

# THE CANADIAN CHURCHMAN.

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

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## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

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

WIDOWS' AND ORPHANS' FUND.  
Trinity Church Galt.—Per Churchwarden ..... £3. 14 6

JUBILEE FUND.  
Trinity Church Galt.—Per Churchwarden ..... 2 0 10

THOMAS SMITH KENNEDY.

We learn from the *Chronicle and News* that the Lord Bishop of Toronto has signified his intention of administering the rite of Confirmation in the Provincial Penitentiary to several of the convicts who have expressed a desire to comply with the requisition of the Church in this respect.

Address, to the Mohawks in Ty Endenaga, by the Venerable the Archdeacon of Kingston.

It is with great pleasure and satisfaction that I meet you here assembled on the occasion of laying the corner stone of a second church to be built and erected in your township and settlement.

The holy services and religious ceremony having been duly performed and concluded, I desire to be permitted to address you on the occasion, expressive of the pleasurable emotions excited in our minds and hearts by the associations and reminiscences of by-gone years. The review of the events and occurrences of many years will be interesting in their recital, and will revive the remembrance of the important relation and connexion that devolved upon me as Missionary, some years past, to the Mohawks in this settlement.

Need I inform you that the Mohawks became the loyal, attached and faithful allies of the English nation at an early period after the settlement of the Colony of New York by the Dutch, and when the country was ceded to Great Britain—From that period to the present time the Mohawks continued to be attached to the British and their adherence to England. When war broke out between France and England, the Mohawks, true to their allegiance, fought in the successful engagements which preceded the conquest of Quebec by the immortal Wolfe.

Need I inform you that when the American war of 1776 commenced, they were ready at the call of duty, and fought with the army at Cherry Valley, Wyoming, and Ousquany, and at a later period bore their part in the contest on the Heights of Queenston, at Niagara and Lundy's Lane in the war of '12 and '15.

Our nation was not insensible to their valuable services, and the King justly appreciated their bravery and conduct, and assigned a portion of this country to them as an asylum to which they retreated when expatriated from their lands and settlement in the fertile valleys of the Mohawk and Schoharie.

Nearly seventy years have elapsed since the Mohawks were located by the government upon the tract, known as the Mohawk settlement, in the Bay of Quinty. The second generation of the first settlers are now in the occupation of the cultivated farms around us, and in the view stands the church, and the missionary's house, in which they are instructed in the truths of the gospel, and are blessed with the hopes and consolations of religion.

It is to the change wrought in the habits and morals of the Mohawks after their conversion to Christianity and their consequent renunciation of the habits and practices of savage life, that the present occasion demands from me a brief notice of the means used for the christianizing the Mohawks, and the happy result, the present position you hold in society.

The first missionary sent out to the Mohawks, between the years 1707 and 1712, after a short residence with them returned to England, and a successor was soon appointed to the mission. In the meantime a church was built, the missionary's house was erected and the same endowed with an extensive glebe situated on the banks of the Mohawk, by her gracious majesty, good Queen Ann.

Missionaries were successively appointed and sent out by the Society for the Propagation of the Gospel in Foreign Parts, with whose names and services your forefathers were familiarly acquainted and held in grateful remembrance, and some of them are not forgotten by the present living generation.

In this summary of the early history of the Mohawk mission I have reached a period interesting to us all who have assembled on the present occasion. I allude to the settlement of the Mohawks who emigrated from Fort Hunter on the Mohawk under the Chieftans, Capt. John Duseroutyon and Capt. Isaac. These leaders, after the unsuccessful contest in the American war, emigrated to this settlement, and with their fol-

lowers readily and cheerfully encountered the hardships and privations incident to the first settlers in the wilderness. Their experience in a harassing warfare prepared their minds and bodies for the arduous undertaking.

My predecessor, the Reverend Dr. John Stuart, your missionary from Fort Hunter on the Mohawk, extended his labours occasionally from Kingston (then Catarqui) to your village and settlement. In the year 1795 I accompanied him on a visit to the church and settlement, which was scarcely visible: but was gradually emerging from the forest. I distinctly remember the impression upon my mind on entering the church and participating in the service. His dignified demeanor and solemn delivery in reading the prayers in your native language, prepared me after divine service to enquire of him, why he could not and did not preach in the Mohawk tongue, which I supposed he was competent to do. He replied—"While in the discharge of my ministerial functions at Fort Hunter, I made the attempt: but did not succeed. The Mohawks by their countenances indicated and convinced me that they did not understand or comprehend my sermon clothed in words that I thought belonged to their native language. I consulted Sir William Johnson to know whether he would or could make them understand a religious exhortation or sermon, and his answer to my enquiry was, that he could speak to them in their tongue on war matters and military affairs, but that he could not undertake to address them in religious Mohawk." I have introduced this anecdote for the purpose of shewing the necessity of setting aside the use of the Mohawk tongue, by having the children fully instructed in the English language.

In noticing the connexion of the late Rev. Dr. John Stuart, one of your former missionaries, I am persuaded that there are some present and now among you who bear in memory his zeal and fidelity in the discharge of his duty, and the strong attachment and affectionate regard he entertained and always expressed for the people of the Mohawk nation. He was my predecessor in office, and upon his death I succeeded in the ministerial functions of my profession.

In the year 1823 the Reverend Mr. Morley was appointed the resident missionary of the Mohawks. Upon his death he was succeeded by the Rev. Saliers Givenis, to whom the mission is much indebted for its endowment. The Rev. George A. Anderson is now the resident missionary, whose services are duly appreciated, and by whose zeal and activity, the temporal and spiritual interest of the Mohawks are not neglected.

I congratulate you that you are living under the instruction and guidance of your respected and esteemed missionary.—Religion alone will render you contented and happy in this world, and prepare and qualify you for happiness after death in the world above.—Be careful then to cherish its spirit and to attend to its duties.—Be governed by it in all your actions, and let its spirit influence you in all the relations of human life.

I am happy in the present opportunity of expressing to you my sincere attachment and affectionate regard. The present occasion brings to my mind in vivid recollection the valuable services of your forefathers and their survivors, and their social virtues and patient and persevering industry in having converted the wild wilderness into beautiful and productive fields. Follow their example in industry and economy, set by them in their life time, and you will receive the reward consequent upon a virtuous and religious course of life.

I sympathize and condole with you in the recent death and departure of an aged, respected and estimable matron, Margaret Brant. Born at Fort Hinton situated on the banks and in the fertile valley of the Mohawk, she at a very early age accompanied her people to Canada and to this Settlement, and lived and died here; one of the last surviving settlers of the Mohawks who emigrated hither from the adjacent country.

In her death she has left a legacy, not of riches or wealth, but an example of charity, humanity and benevolence, and bequeathed to her descendants and to the Mohawk people of the Settlement, the parting benediction of a Christian. My reminiscences of her character and virtues shall not fade away.

Accept my assurances and prayers for your welfare and happiness in Time and Eternity.

### ENGLAND.

A spacious church, with day, Sunday, and infant schools, are now in course of erection in the parish of St. Anne, Limehouse, which now contains a population of 25,000 inhabitants, with only one church, the interior of which was destroyed by fire, and the exterior greatly damaged, on Good Friday, 1850, after which it was closed for upwards of two years.

They are to cost 10,000*l.*, one-half of which has

already been subscribed by Miss Burdett Coutts. Yesterday evening the Archbishop of Canterbury consecrated a new church at Croydon, built entirely at the expense of his Grace:—

"The new church (Christ Church), which will accommodate seven hundred persons, and to which a district is to be annexed, is situated at the London end of Croydon, and has a burial-ground attached to it. It is built of flint, with dressings of freestone, in the Middle Pointed or Early Decorated style. The church consists of a nave, having an apsidal termination eastwards, and transepts north and south, forming in the whole a cross church. It is extremely simple in all its details. The communication with the apse is by a double arch, over which rises a single-storied bellcote, in accordance with the simple character of the rest of the building. The interior arrangements agree with the exterior. The roof is an open timbered one throughout. The seats are all open, and there are no galleries except in the transepts, so that the congregational arrangement is in no way interfered with. The pulpit stands on the north of the chancel arch, and the reading-desk on the south. The apse is divided by a low rail of traceried panelling. The windows are glazed with very simply forested painted glass. The decalogue is placed in the nave. The site is enclosed by a low flint wall, with entrance-gates of oak."

The consecration service was conducted "according to the form in use in the diocese of Canterbury." The Bishop of Winchester preached. At the conclusion of the service, about a hundred and fifty of the clergy and congregation partook of an excellent *déjeuner*, after which the Rev. J. G. Hodgson, Vicar of Croydon, proposed the health of the archbishop, alluding to the benefits conferred on the town by his predecessors, now emulated by his Grace:—

"To Archbishop Chicheley Croydon owed the beauty of its venerable parish church; to Archbishop Whitgift that fair structure which adorned the centre of the town, and afforded an asylum to a number of persons who had seen better days; to Archbishop Laud it was indebted for an opportunity of setting forth its youth in life; by the bounty of practice; and now Archbishop Sumner had come forward with this crowning gift of a new church." The Archbishop, in reply, said he could not but remember that many of his predecessors had signalised their episcopate by works of charity and liberality, to which the Vicar had alluded:—

"He saw their tombs in the parish, and he saw also these memorials of them; and it was natural that he should feel some degree of emulation, and a wish that some other memorial of himself should remain than a mere inscription upon a tomb. It was not, therefore, unlikely that he should turn part of that ample provision which the piety of former ages had made for the Archbishop towards the erection of the Church which had just been consecrated. He had had a nucleus to begin with, for before he left Chester a munificent, but to him unknown, benefactor had put into his hand £5,000, to apply in providing Church accommodation; after expending £4,200 in the erection of a Church at Bolton, there remained £800, and he had thought he could not make better use of what he did not require for personal comfort than by adding to that amount such a sum as would provide a new Church in Croydon. Nothing now remained but to think of the Church and forget the founder—(cries of no, no)—at all events to turn the thoughts chiefly to Him in whose honour it was founded—(hear, hear)—and pray him to grant that by means of it many might be drawn to His love and fear."

### CONVOCAATION.

(Continued from our last.)

"Petition to both Houses of Convocation of the Province of Canterbury.

"The humble petition of the undersigned clergy and lay communicants of the Church of England. Sheweth.—I. That in the year 1817 the National Society for the Education of the poor in the Principles of the Established Church throughout England and Wales was incorporated by royal charter.

"II. That the principle upon which the committee of the National Society, in whom the government by the Society is vested by the charter have, throughout, administered the funds of the Society in making grants in aid of building schools has been, not to interfere with the discretion of local founders and promoters of schools in respect of the manner in which these may see fit to constitute and provide for the management of their schools beyond requiring that such constitution and management be in accordance with the principles of the charter and since 1833, in compliance with the terms of union.

"III. That in the year 1839 the civil power established the Committee of Council on Education, by which the grants made by Parliament for the educational purposes have been from that time dispensed.

"IV. That it appears to your petitioners that

it is true public policy to make grants for educational purposes—and that it is no less true public policy to make the encouragement and assistance of voluntary efforts a primary object in dispensing such grants; and to abstain from all endeavours to establish a central system of interference upon the part of the civil power—

"Because any such system is—  
"1. Inapplicable to the religious and social condition and circumstances of the English people.

"2. Unnecessary for securing the due application of public money.

"V. That in the year 1840—in abeyance of the Convocation or Synod of the Church—an arrangement was entered into with the Committee of Council on Education by the late Archbishop of Canterbury, under which grants were made, during six years, out of the money voted by Parliament in aid of building schools, upon the two conditions following:—

"1. That the school be open at all reasonable times to the inspector appointed by the civil power, with the concurrence of the Archbishops of Canterbury and York.

"2. That the site of the school buildings be legally secured.

"VI. That by requiring these two conditions, and none other, the Committee of Council on Education appear to have distinctly recognised the true principle of this, or any similar arrangement, viz. that there be no interference, direct or indirect, on the part of the civil power, with such portion of the regulations of the schools of the Church of England as is properly ecclesiastical—and that such interference be exercised in respect of such portion only of the said regulations as is of a peculiarly civil and secular character—thus leaving the Church, in this particular, upon the same footing with the religious bodies not in communion with the Church.

"VII. That in the years 1846-7 the Committee of Council on Education first departed from the simple character of this arrangement, by recommending certain provisions for the more fully called management clauses.

"VIII. That the adoption of the said clauses being, in the first instance, only matters of recommendation to founders and promoters of schools, was, early in the year 1847, made compulsory, and required in all cases as a condition of a building grant, out of the money voted by Parliament.

