

# The Church.

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

VOLUME XV., No. 51.]

TORONTO, CANADA, JULY 29, 1852.

[WHOLE No., DCCLXVII.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	Aug. 1, 8 SUNDAY APT. TRIN.	M. Kin. 13, Heb. 4.	John 20.
M	" 2, .....	M. Jer. 31, Heb. 5.	John 21.
T	" 3, .....	M. " 32, Heb. 6.	Acts 1.
W	" 4, .....	M. " 33, Heb. 7.	Acts 2.
T	" 5, .....	M. " 34, Heb. 8.	Acts 3.
F	" 6, .....	M. " 35, Heb. 9.	Acts 4.
S	" 7, .....	M. " 36, Heb. 10.	Acts 5.
C	" 8, 9 SUNDAY APT. TRIN.	M. Kin. 18, Heb. 11.	Acts 6.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 25s.

J. P. CLARKE, Mus. Bacc. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## THE COMMON-PLACE BOOK.

Extract from BISHOP ELLIOT'S Address at the consecration of Christ Church, Macon, Georgia:

"It is just twenty years ago, since a letter was placed in the hands of a lawyer, in the town of Bamberg, South Carolina, signed 'Seneca G. Bragg,' purporting to be a circular from the minister and vestry of this incipient parish, asking pecuniary aid in the building of the church which this now replaces.

"Had it been written in the ordinary strain in which such letters are usually composed, it would most probably have received the attention which men of business generally give to such communications; but so much struck was he with its deep humility, its Christian earnestness, its godly simplicity, that although he had never heard of the man, and felt then but small interest in the town he represented, his heart was moved towards him and his flock, and among his friends he made some small collection, as a token at least of good will and Christian response. Is not reality stranger than fiction? Are not the arrangements of life more unknown than the wildest fancy can suggest?"

"That lawyer has been changed into your Bishop—that unknown man is the inmate of his house, and the very friend of his bosom—that little flock has swelled into this large and growing congregation—that money has increased at interest and compound interest until its value cannot be told in the souls it may have helped to save, and the children it may have conducted to train; and here we all stand to-day—that lawyer, that unknown man, that feeble flock, face to face, bound together by the highest interests which can unite Christian hearts. Truly in this case may we take up another part of the same Psalm and say, 'Thy way, O God, is in the sea, and thy path in the great waters, and thy footsteps are not known.'"

## DYING WORDS OF WILBERFORCE.

"Come, and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward, putting his arms around that friend, he said: "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear —, do not weep, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough.

Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more."—N. Y. Observer.

## GOD'S TEMPLE.

God's temple is the universe—  
His praises may be heard,  
In the thunder of the ocean wave,  
The singing of the bird;  
In the gentle murmur of the rill,  
The sighing of the gale;  
In the crashing of the mighty storm,  
That sweeps across the vale.

The arch of this great temple  
Is the firmament on high;  
Its pillars lofty mountains are,  
Which seem to reach the sky;  
Its font the Sea of Galilee,  
On which our Saviour trod;  
Its altar Holy Calvary,  
Where died the Son of God.

Each heart's repentant sighing,  
Each tear by sinners shed,  
A sacrifice that's lying  
On the altar of the dead;  
Each song of Christian rapture,  
Each triumph o'er the grave,  
A tribute to the risen Lord,  
Praising his power to save.

LAURA.

## NEGLECT OF THE SOUL.

Men pay the most to lawyers, less to doctors, and least to the clergy; valuing property before health, and the health of their bodies more than the cure of their souls.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

### CHURCH SOCIETY OF THE DIOCESE OF TORONTO MISSION FUND.

Collections in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the funds for the support of Missionaries—Trinity Sunday, 1852.

Previously announced in No. 49.....	£100	5	11
Trinity Church, Moore.....	£1	6	3
St. Mary's, do.....	0	10	5
Church St. Con. do.....	0	5	0
do Sarnia.....	1	7	6
—per Rev. J. Salter.....		3	9
Hawkesbury—per Rev. J. T. Lewis....	3	0	0
Port Stanley—per Rev. G. C. Street....	1	0	3
Caledonia.....	£1	15	0
York.....	1	5	0
Cayuga.....	0	10	0
—per Rev. Bold C. Hill.....		3	10
Marysburg—per Rev. J. R. Tooke....	0	11	3
Mountpleasant—per Rev. J. R. Stinson.	0	10	0
Portsmouth.....	£1	9	3 1/2
Marshall's School House.....	0	7	1 1/4
Mr. Farland's do.....	0	10	6
—per Rev. T. W. Allen.....		2	7
Christ's Church, Huntingford.....	£1	2	3
Lot 28, 12th Con. East Zorra.....	0	7	9
—per Rev. F. D. Fauquier.....		1	10
Goderich—per Rev. E. L. Elwood....	2	2	7
Delaware—per Rev. R. Flood.....	2	10	8
St. George's Church, Guelph.....	£1	10	0
Station at Worsfolds.....	0	6	7 1/2
—per Rev. A. Palmer.....		1	16
St. John's, Bowmanville.....	£0	18	8
St. George's, Clarke.....	0	13	10
Newton, do.....	0	6	3
—per Rev. A. McNab.....		1	18
St. Peter's.....	£1	0	1 1/2
Stone Chapel, Sydenham.....	0	10	0
—per Rev. T. S. Kennedy.....		1	10
77 Collections, amounting to.....	£124	2	4

### PALM SUNDAY COLLECTIONS.

Marysburg—per Rev. J. R. Tooke.....	£1	5	0
Pictou—per J. P. Downes, Esq., Church-warden.....	1	0	0
Portsmouth.....	0	27	2
Marshall's School House.....	0	6	5 1/2
—per Rev. T. W. Allen.....		1	13
St. George's Chapel, Guelph.....	£2	3	10 1/2
Puslinch.....	0	8	5
Station at Worsfolds.....	0	6	0
—per Rev. A. Palmer.....		2	18
		£6	16

### PAROCHIAL BRANCHES.

Proportion of Subscription Lists from 9th year of Amherstburg.....	£2	17	0
Colchester.....	2	10	0
—per R. P. Vidal, Esq.....		£5	7

### THEOLOGICAL STUDENTS' FUND.

St. George's Church, Guelph.....	£3	8	3 1/2
Puslinch.....	0	4	1
Station at Worsfolds.....	0	5	0
Church at Rockwood.....	0	5	6 1/2
—per Rev. A. Palmer.....		£4	2

### ANNUAL SUBSCRIPTIONS FOR THE 10TH YEAR.

Rev. E. Flood.....	£1	5	0
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The Secretary of the Church Society acknowledges the receipt of £2 10 from a friend in Ireland, through Mrs. Nicholas Howell, of Pickering, to be applied towards building a church at Norwood, in the township of Pickering.

THOMAS SMITH KENNEDY,  
Secretary.

The Rev. John Smithurst, formerly of Red River has been appointed to a new parish, in the Township of Niagara and Grantham, set off by the Incumbents of Niagara and St. Catharines, with the sanction and approval of the Lord Bishop. This, we believe, is the first instance of the boundaries of a parish for ecclesiastical purposes being distinctly defined in this diocese. It is much to be regretted that every clergyman has not an equally definite sphere for the performance of his duties. It is vain to expect that the laity will or can appreciate the advantages of the Parochial system, so long as any doubt exists as to which parish they may properly belong to.

The Rev. Richard Mitchel, M.A., Incumbent of Trinity Church, Toronto, has, with the sanction of the Lord Bishop, exchanged with the Rev. Alexander Sanson, Rector of York Mills. The Reverend gentlemen entered upon their new spheres of duty on Sunday the 11th instant.

## ENGLAND.

### DIVISION OF THE SUNDAY SERVICES.

#### ST. MARTIN'S, BIRMINGHAM.

To the Congregation assembling for Public Worship in St. Martin's Church, and to the Parishioners generally. St. Martin's Rectory, June 25, 1852.

MY DEAR FRIENDS.—The alteration in the arrangement of the Sunday services in our parish, which was commenced at the beginning of the present year, and has been continued up to this time, was presented to you as an experiment. The time allotted for that experiment was to "the end of June." As that time expires with next Sunday, you will, of course, be looking for some intimation as to the view of the result of the experiment which my own observation and experience have led me to form; assisted and modified as these have been by such intimations of your conclusions and feelings as I have been able to collect, from time to time.

I cannot sit down to give you this result, and to lay before you the final arrangements proposed, without expressing, with all the gratitude of a full heart, the deep sense which I entertain of the very candid and kind manner in which you have awaited the progress of the experiment. Conscious to myself of no other desire than that of so working our church's system, and so availing myself of her valued formularies, as to meet most fully and exactly your spiritual interests and wants—and not unwilling to let our parish be the sphere for the trial of an experiment which (not indeed in the exact details of the plan, but in principle) was ardently desired by many of all parties in our communion—I relied upon your candour and kindness, and have not been disappointed. Heartily do I thank you for your confidence.

Let me also add that the many private communications which I have received—in many instances from brethren unknown to me—the many private inquiries which have been made as to the working of the plan, during the last two or three months—together with the comments of the public press—have proved that I had not over-rated the interest with which the step would be regarded. Were I at liberty to lay before you some of these communications, you would find that a few of our laity as well as of our clergy—and these, too, of all parties—have been desirous of seeing some movement made.

This letter would assume too much of a personal character, and would be unduly lengthened, were I to attempt a full justification of the step on which I ventured, against one or two objections which have reached me. For example, that such an experiment, if tried at all, should have been tried by a diocese, or archdeaconry, or by the whole body of the local clergy of some large town. I could not divest myself of the apprehension that I should seem rash, presumptuous, and even forward and arrogant, in making so bold an experiment single-handed. But, if there has been an error, it has been one of judgment only. It seemed to me the preferable course for a single incumbent, having a parish which, from its character and the locality of its church, amid a dense population, might prove a suitable field for the trial—could he obtain the sanction of his bishop to make that trial. Should the experiment succeed, its success would encourage others. Should it fail, the church of England was, in no way, committed by its failure.

But let me dismiss all personal matters, and, once for all, throw myself upon the candour and charity of all who may be disposed to inquire into my motives.

I proceed to the plan itself. In the address in which it was presented to you in January, the anticipated advantages were stated to be four:—

#### "1—The shortening of the present Morning Service.

"This, it is believed, will be a great comfort to invalids, aged persons, and children. The evil of our present length of service to children can hardly be exaggerated, as Sunday-school teachers well know.

"2—The securing an additional Service and Sermon in a parish where the church accommodation is so utterly inadequate for the population.

"It is hoped that this will also be a great accommodation in family arrangements, as facilitating the attendance of servants.

"3—The bringing ALL our Services, as far as possible, within the reach of all classes.

"It is hoped that servants—many of the working classes—wives who have the little Sunday dinner

to attend to later in the morning—and who are now shut out from the 'Te Deum,' 'The Litany,' and 'The Communion Office'—will find their privileges greatly increased, and enjoy in our incomparable Liturgy much of which they have been practically deprived.

"4—The facilitating the attendance of servants and of the working and poorer classes at the Lord's Supper, by an AFTERNOON administration of it monthly.

"It is to be feared that the sadly scanty attendance of these classes at the Holy Communion is to be traced, in some measure, to the circumstance that the Communion is never administered in the afternoon. Such is the opinion of many experienced parish clergy."

All these have been realized except the second. The early service has proved an entire failure, and will be discontinued. After a trial of six months, it is clear that it does not fall in with the habits of any class of the parishioners.

On the third advantage I would only reiterate what was then stated, and press upon those who may be disposed to object to an arrangement which breaks in, in some measure, upon that to which they have been accustomed, to consider the case of others also—particularly their own domestic servants and those of our working classes who attend in the evening only. Let them enjoy, in turn, those portions of our liturgy which, before the change, were enjoyed only by morning worshippers.

As regards the administration of the Lord's Supper, the plan now put forth will afford a still further opportunity—especially to the classes above mentioned—inasmuch as it involves a monthly evening communion. Against this, theoretic objections are taken by some, and apprehensions and prejudices felt by others. But, surely, with nothing, either in Holy Scripture or in the laws of our church against it, no light objection should weigh against the great importance of giving all classes an opportunity of coming to the Lord's Table.

The great objection made to the plan now to be superseded was the want of uniformity. This I strongly felt. The present plan removes this, to some extent, so far as the morning service is concerned, which, it will be observed, is uniform, except on the first Sunday in the month. But entire uniformity cannot be carried throughout, without sacrificing much that is essential to the plan. Certain services must be given in the day, and certain rubrics observed as to their order. And, until the attempt is practically made, few are aware of the difficulty of securing the advantages proposed, and at the same time avoiding direct collision with the rubrics.

I soon found that the former plan was seriously objectionable as depriving the morning congregation, on alternate Sundays, of the Psalms and Lessons. This is now remedied; and I believe that you will all concur in the desirableness of letting our eleven o'clock service contain, uniformly, the morning prayer.

By substituting the "communion service" for the "litany" on the occasion of the service to children, we avoid having a service without a portion of scripture in it; and, at the same time, get a service better adapted for the children, and containing in it the Ten Commandments.

On Christmas Day, the Epiphany, Ash Wednesday, Good Friday, Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday, the following plan will not be adopted, but the ordinary usage followed—i.e., morning prayer, litany, and communion, with a sermon in the morning; and evening prayer at the other services.

On Easter Day and Whit Sunday there will always be an early, as well as a late administration of the Lord's Supper. There will also be, as heretofore, holy communion on Christmas Day, Good Friday, on Ascension Day, and Trinity Sunday—even should the last named Sunday fall on the fifth Sunday of the month.

It would add to the completeness of the present plan—and more fully carry out the church's appointment—were the sacrament of baptism included in it, as to be administered on, at least, one Sunday in the month, during divine service. Gladly would I include it. But in such a parish it is, at present, impracticable. Of this I am persuaded; I could at once assure any one who could, with me, consider its practical working. Such a parish is an anomaly in our church's system; and we are not fairly chargeable with disobeying her laws when unable to follow her instructions to the letter, in anomalous cases, never contemplated when her rubrics were framed.

It is hardly necessary to point out that the following scheme can be adopted only where three Services are celebrated in the day.

I have no right to anticipate that the precise scheme will so far approve itself to others as to be adopted by any. And it may be objected that, should the result of our experiment encourage others to form similar schemes, even our present system of uniformity will be broken up, and each Diocese, or town, or parish, have its own peculiar arrangements. The answer is obvious. We are confined, by the laws of the Church, within strict limits, in this matter. We must not only use the same book, but the same portions on the same Sunday.

Morning Prayer—the Litany—the Communion Service—Evening Prayer—must be given. Is not this sufficient uniformity? The characters of our parishes differ widely; our people's habits differ; the locality of the Parish Church is more or less convenient. Is not any little breach of uniformity compensated by practically shewing or practically employing an elasticity in our Prayer Book—the foundation of our "most holy faith"—and the practical working of our means and machinery. The former are immutable, for they are the truths of God, and of his imperishable Word. No changes in our social habits and condition can alter or modify these. But the other—our means, our machinery, the time and arrangement of our Services—we may adapt (and will it not be our wisdom to adapt them?) to the wants and convenience of our day. One of our great wants in the Church of England has

been (I would humbly submit) more of this elasticity. Our system admits of more than we have been careful to realize and employ.

