

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. 21.]

TORONTO, CANADA, DECEMBER 25, 1851.

[WHOLE No., DCCXXX.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Dec. 28	1st SUND. APT. XMAS. M. Isaiah 37, Acts 25.	M. " 38, John 3.
M	" 29	INNOCENT DAY. E. " 61, Acts 26.	E. " 62, John 3.
T	" 30	E. " 63, Acts 27.	E. " 64, John 3.
W	" 31	E. " 65, Acts 28.	E. " 66, Jude
T	Jan. 1	M. Gen. 17, Rom. 2.	M. Deut. 10, Coloss. 2.
F	" 2	M. Gen. 1, Matt. 1.	M. " 2, Rom. 1.
S	" 3	M. " 3, Matt. 2.	M. " 4, Rom. 2.
D	" 4	2ND SUND. APT. XMAS. M. Isaiah 41, Matt. 2.	E. " 43, Rom. 3.

* To verse 22.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

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

In this Church the seats are all free and unappropriated. The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 10s.

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

THE COMMON-PLACE BOOK.

REDEMPTION.

The scheme and machinery of Redemption may be illustrated by the water-works at Marly. We consider a part of that complicated machinery and we cannot calculate on the effects; but we see that they are produced. We cannot explain to a philosopher the system of redemption, the mode of conducting and communicating its benefits to the human soul; but we know that it yields the water of life—civilization to a barbarian, direction to a wanderer, support to those who are ready to perish.—*Rev. R. Cecil.*

SELF-CONCEIT.

When a man has looked before him as far as he can, he concludes there is no more to be seen; when he is at the end of his line, he is at the bottom of the ocean: when he has shot his beat, he is sure none ever did or can shoot better or beyond it. His own reason is the certain measure of truth; his own knowledge of what is possible in nature, though his mind and his thoughts change every seven years, as well as his strength and his features; nay, though his opinions change every week, or even every day, yet he is sure, or at least confident that his present thoughts and conclusions are just and true, and cannot be deceived.—*Sir W. Temple.*

FACTS.

Facts recorded are the landmarks to the understanding. He who is without them resembles a mariner, who sails along a treacherous coast, without either rudder or compass.—*Lord Bacon.*

A QUIET RELIGION.

Many times God is present in the still voice and private retirements of a quiet religion, and the constant spiritualities of an ordinary life; when the loud and impetuous winds, and the shining fires of more laborious and expensive actions are profitable to others only, like a tree of balsam, distilling precious liquors for others, and not for its own use.—*Jeremy Taylor.*

THE HOUSE OF PRAYER.

What a miserable scene of incessant struggle and worldliness would this land be, without its Sunday and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot, as are too often the holy things of this house, and of the Lords own day, they yet shed a light and a religious character over this world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land. They keep alive the fire of religious feeling in the altar of the heart. They give a respite from

carthy cares, and open a glimpse of heaven to our sight. They speak, as it were, a perpetual protest against infidelity and vice. They set up a standard for the Gospel. They oppose a temporary check to the feet of the soul. They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.—*Dr. Sumner, Bishop of Winchester.*

EXERCISE EVERY GRACE.

Every grace must be in exercise, if we would enjoy the communion of the perfect God. "I am the Almighty God, walk before me, and be thou perfect." Every wheel of the chariot must be in motion to gain the race.—*Rev. Henry Martyn.*

MEMORY.

Memory is the purveyor of reason; the power which places those images before the mind, upon which the judgment is to be exercised, and which treasures up the determinations that are once passed, as the rule of future actions, or grounds of subsequent conclusions.—*Dr. Johnson.*

HINT TO HEARERS.

A man that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter, wherein it is served; who afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to do, but note elegant words and phrases, or rhetorical colours, or perhaps an ill-grace of gesture in a pithy and material speech, argue themselves full ere they come to the feast, and therefore go away with little pleasure, and no profit. In hearing others, my only intention shall be to feed my mind with solid matter. If my ear can get aught by the way, I will not grudge it, but I will not intend it.—*Bishop Hall.*

TRUTH.

Truth not infrequently forms the middle point between two errors.—*Pascal.*

Ecclesiastical Intelligence.

DIocese of Toronto.

The remittance made by the London Parochial Association for subscriptions collected in the 9th year, came too late to be inserted in the Treasurer's Accounts for that year; it was acknowledged in this paper on the 27th August.

The Collection made at Bath, of £1 2s. 0d., on behalf of the Jubilee Fund, was duly received, and entered in the Collection Book, as acknowledged on the 28th August—but on reference to the paper it appears to have been omitted—although in the acknowledgment made the 11th September, the sum is included in the amount previously announced.

The Rev. R. L. Stephenson thankfully acknowledges the following subscriptions, to aid in the completion of St. Stephen's Church, Buckingham—

HEXHAM, ENGLAND.		MONTREAL.	
Rev. W. J. D. Wad-dillone	£18 0 0	T. B. Anderson	£0 10 0
Hamilton Brothers	£5 0 0	C. Robertson	0 5 0
Thomas Higginson	1 0 0	B. Fraulis	0 5 4
TORONTO.		QUEBEC.	
J. C. P. Esten	0 10 0	The Lord Bishop	5 0 0
J. Arnold	0 10 0	Mrs. S. C. Hamilton	2 0 0
W. Sprague	0 10 0	Forayth & Bell	1 5 0
J. C. Fairbairn	0 10 0	Lemcurrier & Co.	1 5 0
A. Churchman	0 5 0	Archibald Campbell	1 5 0
Ogilvie & Co.	0 5 0	D. Burnet	1 5 0
G. and U.	0 10 0	E. Peniston	0 15 0
T. B.	0 10 0	John Fraser	1 4 6
Mr. Harman	0 10 0	George B. Hall	2 10 0
Thomas Caworth	0 5 0	H. J. Good & Co.	1 5 0
W. C. Evans	3 0 0	W. H. Anderson	1 0 0
Hon. P. McGill	5 0 0	W. Dawson	1 0 0
H. Lavender	0 5 0	G. Symes	1 0 0
T. Musson	0 10 0	A. Gilmour & Co.	2 10 0
Mr. Kingan	0 10 0	William Petry	1 0 0
		Mrs. Henry	0 10 0
		Mr. Stehman	0 5 0
		A Widow	0 1 3

ENGLAND.

DIocese of Melbourne.

REPORT OF THE PRELIMINARY COMMITTEE.

The Committee of the Geelong Branch of the "Melbourne Diocesan Society and Church of England Association" having addressed a letter to the Right Reverend the Lord Bishop of Melbourne, suggesting that he should call the attention of the Members of the Church generally throughout the Diocese to the following subjects:—

First—The best means of providing for the permanent endowment of the clergy of the diocese; and secondly—Church patronage; and that the Members of the Church should be communicated with, in such places where a Local Committee could be formed, requesting that each Local Committee would consider the subject, and delegate one or more of its members to attend a central Committee, to be presided over by the Bishop, at some stated time, as early as convenient, in order that, at such central Committee Meeting, the views and wishes of the members of the Church generally throughout the Diocese might by such means be obtained.

His Lordship, in reply, proposed that they should select two of their members to confer with two mem-

bers to be selected from the Melbourne Committee, who, with the Registrar of the Diocese, and any Clergy who might choose to attend, should decide: First—How, and by whom, the Delegates should be chosen; secondly—In what manner the proceedings should be conducted; and thirdly—What subjects should be brought before them for consideration.

The Preliminary Committee was accordingly constituted, and consisted of—The Archdeacon of Geelong; the Rev. D. Newham, and the Rev. S. L. Chase; Mr. Palmer, Mr. Pohlman, Mr. Sladen, Mr. Watben, as the Representatives of the two Committees; and Mr. Moor, the Registrar of the Diocese.

The Preliminary Committee met at Mr. Moor's chambers on Thursday, the 13th March, 1851, and continued their sittings for the three following days. The Archdeacon of Geelong having been called to the chair, the meeting was each day opened with prayer.

The Preliminary Committee met again on March 24th, 1851, when the Rev. D. Newham having been called to the chair and the meeting opened with prayer, this Report was finally adopted, and the following resolutions were definitively agreed to, viz.—

I. That it is the opinion of this Committee, that the Members of the United Church of England and Ireland in Port Phillip should be invited to send representatives to a general Conference, to be summoned by the Bishop of the Diocese to consider the following subjects:—

1. The propriety of providing for the permanent endowment of the Church of this Diocese and the best means of carrying out this object.

2. The system and administration of Church Patronage, generally, throughout the Diocese.

The constitution of the Church of England in Port Phillip, with regard to the following points:—(1) The mode of appointment of Bishops. (2) The expediency and mode of organizing Diocesan Synods and Conventions, acting either separately or collectively, and the functions with which they should be invested. (3) The expediency and mode of organizing Provincial Synods and Conventions, acting either separately or collectively, and the functions with which they should be invested.

4. The expediency of appointing a Committee to inquire into, and report upon, the present state of the law, which regulates the temporal affairs of the Church of England in this District, and what provisions of alteration it may be necessary to make thereon.

II. That the general Conference should consist of all licensed clergymen in the diocese, and of not more than fifty laymen, being members of the Church.

III. That the members of the Church of England, at the following places, be invited to elect representatives to attend the general Conference, viz.—St. James' and St. Peter's, Melbourne and Geelong, three representatives each; Heidelberg, Brighton, Pentridge, St. Kilda, Richmond, Kilmore, Kyneton, Ballan, Alberton, Barabank, Portland, Belfast, Warrnambool, The Grange, The Barrabool Hills, Indented Head, Williamstown, Moonee Ponds, Owens River, Broken River, Seymour, Colac, and Winchelsea, one representative each.

IV. That, in regard to the above-named districts, Bishop be requested to apply to the clergymen in their respective districts, and in districts where there are no clergymen, to such laymen as his Lordship may appoint; and invite them to call a meeting within such period of time as his Lordship may name, of the members of the Church in their respective limits, to elect from the members of the Church a suitable person to attend the proposed Conference for each such district; and it shall be competent to the members of the Church of England who cannot attend at such district meeting, to forward their votes in writing to the Chairman.

V. That the Bishop be requested to take such measures as he may deem requisite to procure the election of representatives for those parts of the colony not enumerated in the list.

VI. That the Bishop shall preside over the Conference, and regulate its proceedings according to the rules which usually prevail in public meetings.

DANIEL NEWHAM, Chairman.

March 24th, 1851.

Letter from the Clergy to the Bishop of Melbourne, in reference to the "Minutes of the conference of the Bishops of the Australasian Dioceses," with his Lordship's Reply.

Melbourne, 25th March, 1851.

TO THE RIGHT REV. THE LORD BISHOP OF MELBOURNE.

MR. LORD.—I, We, the undersigned Clergy of the diocese of Melbourne, having had our attention directed by your Lordship's circular letter, dated December 24th, 1850, to a publication entitled "Minutes of Proceedings at a Meeting of the Metropolitan and Suffragan Bishops of Australasia, held at Sydney, from October 1st to November 1st, 1850," have in consequence taken into consideration the subjects on which the opinions of yourself and your Right Reverend brethren are therein stated, with a view to the expression of our opinions thereon.

II. We observe that in stating the objects of the Conference, you disclaim the exercise of any synodical authority, and we beg respectfully to express our opinion that the holding by your Lordships of a Synod for the authoritative decision of the questions m oted

1 When the subject was considered by the Committee of the Diocesan Society and Church of England Association, in Melbourne, it was thought preferable that only a select number of the Clergy should be members of the Provisional Committee, and accordingly the Venerable the Archdeacon and the Rev. Messrs Collins, Newham, and Chase were appointed. C.M.

2 I understand the Committee to mean by these places, not simply the townships but the districts in which those townships are situated. C.M.

3 I do not consider that the members of the Church in any district are bound to elect one of themselves to be their representative; but that they may, if they think proper, choose a person residing in another place, provided only that he is a member of the Church of England. C.M.

in the "Minutes" would have been inconsistent not only with the Queen's Supremacy, but with the general constitution of our Church. With regard to the subjects treated of in the report, we have arrived at the following resolutions, which we desire to bring before your Lordship, as the simple expression of our opinion upon the points which we have thought it expedient to consider.

III. THE FUTURE CONSTITUTION OF THE CHURCH.

1. Diocesan Government.

(1) Diocesan Synods or Conventions.

We are of opinion that one assembly, called a Diocesan Synod or Convention, should be duly constituted that it should be presided over by the Bishop of the Diocese, and should consist of all the Presbyters of the Church, having cure of souls, or licensed by the Bishop and of lay representatives from the ecclesiastical parishes or districts.

(2) The Appointment of Bishops.

While we would not propose any alteration in the manner in which the Royal prerogative has been hitherto exercised in the appointment of Bishops, we would submit that, should her Majesty determine to permit a recommendation to a vacancy to be made by any Colonial authority, then such recommendation should come from the Diocesan Synod or Convention constituted as above mentioned; that is, the election should be made according to ancient usage, by the Clergy and Laity of the Diocese over which the Bishop is to preside.

2. Provincial Government.

(1) Provincial Synods or Conventions.

We are of opinion, that no advantage can be gained by the formation of any provincial assemblies whatever, so long as the present close connexion in our Church in the Australasian Colonies with the Church in England continues; and we would further state that it appears to us that such assemblies would have a direct tendency to weaken that connexion, and by the assumption of authority which belongs only to the Queen in Council, to interfere with the independence of the individual Bishops and their Dioceses.

(2) Metropolitan Authority.

We are of opinion that in order to maintain and strengthen our union with the Church in England, it would be advisable for each Diocese in the separate and independent Colonies of Australasia in matters of metropolitan jurisdiction, to be subject to that of Canterbury only. We would therefore submit that no metropolitan should be hereafter appointed, but that the senior Bishop for the time being should be ex-officio Primate of the Australasian Dioceses, without possessing any judicial authority over the same.

IV. CHURCH MEMBERSHIP.

We are of opinion that no persons should be elected to serve in any Diocesan Synod or Convention, or entitled to act as electors, except such persons as are members of the Church in full communion.

V. AND VI. DISCIPLINE AND STATUS OF CLERGY.

We are of opinion that it is desirable—

(1) That every presentation to a permanent cure should be generally made by a vestry or other body elected by the members of the parish or district to which the minister is to be appointed, and that the clergyman so nominated should be presented to the Bishop for induction to the benefice, according to the usage of our Church in England.

(2) That all clergymen, not placed in subordination to an incumbent, but entrusted with an independent cure, should be in the same position as incumbents in England.

(3) That no incumbent should be deprived of his incumbency who had not been convicted of a canonical offence.

(4) That the Diocesan Synod or Convention, consisting of clergy and laity, should be the court for the trial of any presbyter or deacon, but that there should be a direct appeal from it to the highest Ecclesiastical Court in England.

(5) That no judgment should be passed upon any presbyter or deacon for false doctrine by any Colonial Court or authority; but that a statement of the case should be drawn up and transmitted for adjudication to the highest Ecclesiastical Court in England.