"IX. That the only exception to the letter of the above rule, allowed by the Committee of Council on Education, has been in the case of training schools; but that, in the case of those also, certain conditions of management are imposed as the price of a building grant.

"X. That the principle and the details of the said clauses, both as matter of recommendation, and as matter of compulsion, have been the subject of much correspondence and negotiation between the Committee of the National Society and the Committee of Council on Education.

"XI. That the representations and remonstrances of associations of Churchmen, and of individual members of the Church, have been numerous and urgent.

"XII. That your petitioners do not propose to found any prayer upon the consideration of those details of the clauses to which objections have been taken, and in respect to some of which details certain alternative, and other, modifications have been already admitted by her Majesty's Government.

"XIII. Your petitioners may, however, be allowed to observe here, that these details are, in themselves, of great and pressing importance, as e.g.:

"1. The method and manner of inspection.

"2. The absence of a provision that every teacher in a school of the Church England—having been confirmed—shall have been a regular communicant for, at least, some time previous to his or her appointment, and shall not be a frequenter of dissenting places of worship—whether of Roman Catholics or of Protestant Dissenters—on any sense, a member, or a supporter, of any religious body not in communion with the Church of England.

Your petitioners cannot doubt that these, and all other like details, will be considered in the same frank and friendly spirit in which—as they desire most thankfully to acknowledge—the representations of Churchmen have been met already by her Majesty's Government.

"XIV. That the point to which your petitioners desire specially to advert is, that there is a great and primary grievance connected with the clauses, in the fact that the adoption of one or other of them, as the case may be, according to the regulations of the committee of council, has been made compulsory upon all founders and promoters of schools as a condition of a building grant.

Because there is herein—

"1. An undue interference with the liberty of Churchmen.

"2 A departure from the simple arrangement of 1810.

"3. A hindrance in the way of building schools.

"4. A penalty upon many founders and promoters of schools, laity and clergy.

"XV. That on the sixth day of June, 1849, the following resolution was adopted by the vast majority of the annual meeting of the National Society:—

"Resolution.—That this meeting acknowledges the care and attention of the committee in conducting the correspondence still pending with the Committee of Council on Education, and regrets to find that a satisfactory conclusion has not yet been attained.

"That while this meeting desires fully to co-operate with the State in promoting the education of the people, it is under the necessity of declaring that no terms of co-operation can be satisfactory which shall not allow to the clergy and laity full freedom to constitute schools upon such principles and models as are both sanctioned and commended by the order and the practice of the Church of England; and in particular, where they shall so desire it, to put the management of these schools solely in the clergyman of their parish and the Bishop of the diocese."

"XVI. That the above resolution has never been rescinded, either expressly or virtually, by any vote or decision of any subsequent annual meeting of the National Society.

"XVII. That therefore the said resolution expresses, at this time, the formal judgment of the collective body of the National Society upon the matter in question.

"XVIII. That on December 11, 1849, the correspondence between the committee of the National Society and the Committee of Council on Education was brought to a close, and further negotiation abandoned by the committee of the National Society.

"XIX. That the final decision of the committee of the National Society is conveyed in the following extract from their letter of December 11, 1846:—

EXTRACT.

"The Committee of the National Society entered on the present negotiation from an earnest desire—a desire which they still retain—to act in concert with their lordships; and to secure this end were ready to acquiesce in any measures consistent with the principle which they have always maintained, that local views and feelings are to be studiously consulted.

"But since the committee now find, to their deep regret and disappointment, that if they are to co-operate with their lordships in constituting school trusts, they must be prepared to set aside the general principle of local freedom, and to treat the proposed clauses as indispensable to the efficiency of all church schools, they consider themselves under the necessity of resuming their former position. They see no other course for themselves, under existing circumstances, than to continue to vote grants according to the charter of the Society, and without joining in any recommendation of management clauses, to leave the promoters of schools either to adopt, or to decline, the proposed Government clauses, provided they constitute their schools in a manner consistent with the Society's terms of union.—I have the honour to be, &c.

(Signed) "JOHN G. LONSDALE, Secretary. To the Secretary of the committee of Council on Education."

"XX. That it appears from the above letter that the specific ground upon which the Committee of the National Society abandon further negotiation with the Committee of Council on Education, and resume their original position, is the determination to be no party to any undue interference with the liberty of local founders of schools.

"XXI. That, therefore, the ground taken by the Committee of the National Society in their previous correspondence—is identical with that taken by the annual meeting of June 6, 1849 and together with it, represents the actual position of the Society in reference to the compulsory enforcement of the management clauses.

"XXII. That your petitioners thankfully acknowledge that in the course of the present year, her Majesty's Government allowed to founders and promoters of schools the option of certain modifications of the management clauses A, B, C, D; which modifications are, in the judgment of your petitioners, very salutary.

"XXIII. That your petitioners have, however, to state that the primary grievance of an undue interference with that liberty of Churchmen, which is sanctioned and commended by the order and the practice of the Church, remains still unaddressed.

"XXIV. Your petitioners may be allowed to advert here to the fact, so plainly evidenced by all correspondence on the subject of management clauses—that the Church of England is the only religious body, with the constitution and form of management of whose schools the Committee of Council on Education has exercised a substantial power of interference; the management clauses agreed upon for other religious bodies having been either, in the first instance, framed by those bodies by the act of their own civil authority, and adopted by the Committee of Council on Education without substantial alteration—as in the case of the Wesleyan and Presbyterian Churches; or having been proposed by the Committee of Council on Education, and by them allowed to be submitted to the respective religious bodies, which subsequently adopted them as their own, as in the case of the Roman Catholics.

"XXV. That your petitioners are very desirous that redress of the grievance above adverted to be freely given as matter of ordinary justice to the Church, and, therefore, as matter of true public policy.

"XXVI. That your petitioners beg to represent that it would only be simple equity to allow that any constitution and form of school management to which the Committee of the National Society gives its building grants freely and unreservedly, be entitled, as freely and unreservedly, to a building grant out of the money voted by Parliament, subject only to the two conditions agreed upon in 1840, viz., the necessary inspection at all reasonable times, and the legal tenure of the site; and to any other condition—if any such should hereafter appear to be required—of a like purely civil and secular character. (See above, Clause VI.)

"XXVII. That your petitioners, nevertheless, upon a review of the whole case, being most desirous, and holding it to be their plain duty, to do everything they may to meet the wishes and the judgment of the civil power in respect of providing for the due application of public money, would gladly see an arrangement made, which, though it might not go to the full extent adverted to in the preceding paragraph, might yet be fairly regarded as a reasonable and sufficient adjustment of the respective claims of Church and State.

"XXVIII. That your petitioners have, therefore, to state that it appears to them that, if a free and unrestricted choice among all the Clauses A, B, C, D, together with a like free and unrestricted choice of any modifications which have been, or may hereafter be, admitted into the said Clauses, were permitted to all founders and promoters of Church schools, it might reasonably be allowed that sufficient provision had been made for the liberty of Churchmen in this particular.

"XXIX. [For the Upper House.] All which your petitioners pray your House to move the Convocation of the Province of Canterbury humbly to represent to her Most Gracious Majesty the Queen.

"[For the Lower House.] All which your petitioners pray your House respectfully to request the Bishops of the Upper House to move the Convocation of the Province of Canterbury humbly to represent to her Most Gracious Majesty the Queen.

"And your petitioners will ever pray, &c."

POPERY IN ENGLAND.

We had occasion, last week, to bring under the notice of our readers the concentrated essence of enmity and scorn against the Protestant Church of England, which the Papacy distils through the columns of the French ultramontane organ. We have also had abundant proof nearer home, during the late election, of the fact that the wish nearest the heart of the papacy is the overthrow of the Church and the overthrow of the Church, therefore of the Protestants, was the main object of another passage in the columns of the same journal, of a character so striking as to have attracted the attention of our contemporaries of every shade of political opinion. The language of the *Univers* is the more remarkable, because, occurring, as it does not in an article directly aimed at this country or at its Church but in the course of an argument on an entirely different subject, it betrays incidentally, and involuntarily, as it were, what is uppermost in the mind of a French Papist.

Discussing the alleged secret treaty between the three great Northern Powers, the authenticity of which the French press strenuously denies, the champion of the Papacy observes that such a treaty if it really existed would be a great political blunder. And this opinion he grounds upon the following expose of the sentiments and of the prospective policy of France towards this country:—

"Notwithstanding all the calamities and the bitter reminiscences of the invasion, there is in France on strong or deep-rooted national hatred except against England. Forty years of peace have not impaired this feeling which appears to be innate in every Frenchman. For twenty years did Louis Philippe labour to soften it, and the only result was that he aggravated it. In the mass of the people it is instinctive. In the higher classes, wherever Protestantism and philosophy have not so to speak changed the nature of a Frenchman it is an intelligent principle. In more than one mind, in more than one intelligence, which thought to have subdued it, it rises up suddenly with all its ardour with which it glows in the hearts of old sailors on our coasts, once captives in English hulks. This feeling, which is unhappily but too legitimate, will some day or other change the face of the world. It is a feeling which all nations and Sovereigns have twofold cause to beware lest they should divert it from its true object and turn it upon themselves. It is the fate of France to be called upon, sooner or later to grapple in a hand-to-hand fight with the great enemies of Christian civilization. Hers was the first sword drawn against Arianism, the first against Islamism. England is the heir-in-chief of all the hate and all the machinations of the eternal heresy; and it is France which will deal to her the finishing stroke. The European Powers who should desire to avert that blow to delay that act of justice are conspiring against themselves.

"Such is the language of the journal whose mission it is to mould the mind and will of the French nation to the purposes of the papacy. Its words are a faithful transcript of the ungodly thoughts and horrid intentions of the despots of ANTI-CHRIST. We may think, however, that a Church which should be the instrument of the destruction of the Christian civilization, should be the instrument of the destruction of the Christian civilization.

Christian civilization, forsooth! Let the horrors of the Inquisition of Rome and in Spain, let the foul secrets of the Neapolitan prison-house, let the atrocities of the French revolution let the sanguinary barbarism of the Papist population of Ireland testify what sort of Christian civilization it is that is engendered by the teaching and the discipline of the Papal Church. But however preposterous may be the claim of that Church to be considered the sole nurturer among the nations of the earth of the civilization which she impedes by her brutish superstitions, and the Christianity which she subverts by her blasphemous idolatry it is a fact, nevertheless, that she succeeds in persuading not only the stolid ignorant multitudes, but eminently gifted, highly educated minds,—the MONTALEMBERTS, the RAVIGNANS, the VAILLANTS of France, and alas! that we must add, the MANNINGS, the NEWMANS, the HENRY WILBERFORCES of England, of truth of the great historical lie that Popery and christian civilization go hand in hand. And not only she instils into men's minds the belief that such is the case but she fanaticizes them by means of this fallacy to the utter extinction of all moral perception, and of every true and right feeling. While she inflames every social animosity every class enmity, every national antipathy, to the utmost degree of bitterness and violence, she quenches in the breast of her deluded votaries every nobler sentiment, every higher principle, of social and national life. She turns the Englishman who has imbibed the love of his country and the love of freedom with his mother's milk into the most rancorous foe of all that is truly English, and into the most abject tool of the most odious tyranny. The savage, bloodyhearted against the Sassenagh which she instils into the breast of the ignorant Celt, is far outstripped by the refined but intense enmity with which she fills the breast of the educated English apostate.

That a power so fell of purpose, and so unscrupulous as to the means which it employs, will overlook the advantage which it may derive from the accomplishment of its designs from the national hatred of the French against the English, and from the rancour and ambition of the present ruler of France, it were folly to suppose. The sound of such names as WELLINGTON and WATERLOO as St. Helena and HUDSON LOWE, is still potent as a magic spell to kindle in the hearts of Frenchmen evil passions against the country; nor is LOUIS NAPOLEON, despite of the hospitality which he has enjoyed on the shores of *la perfide Albion* likely to forget that her white cliffs were the rock on which the ambition of his Great Uncle made shipwreck. It may not, we are convinced it does not, suit the present position of France and her President to make war upon England. But if he should be able to consolidate his ill-gotten power and to organize his military despotism, if having secured the material interests of France, extinguished the embers of external strife, he should have leisure to look abroad and the desire to advance the external power and glory of the restored Empire if aggression upon England should be popularly with the mass of the people, if circumstances should enable him to give that aggression the character of a religious war, under the auspices of the Papacy, who can for a moment doubt that he would be rothing loth to fulfil the most ardent aspirations of the *Univers* and to give to his country—if he could—the finishing blow? It behoves England then to be on her guard. Let her defences be efficiently organized; and above all, let her before the hour of her danger comes, put down the treacherous foe, the natural ally of Papal France whom she cherishes with too great tenderness in her own bosom. The first and most urgent state necessity with a view both to the preservation of our free civil institutions, and to our security in the event of foreign aggression, demands that the WISEMANS, the CULLENS, the MACHALES, and their subordinates of the English Apostasy, should not have in their power by their traitorous counsels and their felonious exhortations to assist French crusaders of the Papacy against the "eternal heresy" of England.

