force by a simple statement of the condition to which the Church missions in Canada will be reduced on the cessation of even the scanty support which they have hitherto derived from the Clergy Reserves fund, and by a reference to the example of the United States, where the Church numbers but one million out of twenty-five as her members, one-fourth even of that small proportion being found in the State of New York, where a British endowment has been respected, and has enabled the Church to maintain her position. And no less forcible is the Bishop's testimony as to the consequences to the peace of the two provinces likely to result from a measure which in fact throws down the Protestant endowments in the colony, as a prize to be scrambled for by its former owners on the one hand, and by the inveterate enemies of the Protestant Church and of British connexion on the other, and thus revives all the bitter dissensions to which the settlement of 1810 has substantially put an end, and which would never have been heard of again but for the direct countenance given by the mischievous colonial administration of Earl Grey to a disloyal and essentially anti-Christian agitation.

For the character and credit of the House of Commons the voice from Canada comes too late. In that Assembly the question has been finally settled: Thirty Protestant dissenters and thirty-seven Papists, in all sixty-seven declared enemies of the Church, voted as in duty bound, for her spoliation. Besides these thirty-seven honest men, the mixed multitude of Peelites, Whigs and Radicals, which constituted the main body of the majority, received, we grieve to say, a reinforcement of no less than nineteen Conservatives, whose names we give below. In what way the House of Lords will deal with a Bill carried in the Lower House by a majority so composed, remains to be seen. We cannot but hope that

their Lordships will not only attach little weight to the votes of Dissenters, Popish and Protestant, upon a question affecting the interests of the Church, but that they will look narrowly into the intrinsic justice of the question, nor lose sight of its merits on religious grounds. In that Assembly too, we cannot but hope that the dignified remonstrance of the Bishop of Toronto will have considerable weight. On the Spiritual Peers, more particularly, the voice of the venerable Prelate, who for fourteen years has nobly struggled on, through good report and evil report, to promote the spread of true religion, and to strengthen the cause of the Church in Upper Canada, cannot fail to produce a deep and marked effect. Is there not room to hope that a Right Rev. Prelate not less eminent by the services which he has rendered to the Church in Parliament and in Convocation, than by the energetic and god-fearing government of his diocese who both astonished and grieved the minds of Churchmen by his unexpected advocacy of a measure of Church spoliation, may be induced by the eloquent appeal of the Bishop of the diocese chiefly affected by that measure, to revise the opinions to which his Lordship somewhat rashly,—if he will forgive us for saying so,—committed himself. Great as may be the confidence which the Right Rev. Prelate to whom we allude may repose in Mr. GLADSTONE, we can hardly imagine that he would place the representations of that subtle and slippery politician in competition with the sterling character, the honest testimony and the sound argumentation of his much venerated brother of Toronto. And if, on a reconsideration of the whole question, on which Dr. STRACAN'S letter will no doubt induce him to enter, his Lordship should see reason to doubt the correctness of the conclusions at which he had previously arrived, we feel assured that there is no man who would more frankly or with a better grace acknowledge his error, or whose voice and example would have a greater influence in averting the impending spoliation of the Canadian Church, than Dr. WILBERFORCE.—*John Bull*.

THE EXHIBITION AT NEW YORK.—We understand that her Majesty's government are about to appoint the Earl of Ellesmere, Sir Charles Lyall, and Mr. Wentworth Dilke commissioners to attend the American Exhibition at New York, and to report upon it. The Leander frigate and Basilisk steam sloop will take out the commissioners.

BIRTH EXTRAORDINARY.—On Monday morning, one of the giraffes which his Highness Ibrahim Pasha, presented to the Zoological society, gave birth to a beautiful female fawn at their gardens in the Regent's Park. The interesting addition to the great collection there, is the seventh animal of this species which has been bred by the society since the importation of their original herd from Khordassan in 1836. The adjoining house a young Leucoryx antelope was born about ten days since, and young Elands are expected at every distant period.

PRINTERS' PENSION SOCIETY.—The anniversary festival of this Society was celebrated on Tuesday evening by the customary dinner at the London Tavern, under the presidency of Viscount Mahon. The usual loyal and constitutional toasts having been responded to, the Chairman, who said it was 21 years since he had had the honour of presiding at this anniversary festival, entered into a description of the powers of the press, and the advantages of this Society. A list of subscriptions was read in the course of the evening, amounting in the aggregate, to upwards of 450l., being, as it was intimated, the most liberal subscription which had ever been collected on any former occasion of the kind.

THE GREAT ENCAMPMENT NEAR WALSOR.—Preparations are already being actively made for the great encampment under the immediate instruction of Lieut.-Colonel Vicars, of the Royal Engineers. The ground selected is Chobham Common, between Bagshot and Ascot Heath, and the regiments are expected to arrive at the ground at the latter end of next month, or the beginning of June.

MR. NEELD'S PROPERTY.—Her Majesty has presented the executors of the late Mr. Neeld, who it will be remembered, left his property to the Crown, with £1,000 each. He had left them only £100. The Queen has also granted an annuity of £100 to Mrs. Neale, who saved Mr. Neeld's life on his making a rash attempt on it during a stay at North Marston, where he now lies buried. Mrs. Neale is a daughter of the late Rev. Mr. Pinnock, who was incumbent of the above village.

UNUSUAL SCENE IN COURT.—At Guildhall, on Wednesday, Sir R. W. Carden presented to the poor artilleryman—who, it will be remembered, behaved so nobly in the attempt to save a City policeman from death by fire, on the 9th of March last—with a watch and guard, subscribed for by the officers and constables of the second division of City police; and with £200, the contribution of the public. At the same time the widow of the unfortunate constable received a silver plate and a purse containing six sovereigns, also the gift of the second division, out of respect to the memory of her husband, as well as from consideration of her necessities. The sum of £40. was handed her, as a public donation. Both the watch and plate bore suitable inscriptions. The soldier was greeted most enthusiastically in Court. His injuries will affect him for life, but he seemed as far recovered as could be hoped under the circumstances. Sir R. W. Carden signified his intention of purchasing a life annuity for him with the £200 and remarked on the gratifying fact that £25 of that sum had been contributed by the City police, independently of the watch. Haviland begged to have so much of the subscription,

given him as would enable him to send for his wife, who was left at Gibraltar when his detachment returned to England, she being afflicted with asthma and unable to encounter the passage in the winter season. Sir Robert gave him £20 for that purpose, and the soldier seemed delighted with the prospect of getting his wife home. The widow then returned her grateful thanks, and the Court was cleared for the usual business.

THE JEWS.—A remarkable change, it is said is in progress amongst the Jews in almost every country. Multitudes are throwing aside the Mishna and the Talmud, and are taking themselves to the study of Moses and the Prophets. Among the Jews in London there is, at the present time, great demand for copies of the Old Testament. The subject of their restoration to Palestine, and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained a considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavored to prove from Scripture that the time has come when the Jews must set about making preparation for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned rabbi.

Colonial News.

PARLIAMENTARY.

Quebec, 11 May. The Seigniorial Tenure Bill was read a third time last night, after a great number of amendments had been moved and rejected. The following is the final vote:

YEAS.—Messrs. Cameron, Cartier, Cauchon, Chabot, Chapais, Chauveau, Christie (Gaspé), Christie (Wentworth), Clapham, Solicitor General Drummond, Dumoulin, Dubord, Fortier, Fournier, Gouin, Hartman, Hincks, Jobin, Laurin, Le Blanc, Morin, Polette, Poulin, Attorney General Richards, Rolph, Sicotte, Stuart, Tessier, Turcotte, Valois, Varin, White, West Riding York, 37.

NAYS.—Messrs. Badgley, Brown, Burnham, Crawford, Dixon, Ferguson, Gamble, Lucoste, Langton, Lyon, Marchildon, McKenzie, Malloch, Merritt, Murney, Robinson, Shaw, Shorwood, Street, and Tache, 20.

The Port Dalhousie, and Thorold Railroad Bill was read a third time, also the Joint Stock Co., for Harbors, &c., also the Bill to amend the Jury Act.

The Bill to explain the Act of Lower Canada, authorizing persons to sue and defend in *forma pauperis* was sent back to a Special Committee.

The Bill to amend the Assessment Law of Upper Canada was read a second time, Mr. Hincks allowing it to be brought up in preference to Government business, and Mr. Langton explaining that the changes made were first the adoption of Mr. Hincks's original plan proposed when the existing law passed, which he said the country had now found to be a proper principle, and second, the new method of collecting the tax on the lauds of absentees.

Mr. McKenzie then brought forward his resolution declaring the expediency of abolishing the Court of Chancery.

Mr. Richards opposed the resolution, declaring himself against meddling with the present system till after further enquiry.

Mr. Brown moved for a commission of enquiry, and the debate was still proceeding when the report left.

Quebec, Thursday, 12th May, 1853.

Last night the Legislative Council agreed to the Bills for incorporating an Hotel at Hamilton, for regulating the Currency. To amend the act incorporating Montreal. To incorporate the Catarqui and Peterboro Railroad. To amend the act to amend the law of Real Property, and to incorporate the Michipona Mining Company.

Mr. Mackenzie moved, that a Committee of seven members be appointed to report by Bill, or otherwise, for the abolition of the Court of Chancery.

Mr. Brown moved an amendment, to appoint two or more Commissioners (one or more being professional men,) with instructions to enquire and report as to the expediency of adopting a system of Jurisprudence for Canada, in which the Judge, of the Superior Courts shall have jurisdiction at Law and Equity united, and in the event of their deciding in favor thereof, to prepare a scheme giving it effect, said Commission to be closed, and final report made by 1st January next, and the same was negatived upon a division.

Mr. Brown then again moved in amendment to the main motion, that a Committee of five members be appointed to consider and report on the propriety of abolishing the Court of Chancery, and conferring Equity Jurisdiction on the Common Law Courts: Yeas 17. Nays 30. The motion being put—Nays 31. Yeas 22.

An address was voted for copy of answer of the Trustees of the turnpike roads in Montreal, to complaints brought against them, by proprietors on said roads.

This evening the Bill to tax Roman Catholic freeholders of Three Rivers for the erection of a Cathedral, was reported against by the private bill committee, and thrown out. The Water Companies incorporation bill, and the Ontario, Simcoe and Huron Railroad bills, were read a second time.—Also the bill to amend the Act for the incorporation of Joint Stock Companies. Also to incorporate Perth and Kemptville.