(6) That the Bishop of each of the Australasian Dioceses should be perfectly independent of all others, and that he should be subject only to the Archbishop of Canterbury, in the same manner as the Bishops of the province of Canterbury.

VII. LITURGY.

With respect to the various matters treated of in the "minutes" under this head, there are some on which we would offer here no opinion; but with respect to others, which relate to points in the performance of Divine Service, upon which there are either no rubrical directions have been variously interpreted, we think that they should be left, as far as possible, to the discretion of each individual clergyman.

VIII. HOLY BAPTISM.

With reference to this important subject we strongly deprecate the putting forth of any authoritative decision upon the doctrine of our Church regarding it, beyond that contained in the "Articles agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy, in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion."

IX. EDUCATION.

We are decidedly averse to give our support to any system of education, whether provided in schools or colleges, which would preclude giving to the members of our communion an education based upon Holy Scriptures, and according to the principles of our Church.—We think that some general system of common examination, at stated periods, might be established in this

colony, which would encourage the improvement of education among all classes of the community, without interfering with the maintenance of the principle, that all education should be based upon the Holy Scriptures.

X. AUSTRALIAN BOARDS OF MISSIONS.

We rejoice in the formation of these Missionary Societies as a symptom of spiritual vitality in our Church in these Dioceses, and we trust that they may be the means, in the hands of God, of converting not only the heathen Aborigines of Australia, but also those of the adjacent islands in the Western Pacific.

XI. We have thus endeavoured to express our conclusions upon some of the important objects, on which the opinions of yourself and your Right Reverend brethren are given in the Minutes; and we shall deeply regret should we appear to you, in stating our own views, to esteem to lightly the mature and well considered opinions put forth by your Lordships; such we can assure you is not the case—we have acted throughout under the solemn conviction that faithfulness to our common Lord and Master required that we should candidly and deliberately state our opinions for your Lordships' information, and also with a view to their publication both in the Colony and in England. We would therefore request, that your Lordship will have the kindness to forward this letter to the Archbishop of Canterbury, and to sanction its publication.

We have the honour to be, My Lord,

Your Lordship's faithful Servants in the Lord,

H. B. MACARTNEY, D.D., Archbishop.

(Except that as regards clause (1) of section V and VI I think that every alternate presentation should be made by the Bishop or other Patron.—H. B. M.)

- S. Lloyd Chas., M. A. James Sullivan, B. A. David Newham, M. A. Eben. Collins. Augustus Strong, M. A. John Herbert Gregory. Samuel E. Blomfield, B.A. William Singleton, A. B. William Merry, M. A. Thomas H. Braid, D.D. William Brickwood. John Cheyne, A. B. Edward Tanner. Willoughby Hen. Francis Hales, A. B. H. W. W. Liddiard, A. M.

THE BISHOP'S REPLY.

To the Venerable the Archdeacon of Geelong, and other Clergy, &c., &c.

Melbourne, April 22, 1851.

MY DEAR BRETHREN,—I have much pleasure in acknowledging your letter of the 25th day of March, 1851, containing a statement of your opinions upon many of the most important subjects which engaged the attention of my Right Rev. Brethren and myself at our recent conference in Sydney. The conclusions at which we arrived, and which we have expressed in our minutes, are simply the opinions of so many provincial Bishops, and do not pretend to the character of "authoritative decisions," and more than if they were delivered by each individual Bishop separately, in his own episcopal charge. Most of them, indeed, relate to subjects which do admit of any authoritative decision, and were intended merely to convey to the members of our Church both here and in England, our sentiments as to what ought to be the basis of our future Ecclesiastical Constitution. These subjects I was desirous that you should also carefully consider, and express your own judgment upon them, in order that her Majesty's Government, and those prelates and others in England who have especially interested themselves in the Ecclesiastical affairs of the Colonies, might know the sentiments of the Clergy in general, as well as of the Bishops in particular; and inasmuch as the value of such a judgment must depend wholly upon its being the result of your own independent deliberations, there could have been no ground for complaint, however there might have been regret on my part, if your views had very materially differed from those of my Right Reverend brethren and myself.

I am happy, however, to observe, that upon the establishment of a Diocesan Council, to consist both of Clerical and Lay Members, (whether they shall constitute one chamber or two, is in my opinion a matter of subordinate importance,) for the management, in conjunction with the Bishop, of the local affairs of the Church; and also upon the placing of the Clergy in the same independent position with their brethren in England (the two most important principles laid down in our minutes), we are all perfectly agreed. There is likewise very little, if any, difference between us upon the important subject of education; and none as to the formation of the Australian Boards of Missions.

Your objection to the union of a number of Colonial Dioceses into a Province, under the presidency of a Metropolitan, would have great weight with me, if such an union should, as you fear, tend in any degree to impair the connexion of our branch of the Church here with the Mother Church in England, or to encroach upon the authority of the Queen in Council. For I quite agree in the sentiment which manifestly pervades your letter, that this connexion is the great security, under God, against any corruption of doctrine, or any organic change of constitution in the Church in the Colonies. On this account, I feel it to be of the utmost importance that the supremacy of the Queen should be distinctly recognised, and that an appeal should always lie from every Colonial Court to the highest Ecclesiastical tribunal at home.

While I quite concur with you in thinking that no benefit is to be gained by attempting to enforce a rigid uniformity in our services in those particulars which the Rubric has either left unnoticed, or on which its language has been variously interpreted; we must nevertheless remember that the Church has directed all doubtful cases to be referred to the Bishop of the Diocese, to whom the decision of them properly belongs.

No authoritative decision can be given upon any doctrine of our Church except by a legally constituted tribunal. Upon the doctrine of Holy Baptism it appears to be now decided, that the Church of England allows a certain latitude of opinion among her members, and of this latitude the Minutes themselves afford an example. While, therefore, the true interpretation of the Articles and Book of Common Prayer in respect to it, may form a very proper subject for temperate discussion, it ought, I conceive, to be permitted to every Bishop and other Clergyman, to retain and advocate, with undiminished respect, his own opinion, provided it be within the allowed limits.

I can have no objection to the publication of your letter; for there is no single word in it, so far as I can perceive, calculated to give just offence to any one. I shall also have much pleasure in forwarding it to the Archbishop of Canterbury.

That the grace of our Lord Jesus Christ may be with you all, and that the Divine blessing may abundantly rest upon your ministry, is the fervent and continual prayer of

Your affectionate Brother in the Lord, C. MALDEN.

From our English Files.

HOW ARE THE PEOPLE TO BE EDUCATED? To the Editor of the Morning Chronicle.

SIR.—The question of paramount importance in the present day is, "how to bring education within the reach of the poor and ignorant classes of the community in such a way that the supply shall be regular and effective." Many plans have been suggested for this purpose, but hitherto without producing results equal to the anticipations of their projectors. The voluntary system has been tried, and Government grants have been made in aid thereof, but neither seems as yet to have been able fairly and fully to grapple with the monster evil, ignorance, or to carry out a system of education commensurate with the acknowledged wants of the nation. I will not stop to inquire into the causes of this failure—if failure indeed it be—but rather hail the growing conviction on the part of the public that, to secure this most desirable end, it is absolutely necessary to have recourse to a rate specially laid for educational purposes.

We will then assume, for the sake of argument, that a rate has been resolved upon—a National Education Rate. It is manifestly only in accordance with the strict principles of justice, which I am sanguine enough to believe will guide our statesmen on this momentous question, that the rate shall be distributed in such a manner that the conscientious feelings of all shall be regarded. But the inquiry naturally arises here, "how is this difficulty to be met?"

The plan which I venture to suggest will be urged to meet many of the objections which have been far, forcibly and truly, against all preceding schemes which have been laid before the public.

Permit me briefly to notice a few of these objections. The scheme of the National Public Schools Association deals only with the secular part of education (instruction), honestly and consistently abandoning any claim, not only to doctrinal, but to any religious teaching at all.

Now, this exclusion of religion from this proposed system of teaching is opposed to the traditional and inbred feelings, or prejudices, as some may term them, of the English people.

The Manchester and Salford local schools scheme, while it avoids this error, falls into another of a not less objectionable character.

The committee, composed of men representing all shades of opinion, from the Church of England to the various dissenting bodies, with the exception of the Roman Catholics, have united upon the common ground of Christianity, using, or to use, in existing and proposed schools, the Bible only, without creeds and formularies, and, consequently, without dogmatic teaching.

As against the first scheme there are arrayed nearly the whole of the religious communities, so against the latter a large proportion of Churchmen, who think that a scheme which deposes the Church of England, pure and Apostolic as she is, from the position she has so long held as the authorised teacher of the people, and substituting in the place of her dogmatic teaching the lowest amount of religious truth which can be agreed upon by all parties, is aiming a blow at the Catholic Faith and God's Truth which it would be treason on their parts not to resist, even unto death. The Church naturally feels aggrieved at interference with her parochial arrangements, and demands a recognition of her right, not to the exclusive teaching of the people of this country, but, at least, of that portion which belongs to her communion; and that, too, dogmatically, and by those creeds, catechisms, and formularies of faith which have descended to her from the confessors and martyrs of former ages.

The necessity of a more extended scheme of education than at present prevails being universally admitted, the grand problem of the present day certainly is, how to accomplish it, without sacrificing principle to expediency, or compromising Divine truth, since "we may not do evil that good may ensue."

It is clear that neither of the two schemes already challenging public attention satisfies these conditions. Is it possible, then, to propound another which shall recognize the rights of all religious bodies, respect the consciences of individuals, and secure that control and supervision which the State has a right to demand as the condition of her acquiescence? I think it is, and therefore propose the following scheme, which combines the elements of a successful issue, in the simplicity of its plan, the honesty of its principle, the respect paid to conscience, and the means taken for the security of the rights of all, consistently with efficient working.

Let the Prime Minister boldly demand from the House of Commons an education rate of so much in the pound, either on the house assessment or that of income tax, which may be collected by the Government officers.

Supposing the rate granted—and we cannot doubt that the House would readily accede to the proposal—it is manifestly equitable in principle that all who are liable to the rate should have a voice in its distribution.

I would suggest, therefore, as a graceful concession on the part of the State, that every ratepayer should have the privilege of stating to what description of school he would wish his portion of the rate to be applied, whether Church of England, Wesleyan Methodist, Independent, &c., or merely secular.

All such sums so designated to be held at the disposal of the representatives of the different religious bodies, after deducting a percentage for the collection.

The Privy Council to have the control over the sums appropriated to secular education, and any sums not specially assigned by the ratepayer to any religious denomination to be handed over to the Church of England, as the religion established in this country.

We come now to the distribution to the various religious bodies. The amount collected, and to be appropriated to the support of schools connected with the Church of England, has to be handed over to her representatives; but who are they? At present she does not appear to have any, but I apprehend the growing intelligence of the country will not much longer deny her the power, which every other religious body in this land possesses, of managing her own affairs, and that she will have resorted to her Convocation and Diocesan Synods. Meanwhile a Diocesan Board of Education, composed of representatives from the various Rural Deaneries, and presided over by the Bishop, might supply this want.

The other religious bodies have recognized organs so that no fresh machinery is required in this department.

Care must be taken that the monies thus raised and paid over shall be duly and efficiently applied. To which end I would propose, as now, Government Ins-

spectors, and, in addition, Diocesan Inspectors to be appointed by the Board of Education, and sanctioned by the Bishop of the Diocese.

An account of all sums raised and spent to be periodically laid before Parliament, after being duly audited by auditors appointed by the Privy Council.

The Diocesan Inspectors will report the Diocesan Board of Education as to the religious training in the schools, and the Government Inspectors as to the general teaching and effectiveness of the system pursued, as evidenced in the progress and attainments of the pupils.

Such is a brief outline of a scheme which I venture to propose, in a sincere hope that it may solve the problem "How are the people to be educated?" Details it would be superfluous to enter upon, until the principle of the scheme be acknowledged and accepted.

Let me recapitulate, as briefly as I may, its leading features:—

1. It is simple and comprehensive, and would not revolutionize the present schools, nor interfere with their management.

2. It would secure a sound and efficient education for the people, without any sacrifice of principle or compromise of truth on the part of any.

3. Liberty of conscience would be secured to the ratepayer, by allowing him the privilege of apportioning the amount of his rate.

4. It would put an end to the collision between the National Society and the Privy Council; the school remaining, as now, the portico to the Church.

5. It would not paralyse voluntary efforts in the cause of education, but, on the contrary, give them an additional stimulus.

6. It would give the State that power of control over the expenditure of the rate which is necessary to her as trustee for the nation.

7. If the experiment fail of success, the remedy is easy; the House of Commons having at any time the power to refuse the necessary vote permitting the levying of the rate.

Commending the above to the consideration of all who desire that this question should be satisfactorily settled,

I am, Sir, your obedient servant,

Lower Brompton, Oct. 24.

C. G. R.

PROPOSED INCREASE OF THE EPISCOPATE.