CHRISTIAN versus HEATHEN CLASSICS.

The Paris correspondent of a daily paper writes as follows on a subject which has occupied a good deal of attention among certain classes in France: but we had understood that their liberal politics were included among the objections to the heathen classical writers. The whole subject is interesting and important, and most Christian persons will admit that the indiscriminate perusal of the heathen classical writers is utterly inconsistent with Christian training:—

"An ardent controversy has long been going on between the Prelates of the Gallican and those of the Ultramontane schools on the subject of the admission of the Pagan writers into the studies of youth in France. The *Univers* is at the head of the party that would exclude the classics, or, at least, give them only a subordinate place in schools. A considerable number of the Prelates of the French Church has already opposed, if not condemned, the theories of the organ of the Ultramontane party, and, though the *Univers* affects to take its censure with humble resignation, yet it is evident to all that it is neither convinced, nor, in reality, disposed to submission.

"The reasons alleged by the *Univers* and its party against the study of the classical writers of antiquity are founded on the injury done to morality by numerous passages in these celebrated works; while, with reference to literary merit, their adversaries are of opinion that the Fathers, or other ecclesiastical writers, whom they would substitute for Homer and Demosthenes, Cicero, and Virgil; Horace and Sallust, are by no means inferior, and this quantity of purity of doctrine could be maintained without the danger of de-

pravity. The *Univers* is evidently of the same opinion as the learned Jesuit Garasse, whose criticism was so much dazzled by the sanctity of the Fathers as to declare, in a fit of enthusiasm, that a single chapter of St. Augustine on the Trinity was well worth, all the Odes of Pindar, or that the Homilies of St. Crystostom or the Orations of St. Gregory Nazianzen were equal to anything ever produced by Rome or Athens. At the present moment there can be no doubt of the hope entertained by the Ultramontans that the works of Tertullian may soon become the classics of the Continental schools and universities. The excessive zeal of the *Univers* has made it blind to the errors, even in a moral point of view, as well as to those of style, which often deform the writings whose superiority it advocates. The fear that the youth of modern days may fall into Heathenism from the study of the classics has, nevertheless, induced the anti-classical party (most of whom, by the way, seemed to have received a good classical education themselves,) to wage this war against Demosthenes and Thucydides. Many of the Prelates—I believe they amount to more than fifty—have opposed, if not condemned, the ultra opinions of the *Univers* on this head. Some, however, have taken its part. Amongst the latter is to be numbered the Bishop of Gap; and a letter of rather an extraordinary kind for a Christian Prelate has been addressed by him to the Bishop of Orleans on the subject. The letter has been making the round of the provincial papers, and from its profane parody of the Creed its authenticity was doubted. Its publication in the *Univers* and without remark, has, however, cleared up all doubts in this respect. It is as follows:—

"Monsieur.—I believe in God, the Creator of the universe; but I do not believe in the good faith of those who wish to destroy the *Univers* (the newspaper of that name.)

"I believe in Jesus Christ, who has established His Church by means of Christian Doctors, and not by the learned men of Paganism.

"I believe in the Holy Ghost, who has spoken by the prophets, and not by the sibilis.

"I believe in the Communion of Saints, but I do not desire to be of the communion of the *Gazette*, the *Siccle*, the *Debats*, the *Presse*, and the *Charivari*.

"I believe in the resurrection of the dead, but I much fear that of the Gallicans and the Parliamentarians.

"I believe in eternal life, but I do not desire that of the Elysian Fields, however beautiful they may be described by the Pagan poets.

"That is to say, Monsieur, that I am for the adoption of the Christian authors in a just proportion, without renouncing the masterpieces of Rome and of Athens, with all that is contrary to good morals and to the Catholic faith carefully expunged. "I have the honour, &c."

"IRENEE, Bishop of Gap."

A decree in the *Moniteur* authorizes the return to France of MM. Creton, Duvergier de Laetevrie, and General Laidet; and the interdiction to reside in France is removed in favour of MM. Michel Renaud, Signard, Joly, Theodore Bac, Belin, Besse, and Milotte.

ROME AND THE SYNODICAL ELECTIONS.

"Far from the noise of elections the *Bishops of England* are assembled in Council in the silent valley of St. Mary, at Oscott. The *Ecclesiastical Times Law* remains powerless. While the *pretended Bishops*, officially recognized by the State, have not even the right to assemble for deliberation on the interests of their Church (the *Bishops of Rome*, sole depositaries of the authority of Jesus Christ, are holding the first Council of the new-born Church of England.) It would be difficult to compress into half-a-dozen lines more of insulgent scorn, than is contained in this taunt flung across, in the pages of the *Univers*, by the idolatrous Papal Church, at the true Catholic Church of England, whose Divine authority she denies and blasphemes, and at the State of England, whose Crown and Legislature she sets at naught and defies. Not content with violating the law enacted less than two years ago for the express purpose of curbing the spirit of Papal aggression, she casts that violation in the teeth of the State whose dignity is outraged by it. Not content with stretching the liberty of action accorded her in a spirit of unwise, though benign toleration, to the utmost limits of audacious licence, she exults in the injustice which has so long been committed by the State of England against England's National and Apostolic Church. Pride, however, comes before the fall; and we venture to predict that it will be so in this case. We much mistake the spirit of the men to whom the guidance of affairs is committed,—men not given, like the writer of the famous Durham Epistle, to employ rhodomontade, but firm of purpose and energetic in action,—if the Papal Church does not meet with a severe check in the course of the first session of the new Parliament. Nor will, we expect, the necessity of whole-some severity towards a Church whose usurpation knows no bounds, be the only lesson which the Government will have been taught by the ostentatious insulgence of Rome. The Earl of Derby and his colleagues, whose words and actions have, during the short time which has elapsed since their accession to power, alike attested the sincerity of their regard for the Church of England, as the great element of order and stability and the instrument of the improvement in our national life, are not the men to penetrate the arbitrary suppressions of her synodical powers, which exposes her to the taunts of her foes, while it cripples her energies in the performance of her high and sacred office. All things are evidently



working together to bring about that "consummation devoutly to be wished," the revival of the synodal functions of the Church of England. Towards that consummation the synodal elections which are at this moment in progress, will contribute in no small degree.—John Bull.

INFIDELITY, HOW PROPAGATED.

In the Rev. J. D. Mereweather's interesting Dairy of "Life on Board an Emigrant Ship," from which we quoted so largely in this place last week, we find the following entry:—

"In my cabin all the morning, reading an article of Chambers on the History of the Bible. There is much useful information in it: but every now and then one sees in this, as in all his works, that he studiously avoids confessing any particular Creed. . . . If I wished to bring up a number of young people entirely void of fixed principles on religious subjects, I would put into their hands Chambers' works."

We believe that very serious and fundamental objection applies to a very large number of popular and "liberal" periodicals and newspapers, many of which are chiefly supported and read by individuals and families professing to value, and even to reverence the Doctrines and Practices of the Church. They like the information and the amusement which they derive from such works, and in the pursuit of these they take far too little notice of the insidious and mischievous character of the errors of omission and commission which a vigilant and practised eye can detect in so many of the popular publications of the day, and which will often be found lurking in a single sentence, or even in a single word.

We can easily anticipate the reply to Mr. Mereweather's objection—an objection which will, in fact, be received, in such quarters, as the highest praise. It will be said "We make no profession and no attempt to teach "any particular Creed;" we confess that we do, as you say, "studiously avoid" doing so. Our object is to teach as much as we can to all parties, without distinction, and therefore we aim at being neutral as regards Creed," &c. Now, without stopping to enquire whether any Christian man has a right to aim at being neutral in such matters, we admit the plausibility of such language as this; but as regards all such professions of impartiality and neutrality in religion, we repeat what we have said on former occasions, in dealing with such parties, that not only is their theory evidently an impossible one, but their practices distinctly shows it to be so. They do constantly, positively or negatively, by what they say or leave unsaid, teach, and if we may use the term, unteach certain religious Doctrines and Practices, and teach their own heresies.—Ed. C. C.]

We could not easily find a better illustration of the foregoing observations than that contained in a very few lines of a long article in "Chamber's Journal" for the present month. Most persons would pronounce it an interesting practically useful article—that is so far as the facts are concerned, for the style in which the narrative is written strike us as affected and artificial. We can fancy practical men—earnest Churchmen—reading this paper to their family, re-commending it to their friends and neighbours, as well worth reading, without heeding the passage to which we allude, and which, if duly examined, must be admitted to be pre-eminently calculated, if not expressly intended, to inoculate the reader with feelings and principles theoretically and practically opposed to those which the Church would have us diligently cultivate, in ourselves and in our families.

The paper in question is the benevolent scheme carried out at Messrs. Price's Candle Manufactory, at Belmont, Vauxhall, for the education and recreation of the children employed there. Mr. Wilson, the chief manager, states that at the time of the Cholera, in 1849, the boys used to be allowed to spend a large proportion of their time at cricket, as one of the best means of preserving their health; and that "always when the game was finished, the boys collected in a corner of a field, and took off their caps for a very short prayer for the safety of themselves and their friends from cholera." Upon this very commendable practice, the author of the paper proceeds to make the following comment:—

"That informal prayer, made while the blood was warm with happiness and high with health, spoken in the open field, by themselves, direct to Heaven, without other interpreter between them, must have made a deep impression on the boys. Its very informality must have added to its solemnity making it appear and indeed making it in reality so much the more the genuine spontaneous heart-spoken expression of each individual than the mere customary attendance on a prescribed form can admit."

As we read this, it is neither more nor less than a distinct assertion that the system of worship which the Church has deliberately adopted is an inferior system, and not calculated for those who desire to pray "direct to Heaven," with "solemnity," and with "genuine, heart-spoken, expression." Now, surely this is not preserving neutrality, but is a very decided and fundamental objection to the Church. But it is not simply, nor chiefly, avowed Dissenters who will read and approve of this passage—for, in truth, though it appears at first sight to resolve itself into a question of extempore versus pre-composed forms of Prayer, yet there evidently was in this case a form of prayer, with a formal time, place, and manner of using that prayer; and Mr. Wilson speaks of "the tone in which they said their Amen"—all of which is, in reality, so far, part and parcel of that Church system which it is the evident object of the writer to depreciate. There is a large, and we fear, increasing class of persons, who will gladly catch at the convenient plausibilities of this

passage, respecting worship in the "open field," "direct to heaven," "without other interpreter" (whatever that may mean)—its very informality adding to its solemnity, and "making it in reality so much more the genuine, spontaneous, heart-spoken expression of each individual than the customary attendance on a prescribed form can admit." We are well acquainted with this green-fields-worshipping class of persons, who, disliking the "customary attendance on a prescribed form," wander forth on Sunday mornings, duly furnished with such "aids to devotion" as a well-filled cigar-case, a "Sunday newspaper," a volume of a novel, or the last number of Mr. Dickens' new "serial." The works of Messrs. Chambers, Dickens, and Douglas Jerrold, the columns of the *Examiner* newspaper, and periodicals of that class, so unsuspectingly, inconsiderately, and indiscriminately introduced among young persons, will be often found to undermine many of those principles and practices which provide the only safeguards and channels for sound religion and personal piety. The poison may be prepared in homoeopathic doses, but it will silently and surely do its work. It may but a very small portion of heaven, but it will speedily leaven the whole lump, unless Christian parents, sponsors, and teachers, are far more vigilant and systematic in their efforts to prevent or counteract the evil influence of the most popular periodical literature of these days of desultory and indiscriminate reading. Parents who now mourn, or who may hereafter mourn, over the heartlessness, inattention, and irreverence, or even the total neglect, of a son, or a daughter, in regard to public and private worship of Almighty God, may little suspect the real fact, that they have been unconsciously placing in their way the most attractive and fatal instruments for uprooting principles, and practices, which the Church has enjoined for the cultivation of that reverence and godly fear which is the beginning and the end of all true wisdom.

The *Christian Observer* has an able and highly seasonable article on the subtle and dangerous character of modern infidelity, with special reference to the new systems of geology, history, and exegesis. In another paper, equally valuable and seasonable, the question of the Missionary work of the Church in the colonies is discussed, with a view to show the mistaken and mischievous tendency of the attempt to set up a "Colonial Church Society" in opposition to the Society for the Propagation of the Gospel, whose character and proceedings the writer successfully vindicates from the objections raised against it by the promoters of the rival association.

