

# 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."

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TORONTO, CANADA, MAY 27, 1852.

[WHOLE No., DCCLXIII.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	May 30, WHITSUNDAY.*	{ M. Deut. 16+ { E. Isaiah 11, "	Acts 10+ 19
M	" 31, MON. IN WHITS. WK.	{ M. Gen. 11, 1 Cor. 12. { E. Num. 11, 1 Cor. 14.	
T	June 1, TUES. IN WHITS. WK.	{ M. 1 Sam. 19, 1 Thea. 5. { E. Deut. 30, 1 John 4.	
W	" 2, .....	{ M. Esther 7, Mark 3. { E. " 8, 1 Cor. 16.	
T	" 3, .....	{ M. " 9, Mark 4. { E. Job 1, 2 Cor. 1.	
F	" 4, .....	{ M. " 2, Mark 5. { E. " 3, 2 Cor. 2.	
S	" 5, .....	{ M. " 4, Mark 6. { E. " 5, 2 Cor. 3.	
C	" 6, TRINITY SUNDAY.	{ M. Gen. 1, Matt. 3. { E. " 18, 1 John 5.	

\* Psalms—Matins: 48, 68; Even: 104, 145; and Creed of St. Athanasius. † To verse 18. ‡ From verse 34. § To verse 21.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Evng. song.
St. James's*	{ Rev. H. J. Grasett, M.A. Rector, { Rev. E. Baldwin, M.A. Assist.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incum.	11 " "	" "
Trinity	Rev. R. Mitechele, M.A. Incumbent.	11 " "	" "
St. George's	Rev. Stephen Leit, LL.D., Incumb.	11 " "	" "
Holy Trinity	{ Rev. H. Scadding, M.A., Incum. { Rev. W. Stennett, M.A. Assist.	11 " "	" "

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

\* In this Church the seats are all free and unappropriated.

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

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. LAWRENCE BUILDINGS.  
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.

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

## THE COMMON-PLACE BOOK.

DUBT.  
Many a man will say: "This is all very true; there certainly is a great deal of good to be done. Indeed, one is perplexed what to choose as one's point of action; and still more how to begin upon it." To which I would answer: Is there no one service for the great family of man which has yet interested you? Is no work of benevolence brought near to you by the peculiar circumstances of your life? If there is, follow it at once. If not, still you must not wait for something apposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand: read about it; think about it; trace it in the world, and see if it will not come to your heart. How listlessly the eye glances over the map of a country upon which we have never set foot! On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over! Think earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been many enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than "azure" and "argent," or than the knight's move and the progress of a pawn?—*Fruits of Leisure.*

## A LESSON FOR FARMERS.

All the Bible is full of promises to those who trust in God. A man must either believe the promises or give up the Bible, if he is honest with himself; and there are circumstances in the occupations of a farmer which should remind him continually of this, and make him more trustful and liberal. I can hardly imagine a good man going forth into his fields, and seeing the hope of next year laid in the ground, without remembering, at times, such striking passages as these, "There is that scattereth and yet increaseth," "He that soweth little shall reap little, but he that soweth plentifully shall reap plentifully." Moreover, the whole harvest is so evidently the work of God, from first to last. The manufacturer, if his produce is bad, justly taxes his men or his machinery. The tradesman, if he loses, blames his want of foresight, or his unprincipled customers. But the farmer, having the best land, the best workmen, the best tools, the best seed, the longest experience, is still in the greatest uncertainty, from first to last. Circumstances, which he can neither foresee, nor foreseeing, control, keep him sensibly in God's hands—and, if he is wise, resigned and trustful, be his fortune what it may. The worm, the caterpillar, the fly, or drought, and rain, cold, and heat,

his very friends—if they fail at the prospering moment, render all his labours doubtful to the end. And therefore, being so entirely and manifestly in God's hands, he should rest satisfied, and not neglect his duty, confident that he is more likely not less likely, to prosper, even though his alms are what the world would consider rash; but not rash, because they are given to Him, and with faith in Him from whom he holds all that he enjoys.—*Heygate.*

## THOUGHTS OF HEAVEN.

'Tis good  
To be subdued at times, the heart is wooed  
By these pure impulses to purer things,  
Cherish within your souls whatever brings  
Moments of sweet communion with high thought  
Joy hath its ministries, but griefs are fraught  
With gentle blessings. Let them come in soft  
And tender eloquence, and bear aloft  
Your faith on the white spirit wings of prayer.

## THE GOOD WIFE.

She commandeth her husband in any equal matter by constantly obeying him. It was always observed that what the English gained of the French, in battle by valour, the French gained of the English by cunning treaties. So if the husband should chance by his power, in his passion to pre-empt his wife's right, she wisely knoweth, by compounding and complying to rectify it again.

She never crosseth her husband in the spring tide of his anger, but stays till it be ebbing water. And then mildly she argues the matter not so much to condemn as to acquit herself.

She keeps home if she have not her husband's company, or leave for her patent to go abroad.—  
For the house is the woman's centre.

Her clothes are rather comely than costly and makes cloth to be velvet by her handsome wearing it. She is none of our dainty dames, who love to appear in variety of suits every day new, as if a good gown like a strategem in war, were to be used but once.

Her husband's secrets she will not divulge. Especially she is careful to conceal his infirmities.—  
If he be none of the wisest she so orders it that he appear on the public stage but seldom, and then he hath connod his part so well that he comes off with great applause.

In her husband's sickness she feels more grief than she shows. Partly that she may not dishearten him, and partly because she is not at leisure to seem so sorrowful, that she may be the more serviceable.

The heaviest work of her servants she maketh light by orderly and seasonable enjoining it.—  
Wherefore her service is accounted a preferment, and her teaching better than wages.—*Thomas Fuller's Holy State.*

## LANGUAGE.

Language is the amble in which a thousand precious subtle thoughts have been safely imbedded and preserved. It has arrested, ten thousand lightning flashes of genius, which, unless fixed and arrested might have been as bright, but would have also been as quickly passing and perishing as the lightning.—*Trench on the Study of Words.*

## TIMES GO BY TURNS.

The lopped tree in time may grow again,  
Most naked plants renew both fruit and flower;  
The sorriest wight may find release of pain,  
The driest soil suck in some moistening shower:  
Time goes by turns and chances change by course,  
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,  
She draws her favour to the lowest ebb:  
Her tides have equal time to come and go;  
Her loom doth weave the fine and coarsest web:  
No joy so great but runneth to an end,  
No hap so hard but may in time amend.

Not always fall of leaf, nor ever spring:  
Not endless night, yet not eternal day;  
The saddest birds a season find to sing,  
The roughest storm a calm may soon ally.  
Thus with succeeding terms god tempereth all,  
That man may hope to rise yet fear to fall.

A chance may win that by mischance was lost;  
That net that holds no great takes little fish;  
In some things all, in all things none are cross'd;  
Few all they need, but none have all they wish.  
Unmingled joys here to no man befall  
Who least, hath some, who most, hath never all.  
—*Southwell.*

## THE BENEFIT OF TRIAL.

Faith is strengthened by trial. Every Christian grace becomes more vigorous by exercise. Therefore we are taught by the apostle Paul to glory in tribulation, knowing that 'tribulation worketh patience, and patience experience, and experience hope'—  
The apostle James speaks in similar terms: 'My brethren, count it all joy when ye fall into divers trials; knowing this, that the trying of your faith

worked patience.' The apostle Peter also encourages believers to patience and cheerfulness in affliction, by the thought that 'the trial of our faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.' (1 Peter. i. 6, 7.)

Not that the beneficial effects of the storm are always felt while it continues. The mind may be too much agitated by terrors, too much occupied by sorrow, too much debilitated by sympathy with a diseased body, to be conscious of any immediate advantage.—  
And thus, for our encouragement, we are told that no affliction for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.' (Rom. v. 3, 4.) So, in a tempest, the gale from which the mariner dreads destruction often drives the vessel rapidly onward in her course. This may not be perceived while the storm is yet in its height. But afterwards, when the sky becomes clear; afterwards, when the necessary observations can be taken; it is often found that much more progress has been made during one tempestuous night than many previous days of calm. This is always the case with the storms which assail the believer. They invariably speed him onward towards his desired haven; and though, while the winds are howling and the waves roaring around, he may say 'All these things are against me,' and fear he is being driven farther from port, nevertheless afterwards he discovers with thankfulness that the winds he dreaded have been wafting him onward in his voyage, and that the waves which seemed to threaten him with death have borne him heavenward.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

#### CHURCH SOCIETY OF THE DIocese OF TORONTO

Previously announced, amounting to... £79 7 8 1/2  
St. James's Church, Paris, per Rev. C. Ruttan..... 1 10 7  
St. Philip's Church, Milford... £0 3 1 1/2  
St. John's, do. do. 0 5 1 1/2  
..... £0 8 9

Binbrook, per Rev. J. L. Alexander,..... 0 8 3  
Stoney Creek, Saltfleet, per Rev. J. L. Alexander,..... 0 7 0  
..... 0 15 3

Port Stanley, per Rev. G. C. Street..... 0 10 3  
..... £83 12 6 1/2

#### DIVINITY STUDENTS' FUND.

St. Philip's Church, Milford... 0 6 0  
St. John's Church, per Rev. J. R. Tooke,..... 0 2 9  
..... 0 8 9

#### PAROCHIAL BRANCHES.

St. James's Parochial Branch, Toronto,.... 0 7 6

In accordance with the standing bye-law of the Society, the Clergy are requested to make Collections in their several Churches and Stations on Trinity Sunday, the 6th June.

The annual meeting of the Church Society will be held (D.V.) on Wednesday the 2nd June, at 2 P.M. There will be prayers in the Church of the Holy Trinity at 1 P.M.

THOMAS SMITH KENNEDY, Sec.

#### REPORT OF THE JOHNSTOWN DEANERY BRANCH OF THE CHURCH SOCIETY.

Nothing is more distressing to a Secretary of a Society such as this, than to have to record a decrease in the subscriptions to it—for a diminution of these appears at first sight to be a proof that the Divine blessing does not rest upon it. It has been the misfortune of your Secretary to have to report such a decrease in the funds of this Branch of the Society now for the two last years.

For many years we might have boasted of being the most efficient Branch of the Society in the Diocese, as no other collected so large an amount. In the Report for the year 1849 we had to record the large amount of £423 13s—but the collections fell to £224 15s. 4d. for the year 1850; and so far as the Parochial Reports for the last year have reached me they amount to the comparatively small sum of £160 7s. 6d.

It may be asked with good reason, why such a great falling off should have happened? The cause is to be found in the withdrawal from this District Branch of two of its wealthiest and most liberal Parishes—Prescott and Brockville. By adding the amount collected in them when they sent in their last Report, our amount this year would have been upwards of £250. We also this year have received no report from one of our Travelling Missionaries, the Rev. Mr. Tremayn, whose collection in his last report amounted to £45. There was also in 1849 a large donation for a particular purpose reckoned in the collections for Cornwall. There is also no report from Osnaburgh. Were all these to be added to the amount and reported our sum total would be much more than £300. From this statement then we have no right to conclude that the blessing of God has ceased to be with us, but that the small amount

of collections arises from temporary causes, which we trust will be overcome before the time for the making up the next report arrives. We have also the fact of new Parochial Branches being just now established to cheer us—and if in these the collections turn out as they ought, the sum total will again nearly approach, if it does not exceed, the largest amount we have ever reported.

Taking into consideration the high importance of the designs of the Church Society of this Diocese, designs having for their end the salvation of the souls of the members of the Church, it is the bounden duty of all who belong to her to give not only according to their power but beyond it. Nothing can compete in importance with the endeavour to spread the knowledge of the Saviour; and when we know there are so many places destitute of the means of grace, and to which the giving by each of us a small portion of our worldly substance would send those means, no one knowing the worth of the soul will refuse to bestow most liberally his bounty upon this Society which has been established for this very purpose. It is hoped therefore that before the period arrives for making another report our resources from the old and new Parochial Branches will exceed in amount any before announced.

We have again to record this year another of those pleasing acts of liberality so common in the Reports of Cornwall Parochial Society. One of the members of the Church there, Samuel Hart, Esq., has presented to the Church Society a deed for 200 acres of land—an example well worthy of imitation by every member of the Church whom God may have been pleased to bless with the means of so doing.

The Reports sent in to me are as follows:—

CORNWALL.	
Annual Subscriptions .....	£47 18 9
Donations .....	5 10 0
Girls Missionary Box .....	0 4 6
Baptismal registrations given by the Rector .....	1 8 9
Collection for Jubilee fund .....	5 10 0
Do. Widows and Orphans .....	6 0 9
Do. Divinity Students fund .....	5 1 6
	68 13 6

#### WILLIAMSBURG AND MATILDA.

Collections .....	12 0 0
Jubilee fund .....	2 19 6
Widows and Orphans .....	1 9 0
	16 8 6

#### KEMPTVILLE.

Widows and Orphans .....	0 17 6
Divinity Student's fund .....	0 12 6
Do. do. for Marlborough .....	2 10 0

#### RICHMOND.

Annual Collections .....	14 0 0
Divinity Student's fund .....	2 10 6
	16 10 6

Rev. Mr. Plees as Travelling Missionary .....

13 5 0

#### REV. MR. WATKINS.

St. Mary's, Newboro' .....	12 10 0
Portland .....	6 8 3
Trinity Church, rear of Lansdown .....	8 0 0
St. John's Church, Leeds .....	11 1 9
By Mr. G. Crawford .....	5 0 0
	43 0 0

£160 7 6

The following resolutions were passed unanimously.

Moved by Rev. Mr. Patton, seconded by Mr. Bowers,—

1st. That the Report now read be adopted.

Moved by the Rev. Mr. Plees, seconded by Mr. Bowers,—

2nd. That the Diocesan Church Society having now existed for ten years is entitled to the cordial encouragement of every member of the Church, its usefulness having been proved by its continually increasing funds and the employment of Clergymen in new Missionary stations yearly.

Moved by the Rev. Mr. Flood, seconded by Mr. Hurd,—

3rd. That the officers of this Branch of the Church Society for the last year be requested to continue their services.

#### UNITED STATES.

The President introduced to the Society the Ven. Dr. Beaven, Archdeacon of York, who proceeded to make a few remarks concerning the papers that had just been read. He expressed a great degree of pleasure at the essay on Symbolism, which was manly, scriptural, and free from any trace of puerility. The paper by Mr. Priest was straight-forward and business-like, and showed that architects were beginning to understand the necessity of adaptation in order to make the models of the 13th and 14th centuries available for the nineteenth. After some queries concerning practical points touched upon in the latter paper, he alluded to the subject of Altar Vestments. He decidedly approved the change of colors to mark the changes in the Ecclesiastical year, but questioned the propriety of adopting precisely the colors used in the Church of Rome. Romish influence had done harm enough already. After expressing the great and unexpected pleasure given him during the evening, the Ven. Archdeacon sat down, amidst much applause from the Society.