But I forbear, though on tempting ground; adding only that if the Church of England appears (and is sometimes thus taunted) to be behind the age, the fault is in no small measure with ourselves, her people and her ministers. May the Divine Head fill us and all her people with more of His own Spirit of love and meekness, of self-devotedness, of wisdom and zeal and energy! May God bless to us our privileges within her communion, and make her, to his own glory in Christ Jesus, a joy and praise in this land, in our colonies, and throughout the earth!

Your faithful and affectionate Pastor,  
JOHN C. MILLER.

FIRST SUNDAY.	SECOND SUNDAY.	THIRD SUNDAY.	FOURTH SUNDAY.	FIFTH SUNDAY.
I. MORNING PRAYER, Omitting Litany. COMMUNION SERVICE, SERMON. II. EVENING PRAYER, SERMON. III. LITANY, COMMUNION SERVICE, [Without the Lord's Supper.] SERMON.	I. HOLY COMMUNION, No Sermon. II. MORNING PRAYER, LITANY, SERMON. III. COMMUNION SERVICE, [Without the Lord's Supper.] SERMON TO YOUNG, OR CATECHIZING. IV. EVENING PRAYER, SERMON.	I. MORNING PRAYER, LITANY, SERMON. II. COMMUNION SERVICE, LORD'S SUPPER. III. EVENING PRAYER, SERMON.	I. MORNING PRAYER, LITANY, SERMON. II. EVENING PRAYER, SERMON. III. COMMUNION SERVICE, [Without the Lord's Supper.] SERMON. LORD'S SUPPER.	I. MORNING PRAYER, LITANY, SERMON. II. COMMUNION SERVICE, [Without the Lord's Supper.] SERMON. III. EVENING PRAYER, SERMON.

SHORT ACTS OF DEVOTION.

It is one thing to give instruction by prayer, another to adapt prayer to the want of the suppliant. Nothing can be more cowardly or irreverent than, by the choice of certain devotions, to hint to the sick man a view of his state of mind or past life which we are too timid or too clumsy to declare openly. Such a course is enough to shake our people's confidence in us to the very foundation.

To pursue, however, this most objectionable plan is widely different from supplying suitable acts of devotion, either after the Visitation Office; or, if we break up that office, after such portion of it as we have successfully and regularly reached; or even during, and in the midst of, portions of the office itself—e. g., in the examination of faith, and the examination of repentance.

What were formerly styled acts of devotion amongst ourselves, and are still so called in another Communion, are not now used as much as they might, and ought to be, in our Church. If a French Priest were instructing an ignorant man, he would question him on every article of the faith singly, and would probably cause him to make a devotional act after each article. By this means Catholic truth is not only admitted into the mind, but adopted into the heart; and not only adopted, but energized. Confession is indeed made unto salvation when it stirs up as it proceeds repentance, faith, hope, and love, and directs all the powers of the soul to God. Bishop Andrews, in his "Devotions," not only explains this method, but enables us to carry it out. See "Profession," First Day, Fourth Day, Seventh Day. The following is from the last:—

"I believe in Thee the Father;  
Behold then, if Thou art our Father, and we sons,  
As a father pitieest sons,  
Be thou of tender mercy towards us, O Lord.  
I believe in Thee, the Lord;  
Behold then, if Thou art Lord, and we servants,  
Our eyes are upon Thee, O Lord,  
Until Thou have mercy upon us,  
I believe that Jesus Christ is the Lamb of God;  
O Lamb of God, that takest away the sins of the world,  
Take Thou away mine."

The French Priest again, when endeavouring to excite penitence, and failing to do so adequately, gets the sinner to repeat after him a fervent prayer for a broken and contrite heart: suiting this prayer, perhaps, in some sort, to the sins of the offender. On this last point, however, I cannot speak positively as to foreign practice; but it appears most salutary as regards theft to mention Him Who converted the penitent thief; or impurity, Him who unsealed the fountain of tears in Mary Magdalene; or restitution, Him Who came into the house of Zacchæus.

With grievous offenders, not sick, I have found a resource in asking them at least to kneel down, and pray for godly sorrow, since all words of man have failed to move them. This has brought a sinner down upon his knees, which surely is a great work, and the hearing himself prayed for has softened him until he too prayed after his power.

In the time of the cholera I became more sensible of the great use of ejaculatory prayer. At times it was all that I could do to suggest the ardent use of a few words, to beg the dying to cry to Christ whenever they had power, and to shew them how to do it.

Again, it has seemed in some cases the best, and almost only preavailable preparation, for communicating, to be constant in such words as these: "Lord, I am not

worthy that thou shouldst come under my roof."—"Come, Blessed Jesus, come take possession of my soul;" and the like.

Perhaps my brethren recommend this practice more generally than I am aware of, and than I was once accustomed to do myself. Otherwise, I would assure them that, except the remembrance of the "sleepless eye" of God, they can give their people, rich and poor, no greater security against sin—no greater comfort in sorrow—no greater peace in confusion and peril—no speedier deliverance from an earthly mind in field, or ship, or mart, or court, than the habit of ejaculatory prayer. He who himself uses this blessed exercise will find no lack of matter from which to supply the wants of others; but he only who hath can give.—*From a Correspondent.*

TESTIMONIAL TO THE AMERICAN BISHOPS.

(From the London Guardian, June 23.)

The Rev. W. Sewell—"Will you pardon me, in such company, for troubling you again, but there are sitting at this table no fewer than seven prelates and fathers of our Church. You would feel as I should feel that anything like panegyric, anything like praise would be utterly out of place; but, I think, that there are occasions such as this when it will do them good, when it will cheer them in their trials and labours, if we tell them how thankful to them we are for what they are doing for us. There is here one prelate to whom every day in our ordinary studies we are indebted for stores of learning which he collected in his youth, and by which he has shown to us, and realised in his own person, the truth which I daily endeavour to impress upon the minds of those with whom I am brought into contact, that there is a deep and mysterious connection, and one sanctioned by the highest of all authorities, between the study of languages and the highest truths and offices of the Gospel. But we owe him a still deeper debt of gratitude. I will say nothing of his efforts to struggle with the deadly evil of these days, a vast city overgrown and abandoned, filled with poverty and vice, and without shepherds to teach the people the truths of the Gospel. That right rev. prelate (the Bishop of London) has impressed upon this age that great truth, that if a man conceives a gigantic good, such for example as the great scheme of Metropolitan Church Extension, God will enable him, if he persevere, to carry it to a successful issue. (Cheers.) There is also present another Bishop (Chichester) to whom we owe peculiar gratitude in this place, because he has taken under his wing boldly and prudently a great institution for the education of the middle classes. Then there is our diocesan (the Bishop of Oxford), the historian of the American Church, whose very name is enough to kindle any heart that longs for the revival of Christianity in a dark age, and for striking off the fetters from everything that is miserable and enslaved. I will utter to him what I know will be our united prayer, that he will not do so much as he does—that he will not risk a life so precious by showing how much a Bishop can do, and how well and carefully he can do it. We pray him not to risk his life by doing more than the strength of nature will support. There is also a Bishop (Argyle and the Isles) from a Church we love and honour, and who, on such a day as this, ought to be mentioned with especial reference, to that Scotch Church which has taught us the great truth that it is not wealth, or power, or connexion with the State, which will give the Church of Christ its power and means of extending purity, truth, faith, and innocence—that it is such God will glorify, for he has glorified the Scotch Church by making her the parent of the American Episcopate. (Cheers.) I have mentioned the Bishop of London, the Bishop of Chichester—the good, kind Bishop of Chichester—the Bishop of Argyle, and the Bishop of Oxford, and I have reserved for the last him of whom one of the best of the colonial Bishops,—the Bishop of Fredericton—told me that as he was travelling through America there was one English prelate to whom they all looked with veneration and respect, one whom they prayed might be blessed in his hour of trial and difficulty, and that was the visitor of this College, the Bishop of Exeter. May God grant health and strength to the Bishop of Exeter, the visitor of this College." (Loud cheers.)

The Bishop of Exeter rose to acknowledge the compliment, and was received with deafening cheers. He said:—"I should be ashamed of myself if I could easily speak on the occasion. I should be ashamed of myself if my feelings did not exclude me from the power of expressing what those feelings are. (The right rev. prelate became deeply affected, and was for some moments unable to proceed.) I will not dwell upon personal considerations. To introduce them on a day and on such occasion as this would be wrong, but I may be permitted to say that that office which I have always considered the proudest distinction of the see of Exeter, that of being visitor to Exeter College, has brought me here to-day to have the delight of seeing—I hope I may be permitted to say—my College, on an occasion when it has reason to be proud of the distinctions conferred upon it, when it is shown to be so illustrious a representative of the University of Oxford. These American prelates will go hence, and bear with them a faint memorial of the attachment of the men of Oxford to the Church of America, and I rejoice to think that when they produce this tes-

timony at home, they will also be able to say "we received it in the groves of Exeter." (Cheers.) Among the many considerations which press upon us in connexion with the visit of the American prelates this day, not the least is the way in which it tells us of the folly of human wisdom, and the worthlessness of all hopes founded upon the schemes of men. There are few of us who have not deplored as the most disgraceful page in the history of England, that British Statesmen, when America was part of the British dominions, never would consent to recognise the American Church. Britain received the just, the heavy infliction. I hope it is not presumptuous to ascribe it to such a cause—the separation of the two countries. In my heart I believe that if the British Ministers had preserved the connexion with the Church throughout the dominion of England, America would still have been part of these dominions. Nevertheless, I rejoice at the independence of America. I am now old. From the first time I was able to imbibe political feeling and sentiments, I held the principles of an English Tory. I was accustomed when young to regard as a most unfortunate event in our history, the separation of America from this country. I have lived to regard it as a blessing, inasmuch as America has been enabled to exhibit an independent Church. Even if the human power of England had been lost, it would have been amply repaid by the gain of the Church in America. Let us hope that the Church of each country, one we know in Catholicity, may be one for ever in affection. (Cheers.) Let us recollect, too, when we see American Bishops here, and when we rejoice to see a Scotch bishop here, that we are three independent Churches, each with its separate blessings. It is at once our difficulty and our blessing in England to be closely connected with the State, and I for one hope that no Statesman or Churchman now living will have the guilt on his soul of endeavouring to make a separation between the two. If it should please God that at any time the State of England should be separated from the Church of England, the Church of England will have illustrious example how she is to conduct herself in that separate state. She will look to the Church in America—she will look to the Church in Scotland. I rejoice to think that the one is the sister Church, the other both daughter and sister. I will not trespass longer upon you who have so kindly received the mention of my name. I rejoice that I am permitted to sit here this day as your Visitor. Amongst the gratifications of this day—amongst the debts of gratitude I owe to you, is the delight you have afforded me of seeing the youth of this college. My young friends, this is no ordinary day. It is a day to which the youngest amongst you—if he may be permitted to reach the longest terms of years which God accords to man—it is a day to which the youngest may look back with joy and thankfulness, and a deep sense of the lesson and the warning which it conveys. You, my young friends are Churchmen, English Churchmen, Catholic Churchmen. I rejoice in being amongst you to hail the arrival of the brethren from the other side of Atlantic, for you will be able to say to your children's children, on that day when the Church of America came to this country, in the persons of two of her distinguished prelates, I received the lesson which I give to you my children, that we are one in love and affection with America. I may be permitted to propose that we drink, in that silence which so well becomes the occasion, 'The union, the permanent union of the Church of England, Scotland, and America.' (Applause.)

The Bishop of London said:—"I rise, I will not say without diffidence, but with great pleasure, to propose a toast which will meet with ready acceptance from this distinguished company. I feel it to be a singular gratification to have come among you on this auspicious occasion. I have felt as intensely as my right rev. brother, although I could not express it so eloquently, the immense importance of the occasion, as attesting the strict and deeply-laid union that exists between the Church of England and America. I rejoice to have come among you, and to see the cordial welcome you give to these foreign prelates in your ancient University, which is one of the most efficient bulwarks of the Church of England. There, if in any place, the youth of this country may be trained in the Church principles: there, if anywhere, they will learn the importance of the union between education and religion. I rejoice, moreover, to have come amongst you, for to-morrow the University bestows her highest academical distinctions upon the two right rev. prelates. (Hear.) Such honors have been frequently bestowed upon men who have been distinguished for military skill, for proficiency in the arts and sciences, and the rewards have been duly valued; but now these high distinctions are to be conferred upon men who have come hither as heralds of the Gospel of peace, commissioned by the great Head of the Church to bear his banner to the remotest districts of the Western world, and to lay the foundation there of that Church which is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. They have many difficulties to contend with, but they will be encouraged by what they see and hear in England. They will see us struggling, not unsuccessfully, against the difficulties which beset us. They will have seen and heard much that is new in detail, but nothing that is new in principle, and what they have been told on the banks of the Thames

and the Isis will resound on the banks of the Hudson, the Delaware, and the Mississippi. I had almost lost sight of the toast I haste to propose, but it is closely connected with these sentiments. I speak now of a Church which has had but few privileges, and but a scanty share of the immunities and endowments which we possess. I mean the colonial church of this empire; and I speak with a somewhat peculiar feeling on this matter because I was permitted to be one of the first who suggested to the Church of this country the importance and the duty of extending its colonial Church. (Cheers.) It ought to be a matter of thankfulness to Churchmen that whereas a few years ago we had only four or five colonial Bishops, we have now twenty-seven, and an established principle recognised by the civil authority of this country, that wherever a necessity exists for the establishment of a bishopric there one shall be founded. It is my task to propose the health of the colonial Bishops. It is unfortunate that none of them are present. One, the excellent Bishop of Fredericton, is absent through illness. I am told, and I congratulate the men of Exeter College on the fact, that three of our colonial Bishops were educated in this College. (Cheers.) You will join, I am sure, in a cordial acceptance of my toast. I should not do justice to my own feelings if I did not ask you to look to the records of the colonial Church, to see how these men are discharging their duties under difficulties which we in England cannot estimate. Look at the Bishop of Cape Town, the Bishop of New Zealand, the Bishop of Adelaide, the Bishop of Sydney—I might go through the whole list of the colonial episcopate. I never turn my eyes to the records of the colonial Church without feeling shame how little I have been able to do with so many greater advantages to promote the growth of Christ's Church. I beg to propose the health of the colonial Bishops, and may God prosper the colonial Church.