The proposed visit of the Bishop of London to the Lord PRIMATE of Ireland, is, we trust, not a mere holiday trip. Much as we think our over-worked Diocesan entitled to the recreation of a summer excursion, we cannot suppress a hope that on the present occasion there may be more in his Lordship's movements than meets the eye. No doubt the ensuing session of Parliament, and, it is far from improbable, of the next year, will not pass over without some important measures affecting the National Church. In whatever is done, it is the interest of both the Churches, no less than of both the kingdoms, that the Union of the Churches should be more of a reality than it has been hitherto, despite of the title of a United Church."

The appearance of another new monthly, of which the second part now lies before us, we hail with great satisfaction. It is published by the Society for Promoting Christian Knowledge, under the title the "Home Friend," in weekly numbers, collected into monthly parts, and is well calculated, by the variety of its matter and the wood-cut illustrations which accompany the text, as well as by its exceedingly moderate price, to find its way into the dwellings of the middle and lower classes, in the place of some of the more questionable publications with which that department of the literary market is inundated.

POPULAR BAPTIST ARGUMENTS REVIEWED.

BY THE REV. J. T. LEWIS, A. D.  
(Continued from No. 2, Page 11.)

THE first objection is as follows:—"JOHN PREACHED IN THE WILDERNESS OF JUDEA, AND BAPTIZED SUCH AS CONFESSED THEIR SINS.—MATT. III. HE BAPTIZED WITH THE BAPTISM OF REPENTANCE, SAYING UNTO THE PEOPLE THAT THEY SHOULD BELIEVE ON HIM WHO SHOULD COME AFTER HIM, THAT IS, ON CHRIST.—ACTS XIX. 4. As John required those whom he baptized to confess their sins, and believe in the coming Messiah, it is evident infants could not be the subject of his baptism." We would in the first place observe, that this objection from St. John's baptism is unfairly stated by our opponents. It is nowhere said that St. John baptized such as confessed their sins; this way of putting the objection might lead some to suppose that he baptized none else. But St. Matthew's words are, "Then went out to him Jerusalem and all Judea, &c., and were baptized of him in Jordan, confessing their sins." An acute reader will at once see a difference between these statements: the words "All Judea went out to him and were baptized, confessing their sins" are widely different from the words "John preached in Judea and baptized such as con-

fessed their sins," the latter evidently implying what St. Matthew does not, viz, that St. John selected those that confessed their sins. But the whole objection is utterly futile unless it can be shown that St. John baptized none but those who audibly confessed their sins. True it is that he did baptize such, but did he baptize none others? All that can be urged is, that St. Matthew says nothing about infants, and it would have been more extraordinary if he had. St. Matthew wrote his gospel for his own countrymen, the Jews, who were well acquainted with infant baptism, as it is well known that the Jews when they made proselytes from the Gentiles, circumcized and baptized the males, and baptized the female infants as well as adults. The custom of making proselytes (as St. John was doing) by the baptism of infants as well as adults, was familiar to the Jews, how absurd then to expect that St. Matthew, when writing to such persons would have specified infants. A Churchman or Methodist writing to Churchmen or Methodists, when narrating his success in baptizing, would not take care to particularize and inform his brethren that he included infants. Neither would a Jew writing to a Jew. May we not on the other hand infer from St. Matthew's silence, that infants were baptized, as the Jews to whom he wrote would have concluded that St. John did baptize infants, unless they were informed to the contrary. Indeed we know that St. John baptized some very young, because there were found at Ephesus, A.D. 56, twelve men who had been baptized by him, (Acts xix). Now, St. John was thrown into prison A.D. 30, so that supposing these men to have been baptized by St. John in his last year (and they may have been baptized earlier), they must have been baptized 27 years when St. Paul met them. We are not told that they were aged men, therefore there is a probability that some of the twelve were very young when baptized by St. John. Again St. John's baptism is altogether irrelevant, for suppose he excluded infants, does it follow that Christ should do the same? St. John carefully distinguished between his own and Christ's baptism, his being but a mere initiatory rite preparatory to the baptism of the Holy Ghost: so that on the supposition that St. John baptized none but adults, (which we are far from conceding) still it does not follow that Christ should do the same. The baptisms themselves were widely different; why may not the recipients also have been different?

"Our adorable Lord and Saviour was baptized not in infancy but when he began to be about thirty years of age."—LUKE III. 23. If this objection to infant baptism, founded on Christ's example, proves that we should not be baptized in infancy, it also proves that we should not be baptized till the age of thirty years; but, in fact, it proves neither. Though our Lord submitted to the rite, it was merely, as he himself said, "to fulfill righteousness," to set an example as he ever did, of scrupulous attention to outward acts of duty, and to exhibit in his own person that descent of the Holy Ghost which was to be the characteristic of his own baptism. He could not be said to be baptized into John's baptism, nor yet into christian baptism; he could not have been baptized on a profession of repentance, for he had nothing to repent of. He could not be baptized on a profession of faith in himself, for that would be unmeaning; in short, the argument drawn from the example of Christ is singularly absurd. "Tis said our Lord was not baptized in infancy." How was it possible that he could? Christian baptism was not as yet introduced, and St. John was an infant like himself.

"Jesus baptized by his disciples in the land of Judea, and he made and baptized more disciples than John."—JOHN IV. He made disciples, then baptized them. We do not read of his baptizing any but disciples, and these could not be infants, for he says, "Whoever doth not bear my cross and come after me cannot be my disciple."—LUKE XIV. 27. The distinction here drawn between making and baptizing disciples is as fanciful as if an officer should distinguish between making and enlisting a soldier, the fact being that disciples were made such by baptism, and soldiers by enlistment. This distinction of the Baptists may have arisen from misunder-

standing those words of our Saviour, "Go and teach all nations, baptizing them" &c., from which they argue that teaching must always precede baptism, and thus infants become necessarily excluded; but a slight knowledge of Greek will show any one that the true meaning of the word *teach* is literally "make disciples of," which translation, of course, overthrows the distinction between making and baptizing disciples. The force, however, of the Baptist's objection turns on this, whether infants can be termed disciples? No, say they, because Christ defined a disciple to be, "one who took up his cross and followed him." Infants cannot do this, therefore they cannot be disciples. To show the absurdity of this reasoning we will take another exactly parallel. Christ defined a disciple to be one who hated his father and mother in comparison with him; orphans cannot do this, therefore they are incapable of becoming disciples. The fallacy arises from not considering that Christ defined a disciple under certain circumstances. He who had a cross to bear and refused to bear it, he who had a parent and loved him more than Christ, these could not be disciples. But then there were other classes of disciples. Infants have no cross to bear therefore the objection is futile, because Christ's words are inapplicable to them. Our Saviour clearly meant by this definition to describe a genuine disciple, who, when called on was ready to suffer shame for his name, but there were other disciples of a far different kind. Christ himself drew a distinction between a disciple in word and a disciple indeed. "If ye continue in my word then are ye my disciples indeed."—JOHN VIII. 31. Nay, more, our Lord satisfactorily refuted this idea of the Baptists, that no man can be a disciple who does not daily bear his cross, by the choice of Judas as a disciple; he had been, no doubt, baptized, "For he was numbered with us," says St. Peter, (Acts i. 17), "and had obtained part of this ministry." Simon Magus too was made a disciple by baptism, yet our Lord's definition of a disciple was most inapplicable to him, and so it ever will be. "The kingdom of heaven (the visible church) is like unto a net cast into the sea which gathers of every kind. Let not man that is Christ's prerogative at the great account. But enough has been said to refute this attempt "to entangle Christ in his talk."

"The gospel commission is, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'—MATT. XXVIII. 27. 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.'—MATT. XVI. 15. The Saviour made and baptized disciples in Judea, but the apostles were to go into all the world to make and baptize disciples. The first duty enjoined in this commission is to make disciples, by preaching the gospel. The second duty is to baptize such disciples, or believers, as they are called in Mark. This commission is no authority for infant baptism, but it positively commands the baptism of all believers."

True, this was part of the Apostolic Mission, and it is for us to consider in which sense it was likely to have been understood by the Apostles; bearing in mind that there was not the least necessity for our Lord to have particularized infants, speaking as he was to men who were acquainted with the practice of baptizing them; men to whom the custom was perfectly familiar, the laws (as we before said) invariably baptizing as well as circumcising the children of Gentiles converted to Judaism. Now the important point is this: our Lord must have known that His command "to baptize all nations," would convey to His Apostles the idea that they were to baptize all without excepting infants; if then He knew that he would be so understood, and yet did not disclaim this meaning of His words, in short, as he has not excepted infants, the inevitable conclusion is that he intended His Apostles to include them. So far then from this commission being no authority for infant baptism, it is a strong presumption in favor of the practice. To have specified infants would have been superfluous; that he did not except them is sufficient.

To be Continued.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2d Lesson
C	Sept. 5.	13 S. APT. TRIN. { M. 2 Kin. 19. Rom. 6. E. 23.	Matt. 6.
M	" 6.	{ M. Amos 7. Rom. 7. E. "	Matt. 7.
T	" 7.	{ M. " 9. Rom. 8. E. Obadiah	Matt. 8.
W	" 8.	{ M. " 2.3. Rom. 9. E. " 2.3.	Matt. 9.
T	" 9.	{ M. " 4. Rom. 10. E. Micah 1.	Matt. 10.
F	" 10.	{ M. " 2. Rom. 11. E. "	Matt. 11.
S	" 11.	{ M. " 4. Rom. 12. E. "	Matt. 12.
C	" 12. 14 S. APT. TRIN.	{ M. Jer. 5. Rom. 13. E. " 22.	Matt. 13.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence BUILDINGS.  
Regular practice every Wednesday, at Eight P.M.—  
Terms of admission, Performing Members 25c. per annum;  
Nonperforming 25c.  
J. P. CLARKE, Mus. Soc. Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

REMITTANCES to September 1st 1852:—H. C. P. Woodstock, for R. A.; J. G. Port Colborne for F. C., J. W., J. W. Jr., and self; E. R. M., St. George; Mr. McC., Kingston; G. D. R. L'Original; J. W. Williams Oakville; A. M., Adelaide for self and W. J. Medway Mills; C. L. I., Drummondville, for self, G. S., and Mrs. M.; A. A. Millbroke; W. K., St. Sylvester for Mrs. G. P., H. R., and W. P.; W. G., Woodstock; E. C. B. Sydneyham Loughboro; J. B. W., Smith's Falls, for self, Mr. J., and Mr. S., Miss R., Seymour, west; J. B., Napanee for T. G. M., Kingston and Dr. C., Murray; Judge McC., Montreal; Rev. J. W., Grafton; W. H., North Augusta, for self L. O., and S. P.; J. H., Harrisburg; G. McC., Brockville, for eight old subscribers and seventeen new ditto; Dr. M., Stamford; Rev. Dr. J., Grimsby; E. M., Smith's Falls, J. J. senr., Hillier; T. B. F., Thorold for A. L., Woodstock, and self; M. J., Cobourg, for Mrs. D., Rev. W. B., G. W. S., H. R., and R. D. C.; E. S., Dundas; G. H., Thorold;  
Mrs. R. D., Niagara; Capt. J. P. D., Pierson, J. C., Napanee; F. W. S., Guelph; C. Brent, Kingston, for G. M., J. M., and Mrs. F.; L. G., Amherstburgh; S. G., Newmarket; J. T., Bloomfield, for Miss S. and Mrs. M.; T. W. A., Portmouth, for J. D., D. E. G., C. McF., and self; S. J. H., Grand Falls, N. B.; H. C. B., Hamilton; J. McL., Beamsville; G. H., Meddout; D. E. G., Hamilton; W. B., Dundas; J. L. B., Stoney Creek; R. H., Hamilton; Hy. B., Kingston; C. and T. K., Dunnville; T. G., Wellington Square, for Mr. McC., W. S., and self; R. T., Esquimaux, for W. J.; W. H. W., Dawn Mills, pays for one year for each subscriber ending August 1st 1853; Rev. T. W. M., Norval for J. C.;  
J. H., London, W. R., Elora, J. D. W., Walsingham, for T. D., F. W. S., Chatham, P. B. N., Grimsby, for Mrs. N., Miss N. and self.

Canadian Churchman.

THURSDAY, SEPTEMBER 2, 1852.

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

THE DIVISION OF THE DIOCESE.