As we cannot, of course, pretend to be in the secret of Lord John Russell's intentions towards the Church of England, like the *Daily News*, the intimation given by that journal that a large increase in the number of the Bishops, to the extent of somewhere about fifty new sees, "is under Lord John Russell's consideration," has taken us somewhat by surprise. Our cotemporary does not condescend to inform us with whom the suggestion originated, whether with the Earl of Shaftesbury, or with Mr J. C. Colquhoun, with Mr. Horsman, or with Sir Benjamin Hall. It can hardly, we imagine, have found its way into the Cabinet of the noble Lord from the vicarage of East Brent; nor is it antecedently probable that the proposal emanates from his Grace of Canterbury, or from the Episcopal Bench as a body. For aught we know it may be the spontaneous offspring of the noble Premier's own brain, the fruit of his intense desire to devise some means by which he may, if not exactly cause the Church of England to approach nearer to what she was designed to be by her divine founder, at least bring her to his own views and make her subservient to his own purposes. Be this as it may, the fact asserted by our cotemporary, with whom we must leave the responsibility of the statement, that the Prime Minister has some thoughts of coming down to the House of Commons with a Reform Bill for the Church, as well as for the State, and that the former is to include among its provisions the creation of some fifty new Bishops, is quite sufficient to put Churchmen on the alert as to the nature of the boon said to be in prospect for them. The proverbial *Timo Danaos et dona ferentes* was never more applicable than it would be to the project alleged to be entertained by the noble Premier. We can easily conceive that during his cogitations as to the best method of swamping the more respectable and conservative elements of the electoral body, for the consolidation of Whig-Radical ascendancy, the thought may have presented itself to his Lordship's mind, that to swamp the Episcopate by the creation of some two or three score Bishops of his own selection, might be the most convenient method of satisfying the outcry for Church reform, rendering the demand for the revival of Convocation innocuous, and at the same time coming a good step nearer to his settled purpose, that of latinizing the Church of England. If half a hundred men of the stamp of Dean Elliott could be raised to the Episcopate at one blow, the prayer of Churchmen for the revival of synodal action might then be granted with the most entire confidence that a representation of the Church so falsified would oppose no barrier to any design upon the integrity of her doctrine and discipline. Lord John Russell is far-seeing enough to perceive that the demand for the restoration of the Church's proper legislature cannot be resisted much longer; and it is, therefore, far from unlikely that he is on the look out for the best means of rendering the attainment of that object utterly nugatory. But while we give his Lordship credit for sufficient ingenuity to have conceived such a scheme, or having readily discerned the advantages he might derive from it, supposing it to have been suggested to him by others, we can hardly impute to him so great an absence of all discernment as to imagine that such a measure could be brought forward without provoking the most violent opposition, or carried into effect without causing a most extensive and calamitous disruption in the Church. As it is, Churchmen are by no means satisfied with the manner in which vacancies in the Episcopate are filled up. On the contrary, there is a feeling of deep dissatisfaction pervading the Church on this subject, a feeling which is not directed against the original right of the Crown in the appointment of Bishops, but against the exercise of that right by a political Minister, in a manner gratuitously, nay intentionally, offensive to the Church, and against the tyrannical suppression of the *rela* assigned to the Church in the process of Episcopal Confirmation. It is, in fact, Lord John Russell himself, it is the contemptuous and hostile attitude which he has assumed towards the Church, on more than one occasion, in this exercise of the Royal Supremacy, that has forced upon Churchmen the consideration of the conditions by which the right of the Crown to nominate to the Episcopal office ought to be surrounded in order to secure the Church against the prostitution of her highest office to purposes subversive of her character and of her very faith. The perception of this danger is not confined to one school of theologians in the Church; it is common to all thoughtful Churchmen, to all who are not prepared to hold their faith, or, it may happen, to deny it, at the bidding of the creature and puppet of a Whig-Radical majority in the House of Commons. If, then, there is this strong feeling against the exces-

sive power now wielded by the Prime Minister in the filling up of occasional vacancies on the Episcopal Bench, what would be the consequence of a proposal to create fifty new sees, to be disposed of by him at his pleasure. We hesitate not to say, that if Lord John Russell is violently bent upon raising a storm in the Church of England, he can take no better course to effect this object than to offer to the Church an increase of her Episcopate, and the restoration of her synodal action, at the price of her accepting at his hands a batch of new Russellite Bishops. That a large increase of the Episcopate is urgently wanted in order to render the Church truly efficient, is the opinion of Churchmen of all shades of opinion, and we have often contended for it. But if such a measure is to be acceptable, and truly beneficial, to the Church, it must be preceded by provisions which shall afford a guarantee for the selection of proper persons. These provisions, and the arrangements necessary to secure the harmonious action of the new Bishops, who would not be Peers of Parliament, with the occupants of the present sees, which have Baronial rights annexed to them, are matters with which, we apprehend, the House of Commons is hardly competent to deal. So great an alteration in the internal organization of the Church cannot with safety be effected, otherwise than with the concurrence of the regular Church legislature, and the first step to be taken with a view to this or any other improvement in the Church, is the revival of her synodal functions—the restoration of her Convocation to life and action.—*John Bull.*

ELECTRIC PENDULUM—ALLEGED DISCOVERY BY HOMEOPATHISTS.

All at once, a discovery is made of an instrument of such surpassing delicacy of construction and operation, that the inventor has been able to indicate not only the normal effects of the different electrical currents which exist in the body, but likewise a variety of modifications and changes which those currents undergo, when the hand of the operator is brought into contact with another person, with inanimate matter, with different metals, and with vegetable and animal substances, also to detect alterations which different medical substances produce upon these currents.

The columns of a newspaper are of course not the place for the description of a philosophical apparatus; suffice it to say that the phenomena described are produced by the agency of such an instrument, and the following are amongst the most remarkable results. After enumerating various facts illustrative of the fundamental principles laid down, the paper from which we quote proceeds as follows:—

"Dead animal matter, brought into contact with the hand of the operator, or with any person, or any number of persons forming a chain by holding one another by the hand, the one nearest the operator holding his hand, and the dead matter being put into the hand of the person most remote from him, almost immediately stops the movements produced on the instrument by the electric current. Mr. Rutter has, however, carried his discoveries still further; for he has ascertained, and is able to prove most unerringly, that noxious matter, whether animal or vegetable effluvia, or miasms, or mineral or vegetable poisons—in fact, all substances capable of producing death—have the same power of stopping the action of the instrument, as I have just described dead matter to have. All the experiments were conducted in the most simple and unpretending manner, and were explained in the most lucid and unequivocal language. They were repeated over and over again at the wish of several of the persons present, and the results were each time unvarying and unerring, so as to carry conviction to all who witnessed them, even the most sceptical.

"Another curious and interesting phenomenon was now demonstrated by Dr. Rutter. If a person of the female sex puts the index or forefinger on the operator's hand, the pendulum, instead of moving as when the index of a male is in contact with the hand, from D to C, moves from B to A. When the female hand touches the hand of the operator, instead of moving from B to A, as in the case of the male thumb, the pendulum immediately moves from D to C; and when the whole hand of a female is placed on the hand of the operator, the movement becomes circular in the direction of from B round to G, that is, from right to left, the exact reverse of the normal motion.

"The next experiment was one of great interest, and exemplified in a beautiful manner the experiment to which I alluded in a former part of the evening, viz., the instrument being stopped by the operator when put in contact with dead animal matter. After having put the instrument in full normal action by applying the finger and thumb of the right hand, a dead fly being put on his left hand, the motion of the pendulum immediately ceased; on the fly being taken away, the motion recommenced. A chain of several men, holding one another by the hand, was formed; a female placed her hand on that of the man most remote from the operator—the motion of the instrument was immediately reversed, the circular motion being from right to left. A dead fly was then put upon the left hand of the female, and the motion immediately stopped.

"A wire of copper, 500 feet long, encased in gutta serena, was then added to the chain of men—the one farthest from the operator held one end of the wire, and the female the other end; the female influence was immediately sent through both the wire and chain of men, and a corresponding action was again set up; which was again stopped immediately by the dead fly being put upon the other hand. Similar experiments were made with other dead matter; even merely by holding the hand over or near the dead matters, the aura of which equally stopped the motion."

Another set of experiments were, to prove the polarization of the body, which was readily demonstrated, as well as the perfect control of the operator over the direction or cessation of the magnetic currents, those currents, also, being subject to peculiar disturbances and variations in different parts of the body, and dependent on a vertical or recumbent position. Other extraordinary facts are related, which it would transcend our limits to specify; we must, therefore, proceed (only observing, in passing, that particular metals exercise a particular effect on the electric currents) to the sovereign assertion that in exact conformity with what was to be expected from the delicate experiments made with a dead fly, the hair of a female, the aura from dead matter, and other substances, it is boasted with no small confidence of triumph, that this "brilliant discovery" had settled the question of the infinitesimal doses, employed in Homeopathy, possessing influence. Accordingly, one globule of *Stannum* of the fourth attenuation being placed in the palm of the hand of the operator after the instrument had been set in action, the pendulum, it is said, went immediately moving with as quick and as strong a motion as when the same metal in mass was put into his hand. We are further informed of the precise effect of a great many globules of various potencies upon the movements of the pendulum; we cannot, of course, particularise many, but select one or two—e.g. a globule of *Zincum*, thirtieth attenuation,

sent the pendulum the same distance that was accomplished by the same substance of the 2:0th attenuation, while one globule of Ferrum Metallicum 6, gave exactly the same elliptical motion as produced by the iron 15 mass. But we must stop and leave the verification or demolition of these startling assertions to those of the rival schools, who will of course make it their business to trust in a philosophic spirit—to bring them to the test of the most searching experiments.—Times.

THE SYNODAL ACTION OF THE CHURCH.

We lately gave some account of a meeting held at Derby, with the laudable intention of promoting the restoration of Synodal action to the Church. The beneficial results of the Synod held recently in the diocese of Exeter give great encouragement to those who are so judiciously labouring in this holy and useful work. The following reasons in favour of the proposed revival submitted by the Rev. W. Pound, of Malton, who acted as secretary at the Derby meeting, seem so forcible to our mind, are urged with so much moderation and judgment, and bear the impress of such an excellent spirit, that we have great pleasure in submitting them to the consideration of our readers:—

Such meetings are similar to other movements, which in the absence of all Synodal action have been prevalent in our Church, on the behalf of other subjects, and which have received the sanction of authority, the countenance of the great, and the support of the lowly; missionary exertions, the restoration of churches, the supply of assistant curates, and other like forms of Church extension, have been advanced, in lack of Synods, by societies which have concerned themselves with one or other of these objects.

The parties who seek to promote Synodal action, hope for the speedy accomplishment of that object. Should, however, unforeseen causes of delay arise, they propose to tread in the beaten track, by which the well-accustomed Church Societies have advanced to their present eminence and usefulness, and to form and consolidate a Church Society for the Promotion of Synodal action in the Church of England, which will cease to have necessity for existence, when Diocesan Synods shall be generally prevalent. Nor will it seem strange to a reflecting mind that the Body of Christ in England should desire to regain her Synods, for they are her rightful inheritance, and are now enjoyed, more or less, by every other branch of God's family upon earth. During the disuse of Synods much of the work of the Church in England, for a long time, had been neglected, and of late some of it only has been taken in hand by Church Societies.

There is no force in the argument that to call a Synod is the Bishop's office, and they who moot the question of Synods are dictating to their Bishops. For manifestly to move the question is only to prepare the way for the Bishop's call, that he may not call in vain. There has been no attempt made to dictate to a single Bishop, but only to draw the attention of all to a very probable remedy for the Church's present manifest inability to teach and instruct the people and children of this nation; whilst there is no lack of resources, either in the poverty or listlessness of churchmen. It is presumed that information upon the subject is required, and that few Bishops will venture to call a Synod, until the clergy and laity of the diocese are duly informed: The Bishop's mandate, to attend upon his person in Synod, will hardly be able to teach his senators wisdom.

Some men, who in civil matters exercise the ancient Saxon privilege, now consolidated in the British Constitution, "da minoribus rebus principes consultant, de majoribus omnino," are in ecclesiastical matters spell-bound to authority: they affirm that they move neither tongue nor hand except at the order of a Bishop; whereas, it cannot be supposed, that the episcopate desire to hold an irresponsible despotism over Christ's Body, or in themselves to bear the responsibilities, which ought to be distributed over the shoulders of each member, "in the vocation and ministry," wherein he serveth; but rather is it reasonable to think, that they feel the weight of their charge, and would gladly receive, when proffered, the co-operation and advice of the assembled presbytery. The principle "nil sine Episcopo" is not more true than "nil sine consilio vestro (presbyterorum) et sine consensu plebis."

The Synodal movement, whilst it meekly desires the same sufficiency and position which has been ceded to all Societies for Church Extension and Church Restoration, at the same time seeks, at the hands of all men in authority, a kind and gracious countenance. It conducts itself towards all as humbly conscious, that truth and right are the foundation of its claims. Its promoters urge those claims, with all respect and charity towards those (if there be any) who many not agree with its objects; they press the necessity of Diocesan Synods upon the minds of churchmen, as a primary step to the peace and unity of the Church; they suggest that a Diocese, assembled before God, is a becoming occasion whereupon to seek the out-pouring of the Spirit of power of love, and of a sound mind.

MARRIAGES AND BIRTHS IN ENGLAND.

Among other statistical phenomena of unusual interest occurring just now is the striking extent to which the population of England is repairing the gap caused by recent losses and continued drains. The cholera and an increasing emigration appear, in the long run, to have no effect in retarding the rate of our increase, but rather the contrary. Whatever be the case with Ireland, where a natural calamity is always aggravated by the untowardness of man, in this country we need be under little fear of de-population in our time at least. All students of history are aware that the ravages of pestilence and war, unless they are carried to the extent of depopulation, have often been repaired with a rapidity that almost leaves doubt on the narratives of the previous disaster. In our time we have seen the population of France but very little checked by the annual expenditure of many myriads of lives, and only begin to stagger at last when the youth and strength of the country was almost disappearing under the strokes of an incessant conscription. What we are now witnessing is still more remarkable, if only because, while it is on a very great scale, it is faithfully and exactly recorded. We do not read it in Gibbon or in Thiers, but in the unprejudiced and impartial pages of the Registrar-General. On this unblemished authority we learn the following facts, which may claim the interest even of those who usually despise figures.

First as to marriages. The number registered in the spring quarter, that is the quarter ending June 30, in the melancholy year 1842, was 30,048. In the same quarter two years after it had risen to 34,268. After another interval of two years it was 37,411. The next year, 1847, the spring after the great Irish famine, it declined to 30,102. In the spring quarter of last year it was 33,028. This year it is a little less, 33,498, still 8,450 more than in the spring quarter of 1842. This is a fact that speaks for itself. Marriage is a most direct, natural, and unsuspecting index of prosperity. As a general rule, a working man marries as soon as he gets into good work; and much the same rule applies to all

classes. With very few exceptions the inhabitants of a populous and highly civilized country are obliged to wait several years for the opportunity of marriage. Abundance of food, of enterprise, and employment, has an immediate effect on those who are only waiting. This, doubtless, is the true account of the immense increase during the last nine years. The fact meets the eye in various ways. Wherever a manufactory or a station is built, or any other focus of industry is fixed, forthwith rows of cottages branch out in all directions, and a crowd of youthful, active, and apparently well-to-do men seem to start up, as it were, out of the earth. Within the last nine years suburbs and little towns, containing several thousands inhabitants, have sprung into existence, on spots where, on the Ordinance map itself, there is nothing but blank space. For every house that is built, for ever situation in life, for every new place as porter or breakman or new platelayer, offered by a railroad, a new marriage is likely to follow before long. In manufacturing towns and other seats of employment it is well known that the conclusion of a strike, the arrival of a large order and even a change of fashion, will send half-a-dozen couples to church. Prosperity, however, is not the only cause of the very great increase since 1847, especially in the year 1840. The cholera made many a place empty at the hearth, the workshop, the counter, and the desk. Those places have been since filled by the accession, in most cases, of younger and healthier persons. Young widows may remain long desolate, but young widows are neither so consistent nor so much at the mercy of fortune. After a battle there are many promotions, and an epidemic is nothing more than a battle with an impalpable, but not less murderous foe. The effect of pestilence as well as of war in multiplying marriages, and bringing them on at an earlier age, is observed by our oldest chroniclers. It need, then, excite no surprise, that the spring quarter of 1850 coming soon after the cholera, should produce even a greater return of marriages than the same quarter this year. The decline has been 520—nothing compared with the increase of the last nine years.