Mr. Dubord then moved a repeal of the Merchants' Seaman's Act, and the debate was proceeding when the report left.

Quebec May 13, 1853.

Last night, the debate on the Bill to repeal the Merchant Seamen's act was continued and again adjourned.

The House went into Committee on the Legislative Council Resolutions of Mr. Morin and rose reporting progress and asking leave to sit again. The House again in Committee passed through several clauses of the assessment law amendment act, rose and reported progress.

To day. The House went into Committee on the reconstruction of the Legislative Council. It is understood the vote will be taken thereon to night.

Quebec, Saturday, May 13.

Last night the Elective Legislative Council question was discussed until the adjournment of the House. Mr. Brown moved the following amendment:

"That the system of Government which obtains in the Mother Country, and has been introduced into this Province, rests mainly for its safety and efficiency on the facility with which the Ministry of the day can be made amenable to public opinion for their conduct, and removed from office upon addresses to the crown from the Representatives of the People. That the House of Assembly under the existing Constitutional system of Canada is the admitted exponent of public opinion, and is in a position to exercise a prompt and effective check over the administration of public affairs. That a 2nd Legislative Chamber elected by popular vote would speak equally with the House of Assembly the wishes of the people and would be equally entitled to express them to the Crown.—That the rapid changes which experience has shown continually to take place in public sentiment—the difference in the electoral divisions for which the members of the two Chambers respectively would sit, and the different terms for which they would be elected—leave no reason to doubt that the political views of the majority of the Lower House would be frequently in direct opposition to those of the majority of the Upper House. That when such variance of opinion occurred in the two majorities of the two Chambers, an address of want of confidence from one House would be met by a vote of confidence from the other House, and the Executive would be left practically uncontrolled. That when such variance in the opinion of the two branches occurred, the responsibilities of the Ministry of the day for the conduct of all public affairs, Legislative and Executive, so absolutely essential under the British Constitutional system, would cease, as no party administration could command a majority in both bodies, and the measures deemed necessary by the Government could only come law by the consent of its political opponents. That two elective Chambers are utterly incompatible with Responsible Government on the British system, and the great power entrusted under that system to the Ministry of the day could not be safely continued under the relaxed restraint which two elective Houses would entail. That no urgent necessity calls for a change of the Constitution of the Legislative Council. That no practical evil exists which such a change would remove; and that there is no practical end now sought to be attained and found unattainable, which such a change would render attainable. And that in consideration of the foregoing, and in view of the rapid, social, and material progress of the country, which cannot fail to affect the working of any political system, it is not expedient to make any change at present in the organization of the Legislative Council; but that means should be taken forthwith to render that body more efficient under its existing constitution." The hon. member spoke for two hours in support of the amendment. In the course of his remarks, he asked Mr. Hincks what he would do if the Upper House refused to pass a measure which had been passed by the Lower House. Mr. Hincks said, the measure would come back, and there might be conference held as at present—if it were again refused, it must lie over till next session—if again refused, if he were a minister he would advise the dissolution of the Upper House. If the Upper House, on going to the country, were sustained, the measure would be lost, and he (Mr. H.) would say it ought to be. Mr. Brown contended that this was inconsistent with the responsibility of the ministry. Mr. Hincks replied that he held differently, and would be the last man to damage responsible Government, which he held to be the best in the world. Messrs. Gamble, Merritt, Langton, Prince, Sicotte, and Mackenzie, spoke in favor of the election of the Legislative Council; and Messrs. Street, Ridout, R. Christie, and Latrrière, against it.

The debate lasted until midnight, but no vote was taken.

The report of the Committee on the Joint Stock Road Company's Bill was received.

Quebec, May 10, 1853.

The Bytown and Pembroke railway bill, as amended in council, was passed through committee of the whole.

The Toronto Gas and Water Company's bill was read a first time.

The amendments made by the legislative council to the bill for permitting the counties of Two Mountains and Terrebonne to take railway stock, by which the same privilege was extended to the counties of Rouville and Mississquoi, were referred back to the railway committee.

Mr. MACKENZIE moved an address for information relative to the resignations and removals of post masters receiving incomes and allowances of £20 and upwards, since the 5th April, 1852; and also as to the resignations, removals and allowances, if any, made to other officers or clerks connected with the Post Office Department. Motion lost.

The notice of a motion of Mr. Lyon was called for the appointment of a committee to enquire into the petition of Jas. Walkley, of Bytown, complaining of Christopher Armstrong, Judge, or for an address to His Excellency, praying that he instruct the Crown officer at the approaching assizes at Bytown, to prosecute the said Christopher Armstrong for perjury, or the said James Walkley, for libel.

Mr. Lyon was absent; and the notice was dropped amidst a general expression of reprobation against Mr. Lyon for putting such a motion on the printed list and leaving it there.

The notice was stated to be of a libelous nature, and it was contended that if there were any complaints against Judge Armstrong, he ought to be proceeded against in the ordinary way before the Court.

Mr. MACKENZIE moved for the appointment of a committee to report to the House a bill for the universal introduction of the principle of vote by ballot into the city, town and county elections of members to the Assembly in Upper Canada and Lower Canada. The bill to take effect when over the elective franchise shall be given to classes other than freeholders, and be applicable to the election of Legislative Councillors when they shall be chosen by the popular vote. Motion lost.

EXTRA.—In the business of the Church Society's Meeting inserted in our last issue, the following mistakes occurred in the notice of motion by H. C. Baker, Esq.:

For "expunge the 27th to the 35th line," read "expunge the 27th to the 30th line;" and the last word, for "therein" read "within."

WEEKLY CALENDAR.

| Date. | 1st Lesson. | 2d Lesson. |
|-------------------------|-------------|------------|
| May 22. TRINITY SUNDAY. | M. Gen. 1. | Mat. 3. |
| " 23. | E. Ezra 4. | Mat. 21. |
| " 24. | E. " 5. | 1 Cor. 6. |
| " 25. | M. " 6. | Mat. 22. |
| " 26. | E. " 7. | 1 Cor. 7. |
| " 27. | M. " 8. | Mat. 23. |
| " 28. | E. Neh. 1. | 1 Cor. 8. |
| " 29. | M. " 2. | Mat. 24. |
| " 30. | E. " 3. | 1 Cor. 9. |
| " 31. | M. " 4. | Mat. 25. |
| " 1. | E. " 5. | 1 Cor. 10. |
| " 2. | M. " 6. | Mat. 26. |
| " 3. | E. " 7. | 1 Cor. 11. |
| " 4. | M. " 8. | Mat. 27. |
| " 5. | E. " 9. | 1 Cor. 12. |
| " 6. | M. Jos. 23. | Cor. 12. |

* Creed of St. Athanasius † Pro Ps, M. 8, 15, 21; E. 47, 108.

Canadian Churchman.

THURSDAY, MAY 19, 1853.

THE CLERGY RESERVES.

It appears that, in common with several of our contemporaries, we were misinformed as to the amendment in the Clergy Reserves Bill, to confer power upon the Canadian Parliament to legislate upon all religious endowments in the Province, Roman Catholic as well as Protestant. The general feeling amongst the Peers, seemed to be, that no such declaratory clause was necessary, inasmuch as the principle was undoubted that all Colonial endowments could be legislated upon, and secularized, as well as the Clergy Reserves, which had hitherto been deemed the exception.

We had contemplated giving an abstract of the debates in Committee, and at the discussion upon the third reading of the Bill. As even an abstract, however, would engross too much of our present space, we have altered our intention, more especially as our readers are already familiar with the prominent arguments and points which were advanced.

That truly Christian statesman the Earl of Derby, advocated, but unsuccessfully, an amendment, the effect of which would have been to ensure to the Anglican Church and other Protestant bodies in Canada, the lands already allotted to them. In the following eloquent and most impressive manner did he sum up his admirable remarks:

"My lords, the principle of my case is this: if property has been assigned by competent authority to trustees or existing bodies—if, under the authority of acts of parliament, that investment has been made in British and colonial lands—if, on the faith of that investment, new churches have been built, new parishes formed—if Christianity has spread and extended over the face of the country, have you a right by the mere exercise of the authority of parliament—on your conscience do you believe you have the right to look to the pecuniary interests of the matter only?

Is there a member in your lordship's house—particularly, I would ask, is there a member sitting on the right reverend bench, who would say, as to the alienation of church property, "So long as my interests in my see are preserved I care not (cheers). So long as the interests of the incumbent are safe, I care not (hear). No matter what becomes of the parishioners (hear, hear). It is a settlement which the state may withdraw. We are only the salaried servants of the state. The prescription of 400 years may be done away with. We will fling all these claims to the winds; you are at liberty to deal with the incomes of our sees, and with the incomes of the clergy under our guardianship. We are prepared to deal with the pecuniary interests of the Church (hear, hear) of which we are the representatives in this house. We leave all to depend on the caprice of the representative assembly or of a popular House of Commons" (cheers). My lords, I do not think such a language would be held by any one of your lordships (hear, hear). But the noble earl has said that the security of the Church of England rests on the deep attachment of England (hear, hear). I do not doubt the attachment of a large portion of the people of this country to the Church; but if that security rests on attachment to the doctrines and discipline of the Church of England of a large portion of those who now are or who may hereafter be the representatives of the people in parliament, I say that the possessions and the temporalities of the Church rest on a much more narrow and dangerous basis than is supposed (hear, hear). I believe, my lords, the church possesses the confidence of the people and the affections of a large portion of them. But whether she is viewed with affection or not, I believe there are many who would hesitate before they confiscated that Church's property, because they venerate the established rights of property (cheers), and because they would resist the beginning of a system of confiscation of which none could see the end (cheers). If, then, you think it unconstitutional to deal with grants from the Crown, sanctioned by the legislature, and involving the rights of property, do nothing by which you can cast doubt upon the sincerity of your conviction—do not, under any plea of temporary expediency, apply to the colony of Canada and the Church of Canada, that doctrine which you hold to be in principle indefensible as applied to England (hear, hear). My lords, I entreat you to pause before you pass this most dangerous measure. Grant, if you will, to the colonists, full control for the future. Let them increase these emoluments and endowments in proportion to the growing wealth and population of the province, but maintain the rights of settled and vested property (hear, hear). Do not attempt to confer a right on them, which you do not possess yourselves; maintain there the same principles you desire to maintain in England; and if the feelings and opinions of the great bulk of the Canadian people—the good and loyal people of Canada, are to weigh with you, enable them to say parliament has given us that control which it is theirs to give, and it has refused nothing but what honestly and conscientiously it would refuse to itself, because it would violate the rights of property (cheers).