As we have week after week read the list of arrangements entered on by our Venerable Bishop, we have wondered how a man of his years could possibly go through the mere bodily fatigue necessary for the performance of such extensive labour. And when is superadded to this the other numerous important engagements connected with the Episcopal office, our wonder is that so much good is accomplished and so comparatively little left undone. As years roll on the increasing demands of this fast increasing Province add new features to the Diocese and there is work to be done in places to day which a little while ago were hushed in the voiceless stillness of the forest. For some time both the Lord Bishop and his Clergy have seen the necessity for a division of the present diocese, and the former has more than once used his efforts to effect a division. What the peculiar difficulties in the way were, we are

not able to state,—but we infer from general observation that the principal obstacle was a supposed want of means. Taking this to be so, we lately borrowed from the *English Churchman* some very valuable remarks on the re-establishment of Suffragan Bishops, and it was there strongly asserted that such Sees could be supported by attaching to the office a Patochial cure.

A letter from one of the Bishops of the Sister Church in America, came timely to warn us against assigning to a Bishop too large a Parish; practical experiences teaching our brethren in the States, the injustice of imposing too heavy parochial work on one who is burthened with the additional and paramount care of many churches.

There can no longer be any doubt that the interests of the Church premporarily demand an increased Episcopal supervision, and that the old ideas respecting the large endowment of Sees must give way to more rational and temperate views. The time has, thank God, arrived in which neither the apathy of individuals or of the State can avail to keep back the Spiritual Life which has been infused into the Church. "The zeal of the Lord of hosts" is abroad in the hearts of His people. Bishops and Clergy, Princes and People find that the death like torpor that hung over them is passing away, and that their destiny is not to enjoy an inglorious ease, but it may be to suffer a season of persecution and trouble for the shortcomings of the past.

The enactment of Penal Statutes against those whose liberty had been granted at the sacrifice of our own, may for a time serve to amuse the short-sighted politician; but to those who know anything of the history of the Church, they feel that the only secure and certain safeguard against aggression is the manifest and active life of the Church. If while the Roman Catholic schism is allured to propagate itself without let or hindrance, the Church of England is fettered with oppressive hindrances to her extension, all the penal laws in the world cannot curb the rebellious spirit of heresy and schism. Let the Anglican Church meet her old enemy fairly, give her the power to send her Bishops into the Lord's heritage, and permit the assembling of her people together for counsel and action, and then indeed will aggression be the result. Let the enemies of the Church dread the restoration of her Synodal powers and will employ all means to baffle and frustrate her endeavours to obtain it. They dread the influence which she will exercise, and feel that her emancipation must re-act injuriously on themselves.

It must be admitted that the Anglican Church has suffered a greater amount of bitter hostility and persecution from Protestant Dissenters in Canada, than from the Roman Catholic body, from whom bitterness and hostility would have proceeded naturally. And the same spirit which induced the soldiers of Cromwell to break in pieces Altars and Fountains now burning to impoverish and bear down all that we hold dear to us.

Every where our enemies are actively engaged in concerting our ruin, and rather than fail or balk in their purpose they will dismember the Colony from the Empire. If Canada is to be saved to Britain it can only be through the golden link of England's Church; it can only be by the spread and propagation of those doctrines which teach the people "to fear God and honor the Queen." To enable her to exert so precious an influence her machinery must be concentrated and perfect. The circles in which she is to move must be more circumscribed, and her Bishops Priests and People must see and know more of each other.

To effect so desirable ends we must be more earnest in our demands and open in the expression of our opinions. Instead of whispering misfortunes in secret, let us set about to remedy them by candid and open honesty of purpose. Let but sincerity guide our actions and an ardent single-minded love for the Church direct us and who can doubt but that blessings will descend upon our Zion.

PROVINCIAL PARLIAMENT.

Nothing has occurred in the Provincial Parliament during the last few days, beyond the debate on the Address, which has been carried. In the course of that debate, the question of the Clergy Reserves was alluded to, and on this subject the determination of the Ministry to secularize them if they had the power was avowed.

It is not often that we take up our pen to comment upon subjects purely of a political nature; but times will come and circumstances will happen to compel a deviation from our usual course. Such has been the case in the progress of this debate.

On Wednesday the 25th, the Hon. Francis Hincks, goaded by the challenge of Sir A. MacNab, attempted to give to the House an explanation of the circumstances under which the present Cabinet was formed at the close of the last year. But as the truth of the statements given and the principles of the Minister are pretty much on a par, we need not dwell on them, but proceed at once to discuss a new principle of "Responsible Government" laid down by the Hon. member—first giving him credit for one admission in his speech, namely, that "as to the principles of the new Ministry, he could say nothing in particular" about them.

Upon the "responsible" principle, he proceeded to lay down a vast distinction between a member of the Imperial Ministry and a member of the Canadian. Speaking of the clause in the answer of the House to the Speech from the Throne, he said "he admitted that the Ministry did not think it improper to express regret at the course of the Imperial Government (on the Clergy Reserves,) while they did not think it advisable to put that expression into the mouth of His Excellency. This arose from a difference in the position of the Colony and of Great Britain, which must always prevent the exact following of British practice. The Governor General was the servant of the Crown, bound to obey the injunctions of the Imperial Ministry, and he did not therefore think it proper to put into the mouth of the Governor General expressions of regret at the conduct of that Ministry. But the case was different with the Canadian Ministry, who were not responsible to the British Ministry, and might, therefore, properly express their views. At any rate, while he held his place as a Canadian Minister, being as much a Minister of the Crown as Lord Derby was, he would never consider for one moment what might be the opinion of any British Minister."

Let us analyze this political "data" of a Canadian "Minister of the Crown." According to the principles of the British Constitution, there must be a harmony of interests and feeling between the governing and the governed. The preponderating wish of the population, expressed through both houses of the legislature it is the duty of the Sovereign to carry out, and her Ministry are in doing so the agents not so much of her, as of the popular will. If the Sovereign should seek to carry out by her Ministers measures adverse to that popular will, an honest Minister would remonstrate, and if unsuccessfully, resign. On the other hand, if a Minister would force upon a Sovereign measures which the people would not sustain, or if he refuse to carry out what they through the Sovereign may desire, the dismissal of that Minister must in either case follow, according to the Imperial practice. Ministerial responsibility is in both cases essential.

Again, Mr. Hincks tells us "the Governor General is the servant of the Crown, bound to obey the injunctions of the Imperial Ministry." The Governor General, we say, is more than that. He is not only the servant of the Crown, but he is also the personification of the Sovereign in Canada, and as such invested with all the Sovereign's attributes and entitled to all the Sovereign's rights. If harmony between the Sovereign and her Ministry at home be essential to good government there, surely there must be, not only harmony between her Representative and her Ministry in Canada, but also between the Royal person and the Royal representative, however personally imbecile or contemptible he may be, as well as between the Canadian and Imperial Ministries on local matters; and no Governor General who had the slightest respect for his Royal mistress, could for one moment tolerate the promulgation of anything by a Minister adverse to these principles. Mr. Hincks, however, contends that in Canada the Minister may fly in the face of the Sovereign and her Imperial servants, and not only insult her by a rebuke through her local Representative, but defy her by denying his own responsibility to his Imperial mistress and her servants. He cared not a fig what she or they might think or instruct, nor would he "so long as he held his place as a Canadian Minister."

Language such as this has been held before, and may be held again by traitors to their Sovereign, by men who would sever the connexion of these Provinces with the mother country. That there are such men in the Canadian Ministry cannot be denied. That the tendency of their legislation is to that end is too evident,—and can it be that the popular struggle for Responsible Government has now come to this, that a Canadian Minister should be henceforth irresponsible alike to the Sovereign, her ministers, her representative, or her subjects? Are the so-called Reformers of Canada prepared to endorse this doctrine, and live under a Hincks-dictator—an "irresponsible" ruler?

But should the so-called reformers of Canada be willing to sacrifice their liberty thus, there are others who will not. The loyal population of both French and British Canadian race (and we are proud to say both combine a vast majority of the population of the Province), are devotedly attached to British connexion, and will maintain it if necessary with their lives. In 1837, when such men as now in part fill the Canadian Cabinet, attempted to sever it, British hearts alone defeated the treason. Not only are their numbers four-fold greater now, and over sixty thousand of them members of the Orange Association, sworn to maintain that connexion with their lives, but among the French Canadian population we believe a large majority are now devotedly attached to British interests, and thoroughly imbued with British feelings. In fact, never was "annexation" in more disrepute than at the present day.

But language such as this man has uttered on this and other occasions is inconsistent with his position as "a minister of the Crown," and this he is, as he says, "just as much as Lord Derby." We trust the day is not far distant when he will be made to feel so; and that if the local Representative of the Sovereign fail in so outrageous a case to vindicate the honor and dignity of his Royal Mistress, and preserve that harmony which should exist between her, her Ministers and her people, that Her Majesty may soon find a worthier and fitter representative to maintain the dignity of her Royal person and throne in Canada.

THE RECTORIES.

It is to the sagacity and foresight of the Hon. J. H. Cameron that the Diocese of Toronto owes the preservation of the Rectories. But for his watchfulness last Session the Bill introduced by Mr. Morrison would have had the effect of preventing the filling up of present, or the creation of Rectories even by future private munificence. Mr. Cameron extracted the poison from the sting, and rendered harmless a wound which might have been deadly.

The Government consented to place the patronage exercised by themselves in the hands of the Church Society—the only body at this time representing the complete Church in this Diocese. This Society consists of the Lord Bishop of Toronto for the time being, who has the power of veto over its proceedings, and of the Clergy, freely elected, and of a large portion of the Laity, also elected by vote.

As, therefore, the Church Society was entrusted by the Government with the custody of such important patronage, it certainly becomes the duty of that body to take care that the trust be properly fulfilled. We, accordingly, on mature reflection, believed that the best and wisest course was that which we ventured to suggest.

If the Church Society acted independently of its President; or, if the Lord Bishop was, by virtue of his sacred office, antagonistic to the Church Society, we could easily imagine strong objections to the Society exercising a voice in the filling up of vacancies. But, since by the very constitution of the Society and of the Church, the Bishop has a veto power, the Clergy need not fear any undue or improper influence being brought against them; nor need we fear that the just and legitimate prerogatives of the Bishop would be interfered with.

A second reason influenced our opinion, viz., the unmistakable and settled determination of the Church to exercise her legitimate Synodal powers; and as she is in this Province in a similar position with that which she holds in Australia, and as it is more than probable that a similar Constitution will be enacted for ourselves, we deemed it the better course to shape all our plans towards one point—unity of action and practice. Indeed we may go further, and assure ourselves that the Lay element will even in the Mother Church be removed from the civil Legislature, and be seated on the benches in Convocation.

We do not profess to believe the plan hinted at by us to be the very best, nor do we desire to see the number of names sent up to the Bishop limited to three. Make the



number seven, if you please, so that no improper means would be taken by the Church Society to secure the return of any one present in the final election. We thank our correspondent, however, for his communication, altho' we differ from him, and we trust that others of our brethren will follow his example in thus expressing their opinions on matters connected with our holy Mother Church.

THE CLERGY RESERVES.

We perceive that at length the Canadian Government has declared itself in favour of the secularization of the Reserves. This declaration, coupled with Mr. Hincks's escapade with the Home Government, and his senseless and insane declaration of "Independence" now made in his place in Parliament, ought to be quite enough to open the eyes of all British subjects to the fact, that the "Progressive Reform Party" are making very decided and rapid advances towards the neighbouring Republic. If English capitalists and emigrants refuse to come to Canada hereafter, let the Canadian Ministry well understand that their covert designs are known, and are prominent obstacles to immigration to this Colony.

What the loyalty of the Liberal is worth may easily be calculated by the rebellious language used by the *Globe* with reference to the granting of the Royal Charter to Trinity College, and by the following from the *Toronto Examiner*. Unless the country is governed exactly to the wishes of such men, they care not how soon it is embroiled in civil war and all its horrors.

"We make no idle menace when we affirm that, in our opinion, were the conviction to become universal among that class of our population—the vast majority of the inhabitants of Western Canada—who are and have been so long aggrieved by this foul attempt to create a dominant church in the colony, that INDEPENDENCE OR ANNEXATION to the neighbouring Republic could alone secure their deliverance from the curse, one universal shout would go up throughout the length and breadth of this Province for a severance of the degrading colonial tie—for emancipation from the eternal goadings of a faction of unprincipled State Hirelings, upheld and stimulated here by the clergy and aristocracy of England. Canada occupies a position entirely different from that of Ireland, and experimental coercion employed with success in the one country would assuredly be impotent in the other. We claim and demand the unrestricted—the unconditional right to adjust the Clergy Reserve, and other questions of a local nature, without the let or hindrance of Imperial power. To all others, involving great national interests, we, as a part of a great confederation, dutifully and submissively yield to the control of the Parent State. Earl Derby cannot close his eyes to the great facts of History—especially of British Colonial History, nor stop his ears to the humiliating lessons of national experience:—neither can he doubt that the best—the only method, indeed, of securing the allegiance of the British North American Colonies, is by wisely and generously yielding to the just claims of the people upon every question purely local in its character."