By far the most remarkable feature, however, in this return, is that which is thus simply stated: "150,584 births have been registered in the quarter ending September 30, 1851. This is the greatest number of births ever registered in the same season of the year, and exceeds by 23,411, 15,361, and 3,614 the births in September quarters of 1847, 1849, and 1850. The births of 467,096 children have already been registered, and it is probable that in the year the number will not fall short of 600,000." In the opinion of all mankind, and particularly of the sacred writers, the natural increase and multiplication of a people is the most direct result, and the most undeniable sign of prosperity. In the present instance the extraordinary increase of births has come very opportunely at a time when the depopulation of the empire is already looming, as a terrible possibility, in the distant horizon. So far as England alone is concerned, it will evidently be some years before the old bugbear of a surplus population has lost its terrors. "While 150,000 children were born and registered in the summer quarter," says the return before us, "91,603 persons died; leaving an excess of 58,381 of the population. The excess of births over deaths in the first nine months of the present year has been 170,411, which is probably more than equivalent to the actual increase of the population." In the absence of an annual census that actual increase can only be conjectured. There are returns of the emigrants from the several ports of the United Kingdom, but there are no returns of the passengers by the numerous steamers passing to and fro between England and Ireland, as well as other countries. We only know that by far the greater part of the emigrants from Liverpool, Glasgow and Greenock are Irish; that many emigrants from London are Germans and foreigners; and that vast numbers of Irish are still pouring into all our populous towns in quest of employment or relief. It is probable, therefore, that immigration from Ireland more than makes up for English emigration, and that the actual increase in our population is at least as much as is indicated by the extraordinary excess of births over deaths.

The Registrar-General very naturally calls attention to a conjuncture of circumstances without parallel in the history of the world. "The present movement of the population is, in many respects, remarkable. The free admission of grain and fruit, and meat since the scarcity, is equivalent to an addition to the country of a vast tract of fertile soil, which calls for cultivators, and, as the land is abroad, for agricultural emigrants, who prefer the cheap, though distant, lands of America to the high-rented farms of Ireland, no longer possessing a monopoly for its Produce in the English market, the fact deserves attention, that while the United Kingdom has been importing food in unprecedented quantities, it has been sending out swarms of emigrants from the population, of which the marriages and births promise to keep up a perpetual and increasing supply." It is impossible to contemplate vast movements of any kind without a feeling akin to terror. The launch of a ship, the fall of a vast body of water, an army on the march or a multitude on the move, the downfall of a tree, are all spectacles that suggest even more than one sees, and seem to recal the operations of a preternatural power. They who have witnessed the convulsions of an earthquake tell us that no words can convey the awfulness of their impressions when they first saw all nature surging around them. A like awe may well be inspired by the events we now witness around us, such are their strangeness and magnitude, but for the errant signs of an overruling and beneficent Providence. Within a few years, or rather within a few months, we have witnessed the food of a nation perishing in the ground, that same nation fed by supplies drawn from the very ends of the earth, an annual importation of food sufficient for several millions, a terrible epidemic striking down many thousands in the midst of us notwithstanding all the resources of wealth and art, a constant emigration sufficient each year to people a whole state, and, yet in the midst of these disasters and losses, England prosperous, wealthy, tranquil, and fast employed, and repairing all its losses of every kind—the drain on its wealth and its numbers by extraordinary production, such as is nowhere seen but in England, and which none but Heaven could bestow. And after all these losses, and in the midst of these great efforts, we see it summoning all the earth to a great feast of arts, of peace, and good will in the British metropolis. We see that great design crowned with a splendour and success even beyond the anticipation of the authors, and concluded without even a passing shadow of the dangers with which such designs have heretofore been too often attended.—London Times.

DEATH OF THE POET MONTGOMERY.

The decease of James Montgomery, whose name for almost half a century has been familiar to the readers of English poetry, is announced to us by the last arrival from England. Although he never attained the highest eminence in his art, and was more indebted for his reputation to the sweet and touching devotional pathos

of his effusions than to any of the rarer gifts of poetic inspiration, he has held a cherished place in the arts of a numerous class of readers, who will not hear of his departure from mortal scenes without an emotion of tenderness. Nor will this be diminished by the recollections of his personal character, which presented an uncommon union of integrity, disinterestedness and purity. A noble love of freedom animated his public career and led him to make cheerful sacrifices for the glorious cause.

Montgomery was born on the 4th of Nov., 1771, and consequently had just completed the unusual allotment of four score years. On his eightieth birthday, the 4th ult., he planted an oak tree on the lawn in front of the Infirmary of Sheffield, in which town he had resided from early life. Descended from parents who were attached to the Moravian faith, he received his education at a school belonging to that persuasion, and never lost the impressions which were then made on his susceptible mind. His parents intended him to enter the ministry among the Moravian brethren; but finding himself disinclined to pursue that vocation he entered a mercantile house with a view to adopting that business as his permanent calling. Becoming deeply interested in politics, and having already attained a certain readiness and power in composition, he connected himself with a journal in Sheffield, of which he soon became the leading editor. His freedom of remark on public affairs subjected him to the suspicion of the Government. He was narrowly watched, and soon was made the subject of prosecution. He was first sentenced to three months' imprisonment. This was in the year 1794; and during the next year he was condemned to six months imprisonment for a similar offence.

His first poetical work was the "The Wanderer in Switzerland" which appeared in 1806, and in spite of a scathing review in the Edinburgh, which was then in the full flush of youthful bloom and petulance, was received with signal favour by the public, and has passed through some fifteen editions. "The West Indies" was published in 1817; "Prison Amusements" in 1810, though written sixteen years before; "The World before the Flood" in 1813; "Greenland" in 1819; and "Pelican Island" at a subsequent period. An edition of his collected works was issued in 1841.

Montgomery will be chiefly remembered in British Literature for his devotional poetry. His productions in this kind are tinged with a slight colouring in mysticism; they breathe the spirit of the simple and fervent Moravian piety in which he was nurtured; at the same time, they are truly lyrical; not didactic statements in verse but gushing from a deep religious fountain; blending enthusiasm with sweetness, and a certain Oriental union with modern refinement; they will continue to be regarded among the choicest specimens of choral melodies, while men speaking the English tongue shall meet in solemn assemblies for social worship.—New York Tribune.

CONVERSIONS IN IRELAND, 1851.

In the year 1596, the celebrated author of the *Faery Queen* uttered the following words concerning Ireland:—

"There have been divers good plottes devised, and wise counsels cast already about Reformation of that realm, but they say, it is the fatal destiny of that land, that no purposes whatsoever which are meant for her good, will prosper or take good effect, which, whether it proceed from the very genius of the soyle, or influence of the starres, or that Almighty God hath not yet appointed the time of her reformation, or that He reserveth her in this unquiet state still for some secret scourge which shall by her come unto England, it is hard to be knowne, but much to be feared."

This prophecy, coming from a person such as Spenser was, intimately acquainted, from personal experience, with the condition of the country which he describes, has ever been regarded with feelings of interest, and claims especial attention at the present time. The critical state of ecclesiastical affairs in England warns us that her delinquencies towards the sister kingdom may now, perhaps (even more than at any former period), be about to receive retribution; and that, as the poet prophesied, Ireland is reserved to be a scourge, in the hands of Providence, by which England will be punished for her sins.

It is well known to the majority of our readers, that the Church of Ireland maintained her independence for more than a thousand years after Christ. In this respect she was more fortunate and illustrious than the Churches of Britain. It is also well known, that from the sixth to the ninth century, the Church of Ireland was the burning and shining light of the West; she was the great missionary Church of that period; she Christianized a large portion of Scotland, and the northern and central districts of England; she sent teachers to France, Germany and Switzerland, and even to Italy itself. It is also unquestionable, that when the Danes had taken possession of her three great maritime cities—Dublin, Limerick, and Waterford, in the tenth and eleventh centuries—England, by collusion with the Danes, undermined the independence of the Irish Church, and that Canterbury did the work of Rome.

But a greater act of injustice remained to be committed. An adulterous king, driven from his throne in Ireland, appealed to England for aid; his suit was welcomed; England interfered to restore the fugitive, and having seized this occasion for intervention, by an infatuated act of policy which she has cause to rue to the present hour, she employed a Papal Bull as an instrument for subjecting Ireland to herself.

England, in fact, Romanized Ireland. The loss of spiritual independence which Ireland has to lament, is due mainly to English ambition. The superstitions, the ignorance, and consequent misery of Ireland, are of English growth. And, by a most just dispensation of Divine Providence, the evils which England has propagated in Ireland are recoiling upon herself. She has sown the wind, and she is now reaping the whirlwind.

The imagination is tempted to draw a picture of the results which might have been produced, if England had duly appreciated the blessing of true religion, and had pursued a different policy towards Ireland.

There is no question, but that, in the twelfth century Ireland was prepared, and even desirous to unite herself to England. She was wearied with intestine broils, and she welcomed Henry the Second to her shores as a pacificator who would put an end to the bitter strife of contending factions. The Princes of Ireland made a prompt submission to the English monarch; they acted thus towards him, not as a Papal emissary, not as a scudatory of Rome, though such he condescended to be, but as a powerful Sovereign who would tranquillize the land. This is evident from the fact that when he landed in Ireland he was still under a ban from the Pope for the murder of Thomas of Canterbury.

* Spenser's "View of the State of Ireland in the year 1596."

If, then, instead of looking to Rome, England had relied on the Divine arm, and had endeavoured to restore and maintain the primitive independence and purity of the Church in Ireland, how much ignominy and misery and degradation she would have escaped! how many rebellions would have been avoided! how many massacres would never have been perpetrated! how many blessings, spiritual and temporal would have been diffused by her means! but she chose a different course. She had bowed beneath the yoke of Rome, and to gratify her own cupidity she suborned Rome as an accomplice in her aggression against Ireland, and Rome having England as her vassal, employed her agency in bringing Ireland under the same spiritual yoke which pressed heavily upon her neck.

We sometimes hear our statesmen give up the cause of Ireland as desperate. A late distinguished minister declared that Ireland was the great difficulty of his government. We wonder not at it; for it has been the practice of almost all recent administrations to pursue towards Ireland a similar policy to that unhappy course of proceeding on which England entered in the twelfth century, and from which so much misery and shame has arisen to both kingdoms. Our Protestant ministers imitate the Roman Catholic monarchs of England; they endeavour to administer the affairs of Ireland by means of Rome. Thus they have paralysed their own power; and they who, had they endeavoured to purify the faith of Ireland, would have had that country as their ally, are now compelled to fear, lest it should be, as Spenser calls it, a secret scourge for themselves and their own country.

Besides this, it has been the custom of some eminent men among us, to describe the cause of the Church of Ireland as no longer defensible. Do these distinguished individuals recollect what a debt of gratitude is due from England to Ireland for the spiritual benefits which we derived from the Church of Ireland in the sixth and two following centuries? Do those who dwell in Scotland recollect what were the pious labours of a St. Columba, a Columhann, an Aidan, a Finian, and others, who proceeded from the scriptural school of Ionia? Do those who live in England remember that, when the light which had been rekindled by St. Augustine was almost extinguished, it was revived by the pious hands of the Irish missionaries, and thenceforth burnt much more brightly and powerfully than before? And do they who would surrender the Irish Church to her enemies reflect on the humiliating fact, that we—Englishmen and our ancestors—have reduced Ireland to her present condition? Speak in an apologetic tone concerning the Irish Church! Let us rather apologise for ourselves! Let us endeavour to wipe off the long arrear of debt which we owe her. Let us endeavour to atone for our own sins of omission and commission towards her, by a sincere and practical repentance.

It would appear that Dividence is now affording us an opportunity—it may be the last—for making some amends to Ireland and to the Irish Church. Our readers are aware that a religious movement, unprecedented for three hundred years, is now going on in Ireland. From various causes, physical and social, as well as spiritual, vast multitudes of the peasantry and middle classes of Ireland, especially in the west, are renouncing the errors of Rome, and joining themselves to the Communion of the Church. As far as our own endeavours may extend, we earnestly entreat the enlightened co-operation and fervent prayers of all who are in any way connected with the Church, which is indeed "the Lord's doing, and is marvellous in our eyes." We devoutly hope and trust that it may not be marred by any intemperate and injudicious measure on the part of those who are more nearly engaged in it, and that it will not be regarded by others with a carping and censorious temper, but with forbearance, gentleness, and charity.

An unfortunate controversy has already arisen with respect to it. We refer to the question, whether, consistently with due order and discipline, the converts from Rome ought to be received, as they have been by the rite of Confirmation? If we were called upon to pronounce an opinion upon this subject, we think it may be shown that too much of a confident and peremptory spirit has been manifested on both sides of the question. We would rather venture to suggest to those who are in places of high authority in the Church of Ireland, that the exigencies of the time require that a special form of service, such, we believe, as is found in some editions of the Irish prayer-book, should be published with Episcopal authority, and employed on such occasions as those to which we refer.

If our limits allowed us, we would proceed to offer some further observations on this interesting subject. Both Englishmen and Scotchmen, we are sure, have much to learn with respect to the Church of Ireland. For the most part, whether in Parliament or elsewhere, they deal with that momentous question in a very superficial manner, which betrays their ignorance, and in which they would not treat it, if they approached it in a reverential spirit of enlightened justice.

Let us be permitted to add, lastly, that the mode in which the Romish controversy is in some respects conducted in Ireland, too often exhibits a desire to destroy rather than to construct and consolidate. The champions of conversion frequently appear to be more strongly animated with Protestant zeal than with any adequate regard for Apostolic Order and Catholic Truth. They separate the Church from Scripture, and Scripture from the Church, and even set the one in opposition to the other. We fear that there must be something defective in the scholastic and academic training of Ireland to produce such a result. The wise advice given by an English king to his own universities, might, we think be addressed to the academic seminaries of Ireland—"Lay aside Calvinistic epitemas, and study the Fathers of the Church." The grammar-school training of the sister kingdom does not appear to be generally favourable to the production of a learned Clergy. It seems to substitute a smattering of books for a knowledge of languages. Hence, in controversies with their Romish antagonists, the Protestant advocates are ill equipped with those instruments which are necessary for the refutation of error and the defence of truth. Hence, also, they are tempted to shift the controversy itself from the ground of Scripture, interpreted by Catholic antiquity, to that of mere private judgment, on which they are sure to meet with little else but dishonour to their cause, and discomfiture to themselves.

It is said by the pre-emptory instruction of his physician, the Bishop of Gloucester and Bristol will abstain from all Episcopal and Clerical duty, and will in all probability, shortly leave England for a renewed and lengthened sojourn in one of the milder climates of the milder climates of the south of Europe. His Lordship is at present at Brighton.

Colonial.

SAD ACCIDENT.—Yesterday forenoon, as a detachment of the 23rd Fusiliers were marching down Dundas street, and in the act of turning the Robinson Hall corner, a span of horses, attached to a sleigh, taking fright at some object, ran off, coming in contact with the soldiers, many of whom were knocked down, and one sadly injured, he being struck by the tongue of the sleigh in the breast. The poor fellow was immediately taken to the hospital, where he now lies in a precarious state.—*Prototype, London, C. W.*

YORK NORTH.—The declaration of the return of Mr. Hartman to represent the North Riding of York was made at Sharon on Friday last. The numbers were—Hartman, 661; Scobie, 327; Baldwin, 142.—Eli Gorham, Esq., Returning Officer, therefore declared Mr. Hartman to be duly elected. Mr. Baldwin was there and addressed those present in a spirit of bitter disappointment, telling them that the ties by which they were knit together, for so many years were now entirely broken.—*Colonist.*

The *Montreal Herald* of the 16th inst., says,—"We learn from various parts of the country that the cold, on Wednesday night and Thursday, was most intensely felt. We are informed that a little girl, the daughter of a person employed on the works of the St. Lawrence and Atlantic Railroad near Richmond, being sent on a message to a neighbouring house, her protracted absence created alarm, and she was found insensible in the snow. Every effort was made to recover her, but she died shortly after being discovered."