The toast was heartily responded to. The Bishop of Oxford:—"I rise, Mr Sub-Rector, at your desire, to propose that we should now drink the toast which you have committed to me—a toast which I feel particular interest in proposing. It is 'The faithful laity of these Churches.' On many accounts I feel gratification in being allowed to propose such a toast to this assembly. I feel it because—and I need hardly say it to such a gathering as this—I think we have pretty well got rid of that mischievous notion that the Church means the clergy. We have got at last something like the grasp of an idea that the Church consists of the congregation of Christ's baptised people, living in the true and undivided fellowship of his one Catholic and Apostolic Church in these lands. It is no little gratification to look around and see the representatives of the Church this day. I was introduced by one of the American Bishops to-day to an American layman, with the significant remark that 'he was a thorough faithful layman.' I rejoice that such a man is with us to-day, but I tell my brother that we can match him with true faithful laymen. (Cheers, and Name, name.) Yes, I will name, but that I hardly know out of so many whom to begin with. Shall I go to the law, and speak of one who has adorned that noble profession, not only by bringing to it the most perfectly pure and spotless integrity, but by bringing to it also the highest gifts of intellect that God has bestowed, literature profound and varied, and a love and affection for the Church of his fathers, which never has been, and never will be, surpassed. I will mention to you the name of Mr Justice Coleridge. I must not exhaust the list of faithful laymen amongst you, but I will venture to name one more. The Legislature has sent here to-day one who properly may be designated a faithful layman. He has been engaged in the administration of justice in his native county, and represented that county in Parliament until failing health compelled him to retire. He was one who never flinched from a principle, and never yielded to a base expediency. (Cheers.) Oxford men will rejoice to add to the faithful laymen the name of Sir William Heathcote. And it is, indeed, a matter of gratification to me that, looking to those who have already advanced in the course of their lives, and already in public have shown what Church of England principles can make men, I can come down to our younger men, for I find young men among us who give promise that, God blessing them, they will take up the noble example that has been set them, and will carry it on to a successful issue. I look around, and I see those whom God's providence has put in high rank at the head of this University. I see the Marquis of Lothian, Lord Sandon, and others, men who are, indeed, learning here what a Church of England layman ought to be, and who, through God's blessing, will hereafter, on another day, show it upon a wider stage. We may rejoice then in such a meeting as this, that we are gathered from the different sides of the Atlantic to acknowledge a deep bond of fellowship, and let us never forget that truth, that to be a Church of England layman, or a layman of the American Church, is not that negation that a man is not a clergyman, but means a good deal that is positive.

The Rev. W. Sewell said he might be allowed to state as the representative and tutor of that College, and speaking from intimate knowledge, that the work which was carried on by Bishops and Clergy in their capacities, was carried on in their capacities by the young men throughout the University, and by none more effectually than the young men of rank, the Marquis of Lothian, Lord Sandon, and others.

Mr Justice Coleridge returned thanks. The Bishop of Exeter, as Visitor of the College, proposed the health of the Rector, Sub-Rector, and Fellows. He denounced the attempt which had been made to alter the family character of the Universities, and expressed his gratification that such an attempt had been frowned down.

The Rev. Ernest Hawkins, B. D., returned thanks. He had been twenty years a Fellow of the Society, and was now about to break off that connexion. He had been happy in the period of his Fellowship, and was now happy in the period of his separation. (Cheers.)

The Rev. Mr. Sewell said grace, and the company dispersed.

## Imperial Parliament.

### HOUSE OF COMMONS.

WEDNESDAY, June 23.

#### COLONIAL CHURCH BILL.

We now give the debate on Mr. Gladstone's resolution mentioned in our last week's postscript. On the motion of the right honourable gentleman the house went into committee on Colonial Ecclesiastical Laws, and he was about to explain the immediate object of his resolution, when—

"SIR J. PAKINGTON, interrupting him, asked how the subject came on as an order of the day instead of a motion?"

"MR. GLADSTONE replied, it was by a point of form, and in consequence of a previous order of the house."

"THE CHAIRMAN observed, that on reference to the book it appeared by the minutes of proceedings that the committee was fixed for this day."

"MR. GLADSTONE said he believed the course he had pursued was strictly regular. The object he had was to be enabled now to do that which he could have done had the bill been read a second time, when he could have moved a committee *pro forma*, in order to introduce certain amendments so that the measure could be considered in its best form. The change of intention on the part of the Government towards the bill had altered his position, but, considering the pressure on the Government, he had not pressed the second reading at the time. Meantime, he was glad to find the subject had attracted considerable notice, and that it had become of the greatest interest to the colonies, and he hoped there would be an unanimous feeling on the part of the house that the bill should go forth to them in the best possible form. It had been admitted, without a dissentient voice, that it had become necessary to have some legislation to devise a mode of management for ecclesiastical matters in the colonies, and that principle was asserted most distinctly and positively by the Secretary for the Colonies, who had pointed out very fairly the reasons why this had become necessary. There were two modes of obtaining this object. They might, by positive Parliamentary enactment, originate a working system of ecclesiastical machinery in the colonies, and, by ecclesiastical courts, synods, or conventions, give them the power to pass regulations for the government of the Church, or they might remove the doubts and the disabilities which at present had the effects of restriction, and which placed matters in such a maze of confusion as to render it impossible for the parties to move in any practical direction, and to leave them to make provisions as circumstances seemed to require. The latter was the course he proposed to pursue, and he was perfectly convinced it was that which the house would early in the ensuing session adopt. On a former occasion the Secretary for the Colonies had used words which, whether they were his own or those of the Primate of the Church, had a very ominous sound. They were, in effect, that it would not be difficult to frame a measure on the basis of the Church Discipline Act, passed ten or twelve years ago, which would answer all the proposed objects."

"SIR J. PAKINGTON—They were not my words."

"MR. GLADSTONE—They were of great importance, whether they were the words of the Secretary for the Colonies or of the Primate, and he adverted to them because he wished to protest at the earliest moment against any such measure. No British House of Commons would ever agree to such a piece of interference with the domestic regulation of the colonies, and, though it might lie within the range of the speculative omnipotence of Parliament, it was a thing which would never come to pass. The sense of the house had been distinctly expressed in favour of passing a permissive bill, and the elaborate statement of the Secretary for the Colonies had been so much calculated to raise misapprehension on the subject that it was necessary he should briefly advert to it. He had urged two main objections to the bill—first, that we had no adequate information from the colonies, and could not distinctly tell what their wishes might be on the subject, and he had especially and specifically referred to a letter from the Metropolitan of Australia, the Bishop of Sydney, to the Archbishop of Canterbury, in which he appears to contemplate a series of conferences with the laity, &c., on which to found suggestions for the management of the Colonial Church. He had heard the honourable gentleman urge that objection with surprise, because he had told the right honourable gentleman he (Mr. Gladstone) was already in possession of the wishes of the Bishop of Sydney from private sources, and that they had been published to the world at the conference held by the Bishop in 1850, in the minutes of which the Bishop and clergy of the colony distinctly expressed a desire that Parliament would enable them to set about the management of their own concerns. He asked the Secretary for the Colonies to lay on the table the Bishop's letter, and, with the kind concurrence of the Archbishop of Canterbury, the right hon. gentleman had acceded to his request. He must confess he found with some surprise there was a passage in the letter which the right hon. gentleman had not quoted—(hear, hear, from Sir J. Pakington,) which was entirely of a contrary effect to the passage quoted by him if the latter was taken alone, though the right hon. gentleman might not have perceived the contrariety. The Secretary for the Colonies had made three other objections to the bill, which he said was so worded that it was difficult to affirm what was its effect—that it would place the Church of England in a state of dominance that would break the Church of England in the colonies into a number of small separate churches, and that it destroyed the supremacy of the Crown. Now, he greatly regretted the exaggerated tone of the observation of the right hon. gentleman—a tone so exaggerated that every member in the house would have been entitled to say to the right hon. gentleman—'If this enactment be so preposterous, and have all the mischievous effects you say, how is it possible Government could have ever consented to the second reading?' As to the state of dominance in which the bill would place the Church, the hon. baronet (Sir R. Inglis) rose half an hour after the hon. member spoke, and, with much greater reason, objected to the bill, because it would reduce the Church of England to the legal level of dissenting denominations. The right hon. gentleman, indeed, contradicted

himself in the very objection, because, after complaining of the first clause for placing the Church in a state of dominance, when he came to the fourth clause, which provided the regulations made by the Colonial Church should have no other power or effect than the regulations made by other religious bodies, he declared the effect of it was to neutralise the first and to reduce it to a cypher. The right hon. gentleman said the bill would break up the Church into several separate churches, because it had a tendency to place in the hands of the Bishops, clergy, and laity of the Colonial Church, subject to Parliamentary restriction, the management of their affairs; and he proved the separation would take place by quoting the statements of the Colonial Bishop, clergy, and laity, and by showing they all agreed in the maintenance of their connection with the Church of England; therefore the effect of giving them power over their own affairs, and to carry out their own wishes, would be to destroy the connection which they desired to maintain. If apprehensive of danger, then he said let them insert the restrictions; if not apprehensive of danger, let them leave the bill with as few restrictions as they pleased. He wished the house to understand the principle on which he proceeded, because he proposed to leave the provisions of the bill as they stood originally, with the exception of those which related to missions in foreign lands—that was, he proposed to leave the doctrine of supremacy to be inserted as it stood in the Thirty-nine Articles. He took that course because they were not now providing a legislative system for the Church in the colonies, or saying whether the oath of supremacy should be taken in the colonies or not, but were inserting in the bill a series of disabling proceedings. Now, the principle he laid down with respect to disabling provisions was, as he thought, elementary. It was this, that they ought not to disable the Colonial Church from doing anything except that which would be mischievous or hurtful for them to do. How could he show a case of necessity for taking the oath of supremacy? The taking of the oath of supremacy might be a very proper measure. It was so as far as England was concerned, where it had been a great public and national question ever since the Reformation; nay, more, which had been at that time and in the reign of Elizabeth the hinge on which the differences between reformed and unreformed Churches had turned. It governed the tenour of our law, and, as our Church was established, the doctrine applied itself to all that took place in the Church; but the taking of the oath of supremacy in the colonies was an entirely different question. Did he say they should have no oath of supremacy? Certainly not. But he said the house should leave them to consider whether they would assert the doctrine of supremacy as it was asserted in the Thirty-nine Articles, or assert it in the shape of an oath. That was the principle on which he wished to proceed in all colonial matters, civil or ecclesiastical. It was this principle—that everything which could not be distinctly shown to be a question of imperial interest should be left to be managed by the colonists themselves. It was true that those who condescended to drag party feeling, and especially religious party cries, into any question, could always execute these objects with great facility; but the question was, whether they could show a case of imperial necessity to compel persons, after they had, with all the solemnity with which they asserted their belief in the Christian faith, declared the doctrine of supremacy, to take an oath to the same effect. There was another point to which the attention of the house should be called, though it had not been noticed by the Secretary of State. The question had been raised whether the regulation of these bodies, which might be constituted as synods or conventions, should be subject to the veto of the Crown. That was a question which the house ought to have clearly and fairly before it, when they came to determine the exact nature of the enactment of the bill. He had not inserted such a provision, because he thought it would probably be held by the colonists to be attended with a great deal of practical inconvenience, and likewise it might cause dissatisfaction, particularly in Canada, where the principle of religious equality was strongly enforced, as it would seem to establish such a footing of favour between the Church in the colonies and the Church at home as would constitute a ground of discontent. He had stated his opinion, and thought the bill better without this provision, because it would clearly call into existence functions of the Crown which did not exist at present. On the other hand, he fully admitted that such a provision, if it should be thought fit to introduce it, was perfectly consistent with the principle of the bill, and it would be, no doubt, patiently submitted to by the members of the Church in the colonies. The chief relation between the Crown and the Church in the colonies was the relation of patronage, and principally that patronage exercised through the medium of the Secretary of State in reference to Bishops. He proposed to preserve to the Crown that real power, and that the bill should not be held to put an end to any such relation, unless with the consent of the Crown. The main reason for which he had been anxious to have an opportunity of correcting the reprint of the bill was this;—There was nothing to be altered which, in his view, touched the principle of the bill; but he admitted that both the right honourable gentleman the Secretary of State and the learned gentleman the member for Aylesbury (Mr. Bethell), who approached this subject in a spirit of great fairness and candour, had alleged that the bill would place positive legislative power in the hands of the Church in the colonies. Now that was a question turning entirely upon the force and effect of certain words. His (Mr. Gladstone's) object would be to preclude any such effect, and for that reason he had altered the form of the first clause of the bill, which contained the substance and principle of the whole measure, and, instead of saying that it should be lawful for the Bishop, with the clergy and laity, to make such and such regulations, he proposed to enact that no statute, law, usage, or other authority of the United Kingdom should be construed to extend, or should extend, to prevent any such Bishop of any diocese in the colonies from doing the same things which were contemplated by the former clause of the bill. His object was simply that this should be a relieving and a permissive bill, and he therefore very willingly agreed to the alteration to which he had alluded. Though it seemed to him but a trivial change, yet there were others who thought that legislative power was conveyed to the Church by the former words, and who looked upon this as a very important change in the phraseology. Another change suggested was one making a distinct reservation as to the powers of the colonial legislature. He did not think himself that such a reservation was absolutely necessary, but, at the same time, it might obviate and prevent doubts as to the object of the bill if the powers of the colonial legislature were reserved in express terms. He proposed, therefore, to end the clause with a proviso subjecting the regulations and canons of the synods to the authority of the local legislature, and to such provisions as they might think proper to enact, with one excep-

tion. He did not think it necessary to mention any other of the changes which he proposed to make. The right honourable gentleman and others took exception to the use of the phrase, 'declared members of the Church of England.' That objection, in his mind, was a more reasonable one from any gentleman than from the head of the Colonial Department, because, while to us in England it was a phrase of strange sound, in many of the colonies it had an established, fixed, and legal meaning; and moreover, it was the only word which had such a meaning. In Van Diemen's Land and other places, where it was the practice in taking the census of the colonies to note down the religious persuasion of the inhabitants, the phrase afforded the best legal and practical mode of showing to whom the bill was intended to be applicable. With respect to other colonies, of course, the words have no practical effect; and, therefore, instead of saying 'declared members of the Church of England,' he would insert the words, 'being declared or bona fide members of the Church of England.' That was a phrase adopted in some acts of Parliament in the United Kingdom, and perhaps, it was the best phrase. He had nothing else to state, except that by a clerical error New Zealand having been omitted from the schedule, he proposed to insert New Zealand in this bill, and to make provision for minor dependencies in the colonies in the schedule. He wished to place this bill in precisely the same position as the former bill at present stood in—that it should be reprinted, laid upon the table of the house, and sent to the colonies in a correct, instead of an incorrect form. Although he regretted that there could not be legislation on the subject in the present Parliament, yet it was best to proceed cautiously in this matter. Jealousy and scruple on such a subject were not, on the whole, unwise; and when the house came to consider the subject in the next Parliament, they would approach it with a fuller acquaintance with the facts, and a fuller knowledge of the wishes of the colonies than if at the present moment they had proceeded to pass this measure into law. He begged to move the following resolution:—

"That the chairman be directed to move the house, that leave be given to bring in a bill to relieve Bishops, clergy, and laity, in the colonies, in communion with the Church of England, in respect to legal doubts or disabilities affecting the management of their Church affairs."