ROMISH IMPERTINENCE.

We extract the following statistics from the *True Witness* :—

THE CENSUS.

The census returns for the Province of Upper Canada, arranged according to the creeds of the population, are before us. From these it appears that the respective number of Catholics and Protestants are as follows:—

Catholics.	Non-Catholics, or Protestants.
167,930	784,154.
The Non-Catholic, or Protestant portion of the population is subdivided into the following sects:	
Anglicans.....	223,928
Baptists.....	42,475
Congregationalists.....	7,931
Lutherans.....	12,035
Methodists of all varieties.....	208,613
No creed, or not given.....	39,137
Presbyterians of all sorts.....	204,622
Quakers.....	7,497
Unitarians.....	834
Universalists.....	2,687
Minor Protestant sects unclassified, such as Jumpers, Shakers, Tunkers, &c.....	31,345
	784,154
The Census for the same portion of the Province, by races, is given as follows:	
English.....	82,482
Irish.....	177,654
Scotch.....	75,710
French Canadian.....	26,510
Other Canadian.....	523,327
German.....	9,721
American.....	43,460
All others.....	13,760

It will be seen from the above that our schismatical contemporary coolly arrogates to his sect the style of "Catholic," to the exclusion even of that branch of Christ's fold in this colony which alone is entitled thereto.

The ignorance of Romanist writers of true catholicity, and their consequent persistence in the propagation of error amongst their own sect, is as much to be lamented at this day as it was of yore. Ignorant of the commonest truths of past history themselves, they either fancy that Anglo-Catholics cannot read, or else cannot procure books of reference, to discover the road along which their ancestors travelled. We advise, therefore, our contemporary of *The True Witness* to be really what his name implies he wishes to be, and to learn to obey the commandment, "Thou shalt not bear false witness;" and also advise him carefully to study the history of the Anglican branch of the Church Catholic, or he presumes to slander the Lord's body—the Church planted in these realms. Will the *Witness* tell us who it was received St. Augustine when he went to England? Will he tell us whereabouts in Ireland Roman Catholics flourished when the Church of Ireland was pure, in the third and fourth centuries, as it is now, and knew nothing of Roman novelties? Lastly, will the *Witness* inform us how a doctrine-developing Church can be a Church retentive of Primitive Truth? Is the Roman Catholic doctrine to-day what it was when Augustine preached in England, or how many new ideas have been developed since? When a Romanist presumes to declare the Church of England non-Catholic, we can smile at his folly, and afford to pity his corrupt and ignorant pretensions. This last saly of the *Witness* is about as rich a piece of self-conceit as a late article of his on the "Rappais."—but as this subject will require a separate notice, we shall reserve our comments for a future occasion. Meantime we shall gather a few notes on some of the "spiritual rappings" of Italy, and the celestial visits to the shepherd's two little children. We question whether there is not some partnership between our Italian friends and the Yankee "knockers."

ANGLO-AMERICAN.

We have perused with much gratification the third number of *The Anglo-American Magazine*, and do most sincerely congratulate our friends on the manifest improvement taking place in this truly Canadian work. We shall next week give a few extracts from the work for the benefit of those few who do not yet support the publication of the literary treat they debar themselves from.

HARRISON AND ROBINSON'S LAW REPORTS.

We were much struck with the neatness and excellent finish of the above Work, and have taken no little pains to discover whether its internal qualities were proportionate. It was very gratifying to hear but one opinion expressed, and that a unanimous assent to the importance and value of the Work.

The Rev. Thomas William Marsh requests that all letters and papers for him may for the future be addressed to Norval Cy. Halton.

Communication.

To the Editor of the Canadian Churchman.

Sir—In your number of last week you allude to the Act which has lately received the Royal assent in reference to the future presentations to the Rectories in this Diocese.

The plan you recommend is, I humbly think, open to the old objection of *canvassing*. If the Church Society, as a body, appoint the Incumbent either directly or indirectly, as you suggest, there will assuredly arise the usual amount of *canvassing*, whenever the Benefices become valuable. It has been the invariable result in England when appointments to Benefices or Lectureships are vested in corporate bodies, or in committees thereof, or in trustees.

Would not the best plan be for the Church Society to pass a by-law placing the nominations in the hands of the Bishop, who is a corporation sole? No one can be so well acquainted with the merits of his clergy as their Chief Pastor. I think we have the testimony of history to prove that Bishops have always been in the advance of laymen in the promotion of meritorious clerks. By this means unseemly *canvassing* and much heartburning would be avoided. The Bishop would have some patronage at his disposal, and, on the whole, I believe, all Churchmen better satisfied.

Your obedient servant, D. C. L.

23rd August, 1852.

To the Editor of the Canadian Churchman.

Dear Sir,—Having seen a number of the "Coburg Star," a few days ago, in which there were some comments on an article lately in your paper, relative to the conduct of the "Sons of Temperance" towards a Clergyman of the Church. I was greatly surprised that the Editor of such a respectable journal as the "Star" should offer such hasty remarks.

Little does he know what a hindrance to the Clergyman in his pastoral duty, (though probably beneficial to himself in many points of view) this Society is, which now claims to itself the glory of having done more good in twelve months, than the Church has in twenty years.

I cannot at all see in the article in the *Churchman*, any "injustice" (as he says) towards the Sons of Temperance, when we consider the enormity of their offence in that case; neither do I think that the terms used towards them are, in any way, "bitter or unjust," since it is now almost universally allowed that this would-be-reform society is rapidly tending to infidelity.

I am, indeed, sorry that the Editor of the *Star*, who is a Churchman, should manifest such a seeming inclination to favour that Society more than his own Church, when every exertion should be made to defend the Church, which is already beset by dissent of every kind, and now by this new system of the "Sons of Temperance."

I am, &c., "TEMPERATE IN ALL THINGS."

August 28, 1852.

To the Editor of the Canadian Churchman.

DEAR SIR,—Having lately had occasion to go to the Falls of Niagara I determined to go by the *Mazepa Steamer*, and thus take the opportunity of visiting the flourishing and pretty little town of St. Catharines. When the time for the collecting of the fares came, I was agreeably surprised to find that the very civil and gentlemanlike Captain had adopted the plan so general in the adjoining republic, of charging Clergymen only half-price. This I consider worthy the attention of your readers—it stands out so prominently, in contrast with the usual practice of our Canadian Boats. Truly yours,

CLERICUS.

Toronto, August, 1852.

DIGEST OF COLONIAL NEWS.

Last week a young man named Archibald Finlay, of East Flamboro' was entombed under six feet of earth and stones, by the unexpected closing of a well at the bottom of which he was working. He was extracted without sustaining dangerous injury.

The exhibition of the Hamilton Horticultural Society, takes place on the 29th inst.

Cpl. Prince having recovered from his late severe indisposition has proceeded to Quebec.

According to the *Elora Backwoodsman*, Thompson (the man supposed to be murdered by Dr. Dill some years ago,) is now living in Garafaxa.

The weather during the last week has been unusually hot, the mercury generally ranging from 78 in the morning to 92 at mid day.

On the night of Wednesday the 25th ult. the Parsonage of the Rev. Dr. McMurray, Dundas, was entered by burglars. The robbers had possessed themselves of a watch and some other articles when they were discovered by the Doctor's son, who fired a pistol at them. They immediately made off, leaving behind the property which they had taken.

Catharine Hayes is expected to sing in Toronto during the Agricultural Exhibition.

A very useful work entitled *The Canadian Constable's Assistant* has just been issued from the office of the *Barrie Herald*. It is from the pen of James Patton Esq., and contains every necessary form and instruction.

The other day a man named Wm. Edgar was brutally murdered near Hamilton. Two negroes have been apprehended on suspicion of being the perpetrators.

An excellent slate for covering houses, is obtained at Kingsay, near Melbourne, C. E.

The tolls collected on the Welland Canal during the month of July last, was £7682 3s 9d against £5809 7s 6d in the same month last year. The number of vessels passed through was 750, being an increase of 60 over July of last year, and of 262 over the same month in 1850.

Three men were killed near Hamilton last week by the falling in of a bank of gravel.

The father of Mr. M'Ginn gaoler of Montreal, has been killed by the kick of a horse.

The only son of the late Adam Ferrie, Esq. was recently drowned in the Grand River, near Preston.

Accounts from Labrador are that equally as vigilant measures were taken to prevent the French fishermen plying their trade within three miles off shore, as were directed toward the Americans.

The *Patriot* asserts that the editor of the *Globe* is "the Grand Master of the Loyal Orangemen." (?)

GRAND RIVER NAVIGATION.—An important movement is on foot for the formation of a ship canal to Brantford; or rather for an extension of the Welland Canal. The Hon. William Hamilton Merritt has expressed himself favorable to the improvement, and given his approval to the proposed plan of government aid being given to the work, upon the guarantee of the interest by the Municipalities of the Counties of Haldimand and Brant.

On Sunday night about half-past nine o'clock, a fire broke out in the block east of the St. Lawrence Hall, and consumed all the buildings, in the rear, and two of the brick houses on King Street. The fire also crossed Palace Street, and burned all the small houses, stables and workshops between the street and the water. There were eight hotels or taverns destroyed, amongst which were Platt's and Stroud's. The new weigh house was also burned. It is not known how the fire originated.

Water strongly impregnated with salt has recently been discovered in digging a well in the neighbourhood of Picton. It is hoped that the quantity will be found sufficient for the manufacture of salt.

We learn from a gentleman that passed along the Owen Sound road, from Sydenham to Guelph, in the end of last week, that the crops in the intervening townships are generally good; that although the fall wheat suffered considerably by frost in the spring, it will yet give nearly an average crop, while all sorts of spring grain and roots promise an abundant harvest.—*Guelph Herald*.

The weather and Wheat crop in the neighbourhood of Quebec are said to be excellent; but the potato rot has been making progress for some time back. The disease is believed to be fully as bad as in former years.

Professor Desaulniers of St. Haycintho College, is about to start on a tour through Europe and is requested by the Lower Canada Agricultural Society, to visit the model farms and report the improvements.

A man in the neighbourhood of Cornwall last week, while driving a load of hay to his barn, found his load suddenly enveloped in flames, which speedily consumed both load and waggon, leaving the driver barely time to save his horses. It is supposed, says the *Freeholder*, that the fire was communicated by a burning stump in a field, through which the load had passed a few seconds before the flames burst out.

A number of new buildings, says the *Backwoodsman*, are either finished or in course of erection in the village of Elora, and as almost every day adds to the population by new arrivals, it is expected to see yet a few more before winter. In Fergus and Salem, also, builders are actively employed.

The *Daily Colonist* of Friday says, we learn from Quebec that it is now fully arranged that Major Campbell, of St. Malaitre, and the present Mayors of Quebec, Montreal, and Toronto, viz., Messrs. Belleau, Wilson, and Bowes, are to be raised to the Legislative Council.

United States.

Amongst the news brought by the arrival of the *Asia*, it is announced that Mr. Thomas Baring, of the House of Baring and Brothers, has been appointed Special Minister of the United States, to arrange the Fishery and others questions at issue between the two countries. In opposition to this report it is stated that the New York *Commercial* has private letters of the highest authority which state that Mr. Baring positively denies any diplomatic agency in regard to the fisheries. His visit to this country is on account of his own business operations, though the *Commercial* has no doubt that Mr. Baring thoroughly understands the views and purposes of the British Ministry, and has their entire confidence, and thinks that he may, by an unofficial talk with our Government, effectually remove the misunderstanding which has prevailed.

On the 22nd of August, a ferry boat containing eighteen persons, crossing the Hudson river opposite Albany, upset, and all the persons were precipitated into the water. Eleven of them sunk and rose on more; six clung to the bottom of the skiff until they were saved, and one, a female succeeded in swimming to the shore.

It is said that Mr. Brooks, member of Congress for New York city, will be appointed Postmaster General for the United States, in room of Mr. Hall, who has received the appointment of Judgeship.

**NEW REFORMATION IN IRELAND.**  
*From the Quarterly Review.*

'This the Association purposes to secure.' That feigned proselytisms are effected through agencies of bribery and intimidation is they declare, notorious in Ireland; and it is their purpose and boast that England also shall be made aware of the flagitious and abominable uses to which its bounty is thus turned.