The *Montreal Herald* says,—"It is rumoured that Mr. Wilson, our present Mayor, is to be called to the Legislative Council, for his exertions in preserving the peace of the city at the late elections."

ST. LAWRENCE MARKET.—On Saturday, the show of large beef, and fat mutton for the ensuing Christmas holidays, was such as to eclipse any efforts hitherto made to attract the attention of the followers of Epicurus. While all the stalls made a good display, some of them did so at a considerable expense to the proprietors, in consequence of having purchased for that purpose the finest cattle which the Province could produce. In the stall of Mr. Mulleney, for example, hung the Mammoth Canadian Ox, which took the prize at the Provincial Exhibition at Brockville. As a proof of the applicability of the title to this great animal, it may be stated that where in ordinary oxen the thickness of fat is two inches, in this Mammoth Ox it is six inches. Mr. Mulleney's fat sheep, fed by Mr. Whiteside, of Pickering, are also very good. Mr. Armstrong showed some good mutton, fed at Markham. Mr. Hutchinson, Mr. Toy, and Mr. Murphy displayed some excellent beef; but the great centre of attraction, both for rich and tasteful display, and highly loyal decorations, was No. 18, the stall of Mr. John Bertman. In fact, he has this year eclipsed all his previous efforts at display. His beef and mutton are of the best description, and consequently his stall presents the most dazzling appearance in the market. The beef showed by Mr. Bertman was fed by Mr. Bishop of Oshawa, and the mutton was fed by Mr. Cade of Oshawa. They were exhibited at the last New York State Fair held at Rochester, and took the premium. This is so far proof of their quality; if anything further is desired, an inspection will fully confirm the general opinion. The Market presented a very lively appearance on Saturday.

The Waterloo Council have passed a bye-law, advancing £1,500 in debentures to the Erie, Equestrian, and Trafalgar Road Company.

FOUR PERSONS KILLED BY A MANIAC.—An insane man named Carigan, living seven miles from St. John, N. B., on last Sunday night murdered his wife, two children and aunt, and dangerously, and it is feared fatally wounded four other persons. It appears that he called his family to prayers, and then made the attack upon them, killing first his wife. His youngest child he placed on a pole, and severed its head from its body with a knife. He then escaped into the woods, and was afterwards taken with his body frozen.

THIRD RIDING.—Mr. Wright has been returned by a majority of 114.

SECOND RIDING ELECTION.—Mr. George Wright has been returned for this Riding by a majority of 186. Alluding to the defeat of Mr. Morrison the *Streetsville Review* observes:—"The partisans of Mr. Morrison exerted themselves to the utmost possible degree. Not a stone did they leave unturned to secure the success of their favourite; but it was all in vain. There was a potency in the watchword of 'the Clergy Reserve' which nerved the conservative ranks, and rendered them impregnable to the fiercest and most concentrated assaults. Beyond all doubt this was the question which sealed the fate of our late member, and left him discomfited by so decided a majority. Mr. Morrison had every personal recommendation in his favour. A gentleman by profession and education and possessing great amiability of manner, he had made himself acceptable as a man to the vast majority of our freeholders. Even those parties, who on political grounds were most opposed to him, frankly conceded the good qualities above enumerated. But, Mr. Morrison, unfortunately for himself, chose to embark his fortunes in the piratical vessel of red-hot voluntarism, and hence the shipwreck with which he has been visited in common with that arch-destructive, Jas. Harvey Price. We need not dwell upon this pregnant and most significant text, which trumpet-tongued proclaims its own application."

THE CHURCH.

TORONTO, THURSDAY, DEC. 25, 1851.

PASTORAL LETTER.

To the Reverend the Clergy of the Diocese of Toronto.

REV. AND DEAR BRETHREN,

In accordance with a regulation adopted at a monthly meeting of the Church Society, appointing the second Sunday in January as one of the days for a general Collection in all Churches, Chapels, and Stations in this Diocese, in behalf of the Funds of the Society: I have to announce to you, that the Collection on that day, being *Sunday, the Eleventh*

January, or first Sunday after the Epiphany, will be applied in aid of the funds for assisting STUDENTS IN DIVINITY.

The Theological Students at present under instruction in this Diocese will be transferred to Trinity College, Toronto, at the opening of that institution, on the 15th of January next; and in order to encourage as many deserving young men as possible to matriculate, with that view, in our infant University, I must solicit your cordial endeavours to produce a liberal response to the proposed appeal on behalf of Divinity Students.

You are aware that the annual value of the Scholarships has been somewhat reduced, while their number has been proportionally increased, so as to extend as widely as possible the benefit to approved Candidates for the Ministry, and yet to leave an efficient and seasonable help towards their support during the progress of their studies.

Hence, while the Scholarships still encourage as much as ever the conscientious and deserving, they can afford no lure to those who may be influenced by inferior motives in seeking to be enrolled among the aspirants to Holy Orders.

Commending this good work in behalf of the Church to your accustomed zeal,

I remain,

My Rev. and Dear Brethren,
Your Faithful Servant in the Lord,
JOHN TORONTO.

Toronto, 22nd December, 1851.

The Secretary's notice of last week stated that the above collection would be for the Mission Fund—this was an inadvertence, as will be seen by referring to the published Minutes of the Church Society, in this paper of the 17th July, 1851.

J. G. D. MCKENZIE Secretary.

CHRISTMAS.

Another Christian year has commenced, and we are through the Divine mercy permitted to celebrate the anniversary of the birth of the Saviour. It is a season peculiarly fraught with interest to the sincere and pious believer; one which calls forth the warmest feelings of gratitude—the deepest emotions of joyful love.

It has been wisely appointed by the Church, as a high religious festival, and in this respect characteristically distinguishes her from many other denominations of professing Christians. It is a season most appropriate for serious thought and retrospective contemplation. As such it becomes the character of this publication to review the events which have occurred, and which it has been our province to chronicle and comment upon. In the performance of this important duty, we cannot fail to recognize how much there has been to elicit our praise and thankfulness for manifold and great mercies. If in the dispensations of an Allwise God, there has been much to awaken apprehension, still we perceive in the manifestations of His will the wonderful adaptation of events to the fulfilment of His counsels and purpose. Assailed by the aggressive spirit of sectarian jealousy from without, and disturbed by indiscreet and unhappy disagreement within her fold, the Church has been aroused to a sense of threatening danger, and an active course of self-trial and purification, which must subserve the good end of promoting her spiritual welfare and preserving her stability. In doctrine and in polity, there is now a general and sincere desire to work out her principles in all their purity and holiness. The consensual movement for the renewal of Synodal action which has been recently displayed, is the best guarantee we possess that her children are keenly alive to the necessities of her present condition, and are determined to fight the good fight as men ready to give a reason for the hope that is in them. It is a source of commendable pride to find, that the Canadian branch of the true vine has been early and zealous in this good work; fervently do we pray that the effort which has been made may be blessed with success. At this peculiar crisis in her affairs, it becomes her to exercise a vigilant guardianship over her members, and in a peculiar manner to watch over and protect those who came as wanderers from their native land, seeking in this vast portion of the empire a wider field for their industry. They are placed under circumstances of severe trial; thrown, it may be, among communities where schism is rife, and where opportunities for the exercise of their faith and worship are rare, they become the prey of designing and unscrupulous proselytism on the one hand, or lapse into indifference on the other. What a fearful responsibility rests upon us to meet the wants thus daily increasing.

How many of us who have come hither in this pilgrimage and voluntary exile, have rejoiced to find here the same refuge in the time of need at the shrine of our holy Church, under whose auspices we have been admitted to the privilege of

communion! How the heart is warmed to hear again her beautiful ritual,—to know that our children will share in those sacraments we prize so highly,—and to feel the conviction that when our allotted time arrives, we shall be consigned to the grave with the solemn offices which had been said over our fathers. In no other country in the world are the missionary exertions of the Church more required than in this. Confidently we can affirm that no other hindrance exists to her usefulness in this respect but the want of means; and we see that her enemies are striving to deprive her of the portion which she does possess, insufficient though it be.

The marked success which has attended her efforts, in the midst of her persecution, for the careful and religious instruction of her youth must be acknowledged, and calls for special gratitude. As the instrument in the hands of Providence, our venerable Diocesan deserves all praise for the energy he has displayed in the fulfilment of this great design. Well and faithfully has he done his Master's work,—let us pray that he will enter into the joy of his Lord, and that many years may yet be spared to him to see the fruitful results of his present labour.

The temporal interests of the Church will not be so fully protected as we had hoped would have been the case by the result of the recent elections. Let us hope, however, that when assembled in deliberation on the destinies of their country, the representatives of the people, now chosen, will, under the influence of the Divine Spirit, act with justice towards her.

During the past year, the immunity from disease, which has been remarkable, demands in an especial manner the grateful thanksgiving of the nation. In like manner the abundant supply yielded by the earth for our sustenance, marks the blessing of Almighty beneficence.

To those who have followed us in our efforts for their information and sustained our exertions by their support, we tender our grateful acknowledgments, with a fervent hope for their continued welfare and happiness.

CRIME AND ITS PREVENTION.

The *Globe*, *Examiner* and *Christian Guardian*, common champions of an unhallowed cause, have taken us to task for our recent article, entitled—"Facts for Anti-Clergy Reserve Agitators." There is nothing in the strictures of the last-mentioned journal worthy of a rejoinder, their leading feature being a flippant tone of insolence towards the Apostolic Church of John Wesley—a tone, unhappily, but too characteristic of "the people" who now usurp that good but erratic man's name.

Alluding to the cost of youthful criminals in England, the *Examiner* remarks: "If these facts prove any thing, they prove the utter inefficiency of a State Church to repress crime or to secure public morality." Our contemporary's proposition might, possibly, have some weight, if he could demonstrate that the resources of the Anglican Church were adequate to meet the demands made upon it. The reverse, however, is notoriously the case. It has been proved again and again, by statistics, the accuracy of which could not be impugned, that the revenues of the Establishment are utterly insufficient to provide religious instruction for the entire community. Nay more, Voluntarism, with all her self-vaunted virtues, has dismally failed to supply what was lacking. To blame the Church therefore, for the existence of crime, is to follow the example of the Egyptian tyrant, who demanded from the Israelites a full tale of bricks, whilst at the same time withholding the necessary supply of straw!

The *Globe* magnifies, as usual, the virtues of non-sectarian—in plain language, non-religious education; and parades the nostrum as an infallible remedy for all the moral disorders to which poor fallen flesh is heir. According to our contemporary, the secular school master is to be the arch-regenerator of mankind. Had the Church of England, he argues in effect, not opposed obstacles to the erection of a national system of tuition broad enough and latitudinarian enough to embrace and conciliate "Turk, Jew, Infidel and Heretic," there would have been little igourance, and consequently little crime.

Solomon writes: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." On the other hand, the *Globe*, referring to secular instruction, declares that "ignorance is as certainly the mother of crime, as knowledge [viz. of the rule-of-three, &c.] is the parent of morality!" The inspired aphorism and the Radical journalist are here plainly at issue. It is Revelation versus modern enlightenment!

Satan, when recommending unsectarian knowledge to the tenants of Paradise, gave them this assurance: "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." Our first parents, seduced by the liberalism of the tempter, acquired knowledge, it is true, but lost their morality. Eve learned to lie, and Cain to murder!

Are the Clergy of the Anglican Church to be censured for opposing with all their energy the establishment of a system which from the dawn of creation has been productive of the most fatal

results? On the contrary, the stands which they have taken against the pestilence, do them the highest credit, and we trust will never be intermitted. We hope and pray that they will struggle on to preserve our father-land from the curse of national infidelity, a woe which the expulsion of Christianity from her schools would in a great measure produce!

Some months ago, we extracted from the *New York Herald*, some striking remarks touching the working of Godless education in the neighbouring Republic. The United States are frequently referred to triumphantly, by the trumpeters of voluntarism, as illustrative of the soundness of their dogmas. Our readers, we are certain, will pardon us, for re-quoting the above-mentioned article, bearing directly as it does upon the matter under discussion, and conveying a practical warning which cannot be too frequently reiterated:

"INCREASE OF CRIME IN NEW YORK.—By the report of the Secretary of State, which has just been published, it appears that crime, during the last few years, has been increasing as regularly as our imports and exports, or the growth of our population. In ten years, we learn by this report, crime has doubled in this State. We have seen various causes all alleged for this deplorable result; but none of them in our opinion are satisfactory, or reach the root of the evil. We suspect very much that the important revolution which has taken place in our system of common school education, during the last few years, has materially increased juvenile delinquency, and crime of every degree. Under the impulses of philosophy and socialism, which have operated very much on our politicians, and on our elections, for the last fifteen years, the school system of this State has been constructed entirely on philosophical principles, without any regard to religion, revelation, Christianity, or any of those doctrines on which human society is best founded. In fact, under the present system of education, all moral and religious instruction seems to be banished from our schools, and the education of the youthful mind is confined merely to its intellectual and material developments. Materialism—that modern system of philosophy which ignores a future life, and looks on revelation as a blank—has seized on our school system, and given a direction to all the youthful exercises of the day.

The consequences of rearing the youthful generation on intellectual or material principles merely, without reference to revealed religion, or Christian morals, are beginning to be seen in the extraordinary growth and increase of crime which has been doubled during the last ten years—a space of time covered by these philosophical, material, and more intellectual methods of instruction."

Again we commend to the voluntaries of Canada a thoughtful digestion of the statistics, for citing which we have been assailed by our democratic contemporaries. The Church of England, her more candid adversaries being witnesses, is indefatigable in her exertions to instruct and reclaim the mass of the people; and if crime prevails in spite of her labours, it is simply because the means at her disposal are insufficient for the work. Dissecters, whilst they cannot cultivate the ghastly fallow ground, oppose an extension of the Church's machinery; and thus sectarianism is justly chargeable with much of the crime which unhappily swells the criminal annals of Great Britain.

Anti-Clergy Reserve agitators of Canada, learn wisdom from facts, and cease to prosecute theories at once unscriptural, sordid and demoralising!

TORONTO VOCAL MUSIC SOCIETY.

In reference to the advertisement which appears in another column, we would remind our city readers, that the First Annual Concert of this Society takes place in the St. Lawrence Hall, on Tuesday evening. The programme embraces an amount of attraction which has never been surpassed in Toronto, including selections from Beethoven, Handel, Mendelssohn, and other eminent masters.

Native talent is likewise represented by Doctor McCaul and J. P. Clarke (Mus. Bac.), the former contributing a Trio, and the latter two Choruses, to the well-selected bill of fare. From parties who have been privileged to attend the rehearsals, we are assured, that no pains have been spared to render the Concert complete in all its parts; and that creditable as have been the former displays of the association, they will be surpassed on the forthcoming occasion.