[We clip the foregoing from a report of the "New York Ecclesiastical Society's annual meeting," in the N. Y. Churchman. The reporter is at fault either as respects the name or the office of the individual alluded to. If the gentleman was the Rev. Dr. Beaven, he is not Archdeacon of York; if it was the Archdeacon of York, then his name ought to have been given as the Rev. Dr. Bethune.—Ed. Church, Toronto.]

ENGLAND.

In looking over Mr. Masters' "Guide to the Daily Prayers of England, Wales, and Scotland"—i.e. a list of Churches where Daily Prayers are said—we gather the following comparative result of a somewhat hasty and superficial examination of the list of Daily Evening Services, placing London and neighbouring Churches in a separate column:—

CHURCHES, LONDON, &c.	
Between 1 and 3 o'clock.....	4
At 3 o'clock, (including several Cathedrals).....	47
Between 3 and 4 o'clock.....	17
At 4 o'clock.....	49
Between 4 and 5 o'clock.....	16
At 5 o'clock.....	40
Between 5 and 6 o'clock.....	8
At 6 o'clock.....	29
Between 6 and 7 o'clock.....	9
At 7 o'clock.....	44
Between 7 and 8 o'clock.....	20
At 8 o'clock.....	17
Between 8 and 9 o'clock.....	4
At 9 o'clock.....	2
Between 9 and 10 o'clock.....	1
At 10 o'clock.....	1
Between 10 and 11 o'clock.....	1

In this statement we have inserted about 80 or 90 Churches twice, viz. under two separate times of Service, on account of their changing in Summer and Winter, and thus having two separate times placed against them in Mr. Masters' list. There are others in which a periodical change takes place, but as the limits of the change are not defined, we have inserted them opposite the one hour which stands in the list. The total number of Churches with Evening Services is about 300, of which the metropolis has about 30, or 10 per cent. of the whole of England, Wales, and Scotland.

Into the Daily Morning Services we do not propose to enter, at present at least, our object being to call attention to the wisdom of endeavouring to extend the observance of the Daily Service of the Church by means of the Evening Service. At present the morning Services greatly predominate, and, as a necessary consequence, we believe, both Clergy and Laity very generally neglect the Daily Service. We therefore beg to suggest that where there is only one Service daily, it should at a general rule, be the Evening rather than the Morning Service. As society is at present constituted, we believe that a much larger class could, and would, attend the Evening Service. There must be a systematic and earnest endeavour to make the Service acceptable.

It is in the power, and it is the duty of Priest and Deacon to say the Prayers and to read God's Holy Word, audibly, deliberately, and reverently, so that the most ignorant may have a fair opportunity of hearing, learning, understanding, and feeling what is said, so that all—young and old may have an opportunity of repeating the responses audibly, deliberately, and reverently, without being interrupted, run over, and silenced, by the officiating Minister, and members of the congregation who follow his bad example. What is the object of this hurrying—what is gained by it? We know well what is lost by it. Surely the onus lies with the hurrying party to show cause why they hurry—why they rob their brethren—especially those of the Church, and of opportunities of fulfilling duties enjoined by the Church. For, although many persons regard this hurrying system as unlawful and irreverent, and therefore will not be a party to it, there are, probably, many more persons who cannot hurry, and are therefore silent. What right have any of the Clergy or Laity to adopt a system, in "the House appointed for all people," which is contrary to the letter and the spirit of the Church's laws, and which enforces absence or silence upon the majority of worshippers?

That, to some persons, constant practice, in repeating certain words, gives such a physical and intellectual facility in saying them as tends to produce a rapidity of utterance which ordinary persons cannot follow, we are all aware; but then, like all other tendencies, it may be, and it should be, carefully watched, and checked, when it produces evil consequences. For instance, a Clergyman can always find out, by observation and inquiry, from time to time, whether the aged and the poor can hear, follow, and understand, what he reads or says—and if they can, others can—and he can very easily prevent himself from going on with his part of the Service before all the audible responses have ceased; but, if he commences his part the instant (in some cases it is often before even) the well-practised Clerk, and a few "fast" young men, have "got through their responses, he is not dealing fairly with other members of his flock, and he must expect to find several absent, or silent.

If the object were to disgust the people with the Daily Service, and to lead to regard it as a useless form, in which they had no part or lot, one could understand the adoption of this stultifying, chilling deadening process. The Canons speak of the people "hearing the word of God read," and of the Common Prayer being said "distinctly and reverently," and so "as the people may be most edified," and the people are commanded to give "quiet attendance to hear, mark, and understand that which is read, preached, or ministered." The Rubric also enjoins the Minister to "read with a loud voice—to 'say with an audible voice'—to 'read distinctly'—to 'rehearse distinctly.' Surely these injunctions are as binding and as necessary as any others."

It is not always the Clergy who hurry most, as it sometimes happens that certain members of a congregation, especially young men, have got into a habit of pouncing upon, or dashing into the Responses, and running off with them, before the last word is out of the Priest's mouth, and thus they set a vicious example which excites others (who are able and willing) to follow at their "railroad pace," and induces sober reverent persons to give up all hope, or wish, of being able to keep up with them. What the object of this hurrying, driving system is, and why the busy Responses of a few are to be preferred to the united, sober, and decent Responses of the many, we are at a loss to conceive. If it is wished that young and old, learned and unlearned, should respond together, it is obviously necessary that the pace must be suited to all; and it behoves both Clergy and Laity, by precept and example to make a principle of securing this object."

Of two errors, "preaching" the Lessons is far more edifying than rapidly reading or intoning them.

Intoning [the Prayers] admits of much greater emphasis, reverence, feeling, and impressiveness, than is usually supposed, or practised; and distinct, audible,

and reverent intoning of those portions of the Services which are addressed to Almighty God, is found greatly to promote general and uniform responding, especially in large Churches, or congregations.

The officiating Minister should take especial and habitual pains to avoid commencing his part of the Service before all the people have finished their part and also to avoid too sudden a transition from one thing to another, especially where the people have to change their position, or to turn to a fresh place in their books.

The Services, on week-days, should be audible, and celebrated with as much care, deliberation, and attention, as on Sundays.

But there is another reform required to increase the attractiveness of the Daily Service, and which it will be much more easy to apply, in the first instance, to an Evening Service—viz., the introduction of Chanting the Canticles, and singing Metrical Hymns or Psalms. Full Choral Service, daily, is not advisable, as a general rule, in Parish Churches, we think, and it would be much more difficult to accomplish; whereas the Canticles might be chanted to a few good single Chants (very seldom changing them), and Metrical Hymns might be sung to good well-known tunes, without an organ, after a few weeks' practice.

CHURCH EXTENSION.—Since the formation of the diocese of Ripon out of the old diocese of York, in 1836 the following increase has taken place:—Churches, from 307 to 411; Incumbents, from 295 to 397; Curates, from 80 to 138; Parsonages, from 180 to 286. Fifteen churches have been entirely rebuilt, and by these, and the enlargement of others, additional Church accommodation equal to seven new Churches has been procured; and 20 new Churches are at this moment in progress. So certainly does Church-extension result from an increase of the Episcopate.

On Sunday last 24 persons renounced the errors of Popery in the Church of St. Paul's, Bermondsey, London.

The Second Anniversary of the "Friend of the Clergy" Society was celebrated yesterday by a dinner at the Lion Tavern, Sir W. Page Wood, M.P., in the Chair, who earnestly pleaded the strong claims of the poorer Clergy. The donation amounted to £5,017.

ENGLAND.

DOMESTIC.

Captain Moorshead, of H. M. S. *Dido*, sent on an expedition to ascertain the fate of Captain Gardiner, who some time since proceeded to Terra del Fuego, with several other persons, for Missionary purposes, has reported the discovery of the dead bodies of most of the party, together with their books and papers, from which it appears that they all died from actual starvation. Captain Gardiner having, apparently, died the last, viz., on Sept. 6. The following extracts from his journal shew a degree of thankfulness, contentment, and resignation which might well be imitated by those of us who are amply supplied with all the necessaries, if not the luxuries of life:—

"Mr. Maidment was so exhausted yesterday that he did not rise from his bed until noon, and have not seen him since, consequently I tasted nothing yesterday. I cannot learn the place where I am, and know not whether he is in the body or enjoying the presence of the gracious God whom he has served so faithfully. I be my Heavenly Father for the many mercies I enjoy; a comfortable bed, no pain, or even cravings of hunger, though excessively weak—scarcely able to turn in my bed—at least it is very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed; and pray that I may receive the full blessing which it is doubtless destined to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall see fit. Whether I live or die, may it be in Him. I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings, comfort, guard, strengthen, and sanctify them wholly, that we may together in a brighter and eternal world praise and adore His goodness and grace in redeeming us with His precious blood, and plucking us as brands from the burning, to bestow upon us the adoption of children, and make us inheritors of His heavenly kingdom. Amen.

"Thursday, Sept. 4.—There is now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully. Under these circumstances it was a merciful providence that he left the boat, as I could not have removed the body. He left a little peppermint water which he had mixed, and it has been a great comfort to me, but there was no other to drink. Fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat by means of one of my India-rubber over-shoes. What combined mercies am I receiving at the hands of my Heavenly Father! Blessed be His holy name!

"Friday, Sept. 5.—Great and marvellous are the loving kindness of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst."

STATISTICS OF EMIGRATION FROM THE UNITED KINGDOM.—A Parliamentary return has been printed lately, at the instance of Mr. Hume, showing the number of vessels which have sailed from ports in the United Kingdom, with emigrants on board, during the last five years, distinguishing the ports under the superintendence of emigration officers, and the total number of vessels wrecked or destroyed at sea, and of lives lost. It appears that, within the five years, 7,129 emigrant vessels sailed from the various ports of the United Kingdom. Of these 252 were chartered by the Colonial Land and Emigration Commissioners; 5,964 despatched from ports under the superintendence of Government emigration officers; and 913 despatched from ports not under the superintendence of Government officers. The total number of wrecks within the same period was 44; and of these, one was of a vessel chartered by the Colonial Land and Emigration Commissioners; 30 were of vessels despatched from ports under the superintendence of Government emigration officers; and 13 were of vessels not under the superintendence of Government. The per centage of loss in the whole was one in 162. The total number of persons who embarked within the five years was 1,494,054; viz., 72,340 in ships despatched by the Colonial Land and Emigration Commissioners; 1,347,262 in

ships from ports under the superintendence of Government emigration officers; and 74,343 in ships not under their superintendence. The lives lost by shipwreck, within the five years, were 1,043, being a per centage of one in 1,432 embarking. There does not appear to have been a single case of loss of life in any of the ships despatched by the Colonial Land and Emigration Commissioners; whilst 922 were lost, or one in every 1,461, carried in ships under the superintendence of Government emigration officers; and 121, or one in every 614, carried in ships not under the superintendence of Government emigration officers.

BIRTHDAY OF THE PRINCESS ALICE AND OF H.R.H. THE DUCHESS OF GLOUCESTER.—The Princess Alice Maud Mary completed her 9th year on the 25th inst., having been born April 25, 1843. H.R.H. the Princess Mary Duchess of Gloucester also completed her 76th year on Sunday, having been born on the 25th April, 1776.

Lord Willoughby d'Eresby is most industriously making experiments in ploughing by steam.

POLITICAL.

LORD JOHN'S OPPOSITION TO THE MILITIA BILL.—To the astonishment of all moderate and reasonable persons, and to the great discredit of himself and his party, Lord John Russell, after the way had been cleared for him by two of the subordinate members of the late Government, who professed their aversion to the Militia bill at all, declared his intention of opposing the present bill, that is, of preventing as far as he can any legislation on the subject of our national defences during the present session! There is not the slightest reason to suppose that, had we still the good fortune to be ruled by the Whig Government, either Mr. Rich or Mr. Frederick Peel would have withheld his support from a proposition of a Militia, but those dangers which appeared to them gigantic when about to be confronted by Lord John Russell, sink into Lilliputian insignificance when encountered by the Earl of Derby. Such conduct is the very essence of faction. The interests of party are paramount, and those of the country are trampled under foot. But the obliquities of the followers were thrown into the shade by the astonishing boldness of the leader, who although he had nothing to urge against the Ministerial measure which could not have been amended in committee, preferring its immediate rejection to a course so obvious and so natural. The sympathy of the House of Commons and of the country at large will, we doubt not, ratify the just censure passed by Lord Palmerston on conduct so little worthy of a statesman and a patriot. If the defence of the country was a measure of small and trivial importance, it was inexcusable of Lord John Russell to throw up office on account of the change of a word in the preamble of his bill. If it was, as we believe and as the country believes, a matter of serious and vital moment, it was still more inexcusable to attempt to prevent all legislation on the subject. From this dilemma the Whig leader cannot extricate himself. He negatives in opposition the principles he asserted in Government, and bitterly denounces his antagonist for adopting the very course of which he himself set the example. It is granted to no man and to no party to do such things with impunity, and the nation will not readily forget the manner in which her interests have thus been sported with.—*Times, Monday.*

THE MINISTERIAL ORGAN'S OPINION OF LORD JOHN.—We seriously doubt whether any statesman of the present day could have done upon his character such a wound as this. It seems to us next to impossible that after such a step the character of Lord John Russell can descend to posterity in any other light than that of a man capable of sacrificing his country for the furtherance of the meanest and lowest ends. How far he has plunged into the mud of faction he must have felt pretty keenly by this time; as his own more respectable adherents, such as Lord Seymour, have forsaken him. With the exception of Mr. F. Peel and Mr. Rich, he has led the forlorn hope alone. To advance is inevitable disgrace; to return is impossible. We do not envy him his present position, which does not merely expose him and his degradation to the gaze of his opponents, but cuts him off from the sympathy of those who have hitherto been not unfriendly towards him. The Peel section have refused to be dragged through the slough at his bidding, or bemoir themselves to keep him in countenance. They will not stultify themselves by condemning one week what they had sanctioned a few weeks before.—*Morning Herald.*

IRELAND.

DOMESTIC.

THE EMIGRATION MANIA.—The *Galway Mercury* states that so great is the anxiety felt by the poor labouring classes in that part of Connaught to escape "the land that bore them" that such of them as have been fortunate enough to obtain employment on drainage works have adopted the following novel and extraordinary mode of enabling themselves to emigrate.—It appears they are paid fortnightly, and when the pay-night arrives about 300 of them assemble and pay 6d. each into a general fund. A number of tickets, corresponding with the number of persons present, are then placed in a hat, and on one of these the word "America" is written, all the rest being black. A ballot then takes place, and the lucky drawer of the prize ticket has his passage to America paid for him, and receives a small sum to assist him for some time after his landing there. During the week just closed no less than six vessels have set sail for Queen's Town.

THE EXODUS.—It appears from the *Waterford Chronicle*, that since the 14th inst., a vessel sailed to St. John's Newfoundland, four to Quebec, and one to New York, with over 700 passengers, and the Mars steamer with about 400 passengers to Liverpool, bound to the Far West. The appearance of the greater number of these betokened no destitution or want of means to leave Old Father land. There are six other vessels taking passengers to sail direct to their western destination.