In the following portion of the debate, the Bishop of Exeter spoke some home and searching truths, which must have told with startling effect upon such of the wavering Peers as had not been rendered utterly callous, by the petrifying effects of principle-repudiating expediency. The true hearted Prelate observed:

"Certainly, office worked strange transformations (hear, hear, and a laugh); and no one could have predicted a few months ago the extent to which the government of the noble earl would carry 'Conservative progress' (hear, hear). It was plain that in the sense which some of the noble earl's colleagues attached to the term it was much the same as Radicalism (hear, hear). 'Conservative progress' had reached a perilous point which it had extended to the destruction of religion in the colonies.

"The Earl of Aberdeen (angrily).—Hear, hear.
"The Bishop of Exeter.—The noble earl cheers me. I repeat, my lords, we have reached this point, if the measure of the noble earl and his colleagues is to pass. We have reached this point, that of destroying the provision made for the endowment of religion in the Canadian colonies (cheers).

"The Earl of Aberdeen.—Endowment is very different from religion.
"The Bishop of Exeter.—The noble earl says endowment is different from religion. I agree with him. But though they are different, they are necessarily connected—the one is practically requisite for the other (hear).
"The Earl of Aberdeen.—No.

"The Bishop of Exeter.—The noble earl says 'No,' but an authority to which even the noble earl will not demur says 'Yeas.' For in Holy Scripture it is said emphatically, that 'Kings shall be as nursing fathers to that Church, and Queens as nursing mothers' (hear, hear). It is then a duty, clearly pointed out to every Christian state to sustain religion by temporal provision and endowment (hear, hear). Practically, nothing human can be sustained without human support, and the Church must have a reasonable provision (hear).
"The Earl of Aberdeen.—(Hear, hear).
"The Bishop of Exeter.—The noble earl assents to that, and in doing so he only assents to a principle of the British constitution. It is a fundamental principle of the British constitution that there shall be an endowed Church in this country. It is in the compact between the Sovereign and the nation, and is embodied in the coronation oath, by which the Sovereign swears to support the Established Church, not only in Great Britain but in all the territories appertaining to the Crown (hear). Was this a light matter? And were they to be told that religion and endowment were different? (hear, hear). He did not, of course, mean that there could be no religion without endowment, but that, practically, in the ordinary dispensations of Providence, religion could not be effectually maintained in any country without a due and proper provision (hear)."

The Standard thus nervously comments upon the fate of Lord Derby's amendment:

"The House of Lords last night rejected, by a majority of 39, the amendment of the Earl of Derby upon the Canada Reserves Bill; the sole effect of that amendment being to secure to the Protestant Churches of Canada the lands already allocated to their use, leaving the residue of the reserves at the mercy of the Canadian Parliament. If the rejection of this moderate amendment be not an acquiescence beforehand in robbery, words have no meaning. Of the allocated lands it cannot be said as of those unappropriated that, having no defined owner, they are 'communis juris.' They have owners in the several Churches to which they have been allocated, and the assent to their spoliation is just analogous to the suspension of the laws against robbery in the case of any particular class of individuals. It is not for us to assign motives to the majority who rejected Lord Derby's amendment, but if the fear of a revolt of Canada in favour of the Infidel and Romanist faction was among those motives, we may say that no fear was ever less founded in reason. The loyal men of the Provinces outnumber the disaffected two to one, and in military efficiency surpass them ten to one. Let the metropolitan state but say firmly the Provinces shall be forever Christian and Protestant, and the Hincks, Rolph, and Papineau faction, should they dare oppose, would soon find their way to the bottom of the St. Lawrence. It is by truckling to them, and only by truckling to them, that such 'tongue-valiant' demagogues are made formidable."

The battle of the Clergy Reserves is once more to be fought in poor faction-vexed Canada. May God defend the right, and send His Church a good deliverance!

THE TERM "PROTESTANT."

Most entirely do we concur in the sentiments expressed by our friend H. C. C., whose communication appears in another column. When we inserted the extract upon which he comments, it was with the full intention of entering a caveat editorially, against some of the false positions assumed by the writer, and the objectionable expressions which he had been led to use. Our correspondent, however, has fully anticipated our purpose, and we refer to his letter as containing, in the main, a statement of our own views of the matter.

There can be no question that the word "Protestant" is frequently employed in a very loose manner, but in denouncing a palpable evil, the author of the article reclaimed against, has unquestionably laid himself open to severe animadversion.

The Anglican Church is undeniably Protestant, though assuredly not in the loose and illegitimate sense in which dissenters too frequently employ the term.

THE DUKE OF WELLINGTON AS A WRITER.

From an exceedingly interesting article in the April number of the Quarterly Review we derive the following remarks upon the style of writing which characterized "Britain's greatest Duke." They are deserving of an attentive perusal, especially in an age like ours, in which, to use the words of the present Lord Advocate of Scotland: "men seem to scorn to say what they have to say in simple words, and to think that their thoughts will not get justice, unless dressed out in a peculiar, and generally a fantastic livery of their own."

"We may be permitted also to dwell once more for a moment on the nervous, perspicuous, idiomatic style of these despatches, drawn from deep wells of pure Anglo-Saxon undefiled. Truly English in word and thought, they tell a plain unvarnished tale with the real unadorned eloquence of practical patriotism. The iron energy of his sword entered like Caesar's into his pen, and he used either instrument with equal facility to turn his antagonists to flight or shame. His two golden rules of composition, and which we recommend to the rising generation of type, were, firstly, never to dip the pen in the inkstand without previously understanding the subject;—secondly, to avoid synonyms, and especially when giving instructions. Perhaps almost everything that small critics frown at as clumsy, inartificial tautology in the Duke's composition was designed and deliberate—he saw how often differences spring from the interpretation of synonyms, and which men seldom agree exactly, and that mis-

takes were less likely to happen when one and the simplest word was chosen, kept to, and impressed by repetition; and how many lawsuits, and what costs would be avoided, if the drawers of our acts of Parliament—barristers of three years' standing—would condescend to repeat the same terms, instead of showing off style by variations! The Duke scouted all bullying bulletin balderdash—all talk of 'driving leopards into the sea,' 'finishing campaigns with thunderbolts,' 'crumpling Czars 'like sheets of paper'—and similar feats, sooner said than done. And as he wrote he spoke. Hyperbolic only in the the defence of comrades, he knew how cheering the note of praise is to the distant soldier fighting for his King, and how depressing the cold blast of a furious Opposition. He was no Athenian sophist skilled in logomachies—no practised debater, no intellectual gladiator; he just said the right thing at the right time, constantly expressing the most in the fewest words—and his character carried conviction. All understood his blunt soldier-like discourse, as if giving the word of command, and few took offence at his honest home thrusts, or could resist his sledge-hammer blows on the nail's head. He used his words to explain, not conceal his thoughts; not a few terse phrases have passed into proverbs already—but a quiver might be filled with the pithy pointed shafts shot from his mind, that arsenal of common sense, sound judgment, and wide experience."

The reviewer adds a little anecdote worthy of preservation, bearing upon the subject under notice. He obtained it from the private diary of a friend "who happened to dine quite en famille with the late Sir Robert Peel," at the time when Col. Gurwood's collection of "the Duke's" Despatches, were in course of publication:—

"After dinner a chief subject of conversation, the Despatches, of which another volume has just come out. I was struck with one remark of Peel's. "In my opinion," said he, "when a studious man, say an American, a hundred or two hundred years hence, wishes to get at a distinct notion of what was in this age the actual style and tone of conversation in good English society, he will have to rely very much on Gurwood. We have had no dramatist at all—we have had only two good novelists, and neither of them is at home in English. As yet I see nothing that will be so valuable, even in this way, as the Duke's Letters."

CREDULITY OF UNBELIEF.

We extract the subjoined paragraph from one of our contemporaries:

"CONVERSION BY THE RAPPERS.—The celebrated Robert Owen of Lanark, who believed there was no personal or conscious existence after death, has been led to a belief in a future spiritual life, by communication with the American lady "medium," in London. He says that a great moral revolution is about to be effected for the human race, by an apparent miracle. Communications of the most important character have been made him by the departed spirits of Jefferson, Franklin, the Duke of Kent, Grace Fletcher and several others."

What a striking illustration is thus furnished of Coleridge's remark, that "nothing is so credulous as infidelity!" Here we have a case-hardened, grey haired infidel, who during a protracted life-time has remained impervious to the irrefragable evidences of Christianity, becoming the dupe of an artful juggler!

The picture is a very sad and a very humbling one! It demonstrates what a wretched and unphilosophical thing human intellect may become, when devoid of the light giving Spirit of God! How vividly does the case of this poor, old, doating sceptic remind us of the terrible words of St. Paul: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was hardened; Professing themselves to be wise they became fools!"

THE VOX POPULI.

During a recent debate in the House of Assembly, Mr. Drummond declared, that he "seldom looked into the newspapers to see what was said!"

Is not this rather a strange avowal, to fall from the lips of a member of a professedly liberal Administration?

According to the creed of Democracy Vox Populi and Vox Dei are synonymus and convertible expressions.

How inconsistent, then, for Mr. Drummond to disregard the channels through which so much of popular opinion is transmitted!

The truth is that Radicalism in office has no warm liking for the press. Mr. Drummond seldom condescends to glance at a public journal, and that mob-created monarch, Louis Napoleon, is the sternest despot under whom the "fourth estate" of France has ever groaned!

Correspondence.

(To the Editor of the Canadian Churchman.)

REV. SIR.—Having seen a communication in your paper of the 12th inst. under the Signature of "a British Churchman," and considering that such communication must have been written under a slight misapprehension, I beg in reply to state the following particulars with respect to what has been urged by your correspondent, and to state them from a knowledge based upon personal observation and experience. The first point in the letter of "a British Churchman" that I would notice is the statement that the hood of the Master of Arts of Oxford has been assumed by the M.A.'s of Kings College Toronto; this assertion I can deny from personal observation of both hoods. True they are similar, but yet the King's College M.A. hood is not by any means identical with that of the Oxford Master, as the shape of the hoods of Oxford is different from that of King's College, and the lining though red in both, is of a different shade in the one from that in the other.