The Rev. E. C. Bower requests that all letters and papers for him be addressed to Sydenham, near Kingston.

ARRIVAL OF THE "EUROPA."

New York 21st Dec.
Slight advance in breadstuffs. Decline in cotton. Decline in British funds.

Halifax, 20th Dec.
The steamship "Europa," with dates to the 6th from Liverpool, arrived at this port this morning.

COMMERCIAL INTELLIGENCE.—Demand for cotton at Liverpool was moderate, but owing to the news from France parties were pressing their stock on the market. Sales of the week 49,000 bales, of which speculators took 9000; exporters only 1000.

Provision market—no change notwithstanding the alarming news from France. Lard in limited request, and prices were 1s. 6d. per cwt. lower,—with anxiety on the part of the holders to sell. The demand for Sugar continued active with full and steady prices. Pork, Bacon, and Beef unchanged. At London, British funds had been very sensibly affected by the astonishing news from Paris. Consols had receded at London, full 2½ per cent on the day after the French news had been received; the London stock market recovered somewhat, however, and consols returned within 2½ per cent of the previous quotations on the 5th, closed at 96½ a 96.

FRANCE.—L., Napoleon seized the reins of Government at Paris on the 2nd inst., dissolved the Assembly, declared the city of Paris in a state of siege, and arrested the leading opponents of his measures, appealed to the people by a proclamation, restored universal suffrage, demanded an immediate election of President to hold office for ten years, and to be supported by a Council of State and two Houses of the Legislature.

The election was to take place in the present month, and the President promised to bow to the will of the people. It is certain that M. Thiers, Changarnier and others of his opponents, had decided to demand his arrest and impeachment on the 2nd, and were almost in the act of moving in the matter, when they and their principal friends were arrested and conveyed to Vincennes.

Telegraphic despatches from the Department of State, say that the movement of the President has been hailed with enthusiasm; these reports were, however, subsequently contradicted. Several barricades have been erected in different parts of Paris, but were speedily thrown down by the troops; at one of these, two of the Members of the Assembly occupied prominent positions, and were killed in the conflict.

On Tuesday, a section of the Assembly contrived to meet, and decided on the deposition of the President, and his impeachment for high-treason. The meeting was dispersed by the troops. Troops were placed in the houses of the Executive Officers of the Assembly, who were exempted from arrest—among whom was M. Dupin.

The full force of martial-law prevailed amongst all persons concerned in barricading, and a large number had been shot up to Thursday night.

The success of the President seems certain. The late advices do not seem to alter his prospects. The "Europa" had a boisterous passage. The "Canada" arrived at Liverpool on the 2nd inst., after a rough passage.—Patriot.

Further Extracts from our English Files.

The Tablet of last week—a journal which is recognized and supported as the chief organ of Roman Bishops and Priests in this Realm—heads its first leading article thus—"HELL OPEN IN DROGHEDA," which is introductory to some observations on recent efforts in Ireland to induce persons to renounce the errors and schism of Romanism for the Irish Church.

"At first, in Drogheda, the curiosity of the poor people was roused, and they didn't understand the game. They were under the impression that it was 'great fun' to go and make game of the venerable apostles, whose zeal for them was so rich and so prolific. Accordingly, at the first Sermons, the doors of the Protestant Chapels were darkened by a few score of thoughtless individuals, who knew no better, and meant no harm; and, as they were entering one of these nondescript places, it is said that a boy, better acquainted with the true state of the case, set himself to enlighten the simple public by enacting the part of an auctioneer's tutor, with the proper accompaniment of drawl and snuffle.

"And, in fact, what the boy said in jest is a very accurate description of the reality. In the first place, the path along which these worthy accomplices travel is the broad way, which leadeth in quite another direction from the Broadway in Worcester or New York. Moreover they themselves are a company of unclean creatures sent—not like those sent by St. Peter in his vision—down from Heaven in a great linen sheet, or down from any other place—but most distinctly sent upwards from beneath upon the earth."

On Sunday afternoon the Rev. Frederick Gadaleata, lately a Benedictine monk of the Cossinensian order, and priest in full orders of the Church of Rome, made his public profession of Protestantism in the Italian Chapel, in Dufour-place. Dr. Achilli conducted the usual afternoon service. The Rev. Mr. Gadaleata then addressed the congregation at length on his reasons for separating himself from the communion of the Church of Rome, and uniting himself to the Italian Protestant Church.—Standard.

It would appear that, contrary to all expectation, the accession of "converts" from the English Church has had as little effect in restraining the irreverence and vulgarity of popular Romanism (of which we have so often complained) as in reducing the amount of Roman errors in Doctrine and Practice. These things have become, apparently, an integral part of the system, and must be more or less adopted by all who occupy anything like a prominent place in the Anglo-Roman Schism. In our report of Law Proceedings this week will be found a melancholy proof that even Mr. Newman finds himself obliged to condescend to the employment of what Lord Campbell might well term "ribaldry," compared with what we might expect a Christian Priest to utter, when speaking of a brother Priest whom he regards as having fallen into apostasy and licentiousness.—Ibid.

United States.

WASHINGTON.

The telegraph from Washington says:—"It is stated on pretty good authority, that all the Ambassadors of the European powers representing monarchies in the old world have had several consultations as to the proper course to be pursued in consequence of the projected public reception of Kossuth by the President and Congress on his arrival in Washington. Some go so far as to be favourable to a union with the Russians and Austrian Ministers in a withdrawal from Washington, and they threaten to demand their passports for the Public Transit thereby given to their several Govern-

ments. Kossuth is expected to be in Washington by Wednesday next. The President, it is said, is to receive and entertain him at the White House, unless Congress be warmed into more enthusiasm than they now feel for Kossuth and his companions, while in this country. As to any acts committing the country to future interventions in the domestic concerns of other nations, there are not twenty men in Congress who will vote for them.

CARDINAL HUGHES.—The correspondent of the London Daily News, writing from Rome on the 10th inst., says, the United States of America are about to be placed upon an equal ecclesiastical footing with Great Britain by having a cardinal resident at New York. Archbishop Hughes was created a member of the sacred college about the end of last month, and ere you receive this letter, he will probably have got intelligence of the dignity which Pio Nono has conferred upon him. I understand that this step will be a matter of perfect indifference to the American government.

Church Society—Newcastle District Branch.

At a meeting of the Committee, held at the Rectory, Cobourg, on Friday, Dec. 12, 1851, the Parochial meetings of the Newcastle District Branch of the Church Society, were appointed to take place as follows:—

- Seymour.....Friday, Dec. 26, 3 p. m.
Percy.....Saturday, Dec. 27, 10 1/2 a. m.
Colborne.....Monday, Dec. 29, 6 1/2 p. m.
Grafton.....Tuesday, Dec. 30, 11 a. m.
Rice Lake.....Wednesday, Dec. 31, 11 a. m.
Pork Hope.....Monday, Jan. 26, 7 p. m.
St. George's, Clarke.....Tuesday, Jan. 27, 2 p. m.
Bowmanville.....Tuesday, Jan. 27, 7 p. m.
Cartwright.....Wednesday, Jan. 28, 11 a. m.
Manvers (Craig's)....." " " 3 p. m.
Cavan, St. John's.....Thursday, Jan. 29, 10 1/2 a. m.
D. St. Paul's....." " " 3 p. m.
Perrytown.....Friday, Jan. 30, 10 1/2 a. m.
CONCOURSE, annual meeting Wednesday, March 3, 7 p. m.

JONATHAN SHORTT, Secretary.

Gore and Wellington District Branch of the Church Society.

The Clergy of the Gore and Wellington Districts are hereby notified, that, in accordance with a Resolution of the Managing Committee, Parochial Meetings of the Church Society for the current year, will be held as follows:—

- Monday, 5th January, 1852, Norval, 7 P. M.
Tuesday, 6th " " Hornby, 11 A. M.
" " " " Oakville, 7 P. M.
Wednesday 7th " " Palermo, 11 A. M.
" " " " Wellington Sq. 7 P. M.
Friday, 9th " " Brantford, 11 A. M.
" " " " Paris, 7 P. M.
Tuesday, 13th " " Binbrook, 1 P. M.
" " " " Saltfleet, 7 P. M.
Wednesday, 14th " " Upper Cayuga, 7 P. M.
" " " " Tuscarora, 11 A. M.
Tuesday, 3rd February " " Elora, 11 A. M.
" " " " Guelph, 7 P. M.
Wednesday 4th " " Galt 11 A. M.
Thursday, 5th " " Ancaster, 11 A. M.
" " " " Dundas, 7 P. M.
Annual Meeting, Hamilton, Wednesday, 18th February, 7 P. M.

Resolved.—That the Clergy of the United Districts be particularly requested to send in their Parochial Reports to the Secretary, at least ten days previous to the day appointed for the Annual Meeting of the District Association in Hamilton, with a list of the subscribers alphabetically arranged for publication, as much inconvenience has hitherto been experienced from the lateness of the period at which the Reports have been received.

J. GAMBLE GEDDES, Secretary.

BIRTH.

In William Street, on the 18th instant, Mrs. John Hector, of a daughter.

MARRIED.

On the 13th of November, at Ripley, by the Rev. T. C. Thompson, Rector, Henry Wurmald, Esq., of Sawley Hall, Yorkshire, to Caroline, second daughter of William George Pigou, Esq., of Ely Place, Dublin, formerly of the Queen's Bays.

On the 3rd instant, in Lindsay, by the Rev. John Hickie, Mr. Samuel W. Davidson, of Mariposa, to Miss Susan Bigelow, of Lindsay.

DIED.

Of consumption, at the residence of his mother, Mrs. J. F. Rogers, Richmond Street, on the 20th instant, Mr. Levi J. Seely, Printer, and formerly proprietor of the Daily Express, aged 22 years.

On Sunday, the 21st instant, Eliza Caroline, the beloved wife of Larratt W. Smith, Esq., B.C.L., Barrister-at-law, and daughter of the late Doctor Alexander Thorn, Staff Surgeon, aged 26.

At Niagara, in the 33rd year of his age, George Deare, Esq., Captain R. C. Rifles, son of the late Col. Deare, 8th Dragoons.

On the 31st of October, ultimo, at Lytham on the sea coast of Lancashire (England), Lieut.-General Arthur Lloyd, in the 79th year of his age. General Lloyd was for some years resident in Canada, and a member of the Legislative Council of the Province during the administration of Sir John Colborne, now Lord Seaton. He was a most firm friend and consistent member of the Church, and to his zeal and munificence are the inhabitants of March and Huntly mainly indebted for the substantial stone Churches and excellent Parsonage Houses which now adorn those townships.

TORONTO MARKETS.

Table with 2 columns: Commodity and Price. Includes items like Fall Wheat, Spring do., Oats, Barley, Flour, Market Flour, Do. (in Bags), Do. (in Barrels), Oatmeal, Beet, Do. per 100 lbs., Bacon, Ham, Mutton, Turkey, Geese, Fowls, Bread, Butter, Potatoes, Apples, Eggs, Hay, Straw, Fire Wood, Coal.

New Advertisements.

TORONTO VOCAL MUSIC SOCIETY.

THE Toronto Vocal Music Society will give their FIRST ANNUAL CONCERT, in St. Lawrence Hall, on Tuesday, 30th December, 1851, at Eight o'clock, p. m. Single Tickets, 2s. 6d.; Family Tickets, to admit Three, 5s.—to be had at Scobie's, Nordheimer's, Armour's, Rowell's, Thomas Bilton's, and G. B. Wyllie's. Toronto, Dec. 24. 21-1in.

LANDS TO BE LEASED, ON FAVOURABLE CONDITIONS, and, if desired, for long terms:—

- COUNTY OF GLENGARY. Lochiel.....Lot A.....Concession 7.....100 acres.
COUNTY OF PRESCOTT. Alfred.....Lot 7.....5th Concession.....200 acres.
COUNTY OF RUSSELL. Russell.....West half of Lot 17.....Concession 4.....100 acres.
COUNTY OF LANARK. Montague.....Lot 11.....Concession 3.....200 acres.
COUNTY OF GRENVILLE. Augusta.....Rear half of Lot 12, Concession 7, 100 acres.
COUNTY OF NORTHUMBERLAND. Seymour.....Lot 13.....Concession 5.....200 acres.
COUNTY OF DURHAM. Clarke.....Part of Lot 3.....Con. 10.....91 acres.
COUNTY OF VICTORIA. Somerville.....West half Lot 24.....Concession 4.....100 acres.
COUNTY OF SIMCOR. Town of Barrie.....Lots 89 and 90, West side of High-street.
COUNTY OF YORK. Lloydtown.....Village Lot.
CITY OF TORONTO. Park Lane.....Lot No. 49.
COUNTY OF WELLINGTON. Erin.....East half 15.....Concession 7.....100 acres.
COUNTY OF GREY. Melancthon.....West half Lot 19.....Concession 1.....100 acres.
COUNTY OF HURON. Town of Albert.....Park lot No. 1, N. side Melbourne-street, 5 acres.
COUNTY OF LAMBTON. Moore.....Lot 3.....Concession 2.....200 acres.
COUNTY OF OXFORD. Zorra.....East half of Lot 32.....Concession 6.....100 acres.
COUNTY OF WENTWORTH. Town of Ancaster.....1 Village Lot.

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 Healy, Hugh Miller, And John Howcutt, Esquire. Secretary and Treasurer.—Robert Stanton, Esq. Sub-Officer.—Angus Morrison, Esq.

Agents: Mr. F. B. Biddome, James Wallace, G. W. Whitehead, D. Cusick Haynes, M. H. Gault, John Heynolds, Thomas Wills, Jr., D. Fisher, William Cluxton.

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

THE undersigned (Agent for Poinier, Benson & Co., of Detroit, Michigan,) has just arrived in this place, for the purpose of protecting public and private buildings from Lightning with the above superior Lightning Rods.

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

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

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

- 1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the Schools; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.
2nd. Constant attention to physical training, as well as the formation of good habits and manners.
3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth.

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

The Rev. Dr. Lest attends weekly to communicate Religious instruction, to whom references are kindly permitted; also to The Hon. and Right Rev. the Lord Bishop of Toronto. The Rev. H. J. Grassett, Rector. The Rev. J. G. D. McKenzie. The Hon. Chief Justice Robinson. The Hon. Chief Justice Macaulay. The Hon. Mr. Justice McLean. W. A. Baldwin, Esq. Colonel Carthew.

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

TERMS FOR BOARDERS:

Including all the vari-ous branches in English, French, Music, Drawing, &c., per quarter.....£15 0 0 Pupils under twelve years of age.....12 10 0 Day pupils.....6 0 0 German, Italian, Singing and Dancing on the usual terms.

Quarterly payments required. The Classes will re-assemble after the Christmas recess, on MONDAY, January 5th, 1852. Toronto, December 19th, 1851. 20-6m

NOW READY.

FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: Preached in St. Peter's Church, Cobourg, during the season of Advent, 1850: by A. N. Bethune, D.D., Rector of Cobourg.