The first sample of the Irish beetroot sugar was sold in London last week, at 33s. per cwt.

Foreign Countries.

SPAIN.—Journals from Madrid of the 18th inst., have been received. The Queen had received an autograph letter from the President of the United States congratulating her on her escape from assassination, and thanking God for his merciful interposition on that occasion, adding that he spoke the sentiments of the whole Government and people of the United States. It is stated that the American Government had taken every possible means of preventing any invasion of Cuba from the States. The 18th being Sunday, no Bourse.

Miscellaneous.

LIFE AND DEATH IN LONDON.—Few know that in every seven minutes of the day a child is born in London, and that in every nine minutes one of its inhabitants dies! The population of London is, roundly, 2,362,000. If the averages of the last fifty years continue, in thirty-one years from this time as many persons as now compose its population will have died in it, and yet in about thirty-nine years from this time, if the present rate of progress continue, the metropolis will contain twice as many persons as it does now. The whole population of Liverpool in 1851 numbered 255,000; while the increase of inhabitants in the metropolis between 1841 and 1851, was 413,000. It is truly marvellous! Where it will stop, and how food and shelter are provided for these masses, are subjects for speculation.—*Builder.*

Six thousand tons of rock were raised at one explosion, by means of galvanism, at the Earl of Dumfries's quarries, in Perth.

The British Association for the advancement of Science will hold its next annual meeting at Belfast.

SUPERSTITION.—Under the impression that Captain Kellett, the commander of one of the Arctic ships, was a Roman Catholic as well as an Irishman, a wax taper, consecrated by his Holiness the Pope, has been presented to him. Whenever the vessel is in any danger, out of which mankind is not able to rescue her, the taper is to be lit, and her safety may be depended upon. It is to be hoped that the gallant captain will have no occasion to try the experiment; meanwhile, should he be inclined to do so, we recommend him to take in a good supply of lucifer matches, or some icebergs may give his craft a squeeze before there is time to procure a light.—*Literary Gazette.*

THE EREBUS AND TERROR.—We have reason to believe that Sir Edward Parry, and other experienced Arctic voyagers, entertain the opinion that the ships seen by the merchantmen attached to the iceberg off Newfoundland, were in reality the *Erebus* and *Terror*, abandoned by Sir John Franklin and his companions.—*United Service Gazette.*

Spirit of the Press.

MR. HORSMAN'S MOTION RESPECTING MR. BENNETT.—Wonders will never cease. Mr. Horsman and the ultra-Protestant party have come forward in the very unexpected and novel character of champions for the Canons Ecclesiastical! All their denunciations of the Bishop of Exeter for requiring Mr. Gorham to undergo an examination in accordance with the Canons, are at an end. The Bishop was quite right, the Canons must be obeyed by all means—it would have been a gross neglect of duty if the Bishop had not examined Mr. Gorham. Every Bishop ought to examine the Clerk before instituting him to a Benefice in his Diocese—the highest interests of the Church require it—it is the safeguard of the Laity—and the bare possibility that a single Bishop, even though afflicted with sickness and infirmity, has in a single instance, omitted to do this, which the canons enjoin, has called forth from Mr. Horsman a remonstrating speech of four columns of the *Times*, and a debate occupying nine columns of the same journal—the text being given out by Mr. Horsman, and that text, of all others, for such a preacher, being the 39th and 48th of the Canons Ecclesiastical:—*What vindication of the Bishop of Exeter: his foes have laid down their arms at his feet, and not content with this, they have actually taken them up in his service. They are wroth with the Bishop of Bath and Wells upon the bare suspicion, that he may not have followed the excellent example of the Bishop of Exeter in his strict obedience to the Canons of the Church. What is the meaning of this sudden change? Will it last—have ultra-Protestants at length seen the error of their way; and will they henceforth take the only consistent, faithful, and clear path, of obedience to the Rubrics and Canons of the Church? Those who sympathize with, and rejoice in Mr. Horsman's movement, must undoubtedly take this course, if they do not wish to be set down as rank hypocrites and dishonest partizans—as men who care nothing for the beam in their own eye so long as they can torture their brother by their attempts to pluck out the mote that they see in his eye. The conduct of Mr. Bennett while in Germany, and the Bishop of Bath and Wells in instituting him to the Vicarage of Frome, we shall not discuss at any length at present, for it is manifest that, as yet, the evidence of their having neglected or violated the law of the Church, is not equal to that which would be required by any magistrate or jury in the land, before convicting the meanest and most depraved being in the world. It is obvious that however injudicious and injurious it may be, (and we believe it to be both), it is not a CANONICAL offence for a priest of the English Church to attend, as a worshipper, the services of the Roman branch of the Catholic Church, where that Church is the legitimate Church of the country; and provided he says and does nothing un-Catholic. But for a priest of the English Church to attend as a worshipper the services of either Roman or Protestant schismatics in this country is a very serious canonical offence. Are all Mr. Bennett's accusers innocent of this offence? Let them, and them alone, who are without sin in the matter, cast a stone at Mr. Bennett—when the offence has been proved against him, but not before. But even supposing that Mr. Bennett has committed the offence, and aggravated it by preferring to worship in a Roman Church when he might have attended a Chapel of the English Church—and we certainly regard this as a very great aggravation in such a case—is there not obviously, room for a charitable hope and belief that such conduct was simply the result—perhaps the natural result—of an agitated and unsettled state of the mind, which by God's blessing has passed away, and been replaced by a firm faith in the Church of England, as shewn in the renewal of his vows to her, and by his again undertaking duties towards her, which not even Mr. Horsman has ventured to hint that he has, in any way, failed to perform most diligently and faithfully? Our readers know well our opinions about Mr. Bennett's conduct at St. Barnabas, and we have seen no reason to alter a single opinion that we formed, nor to retract a single syllable that we wrote, at the time of that lamentable era in the English Church: consequently we cannot be accused of being partizans, or unqualified approvers of his proceedings; but we regard it as a matter of simple justice to him, and of duty to the Church, to say thus much upon what we cannot but regard—not only as most party spirited and inconsistent, but as a most ungenerous and uncalculated for attack—instigated by, and rejoiced in, by men who are violating wholesale, the letter and spirit of Canons and Rubrics, every month and week and day of their lives.—*English Churchman.**

**THE GOVERNMENT TRIUMPH.**—Only yesterday morning it was confidently reported in many quarters that the second Militia Bill would follow the first, and that Lord John Russell would amply avenge the manes of his own measure by the sacrifice of Mr. Walpole's. As his Lordship is presumed by many to have lost his position by the mere accident or caprice of an hour, he had only to lay hold of the prize, and it would be once more in his possession. He had been pettish, he had been undecided, he had even displayed an excess of delicacy; but the fit once thrown off, Russell was Russell again. The evening, however, brought the astounding result of a defeat, not by a bare majority, or a "working" majority, but by nearly two to one. Seldom have there appeared in these columns figures more portentous than those which announce—for the second reading of the Ministerial Militia Bill, 315; for the amendment supported by Lord John Russell, 163; majority for Ministers, 150. Infatuated as we thought the course taken by his Lordship, and certain as it appeared to alienate from him the best of his followers, we were not prepared for a division which indicates, not so much an extensive adhesion to the cause of the new Ministry, as a vote of censure on its principal opponent, Lord John Russell cannot but learn from it the very great difference between factiousness in opposition, and the same quality disguised and sanctioned by power. The arts by which Ministers overcome obstacles, and dispose of malcontents, lose their virtue as well as their plausibility in the hands of mere political leaders; and the bolt which, hurled from the Treasury Bench, would have laid all his foes in the dust, is powerless from the hands of the private adventurer or the fallen chief. But whatever the appearance or the result of this division, its highest and most unquestionable import is that the House of Commons, being assured by the principal authorities on all sides that something must be done to improve the defences of the country, will not stultify itself by throwing out, without an effort at improvement, the only measure of national defence before Parliament. The House of Commons is really not so much the dupe or the instrument of faction as to resolve that the country shall be left in a dangerous state merely that one circle of gentlemen may be set up and another pulled down by that patriotic resolution. So far the meaning of last night's division is rather negative than positive. We are not to conclude, and should for our part be sorry to conclude, that the House would accept the Ministerial bill in its raw state. That measure must evidently undergo considerable correction before it can meet the exigencies of the case or correspond to the dignity of the British Legislature. The public and the Parliament are pretty well agreed that so bald or impotent a conclusion is hardly worth the expenditure of a million or two, even in the present hopeful state of the national finances. So we cannot doubt that after resolving on a bill of one sort or another, by a majority of two to one, the House of Commons will now apply itself calmly, dispassionately, and considerably to the improvement of the present measure, neither rejecting it nor sparing it on account of its authors, but taking it on its own merits.—*Times of Tuesday.*

**A COURT OF APPEALS**, in our Church, has become a vital necessity. That is incontrovertible. But it is equally incontrovertible that no good Court of Appeals can be formed. The egregious want of judicial discriminativeness, the utter voidance of the judicial mind, of the judicial heart, manifested in some of our ecclesiastical trials, (not to add the palpable influence of party and even personal motives,) are a sad and flagrant proof that a corrective must be found, or we shall soon forfeit every vestige of character for maintaining law and justice.—The mischief, aye, and the misery, of our bastard verdicts and bastard sentences, are so glaring, that no specification of particulars can be required. Without an appellate tribunal, our discipline, though the victims bow to it as to other wrongs, will become a by-word and a proverb. But—how can an appellate tribunal be framed?—"Aye, there's the rub." If we have not, in our clerical and episcopal ranks, enough judicial faculty and discernment and habit of thought, enough of the sound spirit of judgment, enough legal elevation, legal equanimity and magnanimity, for an inferior court, how can a higher and better court be fabricated of the same identical materials? There, verily, is the rub? Not one of our bishops has been trained to judgment, (not mere pleadings or lawyership) to thinking, as well as endeavouring to determine, according to the law and the evidence, and that alone, with no inclination whatever to other grounds of decision, however probable and cogent and weighty. And how is it possible, of such timber and such stone, forensically unwhewn, to create a Court of Appeals, that will command the reverence of either the world or the Church? Clerical minds are devoted to expansive moral principles, not to close, literal statutes and literal testimony. The difficulty is fundamental. We have not the fit materials for such a court,—as indeed, we have not, if we would only face the truth, for any court, for any important judiciary whatever. This defect no legislation can cure. And our Church must even brook her lot. It is a farce to summon presbyters for a trial, when a tolerably shrewd sagacity, knowing the men and the points at issue, can almost certainly predict the result, days or weeks before the judges have convened. It is even worse, it is a tragedy, to call the bishops together to sit in judgment on a brother bishop, when the keener eyes that look through the robes into the men, can with moral certainty, foretell more than half their votes, and pretty accurately conjecture the remainder of them; the principal uncertainty being as to the bishops who will actually be present. A humiliating tragedy it is to the Church, to behold a bishop, whether erring or innocent that is predestinated. And why thus predestinated? How can there be so reliable a foreknowledge of the event? Simply because there will be some other judgment than the purely judicial judgment from the law and from the evidence, and that other judgment can be too readily antedated. And this whole glaring radical defect works injury not leniently to the accused,—for it opens the bench to his imprudences and errors of judgment, and doubtful, or perhaps equivocal doings, and constructive faults, and the like, not one of which does the LAW, the canon, intrust to their juridical action. For these mistakes or misdeeds, the canons, by their silence, allow the social penalty to be an adequate visitation; our courts have nothing to do with them. It must be added, that before and during the trial, the presenting bishops mingle freely and fraternally of course with the judge-bishops—and—what!—what!—what!—Oh, no! they vigilantly abstain from every sort of attempt to influence the Court! Most certainly they do! No treason! If the presenters are leading bishops, their natural influence will inevitably imbue the whole proceeding. And why is it that a judicial oath is not administered to our clergy and bishops when they are to enter upon

the judicial function? It would be a help to a candid mind, though it could not remedy judicial ignorance, and inexperience, and ineptness. The oath should bind them to determine the matter, not by individual or by universal notions of right and wrong, but exclusively by the literal law of the Church, and the clear and certain evidence,—deferring also, absolutely, to very explicit law of Christ, and allowing none of them to be violated, such as, "Go and tell thy brother," &c., two or three witnesses." The judicial oath is every way proper, and might partially correct the evil inherent in throwing the ermine over the unprepared surface of lawn—very partially however. Individual bishops, obliged to assume the ermine may go along respectfully by asking the advice of an eminent legal and personal friend. But a court of bishops, drawn from all parts of the Union, can hardly find such an adviser; or, rather, two or three able advisers would boffered them, each drawing a different way. In that respect, therefore, our present courts of bishops would be virtually helpless. And so would an episcopal court of appeals. The thing is impracticable. Every movement for an appellate jurisdiction is an inconsistency,—being an involuntary confession that our bishops are incompetent to that as to any administration of pure and mere statute law. Yet such movements or opinions are perpetually increasing. In other words, our Church is gradually tending to a final condemnation of her ecclesiastical judicature. The bud of reprobation is formed. Whereunto the thing will grow is beyond the reach of mortal calculation.

A gleam of hope has at length shot athwart the moral gloom into which France had sunk without a struggle, and apparently without a prospect of relief. There are pages in our own history which may always justify us in looking to the sanctuary of jurisprudence as the last refuge from political tyranny; and we trust that the experience of our neighbours will furnish, in this respect, a counterpart to our own. At all events it is something that, in the midst of that mute servitude which has been imposed on France, the calm, unpassioned voice of justice and of law has spoken out; for the declaration by the Civil Tribunal of that country of its competence to decide upon the validity of the Orleans Confiscation decrees is an act of courageous honesty that inspires us with hopes which we had vainly endeavoured to cherish in the face of so many examples of cowardice and treachery in public men. To the Judges of France belongs the honour of having vindicated the supremacy of justice over brute force, and of having reversed the vicious maxim, *inter arma silent leges*, by making the voice of law heard even under the Presidency of Louis Napoleon. What may be the immediate effect of the upright and fearless course which they have adopted we do not attempt to predict; but it is certain that, in its ultimate results, it will be no less conducive to the political welfare of France than it is honourable to her character in the eyes of the world.