Your correspondent then questions the right of King's College to confer on her Graduates the privilege of wearing a distinctive academical badge in the administration of divine service—inasmuch as the Canons of the Church clearly imply that no University but one exclusively under the control of the Church can properly possess such a power.

Why the Graduates of an institution in which Students of theology were prepared for Holy Orders and in which Divine Service was performed daily should not wear "a badge" merely "academic" significant of the honours won in the literary department of the University, I can not see, and will leave to your readers to judge, nor upon examination of the Canon can I see anything which may be understood to imply that King's College Graduates have no right to the wearing of the "distinctive academical badge."

Your correspondent then proceeds to speak of King's College in her "present position." I would wish with respect to this inform "a British Churchman" that, that institution (I am sorry to say,) had no existence since the 31st December 1849 and therefore when your correspondent speaks of her "present position," he displays either wilful or inadvertent ignorance of the subject about which he writes.

"A British Churchman" then relates the fact of his having witnessed the administration of the Communion service by two clergymen, the one a real M.A. of Oxford and the other a King's College M.A.—and expresses his regret that the University of Oxford suffered vastly in having a degree of M.A. which she confers on one of her alumni rendered valueless and obscured by the authority of an institution, not only not in connection with the Church, but which professes to have no religion of any kind."

What, I would ask "a British Churchman" does he mean by "a real M.A. of Oxford," are there spurious M.A.'s of Oxford. I have shewn that King's College Masters wear a different "academic badge" from those of Oxford, and can glean no other meaning from the expression "a real M.A. of Oxford" than that there are at Oxford or elsewhere, spurious Oxford M.A.'s.

With regard to the last paragraph I have quoted viz. "an institution not only not in connection with the Church, but which professes to have no religion of any kind"—I am utterly at a loss to imagine what idea possessed the mind of "a British Churchman" when he penned the passage. If he meant King's College, I think as I have stated before that a preparation of young men for Holy Orders and a daily service, proves that the remark cannot apply to her, and if he means the University of Toronto, there is not a single case of a clergyman in the Diocese of Toronto having graduated since its establishment. Under these circumstances, Rev. Sir, I think that the consideration of a Canadian Synod might be directed to more laudable objects than the redressing of grievances that exist only in the brain of "a British Churchman."

Apologizing for the length of this explanation, which I thought due to the Clergy who are graduates of King's College, I beg to conclude with the hope that you may find it a corner in your invaluable Journal, and oblige one who was
A STUDENT OF KING'S COLLEGE.

THE PROTESTANTISM OF THE CHURCH OF ENGLAND.

(To the Editor of the Canadian Churchman.)

Sir:—

There appears to exist in some quarters, a morbid horror of the term Protestant, as if it embodied everything that should be eschewed by all good and orthodox churchmen. Such a tirade against Protestantism as that of the Rev. S. M. Neale, copied in your last week's journal. I should hardly have expected from any one but a thorough-paced Romanist.—To use almost his own words,—"Why you would think it was Dr. Newman who spoke."

However, Mr. Neale's lecture may be useful as affording an insight into the feelings of the extreme men on that side, just as the occasional extracts from the "Record," &c., with which we are favoured elsewhere, make us acquainted with the no-Church predilection of some of the other section. Party-party, seems the crying evil of the day within the Church, and my own beliefs that true Church principles, and the Church's safety, will be found with the moderate majority, who are equi-distant from the extravagancies of either extreme.

Mr. Neale then, I affirm, is chargeable with the very error which he tries to fasten upon others. He gives a meaning of his own to the word protestant, and then cries, "Lo, the absurdity of protestantism."

I will, however, take one of his own admitted positions, and try him by his own words. He says, "thus, you see, there is a certain conventional sense which in the course of ages attaches itself to a word, and which individuals have no power to detach from it." Now despite his attempts to mystify the term Protestant, and show that it means either nothing at all, or else something that Churchmen should repudiate. I maintain that the word has a sufficiently clear and definite signification—a conventional sense, which he has no right or power to detach from it and of which no Churchman need be ashamed. He himself, as we shall presently see, admits the meaning which the whole Christian world assigns to it. Why then "run a muck," like an infuriate Malay, against protestantism, striking right and left at every shape in which he fancies that he perceives it.

But I will take his fallacies one by one. If Mr. Neale's purpose was, for effect's sake, to be startling and paradoxical, he has succeeded, but not without much false reasoning and self contradiction.

1st. Respecting "the Bible only being the religion of Protestants," he says, "I can allow no force in it as regards myself, because I am not a protestant;" and yet a little farther on he acknowledges, "in another sense the word protestant means one who protests against Rome; and in that I have no objection to call myself one." Then he is a protestant in the general conventional meaning of the word. Who calls himself a protestant in any other sense? However in what way Mr. Neale both is and is not a protestant, may be left to his own logic to elucidate.

2nd. Next he adds, "I can allow it no force as regards the Church of England, because the Church of England never was, is not now, and I trust in God never will be protestant." Why, what a piece of far-fetched rhapsody is this! Whatever his peculiar idea of protestantism may be, he, on his own shewing, has no right to deny that the Church of England is protestant, in that settled conventional sense of the word in which it is always applied to the Church.

In that very sense which he himself admits, as above, the Church of England has been since the Reformation, is now, and I trust always will be, protestant, despite this and all similar attempts to unprotestantize her. Was not the whole course of her reformation as such a protest against Romish errors, as if her Bishops had been parties to the first formal appeal against the decrees of the diet of Spire? Can we open the works of the leading Reformers, without being struck with the energetic, unmistakable protest against Romish doctrines, which runs through all their writings? What were their actions, their efforts, but one continued protest against Rome,—what were their deaths but martyrdoms in attestation of the same protest?

The same character of uncompromising protestation, which they stamped upon our Church then, she has maintained ever since. What stronger denial of Romish errors can be found than in our articles, which declare that the Church of Rome "has erred, not only in living and manner of ceremonies, but also in matters of faith;" that her leading tenets and practices are "fond things, vainly invented, and founded upon no warranty of Scripture, but rather repugnant to the word of God;" that five of her so called sacraments "are not sacraments of the Gospel," but corruptions of it; and that her masses are "blasphemous fables and dangerous deceits."

For those who take an interest in the subject, I may state, that no fewer than eighteen of the 39 articles are direct contradictions of Romish errors.

This, I think, completely refutes Mr. Neale's extraordinary statement, and proves that the Church of England is protestant, in the very sense of the word which he admits, and in which every one else uses it.

3rd. In the next place he argues, that people have no right to call themselves protestants, because perhaps they do not know much about the Diet of Spire and the protest which gave rise to the name. But this makes nothing against our use of the word. The Diet of Spire was a packed jury that favoured the Pope and condemned the Reformers. Their protest against its decrees, was a protest against Rome; and whether we would now endorse every sentiment of that document is of little moment. In the great principles which it embodied a denial of the prevailing system of Rome we are as much protestants as they were, and in the very same sense in which they were.
H. C. C.

BIRTH.

In this city, on the 13th instant, the wife of Thomas Baines, Esq., of a son.

DIED.

May 7th, Jane the beloved wife of Richard Staples, and daughter of William Dawson, Cavan, aged 18 years, much respected by all who knew her.

On the 11th inst., of inflammation on the lungs George Addison, aged 4 years and 7 months eldest son of Robert C. Manners of this City.

On Saturday, the 14th instant, in the 66th year of his age, Col. C. B. Turner, K. H., late of her Majesty's service.

Midland District, Clerical Association.

The next meeting of the above Association will be held at the Mohawk Paysonage, Tyendinaga, on Wednesday and Thursday, the 25th and 26th of May.

HENRY BRENT, Secretary.

New Advertisements.

A Lady requiring a GOVERNESS, is desirous of obtaining one accustomed to tuition including a good knowledge of music and singing. She must be of the Established Church of England, and fond of the Country. Apply to C. A., office of "Canadian Churchman", post paid.

VENTILATION.

THE Subscribers are now prepared to furnish at their Foundry, the most powerful and economical house-warming and VENTILATING STOVE in the world—of three different sizes—from that which will warm Churches or other large buildings to the smallest office. Specific directions will be furnished gratis by application to Henry Ruttan, Esq. of Cobourg. J. R. ARMSTRONG & CO. Toronto, April 30, 1853.



PROCLAMATION.

G. BOWES, MAYOR OF THE CITY OF TORONTO. WHEREAS the Common Council of the City of Toronto, have by Resolution required me to proclaim TUESDAY, the 24th inst., being the Anniversary of Her Most Gracious Majesty's BIRTH, a PUBLIC HOLIDAY. These are therefore to request the Citizens of Toronto, to observe the BIRTH DAY of her Majesty, as a holiday, and to close all offices, or other places of business, Schools &c., on the same day.

J. G. B. Mayor's Office, Toronto; May 18, 1853.



Celebration of Her Majesty's Birth Day.

GRAND FESTIVAL BALL.

THE NATIONAL SOCIETIES OF ST. ANDREW, ST. PATRICK, & ST. GEORGE, WILL celebrate the approaching Anniversary of the Queen's BIRTH-DAY by a union BALL at the St. LAWRENCE HALL on TUESDAY, THE 24TH MAY INSTANT.

Tickets may be had of any of the Members of the Committee, or at the Stores of Messrs. Nordheimer, Rowsell, Scobie and Armour.

The proceeds of the Ball, after the payment of necessary expenses, will be devoted to charitable purposes.

Executive Committee.

- ANGUS MORRISON Esq., President St. Andrew's Society. JOSEPH D. RIDOUT Esq., President St. George's Society. M. P. HAYES Esq., 1st Vice President St. Patrick's Society. RICE LEWIS, Esq., J. T. ARNOLD, Esq., R. S. MILLER, Esq., J. HALLINAM, Esq., A. DRUMMOND, Secy to Committee.

Toronto, May 18, 1853.

TO THE LOVERS OF THE GERMAN LANGUAGE.