"SIR J. PAKINGTON.—In the speech which it was my duty to make to the house some weeks ago I then stated with the greatest sincerity (and I now beg to repeat the statement) that I did not entertain a moment's doubt that the right hon. gentleman the member for the University of Oxford in bringing forward this bill had been actuated by the purest and the most conscientious motives. I do not know anything in my public life which has given me more pain than to feel that, when driven by the responsible condition in which I stood to comment upon a measure introduced by the right hon. gentleman, and to comment upon language used by him, I had given the right hon. gentleman personal offence. I thought I had exhausted courtesy in my communications with the right hon. gentleman, and was so far from wishing to evince towards him other than the utmost good feeling, that when I believed myself bound to make a public exposure of the bill in this house, having previously had three private communications with the right hon. gentleman, I wrote to him in the kindest terms on the very day when I was to address the house on the subject, expressing my great regret at being compelled to speak against the bill, but adding that I did so without any unkind or personal feeling. The right hon. gentleman has alluded to-day to those who would speak and condescend to bring to their aid party cries, and religious party cries, in order to obtain an object. Now, I should wish to know from the right hon. gentleman whether that expression was intended to apply to me?"

"MR. GLADSTONE.—The right hon. gentleman has not correctly quoted the expressions I used. I spoke simply of the fact of the introduction of party cries into the debate. I said nothing about the perverse or insincere introduction of those cries; I spoke of their unnecessary and gratuitous introduction."

"SIR J. PAKINGTON.—The words of the right hon. gentleman were, 'speaking, and condescending to bring religious party cries into the debate only to obtain an object.'"

"MR. GLADSTONE.—No, not 'to obtain an object.'"

"SIR J. PAKINGTON.—The answer of the right hon. gentleman to my question has been very indistinct, but this I do say, that if the right hon. gentleman intended to apply those terms to me, there is no describing the indignation with which I utterly repudiate them. (Cheers.) I will now pass to the remarks of the right hon. gentleman, and I must say that I think the general course pursued by him has been one of considerable inconvenience, involving also a considerable deviation from Parliamentary practice. We have heard of protracted debates, but so protracted a debate as this Parliament has never known. The right hon. gentleman moved the second reading of the bill in the month of April. He did so at a time when I remonstrated against his proceeding, on the ground that it was impossible for me then to address the house on the subject, and inasmuch as, from the extreme importance of this bill, it was absolutely necessary as a matter of duty, and not of inclination, that I should reply to the speech of the right hon. gentleman. But the right hon. gentleman was deaf to that appeal."

"MR. GLADSTONE.—You were then going to support the bill on its second reading."

"SIR J. PAKINGTON.—The right hon. gentleman is utterly mistaken in supposing that I ever supported the bill. So strong, indeed, was my feeling on the subject, that while I knew perfectly well the good intentions of the right hon. gentleman in introducing the measure, and agreeing to a certain extent with its principle—though I was at first willing to allow the second reading to pass, it would have been with the most distinct understanding that I could, as a minister of the crown, allow the bill to go no further; and it was not till after anxious consultations with the most eminent legal authorities that I was brought to the conclusion (in which I did not stand alone) that, notwithstanding the extent to which I did and still do concur in the principle of the bill, it was inconsistent with my duty to consent even to the second reading. In spite of my remonstrances on the occasion to which I am referring, the right hon. gentleman persisted in making his speech, which was entirely unreplicated by any minister of the crown; and when I was at last in a position to make a reply, the right hon. gentleman came down to the house and said, 'No! we won't have a debate now; we will put it off for a fortnight.' [Mr. Gladstone—I beg to deny that distinctly.] At all events, the right hon. gentleman wrote to me a letter on the morning of the day on which I made the speech, and told me that, as I was going to object to the bill, he should postpone the debate for another fortnight."

## DISSOLUTION OF PARLIAMENT.

### The Queen's Speech.

"MY LORDS AND GENTLEMEN,

"I am induced, by considerations of public policy, to release you at an earlier period than usual from your Legislative duties."

"The zeal and diligence, however, with which you have applied yourselves to your Parliamentary labours, have enabled me, in this comparatively short session, to give my assent to many measures of high importance, and, I trust, of great and permanent advantage."

"I receive from all foreign powers assurances that they are animated by the most friendly dispositions towards this country, and I entertain a confident hope that the amicable relations happily subsisting between the principal European States may be so firmly established, under Divine Providence, as to secure to the world a long continuance of the blessings of peace."

"To this great end my attention will be unremittingly directed."

"I rejoice that the final settlement of the affairs of Holstein and Schleswig, by the general concurrence of the powers chiefly interested, has removed one cause of recent difference, and of anxiety."

"The amicable termination of the discussions which have taken place between the Sublime Porte and the Pacha of Egypt afford a guarantee for the tranquility of the East, and an encouragement to the extension of commercial enterprise."

"The refusal on the part of the King of Ava of redress justly demanded for insults and injuries offered to my subjects at Rangoon, has necessarily led to an interruption of friendly relations with that Sovereign."

"The promptitude and vigour with which the Governor-General of India has taken the measures thus rendered unavoidable, have merited my entire approbation; and I am confident that you will participate in the satisfaction with which I have observed the conduct of the naval and military forces—European and Indian—by whose valour and discipline the important captures of Rangoon and Martaban have been accomplished, and in the hope that I entertain that these signal successes in so many cases may lead to an early and an honourable peace."

"Treaties have been concluded by my naval Commanders with the King of Dahomey and all the African Chiefs, whose rule extends along the Bight of Benin, for the total abolition of the slave trade, which is at present wholly suppressed upon that coast."

"I have had great satisfaction in giving my assent to the measure which you have wisely adopted for the organisation of the militia—a constitutional force which, being limited to purposes of internal defence, can afford no just ground of jealousy to neighbouring powers, but which, in the event of unforeseen disturbance of my foreign relations, would at all times contribute essentially to the protection and security of my dominions."

"GENTLEMEN OF THE HOUSE OF COMMONS—"

"I thank you for the liberal provisions which you have made for the exigencies of the public service."

"The expenditure which you have authorised shall be applied with a due regard to economy and efficiency."

"The recent discoveries of extensive gold-fields have produced in the Australian Colonies a temporary disturbance of society requiring prompt attention. I have taken such steps as appeared to me most urgently necessary for the mitigation of this serious evil. I shall continue anxiously to watch the important results which must follow from these discoveries."

"I have willingly concurred with you in an Act which, by rendering available to the service of those Colonies the portion arising within them of the hereditary revenue placed at the disposal of Parliament on my accession to the throne, may enable them to meet their necessarily increased expenditure."

"MY LORDS AND GENTLEMEN,

"I have gladly assented to the important Bills which you have passed for effecting reforms long and anxiously desired in the proceedings of the Superior Courts of Law and Equity, and, generally for improving the administration of justice."

"Every measure which simplifies the forms and diminishes the delay and expense of legal proceedings, without introducing uncertainty of decision, impairing the authority of the Courts, or lowering the high standard of the Judicial Bench, is a valuable boon conferred upon the community at large."

"I hope that the measures which you have adopted for promoting extramural interment of the dead and for improving the supply of water, may be found effectual for the remedy of evils the existence of which has long been a reproach to this great metropolis, and may conduce to the health and comfort of its inhabitants."

"The extension of popular rights and legislative powers to my subjects resident in the colonies is always to me an object of deep interest, and I trust that the representative institutions which, in concert with you, I have sanctioned for New Zealand, may promote the welfare and contentment of the population of that distant but most interesting Colony, and confirm their loyalty and attachment to my crown."

"It is my intention, without delay, to dissolve this present Parliament, and it is my earnest prayer that, in the exercise of the high functions which, according to our free Constitution, will devolve upon the several constituencies, they may be directed by an all-wise Providence to the selection of Representatives whose wisdom and patri-

otism may aid me in my unceasing endeavours to sustain the honour and dignity of the Crown; to uphold the Protestant institutions of the country and religious liberty, which is their natural result; to extend and improve the national education, and encourage industry, art, and science; and to elevate the moral and social condition, and thereby promote the welfare and happiness of my people."—*English Law Reform.*

## ACKNOWLEDGMENTS.

C. B., Esq., Woodstock, C.W.; the usual list will be resumed with the commencement of the next volume. S. S., Esq., St. John, with many thanks.

## THE CHURCH.

TORONTO, THURSDAY, JULY 29, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &amp;c.

JOHN TORONTO.

July, 1852.

Friday,	30th ..	Annwood, Trent .....	11 A.M.
		Frankford .....	3 P.M.
Saturday,	31st ..		
August 1852,			
Sunday,	1st ..	Belleville .....	11 A.M.
		Huntingford .....	3 P.M.
Monday,	2nd ..	Tyendena .....	11 A.M.
		Mohawk .....	3 P.M.
Tuesday,	3rd ..	Napanee .....	11 A.M.
		Clarke's Mills .....	3 P.M.
Wednesday,	4th ..	Bath .....	11 A.M.
		Amherst Island .....	3 P.M.
Thursday,	5th ..	Fredericksburg .....	11 A.M.
		Adolphustown .....	3 P.M.
Friday,	6th ..	Wolfe Island .....	11 A.M.
		St. John's Ch. Portsmouth ..	3 P.M.
Saturday,	7th ..	Storrington .....	10 A.M.
		St. Paul's, Sydenham .....	2 P.M.
		St. James', Portland .....	5 P.M.
Sunday,	8th ..	St. George's, Kingston ..	10 A.M.
		St. James', Kingston .....	2 P.M.
		St. Paul's, Kingston .....	6 P.M.
Monday,	9th ..	Barrieffield .....	11 A.M.
Tuesday,	10th ..	St. James, Pittsburgh ..	11 A.M.
		{ St. John's Church, } ..	
Wednesday,	11th ..	{ Front Lansdown. } ..	11 A.M.
Thursday,	12th ..	Brockville .....	11 A.M.
		Prescott .....	3 P.M.
Friday,	13th ..	Bellamy's Mills .....	11 A.M.
		Lamb's Pond .....	3 P.M.
Saturday,	14th ..	Kitley's Corners .....	11 A.M.
		Singleton's Corners .....	4 P.M.
Sunday,	15th ..	Newborough, St. Mary ..	11 A.M.
		St. John's, rear of Leeds ..	4 P.M.
Monday,	16th ..	Trinity Ch. rear Lansdown ..	11 A.M.
Tuesday,	17th ..	Perth .....	2 P.M.
Wednesday,	18th ..	Smith's Falls .....	11 A.M.
		Franktown .....	3 P.M.
Thursday,	19th ..	Carlton Place .....	10 A.M.
		Lanark, St. John's .....	2 P.M.
		Ramsay, St. George .....	6 P.M.
Saturday,	21st ..	Pakenham .....	10 A.M.
		Fitzroy .....	3 P.M.
Sunday,	22nd ..	Ninth-line Fitzroy .....	10 A.M.
		Huntley .....	2 P.M.
Monday,	23rd ..	March Ch. at Rectory ..	10 A.M.
		March Ch. on Ottawa .....	3 P.M.
Tuesday,	24th ..	Bytown .....	2 P.M.
Wednesday,	25th ..	Richmond .....	2 P.M.
Thursday,	26th ..	Merrickville .....	2 P.M.
Friday,	27th ..	Kemptville .....	10 A.M.
		Mountain .....	3 P.M.
Saturday,	28th ..	Edwardsburgh .....	12 noon
		Matilda .....	4 P.M.
Sunday,	29th ..	Williamsburgh .....	10 A.M.
		Osnabrock .....	2 P.M.
		Moulinette .....	5 P.M.
Monday,	30th ..	Cornwall .....	11 A.M.
SEPTEMBER, 1852,			
Thursday,	2nd ..	Hawkesbury .....	11 A.M.

NOTE.—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto on Sunday the 10th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasset, M.A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials and the *Si Quis* attested in the ordinary manner.

The Monthly General Meeting of the Church Society will be held (D.V.) on Wednesday next, the 4th instant, at 3 P. M.

THOMAS S. KENNEDY, Sec.

A useful little Tract for distribution and for the use of Sunday Schools, has been reprinted by

the Church Society, entitled "An Outline of the History of the British Church from the Earliest Times to the period of the Reformation, (collected from the best authorities,) showing by an appeal to historical facts, her Antiquity and Independence of the Church of Rome." To be had at Henry Rowsell, Church Depository, or at the Publisher's, A. F. Plees. Price 3s. 9d. per dozen or 4d. each.

THOMAS S. KENNEDY, Sec. C. S. Dep.

## NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

## EDUCATION.

"Let both sovereigns and subjects reflect, that if they do not maintain and strengthen the one foundation on which governments can rest independently and immovably, namely, true religion, the royal power is gone, and the safety, the happiness, and the liberties of their subjects are destroyed; and the world may shortly be prepared to see this fearful consequence—that the only surviving power claiming to exist by divine institution will be that of the Pope, and all thrones, which are not swept away by infidel fury, will exist only as feudatories of the papacy."—*Chr. Worth.*

It is well known that in Ireland no attempts were made by Roman Catholics to introduce a general system of education until within a very recent period, when, finding that the thirst for knowledge was irresistible, they determined at once to take the matter into their own hands and guide the stream instead of opposing it. Fully alive to the difficulties with which they have to contend—a new system will be pursued and theology will now be not only the ground work of study, but will be viewed from a novel point. For this we are indebted to Dr. Newman who has been lately delivering a series of lectures on University Education in Dublin.

The object of Dr. Newman is to persuade men that Roman Catholics are determined to make religion the basis of instruction; that theology is henceforth to be the groundwork of all studies and is inseparable from them.

By reference to the lectures themselves we discover the point to which the learned lecturer is tending, and perceive him advancing to his theory of development under cover of a subtle and well-disguised covering of wordy declamation.

Dr. Newman summed up in the following terms:

"I say, then, if the various branches of knowledge, which are the matter of teaching in a University so hang together, that none can be neglected without prejudice to the perfection of the rest; and if theology be a branch of knowledge, of wide reception, of philosophical structure, or unutterable importance, and of supreme influence, to what conclusion are we brought from these two premises but this?—it follows at once that to withdraw theology from the public schools, is to impair the completeness and to invalidate the trustworthiness of all that are taught in them. Religious truth is not only a portion, but a condition of general knowledge. So to act is nothing short, if I may so speak, of unravelling the web of University Education. It is, according to the general proverb, to take the spring from out the year; it is to imitate the preposterous proceedings of the tragedians, who represented a drama with the omission of its principal part."

Loud applause followed the conclusion of the lecture.

We might at first suppose that there was nothing in this declaration, but what appears on the face of it, yet taken in connexion with the Lecturer's definition of "Theology," we at once are made acquainted with the sort of Theology which is henceforward to be taught at Roman Catholic Institutes. With an acuteness worthy of his better days, Dr. Newman now proceeds to apply his theory of development to education based on Theology, his very language and method of bringing out his views being illustrative. He does not at once startle even his Roman Catholic hearers by a sudden enunciation of his opinions, but first administers an aesthetic disquisition on the gradual revelations of science and its partial reception by the human mind, and when their reason has been led captive the willing slaves quietly submit to have their eyes put out.