The question on which the Civil Tribunal was called upon to adjudicate originated in a demand, on the part of the Orleans family, that the Court should declare that the plaintiffs, as represented by their agents, had been unjustly expelled from the two domains of Neuilly and Monceaux, and were entitled to be reinstated in the possession of those estates. In answer to this demand, the Prefect of the Seine was instructed by the Government to call for a judicial declaration that the decree of January 22, by which the property was sequestered, was a legislative act,—that the domains were an administrative act,—and, consequently, that the Tribunal had no jurisdiction in the matter. It may be well, before we proceed, to advert to the history of the somewhat complicated estate included under the title of "the Orleans property." The original foundation of that property was the appanage created in 1661 by Louis XIV., and made over by him to his brother in lieu of the inheritance which devolved on the latter from their father, Louis XIII. Besides this appanage, Louis Philippe possessed a considerable patrimony, which had accrued to him by inheritance from various sources, not in his character of Prince, but as a citizen of France; and he also held certain properties which he had himself purchased. Among these were Neuilly and Monceaux—the greater part of the former and the whole of the latter, which was a joint possession of the late King and Madame Adelaide, having been acquired before 1830. The original appanage reverted to the State on the accession of Louis Philippe to the throne; and consequently, the "Orleans property" now under discussion is solely a private domain, analogous in all respects to the property of any other individual owner. Of this private domain the Duke of Orleans made a grant to his family, on the 7th of August, 1830, two days before his accession to the throne; and there can be no doubt that such a transfer was perfectly legal and, under the circumstances, as the event has proved, equitable and prudent.

But the case of the claimants does not rest here. The question whether the King of the French could retain a private domain was specifically raised in the Legislature in the debate of March 2, 1832, on the civil list; and it was forcibly argued that, although, under the legitimate regime, the property of the Monarch was identified with that of the State, it was neither just nor politic to apply the same principle to a King who had been raised to the throne by the popular will, and who might be deposed with equal facility by the same authority. Accordingly, it was specially decreed that "the King shall preserve his property in the goods belonging to him before his accession to the throne; and that these goods, and those which he shall acquire during his reign, shall compose his private domain." This and other provisions to the same effect clearly establish the personal right of Louis Philippe, irrespectively of his Royal rank, to the domain of which Neuilly and Monceaux form part. Consequently, in addition to the title conferred by the grant of August 7th, 1830, the Orleans family claim the property as heirs to the deceased King and to Madame Adelaide. And they further take their stand on a possession of more than ten years, which in France constitutes a prescriptive title. Moreover, the peculiar circumstances of their position have strengthened the case by the additional obligations of international law; for, on the strength of the rights thus devolving on them, no fewer than seven contracts of marriage have been entered into with foreign Courts—whilst various transactions have been completed upon the faith of those settlements, involving property to the amount of nearly half a million sterling, and affecting the interests of not less than sixty-two families. It would be impossible to imagine a claim more completely secured, or more superabundantly reinforced by every title which can guarantee a proprietary right. Yet this is the case on which a Government which overthrew a Constitution for the sake of "law and order" disputes the right of the courts of law to adjudicate.

The position assumed by Louis Napoleon is utterly untenable. He endeavours to make good an act of con-

fiscation by putting forward a legal claim. But he forgets that, in attacking the validity of the grant of August, 1831, he was thereby exposing himself to a demand for judicial decision on its alleged illegality. If he had ventured to brave the odium of a direct confiscation for avowed political reasons, or for no reasons at all, it would have been far more difficult to have brought the question before the judges; for M. Paillet does not pretend to dispute the equally arbitrary decree enforcing the sale of the estates. But the hypocrisy with which the President endeavoured to throw the veil of law over his lawless and tyrannical decrees has betrayed him into a position where he will find it alike difficult to retreat or to advance. Those persons who were weak enough to be deceived by Louis Napoleon's shallow pretence that, in violating his oath and destroying the liberties of his country, he was "departing from legality only to establish right," will probably at length discover that he is equally hostile to both. What more atrocious violation of the rights of property could have been perpetrated even by that "Socialism" the fear of which was the ready excuse for all the outrages which he has committed? Were the rights of "the family" or the interests of the "order" ever more audaciously menaced than by the very man who, as their champion, claims exemption from all law?

Sympathising as we have done with France in her degradation, we rejoice to witness what may, we hope, be regarded as a sign of her reviving independence. Nor can we leave this subject without expressing our admiration of that fidelity to justice and that abnegation of party which the eloquent leader of the Legitimists has exhibited in his advocacy of the rights of the fallen rivals of that house whose claims he has ever chivalrously maintained. It remains to be seen whether M. Berryer's resistance to Napoleon's act of confiscation will be less successful than his opposition to a similar proposition in the Constituent Assembly, which that body unanimously rejected. If so, Europe will be in a position to judge whether the President's Dictatorship affords a better security for "law and order" than the Parliamentary Constitution which he has overthrown.

Colonial.

BOARD OF SCHOOL TRUSTEES.

TORONTO, May 19, 1852.

The usual monthly meeting of this body took place this evening. Present:—Messrs. Beard, Brewer, Fisher, Gooderham, Hall, Lesslie, Maitland, McMaster, McGlashan, Paterson, Shepard, and Workman, M. D.

Some communications were read, after which, Mr. Lesslie, the Chairman of the Free School Committee, brought up the report of the committee on various documents regarding separate Roman Catholic Schools, which had been referred to the said committee. The chairman stated verbally that he had introduced the matter of debates, to the consideration of the Common Council; that the Finance Committee had reported in favour of the same; and that he anticipated no difficulty regarding the issue of the said debates; but that according to the present municipal law, they could not be issued. The following is the report of the committee:

*The Committee on Free Schools, to whom was committed the Letters of T. J. O'Neill, Esq., dated the 31st March and 20th April last, relative to the Appropriation of Funds for the support of Roman Catholic Schools, have the honor to report:*

"That the Roman Catholic separate Schools, which have hitherto been recognized by the Board, are numbered 14, male and female schools, in St. Patrick's Market and No. 8, female school, in Stanley street; and these have been under the direction of two Committees, appointed by the Board, under the compromise made with the Roman Catholic inhabitants in February, 1851. The amount appropriated last year to their support, both Sections having been voluntarily deprived of the Schools for a time, was £196 5s., but the sum appropriated was equal to two Schools, at an average rate of £110 each per annum.

With regard to the claims of separate Schools, established according to law, they are entitled, by the 19th section of the School Act, to share in the School Fund, according to the average attendance of pupils (the mean average attendance in summer and winter being taken), as compared with the whole average attendance at the Public Schools.

The School Fund consists of the Legislative Grant, and a local assessment at least equal to it in amount. If the assessment fall short of the grant, the amount of the grant is proportionately reduced; but if the assessment be greater, the grant is not increased. These equal sums united, form, according to the interpretation of the law by the Chief Superintendent of Schools, the common School Fund named in the Act, and is to be applied solely to the payment of the salaries of qualified Teachers. If any locality choose to levy a School Tax exceeding the sum required to secure the share of the Government Grant, that excess is at the disposal of the Board of Trustees, for general School purposes, and cannot, with any regard for propriety or justice, be applied to the support of separate Schools, whether Protestant or Roman Catholic.

Your Committee, desirous to meet the claim of the Roman Catholic inhabitants, so far as duty and law require, endeavoured to form a correct judgment as to the relative claims of those who demand separate Schools, whether Protestant or Roman Catholic, and the claims of our entire population, for whose welfare the system of Public Instruction has been established. Whilst your Committee admit that the law makes provision for separate schools, to meet an exigency,—namely, the anticipated intrusion of the religious dogmas of a majority upon a minority, yet no ground for such complaint exists, or has been urged against the Public Schools of this city—they having been established upon a broad catholic basis, rendering the demand for separate schools utterly indefensible upon any sound principle of political justice or morality.

It is one of the recognized principles of civilized society that all shall contribute to establish and sustain Institutions deemed essential by the majority—provided that the demand does not infringe upon the rights of conscience. Thus, the charges attendant upon every branch of public legislation, jurisprudence, or any other branch of social economy, security or defence, are, or should be, borne equally by all the inhabitants of the country, because all are partakers of the benefits resulting from the expenditure. No good citizen complains of being taxed to make the laws of his country, to guard it against foreign enemies, to secure its internal peace, to repress and punish crime, or to extend the benefits of public economy throughout society. Religious distinctions, in such cases, are unknown—the sectarian is wholly merged in the citizen. We never hear of separate Houses of Legislation being demanded by Protestants or Roman Catholics—separate Courts of Justice—separate Houses of Correction—or any other

of the numerous arrangements which the peace, safety, and well-being of society demand. There is a universal admission of the rectitude and necessity of united co-operation in public affairs, and of submission to the burthen imposed to uphold those civil institutions which the majority may deem essential to the social existence or welfare of the whole.

Among all the instrumentalities employed to secure the moral elevation and to promote the best interests of society, none appear to be more important than a wise and liberal system of public instruction, based upon moral law, but free from sectarianism. To promote intelligence and virtue all admit is better than to punish for ignorance and crime; to pay by a public tax for the moral and intellectual improvement of youth (committing their instruction in dogmatic theology entirely to parents, guardians, and religious teachers), experience has proved to be the best public economy. The system of Free Schools, recently established in this city, rests upon the recognition of an entire equality of rights and privileges among all classes of citizens. The religious convictions of all denominations have been scrupulously respected, and their rights sedulously guarded by the law under which the schools have been established. No Protestant teacher can trust his religious opinions upon Roman Catholic youth, nor can a Roman Catholic teacher upon Protestant youth. In this respect, our educational system differs essentially from that of Lower Canada: there, the schools of the majority are essentially sectarian; here, on the contrary, they are emphatically unsectarian—they are secular but moral. When, however, twelve resident householders of different religious faith to the teacher appointed to any school section, or twelve coloured persons, apply to a Board of Trustees for a separate school, it must be granted, although there is no alleged ground for complaint. Still, in such cases the law evidently guards against such schools being recognized as upon an equality with the public schools generally. It concedes a certain measure of public aid, but regards their existence as an undesirable exception to a great principle, that the State should afford an opportunity to every youth in the land to enjoy the benefit of a good moral but secular education.

Your Committee would further remark that Roman Catholics are required as well as Protestants, according to the assessed value of their property, to contribute their share to the entire local tax levied for school purposes,—not merely that which is required to secure the share of the Legislative grant, but any excess which the Board of Trustees may determine, your Committee acknowledge that they should share in the advantages of the whole fund equally with others—not however as Roman Catholics or Protestants—not as the professors of any system of religious faith—BUT AS CITIZENS. If either party, members of the body politic, choose to isolate themselves from the rest of their fellow citizens on the ground of holding to certain religious opinions; if they refuse to co-operate in arrangements for the general good which do not at all infringe upon their rights as religious communities; and, if, thus they voluntarily forfeit the advantages they are invited to enjoy equally with others, the blame rests not with the Board but with themselves. Neither the general nor the local Government of the State have any warrant to make laws or to collect taxes to build any system of religious faith whatever. Such functions belong exclusively to the lawful authorities of religious communities. If Roman Catholics or Protestants are to share in the moral and political advantages which arise from the promotion of unsectarian public schools, they are required, in justice, to pay for such advantages in common with their fellow citizens generally. If either Protestants or Roman Catholics desire to super-add other schools to indoctrinate their youth with their own peculiar religious opinions, common justice and propriety demand that it should be done by their own agencies and at their own cost. The principle is false which makes any secular government become a tax-gatherer for churches; and it beats unjustly and grievously upon those who conscientiously repudiate the interference of Government in providing for the teaching of sectarian dogmas, or for the support of religious communities.

Your committee are fully convinced that justice to society—to every religious persuasion—can never be fully enjoyed but upon the invulnerable ground so highly eulogised by the present Roman Catholic Archbishop of New York—namely, that *Civil Government has no moral right to legislate upon the subject of religion*. That eminent ecclesiastic referring to the rights of conscience in other countries being often secured by affirmative laws, thus refers to the superior security afforded in the United States by a "Constitutional Negation of all power to legislate on so sacred a subject." His words are, "In other countries they are secured by some positive statute—here they are safer under a constitutional provision forbidding any statute to be ever enacted. In other countries toleration was granted by the civil authority—here the great men who framed the constitution saw, with keen and delicate perception, that this right to tolerate implied the equal right to refuse toleration; and on behalf of the United States, as a civil government, they denied all right to legislate in the premises, one way or the other; "Congress shall make no law on the subject of religion, or prohibiting the free exercise thereof."

The vital principle involved in this interesting quotation from the lecture of the Archbishop is the only rightful and efficient guarantee for the protection of the rights of conscience. Let civil rulers cease from legislating upon the subject of religion and all will be safe. Religion wants no such aid; it will flourish the better without it; and it will live when governments will die.

The School Act, in the opinion of your committee, violates the principle, inasmuch as it makes provision for the establishment of sectarian schools where no reasonable cause exists for their establishment, that is, in cases where no rights are violated, or offence is committed against the religious opinions or prejudices of the applicants. The end would have been better attained by a legislative negation of all power to introduce sectarian religious teaching into any of our Public Schools.

Accompanying the communication of Mr. O'Neill, submitted to your Committee, dated the 20th April, is a statement showing that the whole number of Roman Catholic Schools in the city amounts to seven, embracing eleven teachers, one assistant, and 706 pupils. These include the schools taught by "the Christian Brothers," and "the Loretto Female School." The cost of these, as computed by the Roman Catholic Trustees, reckoning the same rate of expenditure as is required for the support of other schools, embracing Teachers' salaries, rent, and fuel, amounts to £1,150. This is presented to the Board, no doubt, as a mere ground for calculation, but affords no proper data for the computation of the amount which the parties may legally claim for the support of the separate schools recognized by the Board.

In estimating the amount legally due to the Roman Catholic Trustees, assuming the School Fund to be the Government appropriation and an equivalent amount raised by assessment (which is the evident meaning of the act); reckoning the total fund at £1000, and their proportion according to the average attendance as shown by the official returns (about 1-14th) the sum would be only £70. But assuming that the School Fund embraced the Government appropriation, and the whole of the local assessments for school purposes (which your Committee do not allow.) the sum apportioned to the Roman Catholic Separate Schools, under the compromise of last year, exceeded not only the amount to which they were legally entitled, but the whole amount of the school tax, paid by the Roman Catholic inhabitants of the city.

From a recent return submitted to this Board by the Secretary, after much tedious investigation, the following facts, gathered from authentic statistical documents, exhibit that the Roman Catholic inhabitants of the city, while reckoned at upwards of one-fourth of the population, contribute only about one-twelfth of the taxation. From the return referred to, your Committee find that the total annual value of the taxable property in the city amounts to £186,988 5s.—of this the proportion held by Roman Catholics is £13,750 10. The total net amount of School Tax for last year, at 2 1/2 currency in the pound, was £1,800; the net proportion contributed by the Roman Catholic inhabitants was £156. 10s., were the sum thus contributed by the Roman Catholic inhabitants to be placed at the disposal of the Committee now superintending their separate schools—together with their legal share of the Legislative Grant—the sum would fall short of £200.—last year the amount was rated by compromise at £220.

While your Committee cannot too strongly repudiate the principle recognized by the present School Act, of giving a legislative sanction to separate schools, without any just cause for their existence (as in Lower Canada,) they would seek most earnestly, but by other and better means, to guard the rights of every class in the community. Your Committee fear that to continue to carry out the principle that the State should provide means to inculcate sectarian religious dogmas in our public schools, will result, not only in the various Boards of Trustees being required, according to the plainest principles of political justice, to meet the demand of other religious bodies for the establishment of denominational schools, but perhaps, even, in the entire destruction of our educational system.