THE Foreman system, a very short, easy and most efficient method of learning German—adopted in the Royal Belfast Academical Institution, and in many of the principle Schools and Colleges of the United Kingdom, is now to be had at MR. ROWSELL'S, King Street.

Modern Languages.

DR. FORNERI, L. L. D. a native of Italy, and recently arrived in Toronto, Professor of Modern languages in the Royal College of Belfast, Ireland, from 1836 to 1837, and lately holding the same appointment in the Collegiate Academy, Windsor, Nova Scotia,—will be happy to give instructions in ITALIAN, FRENCH, GERMAN, and SPANISH.

Ladies and gentlemen desirous of becoming his pupils are respectfully requested to address (post paid) DR. FORNERI at Mr. Rowsell's King Street, where his testimonials are lying for inspection.

Dr. F. is also prepared to attend Boarding Schools and Public Academies of Toronto.

Ontario, Simcoe, and Huron RAIL ROAD.

IN order to connect with the Boat on Lake Simcoe, the hours for dispatching Trains have been changed.

Until further notice, a train will leave Toronto daily (Sundays excepted) at 10. A. M.

Returning, will leave Machell's Corners at 4h. 30 m. P. M.

Stages will be in readiness to convey passengers to and from the Boat.

Fare to Machell's 3s. 11d. Fare to Bradford 5s. 0d.

For terms of freight apply at the Office. A. BRUNEL, Superintendent.

Toronto, May 18, 1853.

A GENTLEMAN and his Wife, who would appreciate the comfort of a quiet home, would find an agreeable Residence, within 20 minutes walk of the Post-office, in the family of the Advertiser, where there is no other company. References exchanged. Address Home, at the office of this paper.

Toronto, April 21st, 1853.

38-1f

MERCHANTS' EXCHANGE.

NOTICE IS HEREBY GIVEN, that the Board of Trade have opened their Rooms in the St. Lawrence Hall, adjoining the News Room, for a daily meeting of Merchants, Millers, and others engaged in Commercial pursuits.

The Doors will be opened at 12 o'clock and close at 1 o'clock P. M. precisely.

Tickets of admission One Pound per annum, which may be had of the Treasurer, JOHN HARRINGTON, Esq.

First Meeting on MONDAY, the 9th of May. Toronto, May 11th, 1852. 4-1n

FRENCH AND ENGLISH

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

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

PROFESSORS:

- Of Singing..... Mr. HUMPHRIES. Of Music..... Mr. AMBROSE. English Master..... Mr. C. LUSCOMBE. Drawing Master..... Mr. LUCIUS O'BRIEN. Writing Master..... Mr. EBBELS. Calisthenics..... Mr. GOODWIN.

Terms per quarter, for Boarders, including all the various branches in English and French, with Music, Drawing and Needlework. £15 0 0

- Day Pupils..... 6 0 0 Singing..... 5 0 0 Italian..... 2 0 0 German..... 3 0 0 Dancing for the Season..... 3 0 0 Calisthenics..... 0 15 0

Toronto April 6th, 1853. 58-1f.

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL:

MRS. POETTER.

ASSISTANTS:

- 2nd English Teacher, Mrs. LIDDELL. 3rd English Teacher, Miss KENNEDY. French, Mad'le SIMON. Master for Writing and Arithmetic, Mr. EBBELS.

Master for Drawing, Mr. BULLOCK. Master for Music, Mr. SPRAHAY. Master for Singing, Mr. HUMPHRIES.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing, Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed—

- 1. Resolved—That for the reasons hereinafter stated, the Council having been compelled to relinquish their plans, the Church of England Proprietary School is hereby given up accordingly. 2. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.

Whereupon it was resolved— That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves.

TERMS.

(To be paid Quarterly, and in Advance.) Education, £15 per annum. Finishing Pupils, 5 additional. Boarding, 30.

NO EXTRAS. Boarders will be required to bring their Knives, Fork, and Spoon, Bedding and Towels.

Persons wishing for further information, are requested to apply (if by letter post-paid) to Mrs. Poetter, York street.

JUST PUBLISHED.

A Table of English History, COMPILED BY MRS. POETTER, FOR THE USE OF HER SCHOOL.

The object of this Table is to present History to the pupil in a condensed form, and Mrs. Poetter's plan is to have it committed to memory, and enlarged upon by questions from the Teacher, after previous study of the different subjects.

Toronto, November 4th, 1852.

THE BIBLE, AND THE BIBLE ONLY,
THE RELIGION OF PROTESTANTS.
(Concluded.)

"Bark cures the ague," says a physician, as he administers a dose to his patient. "What did the doctor say?" inquires the sick man, when the physician is gone. "Oh," replies the attendant, "he said that bark is, as it were the sign of the ague being cured."

Most wise and faithful interpreter!

But I have not done with this wonderful man yet. I have read you his explanatory note: let me now read you his practical improvement.

"Let us beware" he says, "that we rest not in outward forms, as if that Baptism could save us which only washes away the filth of the flesh."

I confess that, much as I knew of the non-natural sense in which Protestantism very often interprets the Bible, I was startled to find so audacious a contradiction in terms so fearful an instance of giving the lie direct to its words.

Let us take another instance. A poor simple man, reading the Gospel according to St. Matthew, comes upon this verse: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Why, he would say, here is a most fearful power of some kind given by Christ to St. Peter. Was it given to him alone, or to the other Apostles also, and if so was it given to others beside them? It is merely a mode of speaking, replies a Protestant interpreter. It only means that if God forgives a sinner, and His ministers, declare to that sinner that he is forgiven, he may take comfort in their declaration. But is not this something like a truism? inquires our simple friend. And in that sense has not every one, as well as a minister the keys of the kingdom of heaven? And is it not remarkable, that our Lord should have made with so much solemnity a gift which, according to you, was no gift at all? And is it not yet more strange, that in the parallel passage; the word, Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained, He should have introduced them by those most solemn words—Receive ye the Holy Ghost? That is all very plausible, replies the Protestant; but if you attribute any further meaning to those words, you fall into Popery; and whatever we do, we must take care not to do that.

Now I will give you another example of explaining away the words of Christ, and for something of a similar reason. Our Lord says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Now the famous Paley preached a sermon on this subject. Of course one question which he had to discuss was: What is meant by the new birth? He did not like to say that it was Baptism, because that might have been thought Popish: he did not like to say that it was Conversion, because that might have been thought Methodistical. And so he says, that the expression means nothing: nothing, that is, in the present time, and under present circumstances.

You will confess that this is awful. But why more awful than to tell us that "I will give unto thee the keys of the kingdom of heaven" means nothing, that is in the present time, and under present circumstances?

Now, I will take another subject, but one on which I should not have entered, had not Mr. THELWALL afford me so remarkable an example of the manner in which Protestants deny those parts of the Bible that they do not like, that I am unwilling to pass by it, especially as what he said may be fresh in the remembrance of some of you.

A plain man, taking up his Bible reads this saying of our Lord's: "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." And again, "The Bread that I will give is My Flesh, which I will give for the life of the world." Now, let any man read first that passage, and then the account of the institution of the Holy Eucharist; and will any one say that he would not, whether mistakenly or not, is not the question, but that he would not

naturally, refer the one to the other? Says Mr. Thelwall, That is rank Popery. The words can have no such a meaning. Why not? He gives two reasons:

The first is, that the Holy Eucharist was not then instituted. Now it is very remarkable, though of course Mr. THELWALL, and other Protestants pass that quietly by, that our LORD speaks in the future sense—"the bread that I will give is My flesh, which I will give for the life of the world." But even if this were not so, by Mr. THELWALL's argument, none of the prophecies in the past or present tens such as those in the 53d chapter of ISAIAH can apply to our LORD, because He was not then come. This argument however is older than Mr. THELWALL, but I really give him credit for his second. And it is a wonderful example of what a man will do to twist Scripture, rather than accept it when contrary to his own traditions. He says; Let us imagine that the whole Bible were lost except the Gospel according to St. John. As that Gospel contains no account of the institution of the Holy Eucharist, a reader could never interpret those passages in the 6th chapter of that Sacrament. But what nonsense and worse than nonsense is this! Why every man may get rid of every doctrine that he does not like by the same simple expedient, of supposing those chapters or books of the Bible lost which happen to contain it. And curiously enough, in that same chapter is a striking instance of the absurdity into which Mr. THELWALL runs. Our LORD there says: "What and if ye shall see the Son of Man ascend where He was before?" Can any one doubt that this refers to the Ascension? According to Mr. THELWALL, it cannot. For supposing all the Bible except the Gospel of St. JOHN to be lost, as that Gospel contains no account of the Ascension a reader could never interpret that text of the Ascension.

Now I will give you two more instances how Protestants, notwithstanding their watchword, take anything rather than the Bible, as true, when its plain sense is against them. You have all heard of ZWINGLI, the Swiss reformer. He was the first who taught that the Holy Eucharist is a mere bare sign, and that our Lord's Words—This is My Body—mean—This is a figure of My Body. He was defied to bring forward from Holy Scripture any one passage where *This is* means *This is a figure of*. He tells us and it is no matter whether the story be true or false, it proves thus much, that Protestants would do any thing to get rid of such parts of the Bible as make against them; he tells us that he puzzled and puzzled over his challenge and was hopeless of finding any other example. He had been thinking deeply on the matter when a supernatural figure, so he says, appeared, and said: "Fool! Why not answer him: *Ye shall eat it in haste: It IS the LORD'S Passover.*" And ZWINGLI joyfully caught at the text.

CAROLSTADT, the German reformer, pressed by the same difficulty, explained the text thus; Our LORD, he said, administered the Holy Eucharist to His Apostles with the words, Take, eat, an then pointing to Himself added, *This is My Body!*

But now to draw to a conclusion.

Shall we not be ashamed to call ourselves by a name which pledges us to no faith, but merely to a negation of all faith? that taking its very title from division, perpetuates a contradiction of our LORD's last prayer, That they all may be one? this is shared by heretics and unbelievers of all kinds and degrees? that has no principle but self-contradiction, no logic but an argument in a circle—whose profession is an unreality, whose watchword is a lie? Shall we not rather with all our hearts and souls cling to that blessed title which, by its very name, embraces all mankind in the arms of its love—which speaks of peace upon earth and good will to men—for which so many martyrs have rejoiced to shed their blood—for which so many confessors have toiled and have suffered—a name which must be victorious over every enemy, which has the promise of infallibility against all error—a name proper to that Church which, as universal in space, is to receive the heathen for her inheritance, and the uttermost parts of the earth for her possession: which, as universal in time, will endure as long as the world lasts, yes, and after the world shall pass away, even for ever and ever?