Price, per single copy, 1s. 10d. A. F. PLEES, Publisher, Toronto, December 17th, 1851. 20-1f

WANTED,

A SITUATION in a Grammar School, as Assistant, or a Private Tutorship in a Family, by a Gentleman qualified to teach the Classics and the elements of the Mathematics. References of the highest respectability can be given. Apply to A. J. at this office. Toronto, 17th December, 1851. 20-2in

MR. J. D. HUMPHREYS

HAS the honour to announce to his Friends and the Public generally, that he proposes giving, during the ensuing winter (if a sufficient number of Subscribers can be obtained) FOUR VOCAL CONCERTS, At which he will have the valuable assistance of his Pupil, MISS STAINES, MR. G. W. STRATHY, MR. JULES HECHT, AND MR. MAUL.

Conductor.....Mr. G. W. STRATHY. Tickets for the Course of Concerts—the first of which will take place as early as possible in January, and in Mr. Lee's New Music Hall, if ready by that time—7s. 6d. Subscription Lists will be found at the Book Stores of Messrs. Rowell, Scobie, Armour and Maclear. Toronto, Dec. 10, 1851. 19-1f

Fire and Life Insurance.

THE ROYAL INSURANCE COMPANY OF LONDON AND LIVERPOOL.

CAPITAL,—£2,000,000 STEELING.

PROPOSALS for FIRE and LIFE INSURANCE received by the Subscriber, and Risks accepted at moderate rates of Premium, and no charge for Policy. N. B.—Losses will be promptly settled on proof thereof without reference to the Board in England. FRANCIS H. HEWARD, Agent.

Royal Insurance Office, New Market Buildings, Toronto, November, 24th 1851. 19-1m

TO LET, BY PUBLIC TENDER.

TENDERS will be received at this Office until MONDAY, the 29th instant, at Noon, from persons desirous of renting the whole or a portion of the Frame Building formerly used as St. Patrick's Market, for Storage Purposes. Possession given as early after the 1st proximo as possible. Tenders to state the price per annum parties are willing to give. Rent to be paid quarterly. The Committee do not bind themselves to accept the highest Tender, unless otherwise satisfactory. By order of the Market Committee. CHARLES DALY, Clerk's Office, Toronto, December 18th, 1851. 20-2in

CITY ELECTIONS.

THE Lists of Persons entitled to Vote in the various Wards of the City of Toronto, at the Municipal Elections, during the year 1852, are now hanging in the City Hall. Persons interested are required to see that the lists are correct, as no alterations (of names misapprehended, omitted, or improperly inserted;) can be made in the said Lists, unless at least 10 days notice in writing are given to the Clerk of the Common Council, of any desire to have the said Lists altered. CHARLES DALY, C. C. C. Clerk's Office, Toronto, Dec. 3rd, 1851. 19-4in

Tenders for Market Fees.

TENDERS will be received at this Office, until Noon, on MONDAY, the 29th inst., from persons willing to Contract for the Market Fees, collectable under the City Law at all the Public Markets in the City of Toronto, including the Fees upon Waggon or Cart, attending the enclosed space below the St. Lawrence Market. Such Fees to be collected in the Markets only, and in no other parts of the City. Copies of the City Law, and further particulars, may be obtained on application during office hours. The Committee will not bind themselves to accept the highest Tender. By order of the Market Committee. CHARLES DALY, C. C. C. Clerk's Office, Toronto, Dec. 3rd, 1851. 18-4in

Poetry.

SONG OF THE WINTER KING.

I come! I come! with my frozen breath,
To blight your fields and scatter death;
My car is seen in the rigged cloud,
My voice is heard when the storms wail loud;
My merciless hand
Shall cover the land
With chains of ice and a snowy cloud.

I'll seize each mount in my ruthless grasp,
And every vale in my cold arms clasp;
The forest oaks at my nod will shake,
And fast I'll fetter the stream and lake:
The sun will look down
With desolate frown,
And nature's self at my reign shall quake.

I'll rush at night from my hidden seat,
And fill the air with a driving sleet;
And when some pilgrim alone is found,
I'll bind him stiff to the frozen ground:
And as the storm moans
Will he utter his groans,
And I will laugh at the dismal sound.

I'll ride the gale to the roaring sea,
Where sailor's cries shall my welcome be;
I'll sport awhile with the reeling mast,
Then crush the ship with a fearful blast:
And mock at the prayer
They utter there,
And flee away when the sound is past.

I'll seek some widow in lonely cot,
Where peace and plenty inhabit not—
And where the flame on the cold hearth dies,
Heeding not tears, nor cold, nor cries—
I'll seize the fowl child,
Rave she ever so wild,
And bid her look where the victim lies!

I'll clothe the earth with my dazzling sheen,
And who shall live where my track is seen?
The leaves shall fall, and the birds take wing,
When first approacheth the Winter King:
A sound will go out,
With echoing shout,
Beware! beware! of the Winter King!

SCENES IN OUR PARISH.

NO. XII.

CHRISTMAS-DAY.

"—With thy leave I'll fetch thee flowers that grow
In thine own garden—Faith and Love, to thee:
With these I'll dress it up—and these shall be
My rosemary and bays."—*Sir Matthew Hale.*

It was a very clear bright day indeed; quite the beau ideal of a Christmas-day; fresh and cold but not unpleasantly so, as the wind was hushed. It scarcely waved the dark branches, and the clear purple shadows lay still in the unclouded sunshine, on the unspotted snow. It would have been very pleasant weather for walking, but there had been a thaw, and afterwards a hard frost, so that the pathway to the school was slippery: so our poor clerk found it to his cost, for he met with a fall, and came to church looking graver than usual, and his arm tied up in a red handkerchief, under his loose great coat. We are all sorry for him; he is a civil, industrious young man, and he has a household of little children. It is well that children's frames are so constituted as not to mind tumbles; certainly they do not, or we should not have assembled so many merry creatures as met both in the morning and afternoon of to-day. What a pretty sight our school-room was! Such a circle of healthy looking country girls! Such a variety of gay colours and picturesque forms, in the way of clothes! For this is one of our high days, when all who have any claim to belong to us, exhibit themselves in their best apparel; and as it is cold, many are decked with shawls or silk handkerchiefs, borrowed from mothers and elder sisters; and many have their black bonnets newly trimmed with gay ribbons, red, green, and yellow. And there was a happy look in almost every face that it did one's heart good to see. I say almost, for I am sorry to acknowledge that, even amidst our hardy country children, I have known some whose constitutions are unequal to the hardships with which they have to contend; I have seen young faces traced by care; cheeks that ought to have been bright, already faded by want; some poor little ones to whom Christmas-day was not a feast day. Yet it was a happy day even to them. They are allowed as a particular treat—any thing can be made a treat to simple country children—to go into the boys school-room to sing; that twice in a year, at Christmas and Whitsuntide, we may have the pleasure of seeing all the children together; and many amusing glances pass between them, as the little shy girls come one after another through the wide-opened door, and range themselves in decent order, up the west side of the long room under the windows.

Then the hymns sung on Christmas-day are particular favourites. They know and understand them perfectly, both the words and the tunes; and they sing with all their voices, and as far as can be expected, with all their hearts. They sing as if they rejoiced certainly. And the room is decorated according to old custom, with sprays of holly and evergreen, and so is the church; and I dare say it is part of the children's pleasure—I am sure it is part of mine—to see the varnished hollyboughs glittering in the sun, and the feathery yew and the dark ivy berries clustering from the sconces and round the pillars. I know there are good people who object to this "dressing up" on various grounds, and some prudent ones who think it a

needless waste of shrubberies and plantations. But the children who cried Hosanna! did not begrudge the palm-boughs and branches of trees that were strewed in *His* way, the remembrance of whose blessed coming we to-day celebrate with deep gratitude and with fervent joy. O! I love customs hallowed by the use of our fore-fathers: and when that solemn creed which their wisdom has transmitted to us, was repeated to-day, there were hearts that responded not the less deeply, lips that replied none the less firmly because it is the fashion of the present day to cavil at it, and because we are threatened that the men "who are given to change" may, before another year, expunge its form of sound words from our beautiful ritual. But we will not darken Christmas-day with gloomy forebodings. I said it was a day of joy. Of joy? O yes! even in such a world of weeping as this, though remembrances that make the heart ache weigh down the mind even to-day.

But for us the holy and spotless table was spread which must in no wise be approached by complaining hearts: nay, if it is possible, we must draw near cheerfully, as well as patiently; and our feelings must not believe our words when we bless God's "holy name for all his servants departed this life in his faith and fear."

I am no judge of music, but the singing at church this morning, seemed to me very sweet: and in the afternoon when the Angel's Hymn, as it is called, was sung, the words seemed verified,—"The glory shone around." The last sun-light of that bright day streamed in through the south windows, quite across the church, lighting up the boughs of fresh evergreens on its way, and reddening the white wall over little Mary's grave, and then reflected back on the marble figure of Hope, and the tablet against the chancel window, inscribed with the names of our member's family; and then the red gleam faded away, and the aisles became more and more shadowy, and the outlines of the pillars were less and less clearly defined, until by the time the service was over, the uncertain day-light had quite given way to the glimmer of the few sconces were placed at the top of the middle aisle and on the altar rails. No very splendid illumination; yet sufficiently bright to gladden the eyes and hearts of the long and varied procession that presently came up towards it.—Look the children are leaving their seats in the gallery, and are coming up the aisle two and two. At first, as they come down the dark steps, there was a little shuffling and pushing for pre-eminence but now as they come into the light they appear more orderly. Here they come! a joyous train, and what a variety of faces, and dresses, and sizes! first the tall school-girls, looking almost as much ashamed as they are pleased. They have just arrived at the age when the outward appearance of children outstrips the improvement in manners and understanding; a most awkward and unprepossessing age; and then, seeing that they grow tall, they unfortunately take it for granted that they grow wise also; and just when they most need instruction, leave school. Ignorant as we know these girls to be, we scarcely hope they will condescend to stay with us another year. Yet there are exceptions. Here is one; little grave Betty, with a plain pale face and a tidy nankeen gown; a present, I rather think, for there is something genteel in the cut, though the colour is faded, and her handkerchief is tidily crossed and tied behind. She has a great love of learning; gets by heart all the hymns in all the hymn books she she can meet with, and always when she has said her appointed lessons, comes up shyly, with a countrified curtesy, and a modest request, "Please to hear me say my Psalm, ma'am?" She is what our quondam mistress used to call "quiet girl."—It was the chief praise she ever bestowed; and indeed considering little Betty's unfortunate sex, there are those, I know, who would only say.

"Wondrous strange if it be true!"

Never mind, she is a very nice child at any rate: she is always first in her place, and if her teacher has been ill or absent, there is, when she comes again, a sparkle in the grey eyes and a colour in her white cheek, that makes little plain Betty look almost pretty. But I have said quite enough about her. She has past the huge basket at the corner of the aisle; has received her cake, and has followed the others into the vestry, and, I suppose, into the snowy church-yard, O no! look, they are gathered in a group round the blazing fire, which throws its quivering and sparkling blaze on the pictures of the Oxford Almanac, and the sprays of laurel and yew with which they are decorated, and brightens the soft folds of the fair white linen surplus which has been thrown across one of the chairs. "Go on, children; make haste home before it grows darker, and slippery as it is, take care that you neither fall down nor fall out by the way." But here comes a petitioner, and I observe that when our children are disposed to be very polite, they will not ask a favor for themselves, but speak for each other—"If you please, ma'am, Ann Miles says, may she wait for her brother?" "O yes, brothers are worth waiting for."

And here comes the boys; another long and noisy procession, not quite so gay looking as the young ladies, but displaying enough of variety, both of form and colouring, to employ a far abler

pen in the description than mine. Here are some with clean pinbefores and nicely plaited frills; these have tidy mothers I am sure; and some with well fitted velveteen jacket and trowsers, evidently new for the occasion; and some who look very different; whose wild hair and dress, untrimmed clothes, to hide which, to-day, is pulled on the father's waistcoat, perhaps of scarlet or spotted plush, and buttons that look like fire stones; none of it old, yet none in good condition, all telling more of bad management than of poverty. And yet the wildest and most uncouth among them looks up to-night with pleasant smile and a well-intentioned, though not very graceful bow, and seems, at present at least, disposed to behave himself "lowly and reverently to all his betters;" and indeed I trust they are disposed to do their duty by him. How long the good feeling may last it is not for us to know; we will take care that it does not fail on our side. The word of life is put into their hands and though many of them have the worst examples at home, we will remember who has said, "Blessed are they that sow beside all waters."

Here come the very little ones: the sexton's three fair grand-children, with blue eyes and curly flaxen hair. They always look very neat. I think there must be good management at home, for there is another baby there, and the father's wages are only eleven shillings a week. Now they are all served: all the children at any rate. But there appears to me a consultation of graver persons gathered round the great basket. I understand what it is. The cakes that are left are always divided amongst those who are so lucky as to be on the spot—clerk, sexton, singers, schoolmaster and mistress. There is a scarcity I find; this year they will have short commons, I am afraid: yet they all look cheerful and contented; and so the congregations separated, and the lights were put out, and the church doors shut, and we all went home. Then came the long quiet evening, when some of us gathered, as closely as possible, round the bright fire, and listened whilst one and another dear voice read some passage from *Keble's Christian Year*. Soothing, beautiful poetry! well calculated to lift the heart above the cares of this troublesome world, and to light the path with the sunshine of heaven. And then came the holy hour of evening prayer, and we all assembled. Not all who had ever assembled there, certainly; but if there was cause for sorrow, there was more for joy and gratitude: for those who met there loved each other well, and there was good hope to meet again those who were parted: there we listened to the word of our hope, and the promise of our salvation and we joined in prayer to him who is able to keep us from falling and to present even us mourners before his presence with exceeding joy; and we lay down to rest with humble and thankful hearts, and our pleasant Christmas-day was ended.

THE MISSIONARY CHARACTER OF THE CHURCH.

From the *Scottish Magazine*.

That Missionary zeal is a characteristic of the Church, and has ever been so, is one of those truths which we suppose may be considered patent. The very first effusion of the Holy Spirit on the day of Pentecost was followed by a display of this characteristic on the part of St. Peter, who, in this, as in many other ways, acted for the Apostolic College. And, indeed, the gift of tongues must have been principally for this end,—to give the first preachers a necessary endowment for spreading the Gospel beyond the confines of their own land. It does not, however, appear, though they had heard our Lord's words commissioning them to go into the world, to preach the Gospel to every creature, that the disciples were quick to take measures for the accomplishment of their Master's desire. It was not till the Providential interference of a persecution, when the malice of the world was clearly shewn, and the death of the proto-martyr evinced the determination of both rulers and populace to put down the new religion by force, that the disciples became scattered, and made converts wheresoever they went. Then again, St. Peter required to be assured by a vision that the Gentiles were made fellow-heirs with the Jews of the promises of God. And that the general mind of the converts was against the admission of the Gentiles, is a fact so well known to all who have read the New Testament, that it is unnecessary to refer to it more at large. These were, however, only the prepossessions of education, and in a very short time men had so far conquered their feelings, that Jew and Gentile united in the one fold into which they had been gathered by the Good Shepherd. Ever since the foundation of the Christian Church, the missionary enterprise has been one of its distinguishing marks. When men would have stopped short, the Holy Spirit would not suffer them; and it may safely be affirmed, that at no time since Christianity was first preached has the Church been forgetful of her high commission.