Your committee having reason to believe that some members of the Board regard the compromise of last year, relative to the separate schools as having extended morally into this; and having their views upon the case at some length, while they cannot recommend an appropriation beyond that which the law evidently allows, deem it to be their duty to commit the adjudication of the amount to the whole Board.

All which is respectfully submitted.

J. LESSLIE, Chairman.
WM. McMASTER,
D. PATERSON,
WILLIAM SHEPHERD,
WILLIAM HALL,

It was moved by Mr. Leslie, seconded by Mr. Paterson, that with reference to the application of the Rev. Mr. Mitchell, the incumbent of Trinity Church, to be permitted to give religious instruction, at stated times, to the children of the Church of England within the female school recently established in the North Park, this Board would regard the allowance of a practice in the case of any one religious teacher as virtually extending the same to all: that, moreover, as an arrangement of this kind would necessarily interfere with the regular exercises of the school, and create much difficulty and confusion, the permission be not granted. Motion carried—yeas, 8; nays, 3.

Dr. Workman moved, seconded by Mr. Fisher, that the draft of the school regulations submitted by the local superintendent, and referred to a special committee at the last meeting, be withdrawn from said committee and referred to the standing committee on Free Schools. Carried.

Mr. Leslie, seconded by Mr. Paterson, moved that the committee on sites be authorized to arrange the claim of Widow Hannam for dower on the lot recently purchased from Mr. Robertson, and report proceedings thereon at the next meeting. Carried.

The Board went into committee on the report of the committee relating to Roman Catholic separate Schools. The committee rose and reported upon the report.

It was then resolved, on motion of Mr. McMaster, seconded by Mr. Patterson, that the report of the committee on Free Schools be adopted, and that the opinion expressed therein relative to the school fund be submitted for the opinion of the law officers of the Crown.

Mr. Brewer, seconded by Mr. Patterson, moved that the Chairman of the Board be authorized to obtain the opinion of the Attorney General as to the correct legal meaning of the "School Fund" as mentioned in the School Act, especially with reference to separate schools.

One hundred copies of the report were ordered to be printed for the use of members. The Board then adjourned.

RETRENCHMENT—THE WAY THINGS ARE DONE IN THE WEST.

The Chatham Planet gives the following interesting expose of the manner in which political partizans are rewarded by County officials, at the expense of the Municipality. Surely if newspapers cannot be sustained without such meanness on one side and downright chiselling and making free with the public money on the other, they should be allowed to go to the wall:

It will be remembered by those who watch the doings of the County Council, that advertisements for tenders would be received until the first of May, to do the annual printing of that body, have appeared in this paper. During the late session tenders were received, opened and read—one from Mr. Scobie of Toronto, offering to do the work for the sum of £14, one from Mr. T. A. Ireland for £30, and one from this office for £20. We had supposed the tender of Mr. Scobie being the lowest, that gentleman would have got the job, as is usual where there is no scheming, but there is more than one Joe Hume in our County Council. Mr. T. A. Ireland was notified (unknown to us) that he would be allowed to tender a second time, which he did on the third of May, and offered to do the work for £16. Now they were in a fix. Mr. Ireland's tender being £4 lower than our tender, and £2 above Mr. Scobie's tender, which were opened and publicly read on the first day of the sitting of the Council. It was now discovered that it would be better the time should be from the 1st May, 1852, to the 1st May, 1853, instead of from January '52 to January '53, as the notice stated; forthwith we were asked to tender

again, being ignorant of what we have previously stated; of course our second tender was the same as the first, with exception of the date. In the meanwhile our Clear Grit contemporary is advised to reduce his tender, which he did to £10. Last year the Council acted in the same contemptible manner. The Advertiser got the printing at £2 10 more than we offered to do it for, and what was the result? Why, the proprietor and publisher of the Advertiser has the beggarly meanness to petition the Council this session to remunerate him, which they actually did by voting him £7 10s, actually paying Mr. Ireland £27 10s for what we offered to do for £17 10s. Did any one ever hear of a more scandalous transaction? Will any person having a proper estimate of his own character ever tender to such a body for either material or work?—The fact is, the Council is a miserable cheat! They do these things to hoodwink the public, to make a display of economy. They are mighty efficient in such small matters such as this, where a want of principle proves party attachment.

A FIGHT AT CHAGRES.—A Chagres

paper gives the following account of a bloody fight at that place, between a party of Jamaica negroes, and the native blacks. The row began on the American side of the river, at a negro fandango, and the natives getting the worst of it, their countrymen assembled in large numbers and marched to the scene. When the work of destruction commenced:—"Glass bottles were hurled at the natives, and pistols fired, but the natives forced their way in, and, after tearing everything in the house to pieces, attacked the Jamaicans with their machetes and knives. The Jamaicans were forced to retreat after being cut in the most frightful manner. One poor fellow had both arms cut off just below the elbow; some had their fingers cut off, and some their back and face horribly mutilated. Such yelling and screeching!—it appeared to me as if some wild beasts were devouring the whole population. There were some three hundred and fifty Jamaica men, at the same time, up the river. Had they been here the slaughter would have been awful. They fought desperately on both sides for two hours, but the drum on the fort sounded for the troops to muster, and some sixty came over and charged on the mob. The troops took possession of the field of battle and arrested some twenty of the ringleaders and took them to the fort."

THE CHURCH.

TORONTO, THURSDAY, MAY 27, 1852.

MY DEAR BRETHREN OF THE HOME AND SIMCOE DISTRICTS:

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

I remain, &c. JOHN TORONTO.

Table with columns for Day, Date, Location, and Time. Includes entries for June 1852, Friday 4th, Saturday 5th, Sunday 6th, Monday 7th, Tuesday 8th, Thursday 10th, Friday 11th, Saturday 12th, Sunday 13th, Monday 14th, Tuesday 15th, Wednesday 16th, Thursday 17th, Friday 18th, Saturday 19th, Sunday 20th, Monday 21st, Tuesday 22nd, Wednesday 23rd.

Toronto, 24th May, 1852.

SEPARATE SCHOOLS

We publish to-day the Report of the Committee of the Board of School Trustees, on the application of the Roman Catholics for a proportional allowance from the Common School Fund, for the purposes of separate schools. This Report has now become common property, is the subject of general remark, and as the enunciation of the Board of Trustees on the whole principle involved in the present system of Free Schools, calls for examination. We fancy that we can detect the pen from which it sprung; and, like many other productions of the same author, it is a most illogical statement of the question

We cannot suppose for an instant, that the framers of this Report, supposing it to have been concocted by more than one individual, are not sin-

cere in the views it expresses, and therefore we are bound to receive it as an honest expression of opinion on the part of the majority of the committee, and so also as a general declaration of the sentiments of the Free School party; as such we desire to treat it, and shall endeavour to point out, as best we may, the errors and inconsistencies it contains, and the falsity of the system it is intended to sustain.

We would, premise, however, that if in our illustrations of the argument, we frequently use the name of one denomination, we do so because it only is employed in the document before us, because the Roman Catholics have raised the present question, and because the principles involved are the same, whether the reasoning be applied to them or to ourselves. We deem this remark necessary, as we regret to find that our observations on this subject last week have been very disingenuously and unreasonably misconstrued.

The Report commences with some explanatory references as to the position in which the Roman Catholic separate schools are placed. These schools, it would appear were, and are in the Report acknowledged to have been, "appointed by the Board, under the compromise made with the Roman Catholic inhabitants in 1851;" how then can be called a compromise which is by law established, as a right—a right, he observed, of which the Report complains—we are at a loss to comprehend. "The School Act, in the opinion of your committee, violates the principle, inasmuch as it makes provision for the establishment of sectarian schools."

Then comes the question of the claims of separate schools to aid from the school fund, the basis upon which these claims are founded, and the construction which the committee put upon the terms of the Act, both as regards the manner in which the fund is raised, and its appropriation. We are somewhat disposed to object to the views of the committee on these points, but must for the present pass to the examination of the more important consideration of the general principle, leaving these minor details to a more convenient season.

In the fourth paragraph, this most objectionable passage occurs:—"Yet no ground for such complaint exists, or has been urged against the public schools of this city—they having been established upon a broad Catholic basis, rendering the demand for separate schools utterly indefensible upon any sound principle of political justice."

Now we should very much like to know in what sense the committee here use the term 'Catholic.' If it is in the common adjective meaning universal, then we say that it is an inelegant term to employ—that it is inaccurate. But if it is meant to apply to the religious character of the school system, and this we are led from the context to believe is the true import intended to be implied, then we say it is a willful and wicked de-secration of the term. How can that system be called Catholic which embraces every shade of opinion, every assertion of idolatrous superstition at the one extreme, to naked infidelity at the other. Let the term be restricted to its legitimate and universally received acceptation as applied to doctrine, and we shall at once detect the jesuitry of that reasoning which would amalgamate truth with error; which would insidiously diffuse the pestilential poison of Deism, the subtle and not less dangerous spirit of Atheism, under the cloak of political justice.

"It is one of the recognized principles of civilized society, that all shall contribute to establish and sustain institutions deemed essential by the majority, provided that the demand does not infringe upon the rights of conscience!" It is no infringement upon the rights of conscience, to compel us to contribute to the support of a system, which we honestly and firmly believe to be injurious to the present welfare and eternal happiness of our children,—of our fellow creatures! It is no infringement upon the rights of conscience, to place us at a disadvantage for entertaining that belief, for maintaining our principles, for keeping aloof from such dangerous contamination those over whom we can exercise a natural and legal power of control! But really this "rights of conscience" clause requires a more extended notice than we can afford to give it to-day.

SCHISM.

In these days of spurious liberality, schism, so far from being regarded by popular religionists as a sin, is almost looked upon as one of the cardinal virtues. If a Churchman ventures to protest against an evil which in the Litany he solemnly prays to be delivered from, forthwith he is branded as a semi-Papist or Puseyite, and anathematized for his exclusive spirit and narrow-minded bigotry.

It is not from principle, but from necessity, that sectarians thus virtually ignore our blessed Redeemer's prayer for the unity of His professing followers. Conscience restrains them from casting the stone of reprobation against an error with which they are so deeply tainted. They feel that to protest against schism in others would of necessity be an act of self-condemnation,—an evocation of Nathan's stern and withering retort,—Thou art the man!

Occasionally, however, do we find dissenters constrained to testify against the abominable thing. Self-interest urges them successfully to break a silence which expediency had imposed, even as a coward will become valorous when driven by his foeman to the brink of a precipice!

There is before us a volume, entitled, "Extracts from the Journals of the late Rev. Thomas Coke, L.L.D.," imprinted at Dublin in 1816, by R. Napper, "for the Methodist Book-room."

Dr. Coke, as many of our readers doubtless

now, was an active missionary of the Methodist society, and paid several visits to North America and the West Indies, the particulars whereof he records in the diaries before referred to.

Travelling in North Carolina, the Doctor lights upon the dwelling of "old brother and sister Willis," whose son, formerly a local preacher, had, it seems, embraced the sentiments of a certain James O'Kelly, "once a most useful presiding elder, but now burning with zeal to make schisms whenever it was in his power." The ex-elder who, bating his schismatical tendencies, does not appear to have been a teacher of erroneous doctrine, "unhappily insinuated himself into the affections of the local preacher," who in consequence prevailed upon his father to permit O'Kelly to preach in his house.

From this point we shall permit Dr. Coke to tell his own story:—

"Our preachers, who are now patterns of unity and concord, have determined to have nothing to do with disputes; and, therefore, whenever O'Kelly and his associates are admitted, they immediately withdraw themselves without the least noise or disturbance. Poor old Mrs. Willis, after dinner, took us into a private room, and, with tears streaming down her cheeks, intreated that the preachers might return there again. But we informed her, at the same time that we endeavoured to console her as far as the case would admit, that it was become an adjudged case among us, that we would exercise no ministerial functions among schismatics, or any who supported them; but that we were ready to return to them, as before, if they would break off all connection with the friends of discord and confusion!"

Now had the enunciator of these sentiments been an Anglican Bishop or Rector, what a mark would be presented for the sharpest arrows which the quiver of our contemporaries the Examiner and Christian Guardian could supply! He would be likened and compared to Bonner and Laud, and "old sister Willis" extolled as a meek sufferer in the great cause of religious liberty!

The Dr. winds up with the following emphatic and truthful sentence, which we would be the very last to denounce as hyperbolical:—

"Oh, what a horrid thing is the spirit of schism! It has, I believe, injured the work of God in the different ages of the world, more than all the outward evils of mankind. It signifies but little to the individuals themselves, whether they be gross sinners or painted sepulchres; but the spirit of schism enters within the vale, nips in the bud all the fair blossoms of grace, eats up the vitals of religion, quenches the whole spirit of revival, and substitutes the spirit of party for the spirit of love."

Well is it for us that we can cite Dr. Coke as the author of the foregoing paragraph! If we had given it as our own there would have been no stint to the cry of Tractarianism which unquestionably would have been uplifted against us! Verily there is much wisdom in the ancient adage which declares that "One man may steal a horse with impunity, and another be hanged for merely looking at it over a hedge!"

On his return from America the schism-repro-bating missionary paid a visit to Ireland, and being in Armagh inspected the chapel attached to the Primate's palace. Touching this structure, which he greatly admired, the Dr. observes:

"What harm would it do to the Church or the world, if the Methodist preachers were suffered to preach there the everlasting Gospel of Jesus Christ?"

Had poor "old sister Willis" overheard this remark she might naturally have asked: "What harm would it do, Doctor, to your Society or the world if James O'Kelly were suffered to preach occasionally in my house?"

DEATH OF THE REV. JOHN GIBSON.

It frequently happens that while engaged in recording the events of passing time, we are compelled to undertake a duty for the performance of which we feel ourselves peculiarly unqualified. Such is our case to-day. On the 14th instant, it pleased Almighty God take unto Himself the soul of our worthy brother in Christ, the Rev. JOHN GIBSON, of Georgia.

We did not know our departed brother intimately enough to enable us to form a very full estimate of his character, but from what we do know of him, we can fully corroborate the estimate of his character given by those who had better opportunities of forming an opinion. Mr. Gibson held the Incumbency of Georgia for 13 years, and was the first Clergyman ordained priest in this Diocese by our Venerable Bishop. He enjoyed the entire confidence, esteem and affection of the congregation to which he ministered, and the warm friendship of a large circle of private friends. The Rev. Septimus Ramsay, of Newmarket, who, at the special request of the deceased, had the mournful satisfaction of committing to the tomb the mortal remains of him whom he so dearly loved and highly regarded, thus speaks of Mr. Gibson:—"He was a man of considerable classical and scientific attainments, possessed of a noble and generous disposition, sanctified by Divine Grace, and was looked up to, and esteemed by all who knew him: by his Parishioners he was universally respected and beloved. The Church has been deprived of a holy and highly respectable Clergyman; the world has lost a citizen of moral worth and sterling integrity. The writer of this paragraph considered the possession

of the friendship of him who is no more as one of the brightest spots in this chequered scene, and its unlooked for extinction as one of his darkest bereavements. His surviving and mourning family will ever deeply lament his loss and fondly cherish his memory. Mr. Gibson's end was peace; he now sleeps, in Jesus to awake to a joyful Resurrection. The church was crowded, and not only the settlers in the neighbourhood were present, but several came from a distance to pay the last tribute of respect to departed worth."