Charges so boldly advanced would lead to an expectation that they could be, in at least some plausible degree, substantiated. The Society which made them had ample facilities for procuring the evidence by which, if well grounded, they could be proved. The Roman Catholic hierarchy and priesthood, and their supporters and agents in and out of Parliament, distributed, as they were, through all parts of Ireland, could not fail to have opportunities of detecting the iniquitous practices which it was a declared object of that Association to expose; and it would be rational to conclude that, where so menacing an announcement was solemnly made by such a body, the testimonies it relied on had been previously collected and arranged. Proofs were soon called for. The meeting which adopted the inculpatory Address was on the 29th January. On the 31st the Rev. A. Dallas, on the part of the Irish Church Missions Society, published a reply to it, and challenged his accusers to the proof. Very shortly after, an invitation to the same effect was issued by the Rev. E. Nangle, Superintendent of the Achill Missions. This was speedily followed up by the Rev. P. Haulon, an agent of the London Irish Society, who undertook not only to enunciate that Society from any accusation that could be brought against it within the sphere of his ministry but also to establish against the priesthood of Rome in Ireland the very charges with which they had aspersed Protestantism.

Mr. Dallas proposed that the allegations of the Defence Association should be tried before a court of arbitration, to be held in London. We subjoin his words addressed, to Mr. Henry Wilberforce, Secretary to the Defence Association, and that gentleman's reply:

*Mr. Dallas to Mr Wilberforce*

'You bring a charge in general terms. I meet that general charge by a distinct and unqualified denial. Both you and I are Englishmen; the charge affects the character of an English society; the parties stately sought to be influenced by your charge are the Protestant population of England. We will then change the venue to English ground. I am willing that two eminent English lawyers shall be nominated, one by you and another by me; that these two persons shall themselves select a third, of eminence and public character; that before these three men as a court without appeal, you shall bring forward any individual instance and all the evidence you may be able to collect. If in the judgment of this court, so constituted, there can be produced one single instance in which anything is proved which can be characterised as bribery or as intimidation on the part of the Irish Church Missions, I will bind myself to acknowledge that I am wrong, to make such apology as the same judges may appoint, and to pay all the expenses of the process.'—*Dublin Evening Herald, February 2, 1852.*

*Mr. Wilberforce to Mr. Dallas.*

'While there is nothing which I should more highly value than the opportunity of exposing these proceedings before the people of England in the most public manner possible, I am (as you well know) quite unable to meet the expense of bringing witnesses to England, even upon your promise to repay me at the end of a long process, if given against you. Neither is it necessary, however desirable, that I should do so, because I intend to take less expensive means of making the facts of the case as widely known as possible. I will, however, gladly agree that two persons nominated, as you propose, with power of naming a third if necessary, should themselves visit Ireland, and there ascertain by their own observation, and by examining witnesses, the whole facts of the case, and report thereupon; the express understanding being that you or your employers shall pay, as you propose, the whole

expense of the inquiry, if any case of bribery or intimidation is discovered.'—*Ibid.*

Such is the reason for a refusal, on the part of Archbishop Cullen's Association, to prove before an impartial tribunal the truth of charges—for which every bishop and priest of their Church and every Roman Catholic gentleman of their party was to be held responsible—wantonly circulated through all the organs of public opinion—against individuals who defy them to show that, even in a single instance, their accusation is well founded.

It is scarcely necessary to observe that the latter part of Mr. Wilberforce's letter contradicts the former. He was, he says, 'unable to meet the expense of bringing witnesses to England'—yet he was, he owns, able to provide for the much larger expense attendant on the circuit of commissioners through Ireland. The real objection was not to the cost, but the place of trial.

For a moment the thought passed through our minds to lay before the reader some further extracts from Mr. Wilberforce's part in this correspondence. We forbear. Old associations restrain us—a feeling deeper, but akin to that with which one might see a Howard or Russell cleaning shoes. One observation, however, we feel bound to make. The moral eccentricities, of which we have had us frequent proof, are peculiarities not of a race but of a school. A Saxon or Norman of purest blood, surrendering himself to the discipline and culture which have too long been busy with the Irish Celt, will, after no long time, attain equal proficiency in the same ignoble practices, and, as was said of yore, become *ipsis Hibernis Hibernior*. We make no further comment on the part assigned to Mr. Wilberforce by his new masters. That we have touched upon it even thus far was perhaps a superfluous labour. The body of which that gentleman is the instrument must necessarily be regarded as responsible for the acts to which it abases him. The response to Mr. Dallas which he subscribed was, however, formally adopted by the Defence Association—and that at a meeting over which Archbishop Cullen presided in person.

(To be continued.)

**Advertisements.**

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

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

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

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

**JOHN CRAIG,**  
**GLASS STAINER,**  
**Flag, Banner, and Ornamental Painter,**  
**HOUSE PAINTING, GRAINING, &c., &c.**  
No. 7, Waterloo Buildings, Toronto.  
September 4th, 1851. 6-1f

**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

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

**CARD.**

**MR. R. G. PAIGE,**  
**TEACHER** of Italian and English Singing,  
Piano Forte and Organ, &c., having be-  
come resident in Toronto, will be happy to  
receive application for tuition in the above  
branches of *Musical Education.*  
Residence, No. 62, Church Street.  
Toronto, 28th July, 1852.

**MR. CHARLES RAHN.**  
**SURGEON DENTIST,**

**BEGS** to acquaint his numerous friends, and  
the public generally, that he has just returned  
from New York, where he has been spending  
some time with Professor John Allen, of the  
College of Dental Surgeons, Cincinnati, from  
whom he has been acquiring a knowledge of the  
late great improvement in Dentistry, viz: that  
of uniting single teeth to each other and to the  
plate upon which they are set, by means of a  
fusible silicious cement, which is flowed in and  
around the base of the teeth upon the plate in  
such a manner, as to form a continuous artificial  
gum. By this method the cavities between the  
teeth, which are unavoidable in the old style, are  
completely filled up leaving no chance for secre-  
tions of any kind, and giving a perfectly natural  
and life-like appearance to the gum and teeth.  
Specimens may be seen at his Office, on the  
corner of Bay and Melinda Streets. Office Hours  
from 9 a. m. to 6 p. m.

**Terms—Cash—without exception.**  
This important improvement has been patented  
by Dr. Allen in the United States, and steps have  
been taken to procure Patents in England and  
France. Dr. A. has authorized Mr. Rahn to give  
instructions in this beautiful art to educated gen-  
tlemen in the profession, on moderate terms.

N.B.—Mr. R. offers a friendly challenge to all  
the Dentists of British North America to compete  
with him at the approaching Provincial Exhibi-  
tion, for a Gold Medal, value £12 10s. to be left  
to the judgment of the Professors of Toronto  
University, and of Trinity College.  
Toronto, August 11, 1852. 2-3i

**A** LADY is anxious to form an engagement  
as **GOVERNESS.** She is competent to  
give instruction in the English Branches, and  
Music. Address K. A., Church Office, Toronto.  
Toronto, August 11, 1852. 2-1f

**MR. SALTER'S PORTRAIT**  
OF THE  
**LORD BISHOP OF TORONTO.**  
**THE** Subscribers to the above, are res-  
pectfully requested to forward all unpaid Sub-  
scriptions to EDWARD TAYLOR DARTMELL, Esq., Secretary  
to the Church Union, 24, King Street East, in order that  
the necessary measure may at once 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. 32-1f

**Trinity College, Toronto.**

**LAW SCHOLARSHIP.**  
**THERE** will be an Examination for a Law  
Scholarship at this College, on *Monday,*  
*27th September,* and the following days.

This Scholarship is intended for persons who  
propose, after finishing their Academical course,  
to pursue the study of the Law.  
The Scholarship is £30 per annum, tenable for  
three years, on the condition of residence in the  
College, and regular observance of Terms and  
Lectures. Any breach of these conditions will  
forfeit the Scholarship.  
Candidates must be not under 15, nor more  
than 19 years of age. They must send in their  
names to the Provost, at least 15 days before  
the Examination, enclosing certificates of their  
age, with testimonials of good conduct.

The subjects for examination are:—  
*Greek Testament*—St. Luke's Gospel.  
*Classics*—Virgil, Æn., I., II., VI.  
Xenophon, Anabasis, I., II., III.  
*Mathematics*—Euclid, I.—VI. and XI., 1—22.  
Algebra and Trigonometry.  
*History*—Hallam's Constitutional History of  
England.  
*Composition*—Latin Prose and Verse, and  
English Essay.  
Trinity College,  
Toronto, 9th June, 1852. 44-1f

**DYEING AND SCOURING.**  
**62, King Street West, Toronto.**  
**DAVID SMITH,**  
FROM SCOTLAND.

**EVERY** description of Ladies' and Gen-  
tlemen's wearing apparel, Morcen and Damask,  
Red 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 Flaid Shawls and  
Dresses cleaned in a superior manner. Straw Bonnets  
Dyed.  
References.—J. Shaw, J. McMurrich, and Walter Mac-  
farlane, Requirers.  
Toronto, March 9th, 1852. 23-1f

**NOTICE.**  
**THE DEPOSITORY**  
OF  
**THE CHURCH SOCIETY**  
IS Removed to the Store of HENRY ROW-  
SELL, Bookseller and Stationer, King-street  
West, where the Clergy and others can be sup-  
plied 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.

**BAZAAR.**  
**IT** is intended to hold a Bazaar in the month  
of September next, (of the precise day due  
notice will be given,) in aid of the fund for the  
erection of a PARSONAGE HOUSE, in connexion  
with St. George's Church, St. Catharines.  
The following ladies, by whom contributions  
will be most thankfully received, have kindly  
consented to take charge of Tables:—  
Mrs. E. S. Adams. Mrs. Helliwell.  
" Clement. " Leslie.  
" Sanderson. " Miller.  
" Bate. " Eccles.  
" Capt. Hamilton. " Towers.  
" Benson. " Ranney.  
" Slate. " Atkinson.  
N. B.—It is particularly requested that contri-  
butions may be sent in not later than the first  
week in September.  
St. Catharines June 5, 1872.

**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 wanted 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 Fife,  
Let them rest on the shelf or the box for a while;  
Yet something in Straw, if you take my advice,  
In Devon, or Luton, 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 Goods have the finish of Grenoble in France.  
There are many things more, which one might suppose,  
They are mentioned below in straightforward prose;  
The Stock, he may add, is extensive and nice,  
While the whole has been marked at a moderate price.  
His direction will still be the same as the former,  
On Yonge's street, one door from Richmond-street corner  
While the front of his house, hereafter, shall be  
Better seen by the figures One Hundred and Three!

THANKFUL FOR PAST FAVOURS,  
**JOHN McDONALD**  
**WOULD** invite attention to a very large  
Stock of **SEASONABLE GOODS.**  
Already Received, upwards of  
**1000 STRAW BONNETS!!!**  
which he offers from 7 1/2d. upwards. A superior  
stock of yard-wide **PRINTED MUSLINS,**  
fast colours, from 7 1/2d. per yard. A beautiful  
assortment of **FRENCH KID GLOVES,**  
commencing at 2s. Sewn Muslin Sleeves, Caps,  
Chimazettes, &c. Widows' Caps, commencing at  
13s. 9d. per doz., Chinese and Pink Office  
Tapes. Between  
**5000 and 6000 Yards**  
of Plain, Printed, and Fancy DELAINES; Al-  
pachas 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 **FAM-  
ILY TRADE,** viz.—Towelings, Sheetings,  
Window Muslins, Quilts, Counterpanes, Glass  
Cloths, Table Covers, Damasks, &c. &c. &c.

**MOUININGS.**  
to any extent, furnished at the shortest notice,  
and at moderate prices. In the  
**GENTLEMEN'S DEPARTMENT,**  
Cambrie and Silk Handkerchiefs, Collars, Bra-  
ces, Shirts, Thread and Kid Gloves, Broad  
Cloths, Doeskins, 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.**



MR. JULES HECHT,

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

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian, or German Vocal Music, with Piano accompaniment.

Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851.

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 Elmley 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.



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10.

HOME OFFICE—TORONTO.

President Isaac C. Gilmer, Esquire. Vice-President Thomas Howarth, Esq.

Directors:

George Michie, M. P. Hayes, James Beatty, Wm. Henderson, Hugh Miller, Rice Lewis, And John Howarth, Esquire. Secretary and Treasurer—Robert Stanton, Esq. Solicitor—Angus Morrison, Esq.

Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.

Office Hours—10 A. M. to 3 P. M.

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

Agents:

In addition to those previously notified, the following are appointed: Quebec, Thos. Moakhill; Dundas, T. Robertson; Guelph, T. Santillera; West Flamboro, Wm. Colclough; Port Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Stricklandville, J. Patterson; Muskoka, A. Barker; Amherstburg, T. Sainou; Preston, L. W. Dunsan; Caledonia, N. McKinnon; Rippon, J. W. McPhail; Kilmorie, D. McKendrick; Port Sarab, W. H. Clarke.