But though this be true of the Church at large, it is not true of particular branches. The African Churches have been swept away, and among other reasons for this, that their vitality did not suffice to send forth succours which might have been for a refuge from the storm when Vandal, and, after

that, Saracenic violence fell upon them. The Church in the East has not been so severely punished, and we really know very little what steps the old patriarchates are making to recover the ground they have lost. In Russia the case is different. There a well organized missionary scheme is yearly advancing the Church's dominion.

In the West, however, missionary enterprise is at the present time most conspicuous. Rome takes the lead, as she has ever done in this particular; and, of the individual churches within her pale, none is, at this time, so forward as that of France. Spain, Portugal, and Austria, seem to be doing a little, and that little in an unsatisfactory way. Beyond the Roman pale in the West, the English and the Anglo-American Churches need not be ashamed of their efforts, albeit what they are doing is very much less than they might do—the former especially, from the fact of her having left societies to do that which she ought to have done as a united whole.

At no time of her history, however, has the Church of England been more in earnest than at the present moment. Indeed, it is not a little curious to remark that her efforts have always been most zealous when unconnected with the great Patriarchal See of the West. The old British Church was not unfaithful to her trust, as has been too generally assumed. Even when cooped up, as she was, within the narrow limits of Wales, she did not forget her mission. She sent out from her bosom many who planted in Ireland offshoots of the parent monasteries of Bangor and Llanyltyd, places, be it remembered, which owe their origin to a period posterior to the Saxon invasion. Indeed, the judgments formed by the advocates of Rome as to the deadness of the British Church, are both exaggerated and inconsistent. It is acknowledged that in the seventh century, and even earlier, Ireland and western Scotland were the great resort in western Europe of those who sought learning. Now, whence did they derive their Christianity? Why, from the persecuted Church of Roman Britain, after the Saxons had driven it into the wilderness! This wilderness these hardy bearers of the Cross soon made to blossom as the rose. From the rugged shores of Iona her sons spread themselves over the northern and midland counties of England, and even reconquered Sussex to that faith which the Saxons had fiercely driven out, and to which they now meekly submitted. "Bavaria, Belgium, part of Switzerland, all France north of the Loire, with portions of Germany," writes Frederick Faber in his *Life of St. Wilfrid*, "were impregnated with the spirit of the Scotch Church, traversed by Celtic missionaries, peopled with Celtic monasteries, and accustomed to send their young men to be educated in the Irish colleges; in fact, Ireland was a great centre of ecclesiastical civilization, and its temper was vehemently opposed to that of Rome." Indeed, monasteries, under the rule of St. Columban, were even founded in Italy itself. So much for the want of life of the early British Church!

Advertisements.

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

November 13th, 1850.

16-17

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

April 23rd, 1851.

29-31

MR. S. J. STRATFORD,
SURGEON AND OCULIST.
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the Eye, in
rear of the same.

Toronto, May 7, 1851.

41-44

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Building, Toronto.

September 4th, 1851.

6-17

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

Toronto, January 13th, 1837.

5-17

J. E. PELL,
GILDER,
Looking Glass and Picture Frame
MANUFACTURER,
30, KING STREET, TORONTO.
Gill Inside Moulding always on hand.

Toronto, October 2nd, 1851.

12-17

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

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

1

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

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER. King Street Toronto, directly opposite the Arcade, St. Lawrence Hall.

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

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

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.

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.

STATIONERY of all kinds, on moderate terms. A. F. PLEES. Toronto, 23rd July, 1851.

Trinity College. TRINITY COLLEGE will be OPENED on the 15th day of January, 1852, on which day those who shall have duly passed their Examination for admission will be publicly matriculated.

LANDS TO BE LEASED ON FAVOURABLE CONDITIONS, and, if desired, for long terms: COUNTY OF STORMONT.

COUNTY OF VICTORIA. Rama, North half of Lot 16, Con. 3, 100 acres. Bexley, Broken Lot 3, 2, 130 "

COUNTY OF NORFOLK. Townsend, South half of Lot 20, Con. 5, 100 acres. Zorra East, East half of E. half 23, 50 "

COUNTY OF KENT. Harwich, Lot 14, Con. 3, 200 acres. Raleigh, Lot 19, " A, 155 "

COUNTY OF ESSEX. Colchester, Lot 20, 2nd Range, 180 acres. COUNTY OF ELGIN. Dunwich, South half of Lot 11, Con. 4, 100 acres.

THOS. CHAMPION, Secretary Land Committee. Toronto, Nov. 26, 1851.

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto.

MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfurt on the Main) BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment.

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

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

CANADIAN BRANCH--TORONTO. The Honourable and Right Reverend Lord Bishop of Toronto. The Ven. the Archbishop of York.

The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "THE CLERGY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widows and Orphans of Clergymen.

Table with 12 columns: Age, One year Premium, Seven yrs Annual Premium, Age, One year Premium, Seven yrs Annual Premium, Age, One year Premium, Seven yrs Annual Premium, Age, One year Premium, Seven yrs Annual Premium.

Table with 12 columns: Age, Annual Premium, Half-yearly Premium, Quarterly Premium, Age, Annual Premium, Half-yearly Premium, Quarterly Premium, Age, Annual Premium, Half-yearly Premium, Quarterly Premium.

DR. WISTAR BALMAM OF WILD CHERRY. From the Dedham, Mass. Gazette, February 18, 1849.

BAZAAR.

THE Ladies belonging to the Congregation of Christ Church, having decided upon holding a BAZAAR in the end of May or beginning of June next...

- Mrs. Atwell, Mrs. Davidson, Mrs. Kerby, Mrs. Armstrong, Mrs. Dickenson, Mrs. Leung, Mrs. Bates, Mrs. Donaldson, Mrs. MacDonald, Mrs. Beardmore, Mrs. Fairbairn, Mrs. Merritt, Mrs. Best, Mrs. Gates, Mrs. Milner, Mrs. Blythe, Mrs. Geddes, Mrs. Mitchell, Mrs. Brega, Mrs. J. C. Geddes, Mrs. O'Reilly, Mrs. Carroll, Mrs. J. T. Gilkison, Mrs. Thos. Atkinson, Mrs. Cartwright, Mrs. Hatt, Mrs. Stewart, Mrs. Cook, Mrs. Hardiker, Mrs. Stevenson, Mrs. Connell, Mrs. Henwood, Mrs. Winer, Mrs. Craig, Mrs. Holden.

FALL IMPORTATIONS.

THOMAS BILTON BEGS to intimate that his usual choice assortment of reasonable goods have come to hand.

WANTED.

MASTER FOR THE GRAMMAR SCHOOL AT FORT TRENT, in the County of Northumberland.

BOOT AND SHOE STORE.

J. LINDSAY BEGS respectfully to announce to his Friends and the Public generally, that he has commenced business in the above line, at No. 95 1/2 Yonge Street, Sign of the Black Boot.

R. SCORE,

Merchant Tailor and Habit Maker, KING STREET WEST, TORONTO; BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally...

EXTRACTING FOR THE POOR GRATIS.

MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store...

Teas, Coffee, Sugars, Wines, Liquors, &c.

GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, MAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand...

SANDS' SARSAPARILLA,

IN QUART BOTTLES. For Purifying the Blood, and for the Cure of Scrofula, Liver Complaint, Cutaneous Eruptions, Female Irregularities and Krysipelas, Complaints, 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, And at a Spring and Fall Jaundice, Constipation, Purifier of the Blood, Salt Rheum, And General Tonic for the System, it Stands And Diseases arising from Injurious Use of Mercury.

CHURCH OF ENGLAND AND Metropolitan Building Society, Office - No. 3, King Street, West.

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

A Meeting of the Directors, held on the 18th of October, 1851, it was Resolved, That the Society do commence operations on the 1st of January, 1852.

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

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

YONGE STREET.

an examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade. The following will be found especially worthy of notice:—DRESS GOODS, in Lustres, Cobourgs, Silk Mixtures, Cashmeres, De Laines, &c., from 1s. upwards. SHAWLS—a large stock of British and American Manufacture; a good supply from the celebrated HAY STATE MILLS bought as jobs and offered low. BLANKETS.—A good supply commencing at 6s. 3d. per pair, Cot Blankets. FLANNELS in Welch, Saxony, Lancashire, and Canadian, from 1s. 1d. upwards. A large Stock of SILK VELVETS in black and choice colours; also, an assortment of PULPIT VELVETS, on which article a liberal discount will be made, if wanted for Church purposes. Attention is directed to the stock of STONE MARTIN FURS. Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiar for not twisting in washing; Chest Comforters, a good safeguard for persons much exposed to the weather. N.B.—The attention of the Trade is solicited to a large Stock of 9-8th and 5-4th Prints, in Lilac and Madder Colours, warranted fast, commencing at 6s. per yard; also, to a Lot of cheap Stuff Goods; 70 or 80 dozen Bonnet Shapes, commencing at 2s. 3d. per dozen nett; and every class of Goods offered to the Trade on the same favourable terms. JOHN McDONALD, 103 Yonge Street. Toronto, Nov. 19, 1851. 46-1f

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL.

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

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

READY-MADE FALL AND WINTER CLOTHING: From Men's Etoffe Shooting Coats 18s 9d, Do. Witney do 17s 6d, Do. Broad Cloth do 30s 0d, Do. Etoffe Over Coats 22s 6d, Do. Witney do 20s 0d, Do. Beaver do 35s 0d, Boy's Etoffe Coats 11s 3d, Do. Witney do 11s 3d, White Shirts, Linen Fronts 4s 4 1/2, Striped Shirts 2s 6d, Men's Etoffe Trousers 8s 9d, Do. Doeskin do 13s 9d, Do. Cassimere do 13s 9d, Do. Canada Tweed do 8s 9d, Do. Corduroy do 8s 9d, Do. Buckskin do 20s 0d, Boy's Etoffe do 5s 0d, Do. Witney do 5s 0d, Winter Drawers 3s 9d, Red Flannel Shirts 4s 4 1/2, Men's Etoffe Vest 6s 3d, Do. Cassimere do 7s 6d, Do. Fanny do 3s 9d, Do. Satin do 7s 6d, Do. Black Cloth do 7s 6d, Do. Canada Tweed do 6s 3d, Boy's Fanny do 2s 6d, Do. Etoffe do 3s 9d, Cloth Caps 1s 10 1/2, Fur Caps 2s 6d.

DRY GOODS: Flannel, Red and White, from 1s 3d, Ladies' Cloaks and Bonnets, Bonnet Ribbons, from 0s 3d, Prints (fast colours) " 0s 5d, Scarf Shawls " 13s 9d, Crapes and materials for Mourning, Gals Plaids " 0s 9d, Factory Cotton " 0s 2 1/2, Quilts and Counterpanes, White Cotton " 0s 3 1/2, Cotton Warp, per bundle " 4s 4 1/2, Bed Ticks and Towels, Striped Shirting " 0s 4 1/2, 150 Pieces Mouselin de Laine, good styles, yard wide at 10 1/2d per yard. An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c. No Second Price BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House. Toronto, Oct. 23, 1851. 12 1/2

The Churchman's Almanac, FOR 1852, IS NOW READY.

THIS ALMANAC is particularly interesting to Churchmen in this Province, as it contains, besides the usual Calendar with the daily Lessons correctly arranged, and other general memoranda, a great deal of very useful and interesting information respecting the Appropriation and Expenditure of the Clergy Reserve Fund, &c., &c.

MY PRAYER BOOK: a Manual of Sacred Verse.

By Robert Montgomery, M.A. author of the "Omnipotence of the Deity" Edited by the Rev. R.J. MacGeorge, Incumbent of Trinity Church, Streetsville. Neatly printed, in stiff covers, gilt; very suitable for a Christmas or New Year's Present. Price 1s. 10 1/2d per single copy.

THE YOUNG CHURCHMAN, for the Year 1851, being a complete series, bound in a neat and substantial style, will be ready in a few days. This Magazine contains nearly 200 quarto pages, and forms a very suitable and handsome Christmas Present or Sunday School Reward. Price 3s. 9d. In stiff covers, for Sunday Schools, 3s. A. F. PLEES, Publisher, 7, KING STREET WEST. Toronto, November 27th, 1851.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat, Just received. This New and Elegant HAT is now universally admitted, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. September 2th, 1850. 9-1f

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. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however. I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure. [Signed] WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints. Ague, Female Irregularities, Scrofula, or King's Asthma, Fevers of all kinds, Erit, Bilious Complaints, Fits, Sore Throats, Itches on the Skin, Gout, Stone and Gravel, Bowel Complaints, Headache, Secondary Symptoms, Colic, Indigestion, Tic-Douloureux, Constipation of the Intestines, Jaundice, Tumours, Ulcers, Consumption, Liver Complaints, Venereal Affections, Debility, Lumbago, Worms of all kinds, Dropsy, Piles, Weakness from whatever cause, &c., &c. Dysentery, Rheumatism, Retention of Urine, Erysipelas. 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. 10 1/2d., 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. 2, 1851. 15-1f



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY, CHURCH STREET, TORONTO.

Capital - £100,000. Directors: A. M. CLARK, President. J. S. HOWARD, Vice-President. J. G. BOWEN, J. J. HAYES, M. D. W. L. PERRIN, J. LUKIN ROBINSON, J. G. WORTS, J. C. MORRISON, W. ATKINSON, Wm. GOODERHAM, GEORGE CRAWFORD.

THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the most safe and desirable for Farmers. The Proprietary Department includes General risks in Fires, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereon. By Order, EDWARD G. O'BRIEN, Secretary. Toronto, October 15th, 1851. 11-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital - £100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-1f



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

INSURES Dwellings, Houses, Warehouse, Building in general, Merchandize, Household Furniture, Mills, Manufactories, &c. DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex'r McGlashan, William Mathers, Joseph Sheard, Thomas Clarkson, Franklin Jackson, John B. Warren, A. McMaster, B. W. Smith, J. RAINE, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 31-1f

"The Church" Newspaper

IS Published at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.) TERMS: Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrears are paid, unless at the option of the Publisher. RATES OF ADVERTISING: Six lines and under, 2s. 6d. or the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 6d. for the first insertion, and 1s. or every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly. The following gentlemen act as AGENTS for this Journal:— M. Ogilvie & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evans, Port Hope. W. P. Vidal, Sandwich. Mr. Cawthra, jun, Newmarket. Geo. McLellan, Brockville. Thos. Saunders, Guelph. John Kerby, Brantford & Mahawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Port Dover, Victoria, &c. F. B. Beedome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Niagara & Belleville. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellicott, Cobourg. H. H. Cunningham, Montreal. P. Sinclair, Bookeller, Quebec. EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DESPATCH. AT THE OFFICE OF "THE CHURCH," No. 7, KING STREET WEST, TORONTO.