THE SECOND ANNUAL MEETING OF THE CHURCH UNION.

On reference to our advertising columns it will be seen that the second annual meeting of the members and friends of this society will take place on Tuesday evening next the 1st June. It is not stated where the meeting will take place but the St. Lawrence Hall being engaged for that day it will probably take place in the city Hall as it did last year.

We are glad to perceive this determination to give the society more than an ephemeral existence, as success in the great object aimed at can only be attained by steady and patient perseverance in action, and although the Society is young and has hitherto been limited in its operations there can be no doubt that from its labours much practical good has resulted, and by their continuance and extension much more may be effected. We hope that there may be a full attendance at the meeting of all those who concur in the objects of The Church Union, the chief of which is the preservation of the Reserves to those Christian denominations who desire to appropriate that share of the Clergy Reserves, to which they are entitled under the act of 1840, to the purpose of religious worship and public instruction in Canada, in the manner they think best calculated to promote such a sacred object.

CATHARINE HAYES.

Fame has not exaggerated this wondrously gifted vocalist. Without attempting any analysis of her performances on Monday evening, we may simply observe that both as an operatic and ballad singer she can lay claim to qualities of the very highest order. The scientific were delighted with her finished and faultless execution, whilst the uninitiated in music owned by their tears the syren's power over the finest sympathies of our nature.

COLONIAL DIGEST.

Large quantities of ice are still drifting in the vicinity of Nova Scotia and Newfoundland.—The Jailor of Kingston has eloped with the widow of a tinsmith.—Yankee speculators are buying up all the available eggs, potatoes, and butter in the Midland, Prince Edward, and Victoria Districts.—On the 12th the house of Mr. Adam Reid of Innisfil was with its contents totally consumed; Mr. Reid's nephew Joseph perished in the flames.—The ceremony of breaking ground upon the Great Western Railroad, within the Town plot of Chatham, took place on the 17th, and passed off with much eclat.—It is understood that the Provincial Parliament will meet for despatch of business on the 9th of August.—A man named Ross was recently killed near Paris by falling from his wagon.—Messrs. Rossin have opened a wholesale jewelry establishment in Yonge Street, the first of the kind in Upper Canada.—An agency of the Bank of Upper Canada has been established in Lambton; Alex. Vidal Esq., is the Cashier.—A subscription for the benefit of the family of the late James Sams, has been opened at the shop of Mr. Richard Yates, King Street; The master and crew of the steamer Champion have subscribed £6 3s. 9d. towards the fund.—The Journal of Commerce records the death in New York of Major Richardson, author of Wacousta and the Canadian Brothers.—The Romanists of Western Canada are about to establish a new organ to be published at London.—The liberal press are indignant because Mr. Vansittart pleaded not guilty in the prosecution against him connected with the Hincks McNab correspondence.—A German was found drowned on the 15th, in the mill-race near Mr. Young's paper factory at Guelph; He was of dissipated habits.—The country in this vicinity has been suffering much for want of rain.—The United Empire states that Mr. Edward Taylor Dartnell is in no way connected with the publication of that Journal.—A stage now runs between Streetsville and Port Credit in connection with the Hamilton Steamboat.—Colonel John Prince has become a supporter of the Clear Grit Administration, and a panegyrist of Malcolm Cameron.—The house of Mr. Lefler near Churchville was totally consumed by fire on Friday last; The property was insured.—There was some rioting in Streetsville last week in consequence of an enforcement of the law which prohibited pigs going at large; One of the insurgents was apprehended and fined.—On the 13th inst., John eldest son of T. W. Hard of Eaton was killed by the accidental discharge of his gun when out shooting.—The brigantine Manila bound for Montreal, has been totally lost at Canso.—The body of a man named Kenneth MeKenzie supposed to have been murdered lately in the District of St. Francis, has been found floating in the River St. Francis.—Mr. Keefe has proceeded to Lake Superior to survey a line for the Sault Ste Marie Canal.—The New Brunswick Legislature have agreed to admit Canada flour free of duty.—Dr. John Rolph has been lecturing the "Norfolk Reform Association" for their republican aspirations; Wonders will never cease!—H. M. steamer Simoom has arrived at Quebec with troops.—Many Canadians have recently returned from Bourbonnais, Father Chiniguy's settlement in Illinois; They speak of the place and the Father as "take us"—During the week ending the 18th inst., 106 vessels passed through the Welland Canal.—The Tavern and Stable of Alex. Kent, Esquing, have been burned.—A man named Axon a farmer in Onondaga has been killed by a stab from the tooth of a barrow.—William Roso, residing near Blue Lake was thrown from a wagon and expired in consequence.—Monday being the birthday of our gracious sovereign, was observed as a general holiday in this quarter of the Province; In Toronto there were a cricket match, and a

review of the military which were numerous attended, all the places of business being closed; At noon a Royal Salute was fired from the Fort, and in the evening the Fire Companies marched in procession through the principal streets accompanied by the City Band.—The Hamilton Spectator has received a sample of new potatoes grown by Mr. Finlay, near Waterdown.—On Monday a handsome schooner of 225 tons burden was launched from Cull's ship-yard in this city; She is intended for the Lake trade.—Robberies have been very frequent of late in the neighbourhood of Brockville.—The Richmond Hill fair took place on the 25th; The show of all kinds of stock was excellent.—A shoe maker named John Steen has been sentenced to ten years in the Penitentiary for stealing a money letter from the Post Office at Hubble's Falls, and afterwards setting fire to the premises.—A mail will henceforth be made up for Queenston and Niagara at 1 o'clock to be sent by the City of Toronto steamer.—At Nanapanee some counterfeit coin has been put in circulation by the boys of that place.

ENGLISH SUMMARY.

Lord John Russell, the pretended champion of Protestantism against Popery and the "mumm-ries of Popery,"—has admitted, in the House of Commons, that he once offered a seat in the Irish Privy Council to the late Romish Archbishop Murray,—just what might have been expected from that sort of opposition to the "mummeries of Popery," for which Lord John has distinguished himself.

It is said that the Episcopal Synod of the Church of Scotland has decided, by 4 to 2, to recommend to the Diocesan Synods to admit the laity to a share in their deliberations.

The bishopric of Christ Church, New Zealand, has been conferred upon the Rev. John Philip Gell, M.A., Curate of St. Mary's Church, Bryanstone-square, and formerly Warden of Christ College, Tasmania. The new Diocese of Christ Church will comprise the districts some time since assigned to the Diocese of Lyttelton, and to which the Rev. Thomas Jackson was nominated the first Bishop. Mr. Jackson, however, was not consecrated.

The Archbishop of Canterbury, on moving the second reading of the Colonial Bishops Bill, said,—It is right that I should briefly state to your Lordships the object which it has in view, especially as it might be supposed, by the title, to have reference to an important subject which must, at some not very distant time be brought under your Lordships' consideration—I mean the Ecclesiastical government in our colonies. The present Bill, however, is merely of a technical nature, and is intended to remove an inconvenience which was not contemplated when the Act was passed for creating the Sees of Madras and Bombay.

By that Act, and 4 William IV., it was enacted that the Bishops of Madras and Bombay shall not "have or use any jurisdiction, or exercise any episcopal functions whatever, except such as are limited to them in the letters patent by which they were created." Then, further, by the 55th of Geo. III., c. 60, and 3 and 4 Victoria, c. 33, it was enacted "that no person ordained by a Colonial Bishop not at the time possessing episcopal jurisdiction should be capable of officiating as a Minister of the Established Church." Now, it is unquestionably proper that a Bishop should not exercise jurisdiction beyond the limits of the See to which he is appointed, but there is no reason why he should not exercise episcopal functions, as our Bishops at home are constantly doing, by commission from their brethren. This, however, the Colonial Bishops cannot at present do, by the letter of the statute, without subjecting themselves to the penalty of misdemeanour. The object of the present Bill is solely to remove this inconvenience, and to allow a Colonial Bishop who may have retired from his Diocese, or who may be temporarily sojourning in another Diocese, to assist his brethren without violating the law or performing an act which shall be invalid. This, my lords, is the purport of the Bill to which I have now to request your Lordships to give a second reading.

After a few words from the Earl of Desart and the Bishop of London, the Bill was read a second time.

EDINBURGH DIOCESAN SYNOD.—The annual meeting of the Edinburgh Diocesan Synod was held at Edinburgh on Wednesday week, when, after the performance of Divine service, the bishop delivered a charge to the clergy. Besides the clergy of the diocese, the Bishops of Aberdeen, Argyle and the Isles, Brechin, Glasgow, and Galloway, and Moray and Ross, were present.

On Wednesday, a Court of Directors was held at the East India House, when Lieutenant-General Lord Frederick Fitzclarence, G.C.H., was appointed Commander-in-Chief of the Company's forces on the Bombay establishment.

THE CEYLON CLERGY.—Mr. Tafnell wished to know whether the Government had received any further information from Ceylon with respect to the relative position of the Bishop of Colombo and his clergy; whether, if so, such information would be laid before the House; and whether also, steps would be taken in connection with such information, if any?—Sir J. Pakington said, that her Majesty's Government had received information from Ceylon on the subject, but the correspondence was altogether of a personal and very painful nature, and no good would be effected by laying it on the table of the house. He had no hesitation in adding, however, that the Government though it their duty, without loss of time, to take such steps, in consequence of that correspondence, as the correspondence appeared to them to render necessary.

Communication.

To the Editor of the Church.

SIR.—It becomes my duty as well as pleasure to send you an account of an interesting ceremony which took place on Friday the 14th ult., viz., the laying the Foundation Stone of a new Church, in the Township of Walpole. The Rev. B. C. Hill of York, who for some years has regularly visited this neighbourhood every fortnight although at a distance of 26 miles, in all weather and over roads at times nearly impassable, kindly consented to officiate on the occasion. Accordingly on Friday the 14th, a very respectable congregation with many friends of the Church assembled together at the Wesleyan Chapel, which has always been freely opened for our use, and after Divine worship, proceeded to the spot where the ceremony was to be performed, and the proper persons having duly adjusted and laid the stone, the whole company joined in singing the 100th Psalm, after which Mr. Hill offered up prayers, and I may say that a solemnity appeared to rest on the minds of the people as our much loved Minister implored the Divine blessing upon our

design and that our people might all be made lovely stones of the spiritual temple, Jesus Christ Himself being the Chief Corner Stone, and that a pure and unadulterated Gospel might ever be proclaimed in that house, which we now proposed in our hearts to build and to dedicate to the service and glory of God. I may add that it is through the kindly aid of the Venerable Society for Propagating the Gospel in Foreign Parts, that we have been enabled to accomplish our object more completely than we should otherwise have done, for which aid we would wish to return our humble thanks.

This is, or will be the second Church erected in this Township, chiefly by individual efforts and with the resources of the members themselves with the help of the above mentioned Society, and a few private friends, and if their example were only followed throughout the Province every Township would have its two or three Churches in which our people could comfortably meet for Divine Worship, and enjoy the ordinances and ministrations of the Church, in a more suitable manner than in the contracted space of the County School House, which may be closed against them at the will of the Trustees.

I remain Sir Your Faithful Servt. in the Lord WILLIAM WOOD.

Catechist Nanticoke, County of Haldimand.

MARRIED.

At Toronto, on the 17th instant, by the Rev. H. J. Grasett, Mr. Thomas Martin, Printer, of Barrie, County of Simcoe, to Letitia Mary, daughter of the late Robert Dillon, of the King's County, Ireland.

Dr. Wistar's Balsam of Wild Cherry.

The only genuine and original article was first introduced in the year 1843. It has been well tested, and appreciated for ten years, in all the complaints, for which it has been recommended, viz.:—Coughs, Colds, Influenza, Bronchitis, Asthma, and Consumption in its incipient stages. No other medicine has proved more efficacious.

(From the Boston Post.)

Dr. S. W. Fowle, 138, Washington street, has an article entitled as above, which we believe is the best preparation hitherto discovered for the cure of colds and other consumptive complaints. Having tested this medicine, we can speak with confidence as to its salutary effects in removing coughs and other complaints, incident to this season of the year.

The genuine is signed I. BUTTS,

For Sale by LYMAN BROTHERS, Druggists, King Street, Agent for Toronto.

Markets.

Table with columns for commodity, price, and date (TORONTO, May 26, 1852). Items include Spring Wheat, Oats, Barley, Rye, Flour, Market Flour, Do. (in Bags), Oatmeal, Beet, Do. per 100 lbs., Mutton per lb., Pork per cwt., Bacon, Hams, Lamb per quarter, Bread, Hay per ton, Straw per ton, Butter, Do. salt, do., Potatoes, Apples, Cheese, Fire Wood per cord, and Coal per ton.

New Advertisements.

THE CHURCH UNION.

THE Second Annual Meeting of this Society will take place on TUESDAY EVENING, June 1st, when the presence of all those friendly to the great object of the Society, the preservation of the shares of the Clergy Reserves to all those Christian Denominations who desire to apply them to purposes of religious worship and instruction in Canada, is particularly requested.

The Chair will be taken at Half-past Seven o'clock, and due notice of the place of meeting will be given in subsequent advertisements and bills.

EDWD. TAYLOR DARTNELL, Secretary.

Toronto, 26th May, 1852.

MILLINERY SHOW ROOM.

J. CHARLESWORTH

HAS pleasure in informing the Ladies of Toronto and vicinity that his

MILLINERY DEPARTMENT

was opened on Tuesday next 18th inst. with a large Stock of seasonable and fashionable goods. Toronto, May 12th, 1852. 40-4in

THOMAS BILTON

MERCHANT TAILOR.

NO. 2, WELLINGTON BUILDINGS,

BEGS to intimate that his stock is now complete comprising in addition to the usual variety of shades in the best West of England Cloths and Cassimeres, &c., a choice assortment of FANCY GOODS, in the latest styles of Trousers and Vestings. Also a very superior article of Schofield's Patent Cashmere, Fabric unequalled for summer clothing.

The above Goods have been selected with great care from the best London houses; no effort shall be wanting in the Tailoring department to secure a continuance of the distinguished patronage with which this establishment has so long been favoured.

N. B.—Official Robes made in their various orders. Toronto, May 8, 1852. 40 1f

FOR SALE.

A BRICK HOUSE AND LOT in John Street, three doors from St. George's Church, with every accommodation for a family—if desired the complete set of Furniture, &c. may also be obtained with it, at £700 currency for the whole. Inquire of THOMAS MARA, John Street. Toronto, April 7th, 1852. 36-3m

BOARD OF HEALTH.

NOTICE.