The Lecturer observes:—

"Truth is the object of knowledge of whatever kind; and when we inquire what is meant by truth, I suppose it is right to answer that truth means facts and their relations, which stand towards each other pretty much as subjects and predicates in logic. All that exists, as contemplated by the human mind, forms one large system or complex fact, and this, of course, resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts, whether in themselves, or in their mutual positions and bearings.

"Now, it is not wonderful that, with all its capabilities, the human mind cannot take in this whole vast fact at a single glance, or gain possession of it at once. Like a short-sighted reader, its eye pores closely, and travels slowly over the awful volume which lies open for its inspection. Or again, as we deal with some huge structure of many parts and sides, the mind goes round about it, noting down, first one thing, then another, as it may, and viewing it under different aspects, by way of making progress towards mastering the whole. So by degrees and by circuitous advances does it rise aloft and subject to itself that universe into which it has been born.

"These various partial views or abstractions, by means of which the mind looks out upon its object, are called sciences, and embrace respectively larger or smaller portions of the field of knowledge, sometimes extending far and wide, but superficially; sometimes with exactness over particular departments; sometimes occupied together on one and the same portion; sometimes holding one part in common, and then ranging on this side or that, in absolute divergence one from the other.

Now apply this to the science (?) of theology.

"Now, what is theology? First, I will tell you what it is not. And here, in the first place, though of course I speak on the subject as a Catholic, observe that, strictly speaking, I am not assuming that Catholicism is true, while I make myself the champion of theology. Catholicism has not formally entered into my argument hitherto, nor shall I just now assume any principal peculiar to it; for reasons which will appear in the sequel, though of course I shall use Catholic language. Neither, on the other hand, will I fall into the fashion of the day, of identifying natural theology with physical, which said physical theology is a most jejune study, considered as a science, and really is no science at all, for it is ordinarily nothing more than a series of pious or polemical remarks upon the physical world viewed religiously, whereas the word 'natural' really comprehends man and society, and all that is involved therein, as the great Protestant writer, Dr. Butler, shows us. Nor, in the third place, do I mean by theology polemics of any kind; for instance, what are called 'the Evidence of Religion,' or 'the Christian evidence'; for, though these constitute a science supplemental to theology, and are necessary in their place, they are not theology itself, unless an army is synonymous with the body politic. Nor fourthly, do I mean by theology that vague thing called 'Christianity,' or 'our common Christianity,' or 'Christianity the law of the land,' if there is any man alive who can tell what it is. I discard it, for the very reason that it cannot throw itself into a proposition. Lastly, I do not understand by theology, acquaintance with the Scriptures, with what Protestants are fond of calling 'the Bible'; for, though no person of religious feelings can read Scripture, but he will feel those feelings roused, and gain various knowledge of history into the bargain, yet historical reading and religious feeling are not science. I mean none of these things by theology—I simply mean the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology.

It will be perceived from the above quotation that Dr. Newman does not hesitate to discard the Book of Revelation, and openly avows his utter disregard of it as the sole and only sure basis of arriving at a knowledge of "Truth." The Dr. simply means "the science of God" put into system; just as we have a science of the stars and call it astronomy, or of the crust of the earth and call it geology.

Now why should Dr. Newman have selected these two sciences as illustrative of his subject? We will endeavour to discover.

It will of course be admitted by every one that the language of the wise man is true, and that "there is nothing new under the sun." The laws of astronomy were given and completed when He who fashioned, declared them to be for times and for seasons, for days and for years. The development (we like to use the term) of those laws has been gradual and proportionate to that of the human intellect, and year by year we hear of astronomical discoveries being made, grand as they are startling. New light is constantly bursting upon us. So also with geology, a science confessedly in its infancy, and day by day developing new and most astounding facts.

And these two sciences are taken as illustrative of the science of God by the Doctor! But, of course, there must be in the science of Theology also discoverers, who are authorised to arrange and authenticate the verity and perfection of observed phenomena as they arise. There must be a source of authority from which these laws shall be declared—and where is this authority? We do not forget that Dr. Newman has already, in that famous work of fiction which accompanied his downfall, told us where the Developing Power resided—we perfectly recollect his admission—"that the Church was first developed as a Catholic Church, and afterwards a Papal." We can, therefore, easily perceive that "this science of Theology" is to receive its doctrinal laws from Rome. The Christian Faith was according to this system first developed by Our Lord and his Holy Apostles in "a seminal form." Its doctrines and laws had always existed, but were not all discovered; and, indeed, all the truth that has been discovered, has only been so by process of time, and as the system became consolidated—"First the power of Bishops awoke, then that of the Pope."

Such is the nature of the new development of Theology.

And is there in this nothing to fear? With a system of education supported by all the influence of Government, tending to educate and strengthen the mere intellect, and a plan of religio-moral training, in which nothing definite is taught, the minds of a vast majority cannot fail to be caught by the bold and specious assertions of such men as Dr. Newman. Trained up in a school in which he finds nothing like a settled form of doctrine, or, to use the language of the Apostle, "of sound words," the mind of the student, otherwise prepared by familiarity with the sciences, will not long fail to be influenced by the science of Theology, as taught by the Father Newman's of the future.

Nor are the Professors of the Roman School singular in their proposed measures for the after

instruction of youth: for the no less flexible disciples of Geneva stand prepared with developments, all new and ready for use, as witness the following:—

"A correspondent of the *Record* makes a communication from Geneva, which the editor 'knows that the writer is afflicted in making,' that—

"In the 'city of Calvin,' in this city of Geneva, once so brilliantly adorned with the 'light of truth,' and whose faithfulness and strength had caused it to be surnamed 'Protestant Rome,' and the 'Throne of the Bible,' is now exhibiting alarming signs, or rather frightful evidences of its fall; the perfidious and lamentable work of him whom the Lord Jesus calls 'a liar and a murderer from the beginning,' and who, when he speaketh or maketh a lie, speaketh of his own, or acts according to his own darkness. But while the labourers slept the enemy came and sowed tares in the beautiful field of the Bible. From the middle of the last century unbelief, first furtively, and then more boldly, insinuated its 'various doctrines,' among the revelations of heaven; and through it, this same Lord Jesus, whom all the families of Geneva had acknowledged, and for the most part worshipped, as the Son of God, God manifest in the flesh, and the eternal and perfect Saviour of his Church, is become nothing more in the eyes of masters, parents, governors, and preachers of the word, but a superior and remarkable Being, no doubt, yet, after all, no longer 'Emanuel,' and especially, no longer, 'The Lord our Righteousness.'

"It is owing to this that in the school-book and analysis of one of the best scholars of the new college we read the following instruction, given to four or five hundred youths in that institution, from the lips of the Protestant chaplain officially appointed to it, and that this minister (as he is called), affixed his signature to it, certifying that it was a faithful and good report. It is as follows:—

"One can therefore understand that the account given of the creation of the world, as narrated by Moses, is only an allegory suited to the popular traditions or superstitions of that period. Thus, for example, it would be, one feels quite absurd to admit that the serpent ever spoke, as well as that the eating of an apple, or such kind of fruit, brought the punishment of God to man, even to the suffering of death.

"It would not therefore be reasonable to take this narration literally. Again it would be gross superstition to suppose that the being which the Bible calls the Devil or Satan, is anything more than those evil thoughts which proceed from the heart, and are called sin."

Now, we would ask members of the truly Catholic Church of England, whether they can stand idly by, and suffer the heritage which God claims as his, and which they enjoy, to be contaminated by such frightful evils. Dare you peril the souls of your children, by allowing them to mix in schools whose teaching leads to such results?

Blessed be God, the Church of England, and those other branches of the Church in communion with her, cannot lapse into such fearful heresies, preserved as they are by a code of laws drawn in strictest accordance with the only source and fountain of truth, the Word of the living God: She takes nothing which cannot be proved from Scripture. She allows no doctrines to be true which cannot be proved from Scripture and the consent of the Church in the earliest times. She believes and knows that the Faith was once for all delivered to the Saints—that the religion of Jesus Christ was not left in a mere seminal state, but was perfect and complete. And, as at the first Creation, the Father said, "Behold every thing was good;" so did the Son cry, with a loud voice, at the second, "It is finished." If, then, we members of the Anglican Church find that there is an agreement in the results of a system of indefinite teaching, destructive of the Faith, shall we not endeavour to arrest the evils which must arise if it be persevered in.

It is the policy of the Roman Catholic body to keep itself distinct; it is equally its policy to keep some hold on a system which promises to yield some fruit. We are not surprised, therefore, to find them denouncing the School system of the country on the one hand, and with the other helping it along. A Roman Catholic Bishop and his laity may take their seats at the Board of Education, and, by their votes, aid the mixed system which they impugn, and have escaped from; but which they also know will tend to sink the Church of England, their bitterest and only formidable foe, into the depths of trouble. If we sanction the educational principles which are now so loudly applauded; if we connive at the perpetuation of a system which improves and strengthens the intellect by the definiteness and excellent teaching of science, while on religion all is vague and secondary, the time is not far distant when the scholars will branch into two divisions; the one class lapsing into Deism, while the other, eager for a settled and determined Theology, will fly to the arms of her who treats Theology as a science.

So much for the preparations which Rome is making to meet the evils of a new religious system.

We have been repeatedly asked why the Church of England does not also endeavour to counteract her foes? but until we learn to act as a Church, we presume, the question will be put and answered in the same way over and over again. Let those who are really anxious to know how education is to be carried on, and on what principles, take the pains to study the constitution of that branch of the Church into which they have been baptised; let them turn to that service which was used when they "were buried into their Saviour's death;" let them turn to the laws which the Fathers of the Church have wisely framed for our safety, and they will see that firm as the rock on which she is built, the Church of England develops no new faith,

and requires no new laws; but has amply and completely given us a code for all time.

As every man will have to give an account of himself at the last day, and a reason for the faith that is in him, we presume that every member of the Church who has arrived at the years of discretion, and continues to worship in that Church, does so, on the settled conviction that her doctrine and discipline are holy and wise, and that continuing in that membership, he is bound to obey and follow her precepts. As perhaps there are some who from negligence and lukewarmness are ill-informed of the parental government of the Church, and the tender care which she bestows on them and theirs, we shall place before them the Canon with reference to Schoolmasters, in order that they may see how wise a mother they have.

Canon LXXVII. enacts that no man shall teach either in public school or private house but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for RIGHT UNDERSTANDING OF GOD'S TRUE RELIGION; and also except he shall first subscribe to the first and third articles aforementioned simply, and to the two first clauses of the second article.

Now, we should like to ask, whether it be possible for a parent to lay down more wholesome and jealous rules for the safety of her offspring? Here we have our Mother Church warning us against laxity and division, by providing for us a law which compels the Bishop, as Chief Pastor, not to license a Schoolmaster only, but to examine whether he be of the faith or no, before he license him; so that a parent desiring a private tutor, can call on his Bishop to prove that tutor, and have him duly licensed.—So again in schools, no man has any right to keep a school, if he be a sincere Churchman, without his Bishop's sanction. Both, then, in public and private ways, we have ample protection given, if we will only listen to the voice of love and truth.

UPPER CANADA COLLEGE.

We regret that we cannot, as we had fully purposed, enter into a detail of the recent examinations of the pupils of Upper Canada College. They passed off in the most satisfactory manner, and demonstrated that the system of tuition pursued at that excellent Seminary is such as to insure the moral and intellectual advancement of the scholars. Subjoined is a list of the premiums awarded:—

- PRIZE LIST, 1852.
- His Excellency the Governor General's prize—Walker, N.
  - The Classical.....Kingsmill, N.
  - The Mathematical.....Francis, W.
  - The French.....O'Reilly, J. E.
  - The English.....Gildersleeve, C. F.
- GOOD CONDUCT PRIZES.
- O'Reilly, J. E.
  - Archibald, C.
  - De laHaye, A.
- RESIDENT SCHOOL HOUSE.
- Walker, N.
- TESTIMONIAL PRIZE FROM PRINCIPAL AND MASTERS.
- Robinson, C.
- BOYS LEAVING THE VII FORM WITH HONOUR UPON EXAMINATION.
- Walker, N. Kingsmill, N. O'Reilly, J. E. Gildersleeve, C. F. Robinson, C.
- COLLEGE PRIZES.
- Scripture, 1.....Gildersleeve, C. F.  
 " 2.....Moss, T.  
 " 3.....Ridout, Jno.  
 " 4 (Preparatory Form).....Webb, E.
- Grammar (Greek).....Francis, W.  
 " (Latin) 1.....Francis, W.  
 " 2.....Badgley, C.
- Book-keeping.....Moss, T.  
 Prize Essay.....Robinson, C.  
 Prize Poem (English).....O'Reilly, J. E.  
 " (Latin).....Kingsmill, N.
- Elocution.....Gildersleeve, C. F.  
 Reading.....Gildersleeve, C. F.  
 Drawing (Geometrical).....Wadsworth, T. R.  
 " (Ornamental) 1.....O'Reilly, J. E.  
 " 2.....Archibald, C.
- GREATEST AMOUNT OF VOLUNTARY EXTRA WORK.
- Gildersleeve, C. F.
- Prizes for Diligence and Proficiency During the Year, in Classics.
- 7th Form. Waker, N. 3rd Form. Badgley, C.
  - 6th " Francis, W. 2nd " Graham, O.
  - 5th " Moss, T. 1st " Stanton, F.
  - 4th " Sampson, D. Prep. " Webb, E.
- Commercial Department.
- Wadsworth, T. R.
- Mathematics.
- Francis, W. Moss, T.
- French.
- Francis, W. Badgley, C.
- Arithmetic.
- Francis, W. Archibald, C.
- Geography.
- Archibald, C. Denison, G.
- Writing.
- Orris, F. B. Maynard, N.
- PRIZES FOR PROFICIENCY IN THE SUBJECTS OF EXAMINATION.
- 7th Form. Walker, N. 3rd Form. Badgley, C.
  - 6th " Francis, W. 2nd " Doran, J.
  - 5th " Moss, T. 1st " Archibald, C.
  - 4th " Sampson, D. A. Prep. " Webb, E.
- Commercial Department, Wadsworth, T. R.
- HONOURS.
- FIRST CLASS.
- 7th Form. Kingsmill, N. 3rd Form. Stayner, L.
  - 6th " None adjudget. 2nd " Jackson, H.
  - 5th " Jones, E. C. 1st " Smith, James
  - 4th " Stayner, F. Prep. " Buckland, G.
- Commercial Department, Jones, C.

SECOND CLASS.

7th Form. O'Reilly, J. E.	3rd Form. Smith, F.
6th " Beard, G.	2nd " Graham, O.
5th " Roberts, J.	1st " Badenach, W.
4th " Overfield, M.	Prep. " Buchan, H.

Commercial Department, Buchan, J.

THE "ANGLO-AMERICAN" MAGAZINE.

We have just received the August number of this excellent periodical. In every point of view it is superior to its predecessor of July. There is a greater variety both of original and selected articles, and the illustrations will bear comparison with those of the monthly serials of the United States. Mr. Maclear has well redeemed the promises which he made in his Prospectus, and we are confident that the people of Canada will amply reward him for his spirit and enterprise.

Death of Bishop Henshaw.