NON-NATURAL INTERPRETATION.

At the the foundation of much evil has lain the mischievous principle of *non-natural interpretation*. This has, in our day, infused a deadly poison into the far-famed Oxford movement; which for a while, was doing great and much-needed good to the catholic cause; but which this perversion gave a sad turn towards the cause of Popery. The same pernicious principle is striving, also, to corrupt the Gospel in the opposite direction, both in its faith and its morality. For instance, the Bible says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "The tradition of men" interposes, and so distorts this simple declaration, as to make it say that water has nothing to do with man's regeneration; but that this is the effect of spiritual influence, imparted without any sacramental means; and therefore a non-natural interpretation must be attached to the word "water."

The Church says, after every baptism of a child, "We yield Thee hearty thanks, most merciful Father, that *it hath pleased Thee to regenerate this infant with Thy Holy Spirit.*" By a non-natural interpretation, a theory adverse to the Church, and to the evangelical doctrine which the Church has received, maintains that this does not mean what the words say, but implies only a *hope* that such has been the case, inasmuch as we cannot tell whether the child has been regenerated or not. To use the words with this *mental reservation*, what is it but sinful Romanizing?

Again: Every baptized child is taught by the Church to say, that "in baptism" he "*was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.*" "The minister of every parish" is laid by the Church, and required to lay himself, by solemn promise, under a moral obligation diligently to instruct the children of his charge in this great truth. The theory above adverted to, says that we do not know whether this is true of every baptized child, or not. According to this theory, therefore, a clergyman is to teach in one breath, what he is to unteach in another, by telling the child to *beware* how he takes for granted that the Church, and his minister, as the Church's agent, have taught him the truth, inasmuch as it is, unhappily, as likely to be false as true, to say that he is a member of Christ, a child of God, and an inheritor of the kingdom of Heaven. And, moreover, the child is thus taught *prevarication*: for what else can be the natural result of requiring him to say a thing, of which he is immediately to be instructed, that it is by no means certain that it is the truth? He is thus placed, at once under a demoralizing training, fraught with one of the most deeply-rooted evils of Romanism.

The theory referred to is, also, connected with the monstrous principle, that the Church is to be considered less careful to enunciate the truth, when she takes with her words, wherewith to come before the Lord, and engage her members in homage at His throne, than when she announces her faith and religious principles and views to man: in other words, that her prayers are not to be regarded as standards of her principles. "The spirit and understanding" of true evangelical piety and devotion instinctively revolt at this.—*Evergreen.*

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September 4th 1851,

6

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Toronto, Oct. 14th, 1852.

11-2m

MR. CHARLES RAHN,
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BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth.

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Toronto, Sept. 17, 1852.

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March 3rd, 1853.

BAZAAR;

A BAZAAR will be held in the Temperance Hall, OAKVILLE, the 15th and 16th of June, for the purpose of creating a fund to assist in the erection of a Parsonage-House.

The following are a few of the ladies who have kindly consented to take part in the above undertaking, to whom all intended contributions should be sent, before or about the first week in June.

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Mrs. Col. Bigger,

Mrs. Grantham,

Mrs. Pettit,

Mrs. Geo. Chisholm,

Mrs. Wm. Thompson,

Mrs. Wm. Langtreay,

The BAZAAR will close on the evening of the 16th, with a Concert of Vocal and Instrumental Music, at which several accomplished performers, both professional and amateur, are expected to be present.

BAPTIST ARGUMENTS REVIEWED.

THE Subscriber begs to inform the clergy, that that useful little Tract intitled "POPULAR BAPTIST ARGUMENTS REVIEWED," by the Rev. Jas. T. LEWIS, B. A., which appeared a short time since in successive numbers of the *Canadian Churchman*, has been re-printed and is for sale at the Church Depository.

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Toronto, February 8th, 1853.

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*Copy of a Letter from Mr. John Lloyd, of Erw-wen,
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To Professor HOLLOWAY,

SIR,—I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimings in the head, attended by loss of appetite, disordered stomach, and generally impaired health. Every means had failed to give me any permanent relief, and at length it became so alarming that I was really afraid of going about without an attendant. In this melancholy condition I waited personally upon Mr. Hughes, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time, I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health, and enabled to resume my usual duties. You are at liberty to publish this letter in any way you may think proper.

I am, Sir, your obedient Servant,

(Signed) **JOHN LLOYD.**

June 6th, 1852.

MIRACULOUS CURE OF DROPSY.

*Extract of a Letter from Edward Rowley, Esq., of
India Walk, Tobago, dated April 8th, 1852,
To Professor HOLLOWAY,*

DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, DROPSY, and which, under God, was effected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone, this miraculous medicine cured me in the course of six weeks.

(Signed) **EDWARD ROWLEY.**

INFALLIBLE CURE OF A STOMACH COMPLAINT WITH INDIGESTION AND VIOLENT HEAD-ACHES.

*Extract of a Letter from Mr. S. Gowen, Chemist,
of Clifton, near Bristol, dated July 14th, 1852,
To Professor HOLLOWAY,*

DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result; at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measels and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed) **S. GOWEN.**

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4. They may proceed to the degree of M. B., at the end of a Medical Course of four years, commencing at the expiration of the Arts Course of two years, provided that they shall, at that time, have entered on their 22nd year.
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Toronto, March 11th, 1853.

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PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

| <table border="0"> <tr><th colspan="2" style="text-align: center;">S. D.</th></tr> <tr><td>Men's Br. Holland Coats, from 4 1/2</td><td>Men's Black Cloth Vests from 7 6</td></tr> <tr><td>Do. Check'd do. " 5 0</td><td>Do. Black Satin do. " 8 9</td></tr> <tr><td>Do. Black Alapaca do. " 10 0</td><td>Do. Fancy Satin do. " 8 9</td></tr> <tr><td>Do. Russell Cord do. " 12 6</td><td>Do. Holland do. " 3 4</td></tr> <tr><td>Do. Princess do. " 12 6</td><td>Do. Fancy do. " 4 1/2</td></tr> <tr><td>Do. Canada Tweed do. " 17 6</td><td>Do. Velvet do. "</td></tr> <tr><td>Do. Broad Cloth do. " 30 0</td><td>Do. Maraciles do. "</td></tr> <tr><td>Do. Cassimere do. " 25 0</td><td>Do. Barnthea do. "</td></tr> <tr><td>Boy's Br. Holland do. " 4 1/2</td><td>Boy's Fancy do. " 3 9</td></tr> <tr><td>Do. Check'd do. " 5 0</td><td>Do. Silk do. " 5 0</td></tr> <tr><td>Do. Moleskin do. " 6 3</td><td>Do. Satin do. " 5 0</td></tr> <tr><td>Do. Tweede do. " 10 0</td><td>Do. Cloth do. " 5 0</td></tr> <tr><td>Do. Broad Cloth do. " 17 6</td><td>Do. Tweede do. " 4 0</td></tr> <tr><td>Do. Russell Cord do. " 8 9</td><td>Do. Cassimere do. " 5 0</td></tr> <tr><td>White Shirts, Linen fronts 4 1/2</td><td>Men's Cloth Caps " 2 6</td></tr> <tr><td>Striped " " 2 6</td><td>Boy's do. " 1 10 1/2</td></tr> </table> | S. D. | | Men's Br. Holland Coats, from 4 1/2 | Men's Black Cloth Vests from 7 6 | Do. Check'd do. " 5 0 | Do. Black Satin do. " 8 9 | Do. Black Alapaca do. " 10 0 | Do. Fancy Satin do. " 8 9 | Do. Russell Cord do. " 12 6 | Do. Holland do. " 3 4 | Do. Princess do. " 12 6 | Do. Fancy do. " 4 1/2 | Do. Canada Tweed do. " 17 6 | Do. Velvet do. " | Do. Broad Cloth do. " 30 0 | Do. Maraciles do. " | Do. Cassimere do. " 25 0 | Do. Barnthea do. " | Boy's Br. Holland do. " 4 1/2 | Boy's Fancy do. " 3 9 | Do. Check'd do. " 5 0 | Do. Silk do. " 5 0 | Do. Moleskin do. " 6 3 | Do. Satin do. " 5 0 | Do. Tweede do. " 10 0 | Do. Cloth do. " 5 0 | Do. Broad Cloth do. " 17 6 | Do. Tweede do. " 4 0 | Do. Russell Cord do. " 8 9 | Do. Cassimere do. " 5 0 | White Shirts, Linen fronts 4 1/2 | Men's Cloth Caps " 2 6 | Striped " " 2 6 | Boy's do. " 1 10 1/2 | <table border="0"> <tr><th colspan="2" style="text-align: center;">S. D.</th></tr> <tr><td>Men's Moleskin Trousers, 6 7</td><td>Do. Linen Drill do. " 5 0</td></tr> <tr><td>Do. Check'd do. " 5 0</td><td>Do. Courderoy do. " 7 6</td></tr> <tr><td>Do. Satinett do. " 11 8</td><td>Do. Cassimere do. " 13 9</td></tr> <tr><td>Do. Buckskin do. "</td><td>Do. Doeskin do. "</td></tr> <tr><td>Do. Drill do. " 4 1/2</td><td>Do. Check'd do. " 4 0</td></tr> <tr><td>Do. Moleskin do. " 5 0</td><td>Do. Canada Tweede do. " 4 1/2</td></tr> <tr><td>Do. Cassimere do. " 4 1/2</td><td>Do. Cassimere do. " "</td></tr> <tr><td>Do. Tweede do. " 4 1/2</td><td>Do. Tweede do. " "</td></tr> <tr><td>Red Flannel Shirts " 4 1/2</td><td>Under Shirts and Drawers.</td></tr> </table> | S. D. | | Men's Moleskin Trousers, 6 7 | Do. Linen Drill do. " 5 0 | Do. Check'd do. " 5 0 | Do. Courderoy do. " 7 6 | Do. Satinett do. " 11 8 | Do. Cassimere do. " 13 9 | Do. Buckskin do. " | Do. Doeskin do. " | Do. Drill do. " 4 1/2 | Do. Check'd do. " 4 0 | Do. Moleskin do. " 5 0 | Do. Canada Tweede do. " 4 1/2 | Do. Cassimere do. " 4 1/2 | Do. Cassimere do. " " | Do. Tweede do. " 4 1/2 | Do. Tweede do. " " | Red Flannel Shirts " 4 1/2 | Under Shirts and Drawers. |
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| S. D. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Men's Br. Holland Coats, from 4 1/2 | Men's Black Cloth Vests from 7 6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Check'd do. " 5 0 | Do. Black Satin do. " 8 9 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Black Alapaca do. " 10 0 | Do. Fancy Satin do. " 8 9 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Russell Cord do. " 12 6 | Do. Holland do. " 3 4 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Princess do. " 12 6 | Do. Fancy do. " 4 1/2 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Canada Tweed do. " 17 6 | Do. Velvet do. " | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Broad Cloth do. " 30 0 | Do. Maraciles do. " | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Cassimere do. " 25 0 | Do. Barnthea do. " | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Boy's Br. Holland do. " 4 1/2 | Boy's Fancy do. " 3 9 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Check'd do. " 5 0 | Do. Silk do. " 5 0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Moleskin do. " 6 3 | Do. Satin do. " 5 0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Tweede do. " 10 0 | Do. Cloth do. " 5 0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Broad Cloth do. " 17 6 | Do. Tweede do. " 4 0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| White Shirts, Linen fronts 4 1/2 | Men's Cloth Caps " 2 6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Striped " " 2 6 | Boy's do. " 1 10 1/2 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| S. D. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Men's Moleskin Trousers, 6 7 | Do. Linen Drill do. " 5 0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Check'd do. " 5 0 | Do. Courderoy do. " 7 6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Satinett do. " 11 8 | Do. Cassimere do. " 13 9 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Buckskin do. " | Do. Doeskin do. " | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Drill do. " 4 1/2 | Do. Check'd do. " 4 0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Moleskin do. " 5 0 | Do. Canada Tweede do. " 4 1/2 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Cassimere do. " 4 1/2 | Do. Cassimere do. " " | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Do. Tweede do. " 4 1/2 | Do. Tweede do. " " | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Red Flannel Shirts " 4 1/2 | Under Shirts and Drawers. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