NOTICE is hereby given, that all owners or occupiers of premises within the city or liberties, are required forthwith to have their YARDS and OUT-PREMISES CLEANED, and all manure, Stagnant Water, or other unwholesome matter REMOVED.

And that the Board of Health have, in compliance with the law in that case made and provided, authorized the City Inspectors "to enter in the day time any building, cellar, lot of ground, &c., which they have reason to believe are foul, and to direct the cleaning of the same, and the removal of all nuisances in and about the premises.

Published by order of the Board of Health.

CHARLES DALY, C. C. C.

Clerk's Office. Toronto, April 17th, 1852.

2-3in



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10 Each.

HOME OFFICE—TORONTO.

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George Michie, James Beatty, Hugh Miller, M. P. Hayes, Wm. Henderson, Rice Lewis, And John Howcutt, Esquire.

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Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank. Office Hours—10 A. M., to 3 P. M.

ISAAC C. GILMOR, President. ROBT. STANTON, Secretary & Treasurer.

Agents:

In addition to those previously notified, the following are appointed:—

Quebec, Thomas Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmon; Preston, L. W. Dossner; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.

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

THE STEAMER "CITY OF HAMILTON."

CAPTAIN JOHN GORDON.

WILL leave Toronto for Hamilton, every day at Two o'clock P.M., (Sundays excepted) calling at Port Credit, Oakville, Bronte and Wellington Square, weather permitting.

Will leave Hamilton for Toronto, every morning (Sundays excepted) at Seven o'clock, calling (weather permitting) at Wellington Square, Bronte, Oakville, and Port Credit.

Royal Mail Packet Office, Toronto, April 23rd, 1852.

Three times a Week to Rochester.

THE STEAMER "ADMIRAL."

CAPTAIN KERR,

Will leave Toronto for Rochester (commencing on Tuesday, the 20th instant,) calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, weather permitting, every Tuesday, Thursday and Saturday Mornings, at half past Ten o'clock.

Will leave Rochester for Toronto, calling at the above named Ports, every Monday, Wednesday and Friday Morning, at Nine o'clock.

ROYAL MAIL PACKET OFFICE, Toronto, April 14th, 1852. 1

THE STEAMER "ROCHESTER."

WILL, upon the opening of Navigation, resume her trips between HAMILTON and LEWISTON, leaving Hamilton at 7 A.M.; returning will leave Lewiston at 1 P.M., connecting with the United States Express and Mail line of Steamers to Ogdensburg, touching at all the intermediate Ports. Toronto, April 22, 1852. 1-tf

STATIONERY, WHOLESALE AND RETAIL.

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

to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms. Having a Ruling Machine and Book Bindery on the premises, orders in that department will be promptly attended to.

DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand.

New Books, Pamphlets, Reviews, and Magazines.

received regularly by Express as usual. N. B.—Being desirous of relinquishing this branch of business, it is offered for sale on reasonable terms. THOS. MACLEAR, Toronto; July 9, 1851. 50-tf

## Original Poetry.

## THE MARTYRDOM OF IGNATIUS, BISHOP OF ANTIOCH, A. D., 107.

(Continued from our last.)

XIX.

The Apostles brave successor—  
He well deserved the name!  
And in the sky of holy church  
A star of light became.

XX.

Now little need of searching  
Was to the maddened crew,  
Since forth Ignatius freely came,  
With martyr spirit true.  
For he had truly learned  
In holy warfare long,  
"How sublime a thing it is,  
"To suffer and be strong."

XXI.

He stands before the tyrant  
No fear has touched his heart  
To martyr souls such courage  
Doth mighty grace impart.

XXII.

Then angry spake th' Emperor—  
"Deceived, unhappy man,  
Say, who art thou that darest,  
Despite our law and brn,  
To teach this superstition  
A malefactor's creed;  
Or, urged by some foul demon  
Art thou in very deed?"

XXIII.

Then brave replied Ignatius—  
"Let no one dare to call  
THEOPHORUS (1), "unhappy;"  
He's the happiest of all.  
Nor let them say "deluded;"  
For the spirits of the deep (2)  
Far from the servants of our God  
An awful distance keep.

XXIV.

But if I'm called unhappy  
As the evil spirits' foe,  
The foe of those delusions  
Which o'er darkened minds they throw—  
Then truly dost thou call me:  
For Christ, the heavenly King,  
I have within, and by his aid  
Their snares away I fling."

XXV.

"Now, who is this Theophorus?"  
Comes from the scorners' chair.  
"He who," replied Ignatius,  
"Within him Christ doth bear."  
"And think'st thou," said Trajanus,  
Not in us the gods do dwell,  
Who for us fight, and make our troops  
In battle to excel?"

XXVI.

"Oh! blindness," says the holy man,  
"Call'st evil spirits gods?  
Are Gods the heathen demons,  
Which howl in hell's abodes?  
Oh! glorious truth, one God there is,  
One God and only one;  
And high o'er things created  
Is His supernal throne:"

XXVII.

And hear ye demon-darkened hearts,  
The high deliv'ring Word,  
The saving mystery revealed  
By heaven's eternal Lord—  
One CHRIST there is, God's only Son,  
Saviour alone of all:  
Oh, may his kingdom I enjoy,  
Freed from each demon thrall!"

XXVIII.

"And meanest thou Him crucified?"  
"Him," was replied, "I mean  
Who hath crucified and trodden  
The body of my sin—  
Who places evil powers beneath  
Those who carry Him within."

XXIX.

"Then dost thou bear the crucified?"  
Glad is the confessor's "Yes!"  
For I will dwell and walk in them  
His saints thus doth he bless."

XXX.

Now swells the rage of lawless power  
But oh, how impotent!  
The old man's spirit faints not,  
Before it is not bent.  
Cruel is Trajan's sentence,  
"Since Ignatius maintains,  
He bears within the crucified;  
Let him be bound in chains."

XXXI.

To the great Rome let soldiers  
Him speedily convey,  
And throw him to the lions,  
To make a holiday.

XXXII.

Then joy did fill the martyr's heart,  
Spread radiant o'er his face  
'Twas the answer to his longing,  
Granted by God's high grace. (3)  
For now he'll be conformed (4)  
To the image of God's Son,  
And with the high apostles  
He shall be now as one.

(1) All Christians were called *Theophoroi*—"Temples of God," literally, "those who carry God;" they were also called "*Cheristophoroi*—"Temples of Christ;" in allusion to 2 Cor. vi. 16.

(2) *The deep*. Luke 8, 31. *τὴν ἀβυσσόν*. Grotius and Hammond shew that it means the evil spirits' place of punishment. The same word is in Rev. ix, 11, xx 1. (compared with 2 Peter ii. 4); and other places.

(3) Philip i. 29. "Unto you it is given (*ἐχαρίσθη* given as a matter of favour,) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The apostles "rejoiced that they were counted worthy to suffer shame for His name." Acts v. 41.

(4) "Suffer me to imitate the sufferings of my God." Ep. ad Rom. Sect. 6, of Philip iii 10.

XXXIII.

With joy the holy Bishop  
Cries, "Thanks, O Lord, to Thee!  
Who punishest in perfect love:  
Proof of Thy love to me."  
Then gladly he accepted  
The bonds (1) about him cast;  
And prayed he for his widowed Church,  
While pious tears fell fast.

XXXIV.

Forthwith he sails from Antioch  
A bloody death to meet;  
But as he longed to die for Christ,  
The thoughts of it were sweet.  
After much painful sailing,  
They touch at on their way,  
Smyrna, the See of Polycarp;  
Where he makes some delay.

XXXV.

With gladness doth he visit  
This Christian bishop true,  
For they together had been  
St. John's disciples two.  
And, as of old Elijah  
Let, in his heavenward flight,  
Descend upon Elisha  
The cloak of prophet's might;

XXXVI.

So now Ignatius earnest prays,  
And from the varied store  
Of sacred gifts on him conferred,  
Gives to his brother more.  
For high apostles chose him  
To fill St. Peter's throne;  
And their choice, by gifts prophetic  
Doth the Holy Spirit own. (2).

XXXVII.

But not alone to Polycarp  
Is the martyr's care confined,—  
The scattered flocks of Jesus  
Are present to his mind;  
The persecutor's arm  
Is already lifted up,  
And bitter is the portion  
Prepared for them to sup.

XXXVIII.

Like helpless sheep all scattered,  
Bereft of shepherds care,  
In vision doth he see them;  
Then rises strong his prayer:  
That the great Bishop of all souls  
From coming storm would hide  
His little flock, or His elect  
Would strengthen to abide.

XXXIX.

And despite his cruel keepers,  
The heavy galling chain;  
He writes to all the churches (3.)  
Of the "faithful martyr's" gain.  
For wherever stopped Ignatius,  
Bishops and people thronged,  
If haply he might give the gifts  
For which they so much longed—  
Gifts of Apostle's mighty grace,  
Soon to have scarce on earth a trace.

XL.

Christ, their divinest Master,  
He told them, went before  
In all the ways of suffering,  
The battle's edge he bore:  
And they must close adhere to Him  
Through blood and fiery pain;  
The same red cup of agony  
With steady patience drain.

(To be continued.)

(1) He calls them "Spiritual jewels"—"most becoming ornaments"—"the fitting ornament of saints, the crowns of those who are truly chosen of God and our Lord."

(2) "And preaching through countries and cities, they [the apostles] appointed the first fruits of their conversions to be Bishops and Ministers, (i. e. Deacons,) over such as should afterwards believe, having first proved them by the Spirit." 1 Ep. of Clement to the Cor. Sect. 42. Of these, we may reasonably believe, that many possessed Spiritual gifts, when, as is plain from the Acts and Epistles, even the laity enjoyed them in such abundance. The head of an important church, like Antioch would need them. In his "Martyrdom," Sect. 3, we read—"communicating to him (Polycarp) spiritual gifts." "The cities of Asia attended this holy man by their Bishops, and Priests, and Deacons, all hastening to him, if by any means they might receive some part of his Spiritual gift." In Ep. and Ephes. Sect. 20., he intimates that revelations were given him; promising to write to them more largely on certain points, "especially if the Lord shall make it known unto me by revelation." And Ep. ad Trall. Sect. 4. "I know many things in God: but I refrain myself, lest I should perish in my boasting." Sect. 5. "Am I not able to write unto you of heavenly things? But I fear lest I should learn you who are but babes in Christ." Some of those (at Rome) who were most zealous for his safety, and promised to calm the people, that they should not desire the destruction of the just, he commanded to hold their peace: for he presently knew this by the Spirit.—Martyrdom of Ig.

(3) Seven brief epistles to six different churches and one to Polycarp. These are amongst the most precious remains of antiquity.

## ORIGIN AND INDEPENDENCE OF THE BRITISH CHURCH.

(Continued from our last.)

Augustine being anxious to reduce the British clergy under subjection to his authority, and thus to extend the power of the Roman pontiff, shortly after assembled a council for this purpose, but failed in his attempt, for we are informed by the venerable Bede, that the demands of Augustine were at once rejected, and all foreign jurisdiction over their Church was repelled by the unanimous voice of the assembled bishops, who declared that "they owed no obedience to the pope of Rome, but were under the government of the bishop of Caerleon-upon-Uske, who was their over-seer under God."

Augustine then convened a second synod at a place since called Augustine's Oak, in Worcestershire, which was attended by Dinoh, the learned abbot of Bangor, and seven British bishops. Augustine demanded that they should yield submission to certain decisions of the Romish Church with

respect to the time of keeping Easter, and some other matters; but the British bishops refused to comply, as they perceived that their liberties were struck at, and that these terms were required as a mark of submission, which they considered an unprecedented encroachment upon their privileges. "And for the business of the paschal controversy they were so far from paying any deference to the Roman custom, that they continued their ancient practice of observing Easter on a different Sunday from Rome for some ages after, notwithstanding all the arguments that the pope or his party could use against them. For which reason they were treated as schismatics by the agents and emissaries of Rome; which is an evident demonstration that they did not then acknowledge any thing of the popes patriarchal power over them."

In the essentials of their common faith, however, they appear to have been agreed; but in those points which the absolute authority of Rome had established, they differed. On this subject Fuller observes, in speaking of Augustine. "He found here a plain religion (simplicity is the badge of antiquity) practised by the Britons, living some of them in the contempt, and many more in the ignorance of worldly vanities. He brought in a religion spun with a coarser thread, though guarded with a finer trimming, and made luscious to the senses with pleasing ceremonies, so that many who could not judge of the goodness were courted with the gaudiness thereof. We are indebted therefore," he adds, "to God for his goodness in moving Gregory; Gregory's carelessness in sending Augustine; Augustine's forwardness in preaching here; but above all, let us bless God's exceeding great favour, that that doctrine which Augustine planted here but impure, and his successors made worse with watering, is since, by the happy Reformation, cleared and refined to the purity of the Scriptures."

It appears, therefore, that the British who were converted in an earlier and less corrupted period, were possessed of a purer faith than that introduced by Augustine among the Saxons, who as Southey observes, received Christianity "with its latest ceremonial additions and doctrinal corruptions."

A comparison, however, between the writings of Gregory, and the doctrines put forth by the Council of Trent in 1545, will sufficiently show how much the errors of the Church of Rome have increased since the period of the sixth century.—But whatever may have been the superstitions or abuses introduced by Augustine, there can be no doubt that his mission proved generally of great advantage to the Saxons; for besides the number of those who were converted by his exertions, his preaching had the effect of lessening Saxon prejudices against Christianity, of which favourable opening the British clergy eagerly availed themselves, to spread the knowledge of the truth among their heathen conquerors; an attempt which, during their persecution by the latter, they had been unable to make, nor was it likely, had they even ventured to do so, that the Saxons during the severe contest in which they had previously been engaged, would have been disposed to receive their instructions. But this obstacle having ceased to exist, many a British preacher came forth from the deep glens and woods of the island, and proclaimed the glad tidings of the Gospel to the benighted heathen. Among the most celebrated of these were Kentigern, St. Asaph, and St. Columba who distinguished themselves towards the close of the 6th century; and Finan, Aidan, Chad, Diuna, &c., through whose zealous efforts (after the arrival of Augustine) united with those of the other British prelates or Irish missionaries, the greatest part of Soxon England was converted. Indeed "only two counties north of the Thames, viz., Norfolk and Suffolk, can be said to have been subjected to Roman direction, during the transition from Paganism to Christianity; and those two were largely indebted to domestic zeal for their conversion.—Every other county from London to Edinburgh, has the full gratification of pointing to the ancient Church of Britain, as its nursing mother in Christ's holy faith."

The southern counties of England, however, (exclusive of Cornwall), were chiefly converted by the labours of the Romish missionaries; and thus, within less than a century after the arrival of Augustine, Christianity became the religion of all the Saxon states. Wales, Cornwall, Scotland, and Ireland, were already Christian, the Saxons never having overrun those countries.

These facts clearly prove that we were not (as the Romanists assert) originally or chiefly indebted to Rome for our Christianity; the Church having existed here several centuries before the arrival of Augustine, and the Anglo-Saxons even having been converted for the most part by prelates of British origin. And they also show that, notwithstanding all the efforts of Augustine to subdue the independence of the British Church, she still maintained from the mountains of Wales and Cornwall her dignified position, free and pure as the gales from those hills by which she was surrounded.