Just as our paper is going to press, a telegraphic despatch announces the sad and astounding intelligence of the death of the Rt. Rev. J. P. K. HENSHAW, D.D., Bishop of Rhode Island, as having occurred near Frederick, Md., on Tuesday last, 20th inst. It is but two short weeks since we had the pleasure of a visit from him in this city, accompanied by his youngest son, on his way to Maryland, to perform Episcopal duties for Bishop Whittingham, when he appeared in excellent health and spirits. He had just completed his 60th year, more than forty of which were faithfully spent in the service of the Church, which within less than a month had been called to mourn the loss of two of its most excellent prelates. "Be still, and know that I am God!"

Even had we space our heart is too full to say more at present. —From the Banner of the Cross.

The Rev. Henry Scadding, M. A., sailed for England yesterday in the Asia. Our brother purposes making a tour through Italy before his return, and will probably be absent nearly four months.

DIGEST OF COLONIAL NEWS.

The time fixed by the rules for the reception of petitions for private bills, will expire on the 2nd of September.—The inhabitants of New York have already contributed £2,500 to the Montreal fire fund.

—A raft of timber from the Bay of Quinte, covering a surface of nearly 25 acres, passed down the river the other day.—The military drawings, &c., belonging to the Royal Engineer Department have been consumed at Montreal.—Z. Burnham, Esq., has been appointed Associate Judge of the County Court of the United Counties of York, &c.—Last Thursday 300 German emigrants arrived in Toronto on their way West; and about an equal number from Scotland and Ireland to settle in the Province.—A child named Black, residing in Teraulay-street, was killed on Friday by a horse and cart passing over it.—A suspension bridge is about to be erected over the river Montmorency, near Quebec, within sight of the Falls: the estimated cost is £5,500.—St. Hyacinthe and Three Rivers are about to be erected into separate Romish bishoprics.—The Provincial Government has ordered the expenditure of £10,000 upon the Governor's house at Toronto.—Most destructive gales have prevailed in the Gulf of St. Lawrence: it is supposed that the armed schooner Alliance has been lost with all on board in St. Paul's river: near the Magdalen Island 15 schooners were lost, and 22 pilots drowned.—Mr. Papineau has issued an address bitterly complaining that he has been elected against his will, and strongly advocating annexation.—On the 13th, the foundation-stone was laid at St. Thomas by William Hall, Esq., of Port Stanley.—Mr. Scobie announces a weekly journal under the title of *News of the Week*: it is to be in the quarto form.—The Montreal Courier warns the public against itinerant impostors representing themselves to be sufferers from the recent fire.—Some of the Toronto journalists intend presenting the far-famed Captain Wilder with an elegant new hat, for his kindness in supplying them with newspapers.—T. W. Cumberland, Esq., C.E., has entered upon his duties as Chief Engineer of the Toronto and Huron Railroad.—The negroes of London intend to celebrate emancipation by a procession on Monday, the 2nd of August.—A correspondent of the Middlesex Prototype draws a terrific picture of the state of the London jail: according to this authority, the hapless prisoners are devoured by vermin, every breath they draw is tainted by foul and disgusting stenches, and they are fed through holes like wild beasts.—Dr. Mauritz Maxair, the distinguished German naturalist, is now making a tour in Canada.—Thos. Woods, a private of the 20th Regt., is in custody, in Montreal, on a charge of arson: he is accused of having set fire to the Hayes House during the recent conflagration.—James McMahon, a pedlar, has been arrested near Montreal for the murder of a bailiff named Owen Felloon, in the County Antrim, Ireland, in July, 1837.—A freshet has occurred on the Nicolet, which has caused much damage.—Some places of worship in Niagara have recently been entered by thieves: they got but little booty.—The coloured inhabitants of Toronto are to have a demonstration in Toronto on the 2nd August: they will attend prayers at the Church of the Holy Trinity, and afterwards partake of a dinner at the St. Lawrence Hall.—The City Council has determined to require the Water Company to put down 44 additional hydrants in various parts of the city.—A party is now at work surveying the route for the Railroad between Toronto and Hamilton.—Paul Julien, only 12 years of age, gives a concert this evening in the St. Lawrence Hall.—Mr. Horwood, of the North American Hotel, fell in front of a car at the trial trip of the Northern Railway on Saturday last, and received such injuries that his arm had to be amputated: we are happy to add that he is doing well.—Whether harvest is general about Toronto: the crop promises to be most luxuriant.—That foolish affair, the "Scott Rally," appears to have passed off without any disturbance: immense crowds attended.

MARRIED.

On the 16th instant, by the Rev. George Graham, Mr. William Easterbrooke, bachelor, (son of Mr. John Easterbrooke, farmer, Nassagaweya,) to Ann Thompson, spinster, (daughter of the late Mark Thompson,) of the Township of Nelson.

DIED.

At the residence of her uncle, Gerald FitzGibbon, Esq., Q. C., Dublin, on the 6th instant, Mary, only daughter of Colonel James FitzGibbon, Windsor, England.

On Sunday morning last, the 25th instant, after two weeks extreme suffering from small-pox, Sarah Jane, youngest daughter of Mr. John Phillips, aged two years.

New Advertisements.

JUST PUBLISHED.

A SERMON Preached in the Chapel of Trinity College, Toronto, on Sunday, June 27, 1852, by GEORGE WHITAKER, M. A. Provost of Trinity College. Published at the request of the Students. PRICE 1s. 3d.

Any profits arising from the sale of this Sermon, will be given to a fund for the erection of a College Chapel. HENRY ROWSELL, Publisher, King Street. Toronto July 23, 1852. 51-1f

WANTED.

A MISTRESS for the Female Department of the Parochial School attached to the Cathedral Church, Toronto. Application to be made to the Rev. A. J. Grasset. Toronto, July, 28th, 1852. 53-1f

LUNATIC ASYLUM.

The Directors of the Lunatic Asylum here by give Notice, that in consequence of peremptory instructions which they have received from the Executive Government requiring them to confine their expenditure for the maintenance of the Institution within the limits of the Parliamentary Grant for that purpose, that they are compelled to close the doors of the Asylum against the admission of all Patients, excepting such as have the means of bearing the full amount of their own expenses. Provincial Lunatic Asylum, Toronto, July 26, 1852. 51-3in

GOVERNESS.

AN English Lady of superior attainments is a desirous of obtaining a situation as Teacher in a private family. Her course of instruction comprises English in all its branches, French, (which a residence of four years in Paris enables her to speak and write a native,) Italian, Music, (Vocal and Instrumental,) &c., &c. Address (if by letter, post paid,) A. B., Post Office, Niagara, U. C. July 23rd 1852. 51-1f

AN English Lady, who has resided in Canada four years, is desirous of obtaining a Situation as GOVERNESS. She teaches the usual branches of English Education, as well as French and Music to beginners. Address (post-paid) to E. V., Mr. Howell's, Berwick, Vaughan. July 20, 1852. 50-6in.



NOTICE.

CLERK'S OFFICE, LEGISLATIVE ASSEMBLY.

THE time fixed by the Rules of the House, for receiving Petitions for Private or Local Bills, will expire on the SECOND SEPTEMBER, one thousand eight hundred and fifty-two. W. B. LINDSAY, Clerk Assembly. Quebec, July 16, 1852. 51-1in

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing, Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education. Terms—Seven pounds ten shillings per quarter Half quarter. Five pounds. Residence, No. 62, Church Street. Toronto. 28th July, 1852.

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Annual Court of Proprietors of this Institution at which the Election of Directors for the ensuing year takes place, will be held at the house of business of the Corporation, on Monday the Second day of August next. The Chair will be taken at Twelve o'clock at noon precisely. (By order of the Board.) T. W. BIRCHALL, Managing Director. British America Assurance Office, Toronto, 12th July, 1852. 50-2in.

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL,

TO be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August. There are vacancies for three or four Boarders. REV. J. G. D. MCKENZIE, B.A., Principal. [As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.] Toronto July 6th, 1852. 48-1f

ADDRESS OF THE LOCAL COMMITTEE OF THE PROVINCIAL Agricultural Association of Upper Canada.

CITIZENS OF TORONTO.

THE Local Committee of the Provincial Agricultural Association, beg in this public manner to make an earnest appeal to you for aid to enable them to carry out the objects of the Association, and to make the forthcoming Annual Exhibition, worthy of Canada West, and especially worthy of our Metropolitan City. The Committee will not believe that the Citizens of Toronto are insensible to the advantages which have been, and must continue to be derived from these Annual Exhibitions of the products of Canadian Industry; or that they will be less prompt than their Fellow Subjects of Hamilton, Cobourg, Kingston, Niagara, and Brockville, to show their appreciation of these advantages, or less liberal in contributing the means to multiply and extend them.

There can be no doubt that the fortunate position we occupy,—surrounded North, East, and West, by the richest and best cultivated farms in the Province, with good roads penetrating into the heart of the Country in every direction, with a commodious harbour in front, where Steamers, in a few hours, and in any weather, may land Articles for Exhibition from all the Townships, Cities, Towns, and Villages, which border our beautiful Lake—will create very high expectations in the Public mind as to the magnitude of our resources and the superiority of our attainments.

Will you, citizens of Toronto, the first city of Upper Canada in wealth and population, by your indifference or parsimony, allow these expectations to be disappointed? Thousands of our American neighbours, as well as thousands of our brethren from distant parts of the Province, will be here to look at our Exhibition. Shall we present them a fair sample of our capabilities, of what we have done, and are doing, and can do in the noble art of Agriculture? in the Manufacturing, Mechanical, or even Fine arts? You have the power to say Yes, or No. The "samples" can be had, but it rests with you to say whether they shall be forthcoming or not. A comprehensive Prize List and liberal premiums will undoubtedly crowd the Show Ground in September next, with a display of Agricultural and other products of which no Canadian need be ashamed in the face of the world. But to enable the Committee to enlarge the Prize List and offer liberal premiums, they must be supplied with the means. A large proportion of the funds to support these Exhibitions have hitherto, in the States as well as in Canada, been obtained from the voluntary subscriptions of the people in the locality in which they were held. Indeed a rule has been established, that the city or town desiring the honor and profit of the enormous congress of visitors, and the large expenditure of money among Hotel-keepers and Tradesmen incident to these gatherings, shall first guarantee the payment of the local expenses of the Exhibition. In the present case the Directors of the Association, relying with confidence upon our patriotism and public spirit, exacted no such preliminary condition. The Local Committees will endeavor to discharge the onerous duties laid upon them; and they trust that their fellow citizens will extend such an amount of aid and co-operation, as will enable them to plan and carry out their arrangements upon a large scale, and justify, if possible, the good opinions which have been formed of Toronto.

It is confidently expected that the Ontario, Simcoe, and Huron railroad will be opened, and the Locomotive in operation as far as Bradford, by the time fixed for the Fair—viz.: the 21st, 22nd, 23rd and 25th September. This will be another source of attraction, and will, no doubt, add to the number of Exhibitors and Visitors.

Several Gentlemen have kindly volunteered to act as Collectors, and will in a few days call upon the Citizens to ascertain the amounts they are willing to subscribe towards this useful, patriotic, and National undertaking. The County and City Councils have already voted liberal sums to aid this Exhibition, but a large sum is still necessary to justify the Committee in making such arrangements as the occasion demands.

Trusting to the well known Generosity and Public spirit of the Citizens, the Committee make this appeal with every confidence that it will be responded to in a manner befitting the Character of the largest and most flourishing City of Canada West.

On behalf of the Local Committee, (Signed,) J. G. BOWEN, Chairman. Toronto, July 20, 1852.

Grammar School, Lennoxville.

THIS SCHOOL will be re-opened on MONDAY, August 2nd. Applications for admission and for further particulars may be made to the Rev. John Butler, Lennoxville. Toronto, July 16th, 1852. 49-1f

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

AN ASSISTANT MASTER will be required for this Collegiate School, on or before the 15th of September next. Also, a LADY of middle age, who has had considerable experience in the management of Children, to take charge of the domestic economy of the Boarding House attached to the Institution. Free education allowed in case of children. Application to be made to the Rev. THE PRINCIPAL, Cobourg HENRY BATE JESSOPP, M. A., Principal. Toronto, June 23rd, 1852. 46-1f

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Thirtieth Dividend on the Capital Stock of this Company, paid in, was this day declared for the half year ending 20th June, 1852, after the rate of 6 per cent per annum, and that the same will be payable at the Office of the Institution, on and after Monday, the 12th day of July next. The Transfer Book will accordingly be closed from the first to the tenth day of July, inclusive. By order of the Board. T. W. BIRCHALL, Managing Director. British America Assurance Office, Toronto, 30th June, 1852. 47-1f

## ROYAL SUPREMACY.

Concluded from our Last.

Let us observe further, that not only the Church, being repudiated by the Crown, but the Crown also, being opposed by the Church, is driven to do homage to the Pope. The Pope gains both ways, by the separation of the two. He has become the common referee for both parties; and has grown in strength and importance accordingly. Instead of prohibiting appeals to Rome, your State is now making them in its own behalf. Your most zealous Romanists deplored the recent suppression of the Jesuits in France, but they must have derived great consolation from the manner in which that measure was effected. The State said to the Jesuits, "We know you to be dangerous to our peace and safety, and we therefore wish you to be suppressed;" but it did not say, as was formerly the case, and as, if it were independent, it certainly would have done now,—"We know you to be dangerous, and, therefore, we exercise our own power, and we suppress you." No: Signor Rossi is sent to Rome, on a special mission to the Pope, to persuade him to use his influence with father Roothman, the General of the Jesuits, for their suppression; and they are withdrawn from France accordingly. What was this but a public announcement of the feebleness of the civil power, and of the superiority of that of the Pope? He might have been sorry to exercise this power, and probably he was in the present case; but then the appeal to him to exercise it, was a recognition of its existence on the part of France.

Nothing can be more gratifying to him, or more conducive to his aggrandisement, than such application as these from sovereign princes, that he would be pleased to vouchsafe them the benefit of his pontifical interference to keep their kingdoms quiet. Some assert that England will one day entreat him to govern Ireland for her, by a pacificating bull to the Romish hierarchy. He well knows, that in being called in by princes and states, to read these his irenic and ironical homilies, his universal power is acknowledged. How must he rejoice in such appeals as these! See, he must say, how necessary the papacy is to the world! How could you manage your people without me? You speak of me as a disturber of public tranquility; but the fact is, as your petitions to me show, I am the great pacificator of the world.

So it is now, my dear Sir; political storms are raised by winds let loose from the papal caverns, and then the Pope is implored by civil governments to allay them; and he even pretends to be angry (like the poet's Neptune) with the political Euri and Zephyri, which have broken forth from his own Æolia!—"Quos ego" (he exclaims).