| <table border="0"> <tr><th colspan="2" style="text-align: center;">S. D.</th></tr> <tr><td>Woolen Delaines, y wide, from 10 1/2</td><td>Table Linens, Quilts, Counterpanes,</td></tr> <tr><td>rirts, Fast Colours do. " 0 7 1/2</td><td>Bed Tick, and Towels,</td></tr> <tr><td>Heavy Ginghams do. " 0 7 1/2</td><td>Crapes, and Materials for Mourning,</td></tr> <tr><td>Splendid Bonnet Ribbons " 0 7 1/2</td><td>Infante' Robes, Caps, & Frock-Bodies,</td></tr> <tr><td>Straw Bonnets, " 1 3</td><td>Shawls, Handkerchiefs, and Neck-ties,</td></tr> <tr><td>Gloves, Hosiery, Ribbons, Laces,</td><td>Cap Fronts, Muslin, Netts,</td></tr> <tr><td>Edgings, Artificial Flowers,</td><td>Collars, Silks, Satins, &c.</td></tr> <tr><td>Shut, Check'd, & Plein Alapacas.</td><td>Orleans, Cobourgs, DeLaines.</td></tr> </table> | S. D. | | Woolen Delaines, y wide, from 10 1/2 | Table Linens, Quilts, Counterpanes, | rirts, Fast Colours do. " 0 7 1/2 | Bed Tick, and Towels, | Heavy Ginghams do. " 0 7 1/2 | Crapes, and Materials for Mourning, | Splendid Bonnet Ribbons " 0 7 1/2 | Infante' Robes, Caps, & Frock-Bodies, | Straw Bonnets, " 1 3 | Shawls, Handkerchiefs, and Neck-ties, | Gloves, Hosiery, Ribbons, Laces, | Cap Fronts, Muslin, Netts, | Edgings, Artificial Flowers, | Collars, Silks, Satins, &c. | Shut, Check'd, & Plein Alapacas. | Orleans, Cobourgs, DeLaines. | <table border="0"> <tr><th colspan="2" style="text-align: center;">S. D.</th></tr> <tr><td>Factory Cotton, from 2 1/2</td><td>White do. " 3 1/2</td></tr> <tr><td>Striped Shirting, " 4 1/2</td><td>Cotton Warp, " 4 1/2</td></tr> <tr><td>Ladies' Stays, " 2 6</td><td>Fringes, Gimps, Trimmings,</td></tr> <tr><td>Bareg Dresses,</td><td>Silk Warp Alpacas.</td></tr> </table> | S. D. | | Factory Cotton, from 2 1/2 | White do. " 3 1/2 | Striped Shirting, " 4 1/2 | Cotton Warp, " 4 1/2 | Ladies' Stays, " 2 6 | Fringes, Gimps, Trimmings, | Bareg Dresses, | Silk Warp Alpacas. |
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| Splendid Bonnet Ribbons " 0 7 1/2 | Infante' Robes, Caps, & Frock-Bodies, | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Straw Bonnets, " 1 3 | Shawls, Handkerchiefs, and Neck-ties, | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Gloves, Hosiery, Ribbons, Laces, | Cap Fronts, Muslin, Netts, | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| Shut, Check'd, & Plein Alapacas. | Orleans, Cobourgs, DeLaines. | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| Striped Shirting, " 4 1/2 | Cotton Warp, " 4 1/2 | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| Bareg Dresses, | Silk Warp Alpacas. | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 2^d, 1852.

331-ly

FOR SALE.

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

COUNTY OF YORK.

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

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

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

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

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

Township of North Gwillimbury—East half of 25, in 3rd concession, 100 Acres; Lot 25, in the 4th concession 200 Acres.

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

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

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

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

Township of Haldimand—Lot 30, broken fronts B and A, 300 Acres.

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

COUNTY OF 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



AYER'S CHERRY PECTORAL.

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

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

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

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

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

This I have now done with a high degree of satisfaction, in cases of both adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLAVELAND, M.D.

Brunswick, Me., Feb. 5, 1847.

Lowell, Aug. 10, 1849.

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

Yours respectfully,

S. D. EMERSON.

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

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

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

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

I have the pleasure in certifying these facts to you.

And am, sir, yours respectfully,

J. F. CALHOUN, of S. Carolina.

CHATEAU, PA., Aug. 22, 1846.

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

With the deepest gratitude, yours, C.

JAMES GODFREY.

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 B. Bowles, and by the Druggists everywhere throughout the Provinces and United States.
Toronto, March 9th, 1852.

BOOKS

JUST RECEIVED.

A WORLD WITHOUT SOULS; by J. W. Cunningham A. M., price 2s. 6d. BONNET'S MEDITATIONS ON THE LORD'S PRAYER price 2s. 0d. BOGATSKY'S GOLDEN TREASURY. 2s. 6d. CHRISTIAN TITLES; A Series of Practical Meditations, by Stephen H. Tyng D.D., 3s. 9d. STARTLING QUESTIONS, by the Rev. J. C. Ryle, B.A., price 3s. 9d. WHEAT OR CHAFF, by the Rev. J. C. Ryle, B.A., price 3s. 9d. LIVING OR DEAD, A Series of Home Truths, by the Rev. J. C. Ryle, B.A., price 3s. 9d. A MEMOIR OF THE REV. W. A. B. JOHNSON, price 5s. 0d. HISTORIC DOUBTS RELATIVE TO NAPOLEON BONAPARTE, & Historic Certainties respecting the Early History of America, price 2s. 6d. THE SERMONS OF THE RIGHT REV. JEREMY TAYLOR, D.D., complete in one volume, price 7s. 6d. MURDOCH'S TRANSLATION OF THE SYRIAC TESTAMENT, price 11s. 3d. KURZON'S VISIT TO THE MONASTERIES IN THE LEVANT. price 7s. 6d. CHILLON.—A TALE OF THE GREAT REFORMATION OF THE 16th CENTURY, by Jane Louisa Williams. price 3s. 9d. KIP'S EARLY JESUIT MISSIONS IN NORTH AMERICA. price 3s. 9d. IT IS WELL, OR FAITH'S ESTIMATE OF AFFECTIONS, by G. T. Bidell, D.D., 1s. 8d. IS IT WELL, OR THREE SERIOUS AND INTERESTING QUESTIONS TO WIVES AND MOTHERS, by G. T. Bidell, 1s. 8d. THE VALLEY OF BONES, OR EZEKIEL'S VISION, by G. T. Bidell. price 1s. 8d. PAY THY VOWS, A PASTORAL ADDRESS SUBSEQUENT TO CONFIRMATION, by G. T. Bidell, price 1s. 8d. ONWARD, OR CHRISTIAN PROGRESSION by G. T. Bidell, price 1s. 8d. NIGHT OF WEeping, OR WORDS FOR THE SUFFERING FAMILY OF GOD, by the Rev. Horatius Bonar. price 1s. 6d. MORNING OF JOY, A SEQUEL TO NIGHT OF WEeping. price 2s. 0d. ELIJAH THE TISHBITE, by F. W. Krummacher, price 2s. FATHER CLEMENT, A Roman Catholic Story, price 1s. 6d. WHOLE DUTY OF MAN, price 3s. 9d. PALMER'S ECCLESIASTICAL HISTORY, MANNING'S SERMONS, 3 Vols., 18s. 9d. HENRY ROWSELL, Bookseller, Stationer & Printer, King Street. Toronto, May, 1853. 40-1f

1853. MAY!! 1852.

SPRING ARRIVALS FROM NEW YORK!

PARASOLS IN GREAT VARIETY. FANCY STRAW BONNETS. SUCH a variety has never before been seen in the City of Toronto for quantity, quality and price; Children's Plain and Fancy Straw Hats and Bonnets; Gauze and other rich Fancy Bonnet Ribbons; kid Gloves, Habit Shirts, Muslins, Collars, &c. The above having been bought for Cash and at a great reduction from the usual cash prices, THE GREATEST BARGAINS WILL BE GIVEN AT THE TORONTO HOUSE, VICTORIA ROW, No. 60, King Street East. J. CHARLESWORTH.