## CHAPTER III.

## FROM THE CONVERSION OF THE SAXONS TO THE SUBMISSION OF KING JOHN TO THE PAPAL SEE.

The British Church, after a long resistance, at length yielded an unwilling submission to the

Romish see; conformed, as well as the Saxons, to her ceremonies and discipline, and received her corruptions as they were gradually and successively introduced into the Catholic Church. For instance image-worship by the second Council of Nice, in 787; transubstantiation by the fourth Council of Lateran, 1215 (which was also the first general council in which was recognized the supremacy of the papal see;) the denial of the cup to the laity, by the Council of Constance in 1414; the doctrine of purgatory by the Council of Florence in 1438; and other novelties which were not admitted as articles of belief till the Council of Trent in 1545.

Some of the above doctrines, it is true, may previously have been broached by individuals; but the Church of Rome was not chargeable (strictly speaking) with these errors until she authoritatively adopted them, and required an assent to them as a term of communion.

The Church of England, however, began very early to protest, as she still continues to do, against such corruptions; for in 787, when it was declared by the second Council of Nice that image-worship was to be observed by Christians (which decision was approved by the Church of Rome,) the English bishops, in a letter drawn up by the learned Alcuin, which disproved the council with great evidence from the holy Scriptures, pronounced that such a worship "was a usage altogether execrated by the Church of God;" and Charlemagne, having afterwards assembled a great council of British, Gallican, German, and Italian bishops, at Frankfort, to consider the subject more fully (at which two legates from the bishop of Rome were also present,) the decrees of the said general council of Nice, notwithstanding Pope Adrian's countenance were "rejected," "despised," and "condemned."†

The ninth and tenth centuries are chiefly remarkable for the degraded state of Christianity in Britain and throughout all Europe; and during a time when the ignorance and corruption of both clergy and people were so great, errors and superstitious practices naturally gained an easy admittance into the Church. Alfred the Great, however, carefully avoided acknowledging the supremacy of the Roman see; nor do we read of any "civil authority claimed by the pope in these kingdoms till the era of the Norman Conquest (1066, when the then reigning pontiff, having favoured Duke William in his projected invasion, by blessing his host, and consecrating his banners, took that opportunity also of establishing his spiritual encroachments."‡

The first legate ever sent from Rome to England was during this reign; but William, when afterwards summoned by Gregory VII. to do homage for his kingdom, refused, declaring that he held his kingdom of God only and *his own sword*, nor would he suffer any bills or letters from Rome to be produced without the sanction of his authority. William Rufus was not more subservient, for he retained the vacant bishoprics and abbeys in his own hands, in opposition to the pope.

The Crusades, however, which commenced during this reign, greatly increased the power of the Roman pontiffs. Henry I. had some difficulty in protecting the liberties of the Church of England. He carried on a long dispute with the pope about the right of granting investitures (or appointing to ecclesiastical benefices;) and he also forbade all appeal to the court of Rome, which was declared to be "unheard of in his kingdom, and altogether contrary to its usages." However, during those civil wars which took place in the reign of his successor Stephen, the Roman see was permitted to make farther advances in her usurpations; and appeals to the pope, which had always been strictly forbid by the English laws, became common in every ecclesiastical controversy. Henry II. being resolved to check this increase of papal power, summoned a general council of the nobility and prelates at Clarendon in 1164; and by the sixteen articles there ratified, called the *Constitutions of Clarendon*, he establishes his independence of the pope, and his jurisdiction over the clergy. Some years after, however, he submitted to be scourged at the tomb of Thomas à Becket, and made likewise other concessions, in order to obtain a reconciliation with the see of Rome, although the *Constitutions of Clarendon* still remained the law of the realm.¶

At length, during the reign of King John, after a long and arduous struggle for independence, which had continued more or less since the days of Augustine, the Church and kingdom of England were laid prostrate at the feet of the Roman pontiff. The king, having refused to permit the pope to usurp his right of nominating a primate to the vacant see of Canterbury, his holiness, indignant, placed the kingdom under an interdict; by which act, the nation was suddenly deprived of all the rites of public worship. "No bell was heard, no taper was lighted, no service was performed, no church open; only baptism was performed, and confession, and the sacrament for the dying. The dead even were denied Christian burial, or they were kept unburied

\* See Soames's Bampton Lectures.

† See the 2d canon of the Council of Frankfort, A.D. 794.

‡ Blackstone's Commentaries, b. iv. p. 105.

§ Hume's Hist. of England.

¶ Hume's Hist. of England, p. 433.

till the infliction, which affected every family in its tenderest and holiest feelings should be removed. This interdiction continued six years, three months, and fourteen days. Not content with this, Innocent III. passed a sentence of excommunication against the king himself, and offered his kingdom to Philip the Fair of France; till at length John, "in the prostration of a heart as abject in adversity as it was insolent in power," laid his crown at the legate's feet, and surrendered his kingdoms of England and Ireland to the pope, to hold them thenceforth under him by the annual payment of a thousand marks for ever, in token of vassalage to the see of Rome.

Thus did the Church of England in the beginning of the thirteenth century, lose her independence, and deviating from the primitive purity of the Church of Christ, become subordinate to the discipline, and deeply tainted with the corruptions of the Church of Rome; which latter increased considerably during the pontificate of Innocent III. who, having forbidden the laity to read the Scriptures in their native tongue, prevented for a time the detection of these unfortunate errors.

\* Southy's Book of the Church, p. 262.
† The barons, however, denied that the king had power to place the realm under the papal see without their consent, consequently the fief of the kingdom was void.

(To be continued.)

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.
August, 185. 2-6m

DR. BOVELL,
John street, near St. George's Church,
TORONTO.
Toronto, January 7th 1852. 23-tf

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

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, May 7, 1851. 41-1ly

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter.
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851. 6-tf

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER,
OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto.
Toronto, February, 1852. 28-tf

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

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

W. MORRISON,
Watch Maker and Manufacturing Jeweler,
SILVER SMITH, &c.
No. 9, KING STREET WEST, TORONTO.
A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.
Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

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

NOTICE.

THE DEPOSITORY
OF

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

HERBERT MORTIMER
BROKER,

House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO,
(Opposite St. James's Church.)
REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., James Browne, Wm. McMaster, Esq., P. Paterson, Esq.—Messrs. J. C. Beckett & Co., Bows & Hall, Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell & Co.
Twenty years' Debentures constantly on Sale, at a liberal discount.
Toronto, February 26, 1852. 30-1y

MR. JULES HECHT,

(Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfort on the Main.)

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment.
Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.
Toronto, September 4th, 1851. 6-tf

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth rugs and Carpets cleaned. Silks dyed and watered; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.
REFERENCES.—J. Shaw, J. McMurrich, and Walter Macfarlan Esquires.
Toronto, March 9th, 1852. 32-tf

FOR SALE.

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

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

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

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

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

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

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

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

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

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

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

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

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

COUNTY OF HASTINGS.

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

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to

GEORGE CROOKSHANK,

Front-Street, Toronto.

November 19, 1850. 15-tf

GENERAL

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

THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges.
BOOKS, PAMPHLETS, CIRCULARS, AND CARDS;
BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS;
PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES.
Every description of
Fancy and Ornamental Printing in Colours
AND
Copperplate Printing and Engraving.

The following Publications are issued from this Office:
The Church Newspaper, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance.
The Young Churchman, monthly, on the 1st of each month. Price 2s. 6d. per annum; in all cases in advance.
The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. Price 10s. per annum.
The Churchman's Almanac: price 4d.

BOOK-BINDING.

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

MR. SALTER'S PORTRAIT

OF THE

LORD BISHOP OF TORONTO

THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWARD TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may be taken to get out the Portrait and place it in the Hall of Trinity College.
By order of the Committee.
S. LETT, L.L.D., Hon. Sec.
Toronto, 10th March, 1852. 32-tf

THE LARGE 103 YONGE ST.

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

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

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

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

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

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

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

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

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

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

THANKFUL FOR PAST FAVOURS,

JOHN McDONALD

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

1000 STRAW BONNETS!!!

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

5000 and 6000 Yards

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

SILKS, SATINS, AND BARAGES.

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

MOURNINGS,

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

GENTLEMEN'S DEPARTMENT,

Cambric and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doestkins, Cassimeres, Tweeds.

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

100 Patterns Room Paper,

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

\*\* Remember the LARGE 103, Yonge Street.

JOHN McDONALD.

Toronto, 12th May, 1852. 39-tf

SANDS' SARSAPARILLA,

IN QUART BOTTLES.

For Purifying the Blood, and for the Cure of

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

In this preparation we have all the restorative properties of the root, concentrated in their utmost strength and efficacy; but while Sarsaparilla Root forms an important part of its combination, it is, at the same time, compounded with other vegetable remedies of great power, and it is in the peculiar combination and scientific manner of its preparation that its remarkable success in the cure of disease depends.
For Sale by S. F. URQUHART, 69, Yonge Street, Toronto
August 20th, 1851. 3-6m

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 School; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.
2nd. Constant attention to physical training, as well as the formation of good habits and manner.
3rd. The assiduous inculcation of Religious Principles, based on Scriptural truths.

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

The Rev. Dr. Lett attends weekly to communicate Religious instruction, to whom references are kindly permitted; also to

- The Hon. and Right Rev. the Lord Bishop of Toronto.
The Rev. H. J. Grasett, 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 Cartwright.

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

TERMS FOR BOARDERS:

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

Toronto, December 18th, 1851. 20-

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

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

N.B.—Directions for the guidance of Patients in every case are affixed to each Box.

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W.

Toronto, Nov., 12, 1851. 15-tf

AYER'S CHERRY PECTORAL.

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

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

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

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

EDWARD HITCHCOCK, L.L.D.

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

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

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

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

From one of the first, Physicians in Maine.

Saco, Me., April 26, 1849.

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

Respectfully yours, I. S. CUSHMAN, M.D.

Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass.

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States.

Toronto, March 9th, 1852. 31-3m

1852] Steamboat Notice. [1852



Quickest Route, two Boats Daily.

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

THE MAIL STEAMERS

CHIEF JUSTICE ROBINSON AND

CITY OF TORONTO

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

RETURNING:

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

Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

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

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

DOWNWARDS.

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

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

Calling at intermediate Ports, (weather permitting.)

UPWARDS.

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

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

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

RIVER ST. LAWRENCE.

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

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

DOWNWARDS.—From Kingston to Montreal, Daily, at 5 1/2, A.M., arriving at Montreal the same evening. Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Granby.

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

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

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

THE STEAMER "AMERICA."

CAPT. McBRIDE,

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

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

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

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

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

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

Royal Mail Steamboat Office, Toronto, 14th May 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER.

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

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

Returning leaves Toronto at two P. M. Passengers taking the Mazeppa will reach Toronto in time to take the boats for Rochester, Kingston Montreal and Hamilton.

April 28, 1852.

A YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 41, Post Office Toronto.

Toronto, April 27, 1852.

39-1f

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement.

Address H. A., Post Office, Toronto.

Toronto, April 21, 1852.

38-1f

SPRING & SUMMER GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

J. CHARLESWORTH has pleasure in informing the Ladies of Toronto and its surrounding Country, that he is receiving his Spring and Summer Stock of

FANCY AND STAPLE DRY GOODS:

To which additions from time to time will be made on the arrival of the Steamers from Britain—of such goods as the season may require, and Fashion introduce.

J. C. would avail himself of this favourable opportunity of calling the especial attention of the Ladies to his

EXTENSIVE STOCK OF MILLINERY!

Which for cheapness, quality, and prices, almost if not altogether DEFY COMPETITION. His

Dry Goods Department will in part consist of

- |  |  |   |
|--|--|---|
| White, Yellow, Red and Check Flannels. | Scarfs.  | Huckabuck and Diaper Towels and Toweling. |
| Prints, Gingham, Linens.               | Bonnets and Cap Ribbons.                         | 3s. 4d. and 6s. 4d. Red Ticks.            |
| Regatta and Fancy Shirts.              | Dress Goods in great variety.                    | Brown Linen Ticks.                        |
| Dressed and undressed Hollands.        | Gloves and Hosiery.                              | Beggings, &c.                             |
| Silk pocket and neck Handkerchiefs.    | Bleached and Grey Cotton Shirting and Sheetings. | Vestings.                                 |
| Umbrellas and Parasols.                | Bleached and Grey linen Drills.                  | Table Linens, &c., &c.                    |
| Indiana and Cashmere Shawls.           |  |   |

With other Goods too numerous to mention.

MILLINERY DEPARTMENT.

- |  |                         |
|--|-------------------------|
| Plain and Fancy Tuscan Bonnets.                    | Silk and Satin Bonnets. |
| " " Straw Bonnets.                                 | Children's do.          |
| " " Rice Braid do.                                 | " " Hats.               |
| Children's in great variety. Trimmed or otherwise. | Head Dresses.           |
|  | Dress Caps.             |

And a splendid assortment of Silk and Satin Capes; with other materials which are seasonable and fashionable—made in the latest style.

AN INSPECTION IS RESPECTFULLY SOLICITED.

MILLINERY SHOW ROOMS UP STAIRS.

WHOLESALE AND RETAIL.

REMEMBER THE TORONTO HOUSE NO. 60 KING STREET EAST, TORONTO.

Toronto, May 14th, 1852.

J. CHARLESWORTH.

4-1f

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS,

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES. EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

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

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Muslin Delaines, y wide, from 10 1/2	S. D.	Table Linens, Quilts, Counterpanes, Bed Tick, and Towels,	from	S. D.
Prints, Fast Colours do. " 0 7 1/2		Crapes, and Materials for Mourning,	"	3 1/2
Heavy Gingham do. " 0 7 1/2		Infants' Robes, Caps, & Froek-Bodies,	"	4 1/2
Splendid Bonnet Ribbons " 0 7 1/2		Shawls, Handkerchiefs, and Neck-ties,	"	4 1/2
Straw Bonnets, " 1 3		Cap Fronts, Muslin, Netts,	"	2 6
Gloves, Hosiery, Ribbons, Laces, Edgings, Artificial Flowers, Shot, Check'd, and Plain Alapacas.		Collars, Silks, Satins, &c. Orleans, Cobourgs, DeLaines.		

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

381 ly

Trinity College.

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



PROVINCIAL MUTUAL

GENERAL INSURANCE COMPANY, CHURCH STREET, TORONTO.

Capital—£100,000.

Directors:

- |                               |                     |
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JOHN DUGGAN Esq.—Solicitor.

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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 safe and desirable for Farmers. The Proprietary Department includes General risks in Fire, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order, EDWARD G. O'BRIEN, Secretary. Toronto, October 15th, 1851.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant

Inland Marine Insurances.

Capital—£100,000.

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

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



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.

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All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850.

"The Church" Newspaper

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

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