—sed motos præstat componere fluctus." And he, the canonizer of Hilderbrand, will preach sermons on loyalty, forsooth, for the benefit of kings! Thus he did to the Polish bishops in 1832, and so again last year to those of Galicia, in his brief to the Bishop of Tarnów; and as he did a little while since to the titular prelates in Ireland; and as I doubt not, the man did to the stag, for the special benefit of the horse, in the apologue of Horace, with which the Pope is doubtless familiar; and once placed on the horse's request, he remains there firmly seated for ever—

"Cervus equum, pugna melior, communibus herbis  
Pelletat. donec minor in certamine longo  
Imploravit opes Hominis, itrenumque recepti;  
Sed postquam violens victo decussit ab hoste,  
Non equum dorso, non frænum duplit ore."

Let those sovereigns who humbly sue to the Pope for concordats, wherewith to keep their own subjects in order, bethink them betimes how they will be able to shake the Man from off their backs, and to get his bit out of their mouths.

Let, I say in sober sadness, both sovereigns and subjects reflect, that if they do not maintain and strengthen the one foundation on which governments can rest independently and immoveably, namely, true religion, the royal power is gone, and the safety, the happiness, and the liberties of their subjects are destroyed; and the world may shortly be prepared to see this fearful consequence—that the only surviving power claiming to exist by divine institution will be that of the Pope, and all thrones, which are not swept away by infidel fury, will exist only as feudatories of the papacy.

But to return. I have referred to the example of France in what I have now written; but you will not, I hope, imagine that what I have said is dictated by any unfriendly feeling towards your institutions, or that I think it may not be applied in a considerable degree, with equal justice to ourselves. Indeed, if the truth is to be told, many of us in England are much more deficient in the discharge of our duty to our own sovereign than you are to yours. You are, for the most part, Roman Catholics; and believing as you do—though, as we think, very erroneously—that the Pope is the father of the faithful, and the vicar of our Lord upon earth, you may regard the extension of his power without dissatisfaction; and considering the unhappy condition to which your monarchy has been reduced, you may feel more loyalty to the Roman see, than to the throne of the sovereigns of France.

But our case is very different. Publicly we know nothing of the Pope except as a foreign potentate, who has presumed to excommunicate us, and pretended to depose three of our monarchs, and

to send a Spanish Armada against us, and to place our country under an Interdict.

Besides, by the Divine goodness, we have still a Christian monarchy; and by the blessing of Heaven on the valour and wisdom of our ancestors, we have a constitution in which the supremacy of the sovereign over all persons in all causes is so happily established, that I venture to affirm that no nation in the world can show a framework of government so well adapted to secure the rights of the sovereign and the liberties of the subject from domestic and foreign usurpation, whether lay or ecclesiastical. Our only danger is from ourselves.

And it must be confessed with sorrow, that (notwithstanding the solemn warning which we have from your example) much has been done and much is now being done by some who bear the name of Englishmen for the disorganization and disruption of this well-concerted system; much for the destruction of the foundations of our throne, and for the disturbance of our domestic peace.

To speak briefly of particulars:—

I. You are aware that some persons in this country are desirous of legalizing the settlement of Jesuits in England, although it is notorious that their principles are destructive of public and private happiness, and that they take an oath of implicit obedience to the Pope; and are not and cannot be the subjects of any temporal sovereign, much less of a Protestant one. Here they outrun you in zeal for the papacy; you lately suppressed the order of Jesuits in France, this year they would establish them in England.

II. Secondly, some of us in England would take upon themselves to exercise the royal prerogative, and, indirectly, to confer titles by the removal of the present penalties for their assumption; and what titles, do you suppose, and upon whom? the titles of the sees into which they have irregularly intruded themselves, upon Roman Catholic ecclesiastics in England and Ireland! Not to say that such a deed as this would be one of flagrant schism, inasmuch as it would set up bishop against bishop, and altar against altar, from one end of Great Britain to the other, and an act of most unwarrantable injustice towards the present holders of those titles; it would also be an invasion of the rights of the Crown, and a destruction of the foundations of the British throne. All titles of honour are derived from the Crown alone: and the assertion of a right to share with the Crown in conferring them is an encroachment on the royal prerogative; and I would respectfully venture to express a doubt whether even deliberation upon it is not very like an unconstitutional usurpation of that nature. It would, I say, Sir, seem worthy of consideration, whether it is not an invasion of the Queen's rights for subjects to discuss the collation of titles at all, and, secondly, and much more so, to deliberate on the collation of them on Romanist bishops, as such; an act which I venture to affirm is not even within the power of the Crown to perform. If ecclesiastics, intruded on us by the Pope, consecrated by his sole appointment, and bound to him by an oath of vassalage, should ever be thereby qualified, ipso facto, to bear English titles, then the regalities of the English Crown would be annulled, and the protest that "no foreign prince, prelate or potentate, had any jurisdiction, power, or authority in this realm of England" would be void. "No bishop, no king," said King James; but put two bishops—one of them a subject of the Pope—into the same see, and then, "two bishops, and no king," would be at least equally true.

III. Thirdly, another proposition, to which I must here advert, is that of endowing the Roman Catholic Clergy of Ireland at the national expense. With many who would advise this course, the religious argument would probably avail little. It would, perhaps, be useless to say to them, that by endowing Romanism, the State would endow religious error of the most destructive kind, both as regards sacred and civil matters; and that, by erecting a co-ordinate Church, where there is a Church already established, which ought to be supported and strengthened both on religious and secular grounds, it would endow Schism and all its injurious consequences, feuds, factions, and confusions, and would render the restoration of peace almost unattainable in that country, under any circumstances.

Perhaps, however, it may be of no use to all to remember what you, Sir know to be the fact, that the Church of Rome is a very differently constituted Ecclesiastical body from the United Church of England and Ireland. We speak of endowing the Roman Catholic Clergy; be it so: there are 28 Irish Romanist Bishops, 1008 Parish Priests, and 1385 Curates, now in Ireland; these would require a large sum for their endowment: but this is not the main point; when they had been purchased by the Government, they would be worth nothing. It is to be feared that a great part of the influence of the Priests over the populace is due to the notion that they are like Tribunes of the People, its Champions against their rulers; and if the Priests were endowed by the State, it would be supposed by the people that their Priests had been bought by the Government not for any love of them, but in order that they might be subservient to it; and thus the influence of the Priests over them would become null; and then that other element of the Romish

Elizabeth was attempted, as in 1572 by Story, again in 1583 by Somerville, again in 1585 by Parry, stimulated by the Pope's nuncio, and in 1586 by Savage, having plenary indulgence from the Pope, as appears from the letter of a Cardinal di Como, dated Rome, 30 Jan., 1584, again by Moody in 1587, again by Patrick in 1594, by Lopez and York in the same year, again by Squire in 2598, by Winter in 1602, from all which traitorous designs, set on foot by the arts and arms of Rome, she was delivered by the merciful inter- or hindrance, and be recognized as having legal validity. Those who know Rome best—Spain, Austria, Portugal, and France, all Roman Catholic countries,—will not allow a single Papal bull to be introduced, before it is carefully examined by the civil power; and you, my dear Sir, must smile at the temerity and self-conceit of some of us who appear to consider themselves much wiser than all European nations, since they propose that we, a Protestant people, should admit freely from Rome what Roman Catholics states carefully exclude.

What, Sir, may be asked, would then become of our love for our sovereign? what of our loyalty for the monarch who is alive? what of our reverence for the dead? Surely it would be an insult to the living and to the departed kings and queens of England, to legalize the admission of these papal edicts, when we know what has been, and still is, their language toward the holders of the English crown. As long as those impious, sanguinary, and treasonable anathemas, which were pronounced by the Roman pontiff against Henry VIII. and Queen Elizabeth, so long as that tissue of curses against all Protestant princes and people, contained in the bull *In Cænâ Domini*, remain in the pages of the *Roman Bullarium*; so long, I say, it would appear to be a treasonable act against the Crown, an act of outrage against the Divine Being, Whose Minister the Queen is, and one of contumelious scorn towards her subjects, to propose to legalize the admission of bulls from Rome into England.

V. Fifthly, it is proposed to relieve English Romanists from all penalties for asserting the Pope's Spiritual Supremacy in these realms, in opposition to that of the Queen; and for extolling and maintaining his pretended and usurped power over her subjects.

What is this but to call upon the State to legalize a public profession on their part, that they are not subjects of the Crown; and to make this non-subjection of theirs the occasion, groundwork, and reason for legislative innovations and aggressions against the Crown and the Constitution? or, in other words, because it is true that some persons are disloyal enough to deny the independence of the Crown, and to pay little regard even to the personal safety of the monarch (for the Pope affirms that deposed sovereigns may be murdered; and what sovereign of England—indeed, what Protestant sovereign—is not ipso facto deposed by the Pope?)—therefore the rights of the Crown, instead of being more vigorously asserted, are to be sacrificed! and the person of the sovereign, instead of being more carefully guarded, is to be put in more imminent peril!

But, Sir, you may desire to know on what grounds such propositions as these are made.

I. First, then, it is alleged that the laws which these propositions would repeal are "the offspring of a dark age." A dark age! The age of Shakespeare, of Spenser, of Ben Jonson, of Burleigh, and Salisbury, and Raleigh, of Bacon, and of Coke, of Jewell, and Hooker, and of Andrews! A dark age! Dark indeed, in a certain sense, it was, when those deeds of darkness were performed under the authority and with the approval of the Papacy, which rendered those laws necessary:—dark indeed it was, when on the night of the 24th of August, 1572, St. Bartholomew's day, about five thousand Protestants were butchered at Paris, and when within a few days after it, in six towns of France, five-and-twenty thousand more were slain:—dark it was when as soon as he heard of this dreadful massacre, Pope Gregory XIII. went in procession to the Church of St. Louis, at Rome, to give God thanks, and when, to commemorate this event, he ordered a medal to be struck, which represents the savage work as performed by an angel of heaven, with a sword in one hand and a cross in the other, and which bears the inscription, VGNOT-TORVM STRAGES, THE MASSACRE OF THE HUGUENOTS:—dark it was, when on the 1st of August, 1589, the friar Jaques Clemon, having learnt from theologians whom he had consulted, that a tyrant might lawfully be put to death, went and assassinated his own sovereign, your King Henry III.:—dark it was, when on hearing the intelligence of that King's death, Pope Sixtus V. summoned a consistory of his cardinals, and in a set speech ascribed the murder of the king "to the providence of God," and spoke of it as a pledge that "the Almighty would still protect France;"—dark it was, when on the 14th of May, 1610, Ravaillac the Jesuit effected what, in 1594, Jean Chastel the Jesuit had attempted, and murdered your sovereign Henry IV., and, after the deed was done, freely confessed that it was the book of Mariana the Jesuit which encouraged him to that design:—dark it was, when at several times after the publication of the Papal Bull against her in 1567, (Feb. 24,) the life of our gracious Queen

Ecclesiastical body would come into play, I mean the Regular Clergy, the Monks and Friars, who even now amount 300 in Ireland, and who would succeed, in increased numbers and power, to the place of those who are pensioned, and would exercise more than all their influence for evil in the case of agitation. This proposal, therefore, appears to be very short-sighted, even as one of mere political expediency.

IV. Fourthly, it is proposed by some, that bulls from Rome should be introduced without any interference of Divine Providence; and dark it was, when in the year 1605, a conspiracy was made to destroy the king, royal family, lords and commons of England, and when Bulls from Rome were ready to give complete effect to what was then decreed: dark, I say, the age may well be called, when such acts as these were concerted and executed. But in another sense that age was one of light. Wisdom guided the councils of England, and sound laws were enacted, by which, under the Divine blessing, these dark designs were defeated, and the light of peace and liberty and public safety were diffused throughout the realm. But, if in a spirit of presumptuous contempt for the wisdom of that age, and of arrogant confidence in our own sagacity, we abolish these laws, who shall say that we shall not bring back in all its gloom the thick darkness which they dispersed?

In the mean time, if we desire to prove that we are ourselves in darkness, we have only to be guilty of the folly, as far as regards England, of calling that age a dark one. If that age was a dark one, would that we had more such darkness and less of our own light! Would that we had more of its loyalty and piety, more of its steadiness of purpose, more of its faith in fixed principles, and more of its courage in carrying them into practice!

In further justice to these laws, I shall content myself with referring to the character which is given of them by three of our greatest statesmen and lawyers, Lord Treasurer Burleigh, Lord High Chancellor Bacon, and Lord High Chancellor Clarendon.

II. But, secondly, it is alleged that these laws ought to be repealed, on the great principle of religious toleration; that none of "Her Majesty's subjects" ought to suffer penalties for "religious opinions;" and that our Most Gracious Sovereign ought "to be the Queen of all her subjects."

Now, first of all,—as to the point of repealing laws against the Pope, I should be very glad to be informed whether he has ever repealed any one of his laws against us? Has he ever erased a single line of his canon law in which, as I have shown, he claims the power of deposing princes and absolving subjects from their allegiance? Never. Has he ever revoked one of his unchristian anathemas against us and our princes? Never. Has he ever ceased to impose his own oaths of allegiance and supremacy on Romish ecclesiastics who are subjects of the Queen of England, and to teach them that all their civil oaths to their sovereign, to the prejudice of his own interest, are perjuries? Never. Has he ever allowed a word to be breathed in favour of our oaths of allegiance and supremacy, or permitted our books in its favour to be admitted into his dominions, as some of us would admit bulls from Rome into England? Never. And yet we are, forsooth, to be called upon to repeal our laws against his unjust and unholy usurpations and aggressions against the rights of the British crown and the liberties of the subject, and to give free admission and even titles of distinction to Jesuits and other Romish ecclesiastics, who are bound to him by a most solemn oath of obedience, and who are obliged by that oath to teach the doctrine of the Pope's supremacy, and by consequence to subvert that of the Queen! And all this on the "sacred principle of religious toleration! O most blessed Toleration, which would tolerate every thing but that which ought most to be secured and encouraged! which would tolerate sedition, and discountenance loyalty; which would tolerate Jesuits and the Pope, but would not tolerate the Queen: which would sacrifice the Crown, and boast of its liberality; which would talk of "civil and religious liberty," and degrade its sovereign to a slave!

## Advertisements.

DR. BOVELL,  
John Street near St. George's Church,  
TORONTO.  
Toronto, January 7th 1852. 23-1f

MR. S. J. STRATFORD,  
SURGEON AND OCULIST  
Church Street, above Queen Street, Toronto.  
The Toronto Dispensary, for Diseases of the EYE, in  
rear of the same.  
Toronto, January 13th, 1837. 5-1f

WILLIAM HODGINS,  
ARCHITECT AND CIVIL ENGINEER,  
LONDON, CANADA WEST.  
February, 1852. 28-1f

MR. CHARLES MAGRATH.  
OFFICE: Corner of Church and Colborne  
Streets, opposite the side entrance to BEARD'S Hotel.  
Toronto, February, 1852. 27-1f

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

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Shuter Street. Toronto, May 7, 1851.

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO. NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.

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

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

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.



CANADA WESTERN ASSURANCE COMPANY. Chartered by Act of Parliament. CAPITAL—£100,000, in Shares of £10 Each.

HOME OFFICE—TORONTO. President... Isaac C. Gilmor, Esquire. Vice-President... Thomas Haworth, Esquire. Directors: George Michie, James Beatty, Hugh Miller, M. P. Hayes, Wm. Henderson, Rice Lewis, and John Howcutt, Esquire.