The subscriber having bought at auction, for cash, a large lot of GREY FACTORY COTTON of various qualities; White Shirtings, heavy and fine marks; Striped Shirtings, Ciziz Prints, White Marseilles Quilts, Crape Cloths and Circassian Cloths for ladies' dresses, and a few other goods,—all of which will be offered at such low prices as will make them well worthy of the most especial attention, particularly for Family use. Great inducements will be offered to Country Merchants buying for Cash. J. CHARLESWORTH.

Ladies! Ladies! Time Stops for No One!! The opening of the Millinery Show Room in connection with the Toronto House, has been unavoidably postponed till Tuesday, 17th May, 1853, in consequence of the numerous orders for the supply of the latest Millinery Fashions in the neighbouring Cities and Towns in Canada west to which particular attention is paid. However, it is assumed that on the opening day, such a display of the latest French, English, and American styles will be seen, as will meet the approbation of all ladies who wish neatness and beauty combined. The Subscriber respectfully informs his numerous customers, and the Ladies of Toronto generally, that urgent business will prevent his being able to send out cards or circulars and hopes that all who take pleasure in admiring the beauty of Fashion for the season will favour him with a call. For the convenience of his customers and the public, his show rooms will be kept dressed during the remainder of the week. Milliners residing in the country will please favour us with all the time circumstances will admit of for the supplying of orders.

AN EXPERIENCED SALESMAN WANTED IMMEDIATELY. Remember the Toronto House! No. 60 King St. East. Toronto, May 7th, 1853. J. CHARLESWORTH.

YOUNG LADIES' SEMINARY.

Mrs. Crombie begs to inform her Patrons and Friends, and the Public generally, that, with a view to the extension of her School, she has removed to the large brick house on George Street, two doors North of the Upper Canada Bank, where she will be prepared to receive Young Ladies, either as Boarders or Day-scholars, on the 1st May next. From Mrs. Crombie's long experience in Tuition, the success she has hitherto met with, and the kind encouragement of friends, she is led to entertain a confident hope that an increased attendance of Pupils will follow upon her removal to a more favourable position. Terms moderate, and made known on application to Mrs. Crombie. Reference kindly permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John McCaul, LL. D., President of the University of Toronto, the Rev. H. J. Grasett M.A., Rector of Toronto, Rev. Edmund Baldwin M. A., Assistant Minister of St. James, Rev. J. G. D. McKenzie B.A., Incumbent of St. Paul's, Yorkville, and the Rev. R. J. M'George, of Streetsville. Toronto, April 20th 1853. 38-1f

DISSOLUTION! THE Partnership existing between the undersigned, under the firm of JARVIS & ARNOLD, has this day been dissolved by mutual consent. The business will henceforward be carried on by Mr. Jarvis on his own account, who will discharge all the liabilities of the firm. Signed, W. ARNOLD, G. MURRAY JARVIS. Toronto, April 1st, 1853.

WANTED, A LADY of the Church of England, competent to undertake the care and education of three little Girls, the eldest eleven years of age. The usual branches of a thorough English Education, and Music required. Address M. B. box 306, Post Office, Toronto, stating qualifications, and the salary expected. Toronto, Feb. 18, 1853. 2-in.

TO Grammar School Teachers. CANDIDATES for the situation of Master of the Grammar School, Hamilton, vacant by the resignation of Mr. Elmslie, and of the Grammar School established at Oakville, are requested to forward their applications with testimonials of teaching on or before the 23rd of April, and presenting themselves for examination at the Grammar School in Hamilton on WEDNESDAY, the 27th April, at 10 o'clock, A. M. The subjects of examination will be from Homer, Iliad Book VI. Lucian, Life and Timon. Horace, Odes. Sallust. Translation of English into Latin. Ancient Geography and Mythology. Greek and Roman History and Antiquities. Geometry, First Six Books Euclid. Mensuration. By order of the Board of Trustees. WM. GRAIGIE, Secretary. March, 17, 1853.

ST. JAMES'S SCHOOL, Three Rivers, C. E. Course of Studies for the ensuing half year, ending on June the 16th, 1853. FIRST CLASS—GREEK—The Orestes of Euripides, succeeded by Homer's Iliad, Book xxiv., and Odyssey, Book xxiv; and on intermediate days the continuation of Demoghenes de Corona, and Polybius. LATIN—Virgil's Aeneid, Book xii., Tacitus de Moribus Germanorum. SECOND CLASS.—GREEK—The Oedipus Rex of Sophocles; Selections from Homer's Odyssey, and the Crito of Plato. LATIN—Horace—Odes, Books ii. and iii., and Epistles, Book i. THIRD AND FOURTH CLASSES.—The usual introductory Classical Books. Of the following studies, some are pursued in combined classes, others by individual teaching.—The Holy Scriptures, the Greek Testament, English Grammar and Composition, History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c. &c. S. S. WOOD, A.M., Corp. Coll. Camb. Rector Three Rivers, Jan. 15, 1853.

DAILY LINE OF STEAMERS. To Rochester, New York and Boston PRINCESS ROYAL.....Capt. KERR. ADMIRAL.....Capt. McBRIDE. WILL form a DAILY LINE to Rochester, leaving Toronto every morning (except Sunday), at ten o'clock, on the arrival of the Steamer from Hamilton, calling at the North Shore Ports, weather permitting. The PRINCESS ROYAL will also call at Grafton and Colborne. For passengers who do not wish to travel by Railroad at night, this will be found the most expeditious and pleasant route to New York and Boston. The above Steamers will leave Rochester for Toronto and other Ports every morning (except Sunday) at nine o'clock. Royal Mail Steam Packet office } Toronto, April 23rd 1853. } 30

Important to Importers of British Goods. First steamer to Rochester. THE STEAMER ADMIRAL. CAPTAIN ROBERT KERR, WILL (commencing on Thursday the 12th inst.) leave TORONTO for ROCHESTER, calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg. (weather permitting) every TUESDAY, THURSDAY, and SATURDAY Morning, at TEN o'clock. Will leave ROCHESTER for TORONTO, calling at the above Ports, every MONDAY, WEDNESDAY and FRIDAY Morning, at NINE o'clock. Royal Mail Packet Office, } Toronto, April 6th 1853. } 36

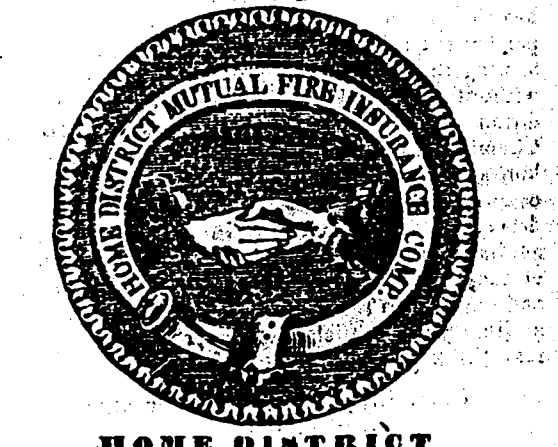
TORONTO AND HAMILTON. THE STEAMER CITY OF HAMILTON, (CAPT. JOHN GORDON.) WILL leave TORONTO for HAMILTON, every Afternoon (Sundays excepted) at 2 o'clock; and will leave HAMILTON for TORONTO, every morning at 7 o'clock. Fares, Cabin—2s. 6d.—meals extra. Deck 7d. Royal Mail Steam Packet Office, } Toronto, April 19, 1853, } 38-1f

Western Assurance Company's Office: Toronto, 4th December, 1852. NOTICE is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the WESTERN ASSURANCE COMPANY, Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order, ROBERT STANTON, Secretary and Treasurer. December 4th, 1852. 24-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th. Cap. 14 and further empowered under 6th Wm. 4th. Cap. 20, to grant Inland Marine Assurances. Capital—£100,000. ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. BIRCHALL, Managing Director. Toronto, September 7th, 1852 7-1f



CANADA WESTERN ASSURANCE COMPANY Chartered by Act of Parliament. CAPITAL—£100,000, in Shares of £10 HOME OFFICE—TORONTO. President Isaac C. Gilmor, Esquire. Vice-President Thomas Haworth, Esq. Directors: George Michie, M. P. Hayes, James Beatty, Wm. Henderson, Eug. Miller, Rice Lewis. And John Howcutt, Esquire. Secretary and Treasurer—Robert Stanton, Esq. Solicitor—Angus Morrison, Esq. Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank. Office Hours—10 A. M., to 3 P. M. ISAAC C. GILMOR, President. ROBT. STANTON Secretary & Treasurer. Agents: In addition to those previously notified, the following are appointed: Quebec, Thos. McKill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Coleclough; For, Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmoin; Preston, L. W. Dussanier; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke. The establishment of further Agencies will be duly notified. Toronto, Dec. 11 1851. 12-vf.



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY OFFICE—No. 71, King Street, Toronto, over Darling Brothers. INSURES Dwellings, Houses, Warehouse, Buildings, in general, Merchandize, Household Furniture, Mills, Manufactories, &c. DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex'r McGlashan, William Mathers, Joseph Sheard, Thomas Clarkson, Franklin Jackes, John B. Warren, A. McMaster, B. W. Smith, J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f

"The Canadian Churchman" PUBLISHED for the Proprietor, at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 113, King Street East, corner of Nelson Street. TERMS: FIVE SHILLINGS a year if paid in advance; Seven SHILLINGS AND SIXPENCE if not paid within one month of subscribing; TEN SHILLINGS if not paid within six months. These rules will be strictly adhered to. RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. Advertisements sent in, unaccompanied by written instructions, will be inserted until forbid, and charged accordingly. The following gentlemen act as AGENTS for this Journal: M. Ogle & Son, Glasgow. Mr. S. A. Ackrly, Fredericton, N.B. T. J. Scovil, Esq., Cambridge. James Grover, Esq., Woodstock. Mr. W. L. Averley, St. John. L. P. W. Desbrisay, Esq., Richibucto. Rev. Jas. Hudson, Michichi. EVERY DESCRIPTION OF BOOK AND JOB WORK, DONE IN A SUPERIOR MANNER, AT THE OFFICE OF THE "CANADIAN CHURCHMAN," No. 113, KING STREET EAST TORONTO.