THE GREAT BRITISH QUARTERLIES AND BLACKWOOD'S MAGAZINE. IMPORTANT REDUCTION IN THE RATES OF POSTAGE!! LEONARD SCOTT & CO., NO. 54 GOLD ST., NEW YORK.

THESE Reprints have now been in successful operation in this country for twenty years, and their circulation is constantly on the increase notwithstanding the competition they encounter from American periodicals of a similar class.

TERMS. Per ann. For any one of the four Reviews .. \$3 00 For any two of the four Reviews .. 5 00 For any three of the four Reviews .. 7 00 For all four of the Reviews .. 8 00 For Blackwood's Magazine .. 3 00 For Blackwood & three Reviews .. 9 00 For Blackwood & the four Reviews .. 10 00

HERBERT MORTIMER, BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO, (Opposite St. James's Church.)

BAZAAR. IT is intended to hold a Bazaar in the month of September next, (of the precise day due notice will be given.) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church St. Catharines.

Mrs. E. S. Adams. Mrs. Helliwell. " Clement. " Leslie. " Sanderson. " Miller. " Bate. " Eccles. " Capt. Hamilton. " Towers. " Benson. " Ranney. " Slate. " Atkinson.

N. B.—It is particularly requested that contributions be sent in not later than the first week in September. St. Catharine's June 5, 1872.

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.

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

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

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

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

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

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

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

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

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

Township of Montague—Lot 20, in 7th concession, 200 Acres.

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

THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges.

Fancy and Ornamental Printing in Colours AND Copperplate Printing and Engraving.

THE following Publications are issued from this Office: THE CHURCH NEWSPAPER, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance.

BOOK-BINDING. The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern.

MR. SALTER'S PORTRAIT OF THE LORD BISHOP OF TORONTO THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWD. TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may be taken to get out the Portrait and place it in the Hall of Trinity College.

THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow, And where is the man who won't say let him go; And Spring has arrived and dressed Nature anew, And Summer, sweet Summer, is nearly in view.

The genial showers of the Spring have been shed, And fields live again that were withered and dead; And trees that were leafless are bursting their chain, And waving in loveliest verdure again.

The birds of our forests that left us so long, Again fill the air with the power of their song, Rejoicing that hoary Grim Winter is past, And that Springtime and Summer have found us at last.

Now away with the Cloaks and the Furs which you wore, Through many a snow storm they mantled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm.

Away with your Bonnets of Dark Velvet Pile, Let them rest on the shelf or the box for a while; Yet something in Straw, if you take my advice, In Devon, or Linton, or Tuscan, or Rice.

McDONALD has Bonnets, remarkably low, At sevenpence-halfpenny, or eightpence or so; And Ribbons to trim them at sixpence a yard,— The terms are certainly not very hard.

A large stock of Muslins, selected with taste,— The colours are fast, and the patterns are chaste; And Dress Goods in "Fancies," both figured and plain; With the fine French Barage, and the printed DeLaine.

While he seeks to secure the most recent styles In the fabrics produced in the famed British Isles, Yet a judge may perceive at the very first glance That his Gloves have the finish of Grenoble in France.

There are many things more, which one might suppose, They are mentioned below in straightforward prose; The Stock, he may add, is extensive and nice, While the whole has been marked at a moderate price.

His direction will still be the same as the former, On Yonge's street, one door from Richmond-street corner; While the front of his house, hereafter, shall be Better seen by the figures One Hundred and Three!

THANKFUL FOR PAST FAVOURS, JOHN McDONALD

WOULD invite attention to a very large Stock of SEASONABLE GOODS. Already Received, upwards of

1000 STRAW BONNETS!!!

which he offers from 7 1/2d. upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7 1/2d. per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s. Sewn Muslin Sleeves, Caps, Chimazettes, &c. Widows' Caps, commencing at 13s. 9d. per doz., Chinese and Pink Office Tapes. Between

5000 and 6000 Yards

of Plain, Printed, and Fancy DELAINES; Alpachas and Lustres for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS.

SILKS, SATINS, AND BARAGES.

All classes of Goods necessary to carry on a FAMILY TRADE, viz.—Towelings, Sheetings, Window Muslins, Quilts, Counterpanes, Glass Cloths, Table Covers, Damasks, &c. &c. &c.

MOURNINGS,

to any extent, furnished at the shortest notice, and at moderate prices. In the

GENTLEMEN'S DEPARTMENT, Cambrie and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doekins, Cassimeres, Tweeds.

The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; Delaines, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about

100 Patterns Room Paper,

Embracing about 2500 Rolls. The designs are very beautiful and the Papers good.

Remember the LARGE 103, Yonge Street.

JOHN McDONALD. Toronto, 12th May, 1852. 39-1f

SANDS' SARSAPARILLA, IN QUART BOTTLES.

For Purifying the Blood, and for the Cure of

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

In this preparation we have all the restorative properties of the root, concentrated in their utmost strength and efficacy; but while Sarsaparilla Root forms an important part of its combination, it is, at the same time, compounded with other vegetable remedies of great power, and it is in the peculiar combination and scientific manner of its preparation that its remarkable success in the cure of disease depends.

NOTICE. THE DEPOSITORY OF THE CHURCH SOCIETY IS Removed to the Store of HENRY ROWSELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the Church Depository.

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

to make room for Extensive Importations expected soon: when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms.

Having a Ruling Machine and Book Bindery on the premises orders in that department will be promptly attended to.

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

N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto; July 9, 1851. 50-1f

HEALTH WHERE 'TIS SOUGHT

HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850.

To Professor HOLLOWAY,— Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me.

[Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints.

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

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

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



AYER'S CHERRY PECTORAL.

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

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trail of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year.

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

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

EDWARD HITCHCOCK, L.L.D.

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

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

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

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

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

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease. Respectfully yours, I. S. CUSHMAN, M.D. Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass. Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneasshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852.

1852] Steamboat Notice. [1852



Quickest Route, two Boats Daily.

For New York, Boston, and the Western States, via Lewiston and Niagara Falls!

THE MAIL STEAMERS  
CHIEF JUSTICE ROBINSON  
AND  
CITY OF TORONTO

WILL, until further notice, leave Toronto daily at half-past 7 A. M., and half-past two P. M., connecting at Buffalo with the Express trains going East, also with the State Line Railroad and Steamers going West.

RETURNING:

Leaves Lewiston for Toronto at a quarter to Nine, A.M., and one P. M., connecting with the through Steamers at Toronto to Montreal.

Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ.:  
LAKE ONTARIO.

The Steamer MAGNET, Captain J. Sutherland.  
" " PRINCESS ROYAL, Capt. J. Dick.  
" " PASSPORT, Captain H. Twohy.

DOWNWARDS.

MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2, A.M., and Toronto, at a 1/4 to 1, P.M., for Kingston.

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1, P.M.

PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/4 to 1, P.M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports, (weather permitting.)

UPWARDS.

PASSPORT—On MONDAYS and THURSDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8, a. m., and return from Hamilton to Toronto, at 3 p. m. on Tuesdays and Fridays.

MAGNET—On TUESDAYS and FRIDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a. m.

PRINCESS ROYAL—On WEDNESDAYS and SATURDAYS, from Kingston to Toronto and Hamilton, at 3 p. m. on the arrival of the River Boat, arriving at Toronto early next morning; and leave there for Hamilton at 8 a. m., and return from Hamilton to Toronto at 3 p. m., on Mondays and Thursdays.

RIVER ST. LAWRENCE.

The Steamer OTTAWA, ... Captain Putnam.  
" " LORD ELGIN ... Farlinger.  
" " ST. LAWRENCE ... Howard.

UPWARDS.—From Montreal to Kingston, Daily, leaving every week day at noon, and on Sundays at 10 1/2 o'clock, arriving at Kingston at 2, P. M., the next day.

DOWNWARDS.—From Kingston to Montreal, Daily, at 5 1/2, A. M., arriving at Montreal the same evening.

Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Grananogue.

Royal Mail Steam Packet Office,  
Front Street, Toronto, May, 1852.

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

Through from Toronto to New York in 26 hours: from New York to Toronto, in 24 hours.

THE STEAMER "AMERICA."

CAPT. MCBRIDE,

WILL leave Toronto for Rochester direct, every MONDAY, WEDNESDAY, and FRIDAY, evening at 8 o'clock.

Will leave Rochester for Toronto, direct, every TUESDAY, THURSDAY, and SATURDAY Morning at 9 o'clock.

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York during the night.—Passengers leaving New York by the Express train at 5 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral. Those by the America will reach Toronto in 24 hours from New York; those by the Admiral the Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

Passengers by the above steamers, can purchase tickets, at this office, or from the Pursers on board, for the Cars to Albany, New York, or Boston; and also, for the steamboats from Albany to New York.—State Rooms on the Hudson River boats, can be secured, by application to the Pursers of the Admiral America.

are by Railroad, Rochester to New York... \$7 10  
Fare by Railroad and River Steamers, Rochester to New York ... \$5 60  
Fare by Railroad, Rochester to New York ... \$10 10

Passengers from Hamilton, by leaving on Monday and Friday afternoon, at three o'clock, in the Mail Steamers Princess Royal and Passport, will arrive in Toronto in time to take the "America" for Rochester and arrive in New York in 31 hours.  
Royal Mail Steamboat Office,  
Toronto, 14th May 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER

WILL commence her regular trips on TUESDAY, the 27th inst.

Leaves St. Catharines every Morning at half-past Six o'clock, (Sundays excepted.)

Returning leaves Toronto at two P. M.

Passengers taking the Mazeppa will reach Toronto in time to take the boats for Rochester, Kingston Montreal and Hamilton.

April 28, 1852.

2-

A YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 44, Post Office Toronto.  
Toronto, April 27, 1852. 39-tf

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

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS,

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES. EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Mens Br. Holland Coats, from 4 1/2	Mens Black Cloth Vests from 7 6	Mens Moleskin Trousers, from 7 6
Do. Check'd do. do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alapaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Check'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courderoy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4 1/2	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Cassimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marsailles do. do.	Do. Buckskin do. do.
Do. Cassimere do. " 25 0	Do. Baratheia do. do.	Do. Doeskin do. do.
Boy's Br. Holland do. " 4 1/2	Boy's Fancy do. " 3 9	Boy's Drill do. " 4 4 1/2
Do. Check'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Check'd do. do. " 4 0
Do. Moleskin do. " 6 3	Do. Satin do. " 5 0	Do. Moleskin do. " 5 0
Do. Tweede do. " 10 0	Do. Cloth do. " 5 0	Do. Canada 'Cweede do. " 4 4 1/2
Do. Broad Cloth do. " 17 6	Do. Tweede do. " 4 0	Do. Cassimere do. " "
Do. Russell Cord do. " 8 9	Do. Cassimere do. " 5 0	Do. Tweede do. do. " "
White Shirts, Linen fronts " 4 4 1/2	Mens Cloth Caps " 2 6	Red Flannel Shirts " 4 4 1/2
Striped " " 2 6	Boy's do. " 1 10 1/2	Under Shirts and Drawers " "

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Muslin Delsines, y wide, from 10 1/2	Table Linens, Quilts, Counterpanes, Bed Tick, and Towels, Crapes, and Materials for Mourning, Infants' Robes, Caps, & Frock-Bodies, Shawls, Handkerchiefs, and Neck-ties, Cap Fronts, Muslin, Netts, Collars, Silks, Satins, &c. Orleans, Cobourgs, DeLaines.	Factory Cotton, White do. Striped Shirting, Cotton Warp, Ladies' Stays, Fringes, Gimps, Trimmings, Barge Dresses, Silk Warp Alpacas.
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No Second Price

BURGESS & LEISHMAN,

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

381 1/2

Toronto, April 21, 1852.

MONEY TO BE SAVED.

FROM FIFTEEN TO TWENTY-FIVE PER CENT.

J. CHARLESWORTH

HAVING hitherto had a branch business in the Town of Woodstock, C. W., in addition to the one in Toronto, has determined to close up one of the two shops; and in order to clear out the

WHOLE STOCK OF

MILLINERY, STAPLE, AND FANCY DRY GOODS.

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

Has commenced selling off The entire Stock at a Reduction that will correspond with the above assertion, that is from 15 to 25 per cent. below the usual selling prices—which has always been as low as others in the trade; if not a little lower. These inducements will not continue to be held out for a long time, and could not be given in the ordinary way of doing business. The object now is to sell out the whole Stock and not to make profit. An inspection of the stock and prices will convince all candid persons that the Reduction is a reality.

J. C. would call particular attention to his MILLINERY DEPARTMENT, which will be found very large; entirely too numerous to enumerate.

His DRY GOODS DEPARTMENT will be found replete and furnished with all that is requisite for family furnishing.

J. C. does not quote prices in his advertisements; but condemns the habit fallen into by some of our respectable tradesmen of this city of quoting prices for goods that every reasonable and candid person will at once admit to be erroneous and absurd. You are respectfully requested to call and examine the goods, enquire the Prices and be your own judge as to their value.

J. C. Would dispose of the Stock in one lot, together with his interest in the premises, and the Shop fixtures.—Thid Stand is a good one and the house in neat order.

REMEMBER NO. 60 KING STREET EAST, NEXT DOOR TO MR. SALT'S GOLDEN HAT.

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto, May 14th, 1852.

THE STEAMER "ROCHESTER."

WILL, upon the opening of Navigation, resume her trips between HAMILTON and LEWISTON, leaving Hamilton at 7 A.M.; returning will leave Lewiston at 1 P.M., connecting with the United States Express and Mail line of Steamers to Ogdensburg, touching at all the intermediate Ports.

Toronto, April 22, 1852.

1-tf



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared, for the half year ending 30th June, instant, payable at the office of the Company, and its Agencies, on and after the 12th July next, until which day the Transfer Books will be closed.

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next, for the purpose of Electing Members to complete the Board of Directors, pursuant to the Act of Incorporation. The retiring Directors, who are, nevertheless, eligible for re-election, are—

J. G. Bowes, Esq.,  
Wm. Gooderham, Esq.,  
James S. Howard, Esq.,  
Hon. J. H. Cameron.

By order of the Board,  
EDWARD G. O'BRIEN,  
Secretary.

Provincial Insurance Office,  
June 25th, 1852. 27-tf

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine insurances.

Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director  
Toronto, September 7th, 1850. 7-tf



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY,

OFFICE—No. 71, King Street, Toronto, over Darling Brothers

INSURES Dwellings, Houses, Warehouse, Building in general, Merchandise, Household Furniture Mills, Manufactories, &c.

DIRECTORS:

JOHN McMURRICH, Esq., President.  
James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackes, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith.

J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid.

Toronto, June 5th, 1850. 21-t

"The Church" Newspaper

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

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

The following gentlemen act as AGENTS for this Journal:—  
M. Ogle & Son, Glasgow.  
George J. Bliss, Esq., Fredericton N.B.  
Rev. Jas. Hudson, Miramichi, "  
L. P. W. Desbrisay, Esq., Richibucto, "  
S. J. Scovill, Esq., St. John, "

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