The establishment of further Agencies will be duly notified. Toronto, Dec. 17, 1850.

MONEY TO BE SAVED.

FROM FIFTEEN TO TWENTY-FIVE PER CENT

J. CHARLESWORTH

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

WHOLE STOCK OF

MILLINERY, STAPLE, AND FANCY DRY GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

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

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

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

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

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

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

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto, May 14th, 1852.

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table listing various clothing items and their prices, including Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Molekin Trowsers, etc.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table listing various dry goods items and their prices, including Muslin Delaines, Table Linens, Quilts, Counterpanes, etc.

No Second Price.

BURGESS & LEISHMAN

Corner of King and Church Streets, Adjoining the Court House

Toronto, April 21, 1852.

WEALTH WHERE 'TIS BOUGHT

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, Indigestion, Asthma, Inflammation, Bilious Complaints, Jaundice, Nipples on the Skin, Liver Complaints, Bowel Complaints, Lumbago, Colic, Rheumatism, Constipation of the Bowels, Retention of Urine, Debility, Scrofula, Dropsy, Stone and Gravel, Dysentery, Secondary Symptoms, Krysipela, Sore Throat, Female Irregularities, Tic-Doloureux, Fevers of all kinds, Ulcers, Fits, Worms of all kinds, Gout, Weakness from whatever cause, &c. &c.

Sold at the Establishment of Professor Holloway, 324, 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. 10jd., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

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

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

Toronto, Nov. 12, 1851.

15-1f



AYER'S CHERRY PECTORAL.

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

Is offering to the community this gentle and pleasant cough medicine, which will cure the most obstinate cough, and restore the voice, and give relief to the most suffering. It is a most valuable medicine, and its efficacy is proved by the following testimonial.

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

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

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

This I have now done with a high degree of satisfaction, in cases of both adults and children. I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLEAVELAND, M.D. BUNSWICK, Ms., Feb. 5, 1847.

Lowell, Aug. 10, 1849. Dr. J. C. Ayer: I have been cured of the most cough I ever had in my life, by your "CHERRY PECTORAL," and never fall, when I have an opportunity, of recommending it to others.

Yours respectfully, A. D. EMERSON.

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

UNITED STATES HOTEL, SARATOGA SPRINGS, July 2, 1850.

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

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

I have the pleasure in certifying these facts to you, And am, sir, yours respectfully,

J. F. CALHOUN, of S. Carolina. CHERRY, Pa., Aug. 23, 1846.

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

WILLIAM C. BROWN, of S. Carolina.

Dispersed and sold by James G. Drake, 107, Nassau Street, New York.

Sold in Toronto by J. C. Ayer, 107, Nassau Street, New York.

Sold in Montreal by J. C. Ayer, 107, Nassau Street, New York.

Sold in Philadelphia by J. C. Ayer, 107, Nassau Street, New York.

Sold in London by J. C. Ayer, 107, Nassau Street, New York.

Sold in Edinburgh by J. C. Ayer, 107, Nassau Street, New York.

Sold in Glasgow by J. C. Ayer, 107, Nassau Street, New York.

Sold in Liverpool by J. C. Ayer, 107, Nassau Street, New York.

Sold in Manchester by J. C. Ayer, 107, Nassau Street, New York.

Sold in Birmingham by J. C. Ayer, 107, Nassau Street, New York.

Sold in Leeds by J. C. Ayer, 107, Nassau Street, New York.

**BIRTH**

At Walpole Island on the 19th inst., the wife of the Rev. Andrew Jamieson, of a Son.  
In this City, on Saturday, August 29th, the Lady of E. Taylor Dartnell, Esq. of a Son.

**MARRIED.**

On the 26th August, at the Church of the Ascension, Hamilton, by the Rev. John Hebdon, M.A., Amory Dexter Esq. of Hamilton, youngest son of Charles P. Dexter, Esq. of Boston, U.S. to Catherine second daughter of Cap. Baghott late of Her Majesty's 3rd Light Dragoons.

**DIED.**

At Cornwall of an attack of Asthma on the 12th August, Sarah Eliza Harriet, widow of the late Rev. J. G. Beck Lindsay and daughter of the late Rev. Salter J. Mountain, aged 38 years. As a daughter, sister, wife and mother, she was most exemplary, and as a pious child of God, her character shone forth "one of the polished corners of the temple."  
Died on Sunday the 29th August at his residence Brookfield, West Gwillimbury, Jeremiah W. Dewson, Esq. Having served his Sovereign upwards of 30 years in Her Majesty's 35th and 15th Regiments of Foot, he retired from the service and ended his days in peace in the bosom of his family.

**New Advertisements.**

**Trinity College.**

THE Students of Trinity College desire to return their most sincere thanks to those Publishers, through whose kindness they are supplied with papers for their use, and request that all newspapers and periodicals intended for them may be addressed—  
The Reading Room,  
Trinity College Toronto.

Toronto, August 19th, 1852. 5-21n

**EDUCATION.**

MRS. COSENS' Establishment, for a limited number of YOUNG LADIES, will be re-opened on MONDAY, September 6th. The best masters attend, and the French Department is under the superintendance of M. DEMOUELLE SIMON.  
St. George's Square,  
August 29th, 1852. 5-41n

**NOW PUBLISHED,**

AND READY FOR DELIVERY  
**ROBINSON AND HARRISON'S DIGEST,**  
Of all Cases Determined in the Queen's Bench and Practice Courts for from 1823 to 1851, including the Digests of MR. CAMERON.

THIS work, published in 580 pages, royal octavo, has been approved of by the Chief Justices of the Queen's Bench and Common Pleas and is recommended to legal Practitioners and Students, as a complete Digest, and one of ready reference. It will be found a most useful volume, not only to Members of the Legal Profession, but to many persons engaged in public offices great importance relative to municipal corporations, the rights and duties of Sheriffs, the Registry Laws, County and Division Courts, Banking Institutions, Joint Stock Companies, and other subjects of public interest.  
Such Subscribers as wish the work bound in any particular style, are requested to inform Mr. ROWSELL, the Publisher, before the 11th of September next, for after that date it will be sent to all Subscribers bound in boards.  
Price in boards, £2 10s.

Toronto, September 1st, 1852. 5-1f

**STRAYED COWS.**

CAME into the premises of the subscriber, Lot No. 1, 2nd Con., York, about a fortnight ago,  
1 BROWN COW, with white face and black stripes on it.  
1 RED COW, with white stripes down the back.  
The owner is requested to pay charges and take them away.  
THOS. McCORMICK.  
Toronto, Sept. 2nd, 1852. 31n.

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

THIS Establishment is composed of, besides the Principals, two highly educated assistant English Governesses, and one French Professor.

Of Singing..... Mr. Humphreys.  
Of Music..... Mr. Ambrose and Mr. Strathy.  
Of English..... Mr. Bleakley A. B. T. Coll. Du.  
Of Writing..... Mr. Rhodes  
Of Drawing..... Mr. Hopner Myer.  
Of Calligraphy..... Mr. Goodenr.

Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

Day Pupils	£15 0 0
Including Music by the Master	7 0 0
Singing	5 0 0
Italian	2 0 0
German	3 0 0
Dancing for the Season	3 0 0
Calligraphy	0 15 0

Quarterly Payments required.  
Toronto, August 21st, 1852. 4-1f

**CHURCH OF ENGLAND**  
AND  
**METROPOLITAN BUILDING SOCIETY.**

**LOAN MEETING.**  
THE Second Loan Meeting of this Society will be held at the Society's Office, 24 King Street East, on Monday, 6th September, at noon, when eight shares of £12 10s. each will be disposed of in the usual manner.  
By order, E. T. DARTNELL,  
Treasurer.  
Toronto, August 10, 1852. 2 41n

**Upper Canada College**

WILL re-assemble after the Midsummer Vacation on WEDNESDAY, the EIGHTH of SEPTEMBER, 1852.

F. WM. BARROW, M. A.,  
Principal U. C. College.

Toronto, 18th August, 1852.  
No paper to insert unless directed so to do.

**MADAME DESLANDES' Seminary** will re-open at Pinehurst, on MONDAY, the 1st of September.  
Terms: commence on September the 1st, November the 17th, February the 17th, and May the 3rd.  
Toronto, Aug. 2nd, 1852. 3-41n

**NOTICE.**

**NOTICE** is hereby given, that a BY LAW is now under the consideration of the Council of the City of Toronto, to open and extend Beech Street, until it reaches Seaton Street. And also to open and continue Berkeley Street until it shall reach that part of Beech Street which is intended to extend from Parliament to Seaton Street. Of which all persons are required to take notice, and govern themselves accordingly.  
CHARLES DALY,  
Clerk's Office,  
Toronto, Aug. 11, 1852. 3-41n

**SETTING OF TELEGRAPH POLES!**

PROPOSALS will be received for the setting of Telegraph Poles, on DUNDAS ST. from TORONTO to HAMILTON.

Until September 15th.

They must be Four Feet in the earth, at least. Acquis for boring the earth, will be furnished.

Lettings for Sections of Ten Miles each, preferred, as all the Poles on the route must be up by the 10th day of October, ready for wiring.

Direct propositions to the Subscribers, at the North American Hotel, Toronto, and the Hamilton House Hamilton.

J. SNOW,  
A. F. DWIGHT.  
Toronto, Aug. 21st, 1852. 4-31n

**JUST PUBLISHED.**

A SERMON Preached in the Chapel of Trinity College, Toronto, on Sunday, June 27, 1852, by  
GEORGE WHITAKER, M. A.  
Provost of Trinity College.

Published at the request of the Students.  
Price 1s. 3d.

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

**HERBERT MORTIMER**

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

Reverence kindly permitted to J. Cameron, Esq., T. G. Rideout, Esq., James Browne, Wm. McMaster, Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowers & Hall, Crawford & Hargarty, Hildout Brothers & Co., Ross, Mitchell & Co.

Twenty years' Debentures constantly on Sale, at a liberal discount.  
Toronto, February 26, 1852. 30-1y



**Crown Lands Department.**

CROWN LANDS DEPARTMENT.  
Quebec 6th August, 1852.

**NOTICE** is hereby given that the future Sales of Crown Lands will be at the prices and on the terms specified in the respective localities mentioned below:

West of the Counties of Durham and Victoria, at Seven Shillings and Six Pence per acre, payable in ten annual instalments, with interest, one tenth at the time of Sale.

East of the County of Ontario, within Upper Canada, Four Shillings per acre; in the County of Ottawa, Three Shillings per acre; from thence north of the St. Lawrence to the County of Saguenay, and south of the St. Lawrence in the district of Quebec east of the Chaudiere River and Kennebec Road, One Shilling and six Pence per acre; in the District of Quebec, west of River Chaudiere and Kennebec Road Two Shillings per acre; in the District of Three-Rivers, St. Francis and Montreal, south of the St. Lawrence, Three Shillings per acre; in the District of Gaspé and County of Saguenay, One Shilling per acre; in all cases payable in five annual instalments, with interest one fifth on time of Sale.

For lands enhanced in value by the special circumstances, such extra price may be fixed as His Excellency the Governor General in Council may direct.

Actual occupation to be immediate and continuous, the land to be cleared at the rate five acres annually for every hundred acres during five years and a dwelling house erected not less than eighteen feet by twenty-six feet.

The timber to be subject to any general timber duty that may be imposed.

The Sale to become null and void in case of neglect or violation of any of the conditions.

The settler to be entitled to obtain a Patent upon complying with all the conditions. Not more than two hundred acres to be sold to any one person.

Toronto, August 6th 1852. 3-11n



**ROYAL MAIL STEAMBOAT NOTICE.**

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS: LAKE ONTARIO.

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

**DOWNWARDS.**

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

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/2 to 1, P. M.

PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/2 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, Capt. 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.

At Cornwall on the Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Mailand, Brockville and Gananoque

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 20 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 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.

The Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

Passengers by the above steamers, can purchase tickets, at this office, or from the Purser 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 Purser of the Admiral and America.

Fare by Railroad, Rochester to N. 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. 4-

**Trinity College.**

**COBOURG CHURCH GRAMMAR SCHOOL.**

**Patron:**

THE LORD BISHOP OF TORONTO.

THIS Collegiate School will re-open upon October 2nd, 1852. A large and well arranged Boarding-house is attached, under the charge of a Lady Matron, of great practical experience, whose special duties will be to form the manners, promote the happiness, and watch over the health of the pupils with maternal care.

The Rev. Principal and second Master, will reside with the Boarders, and make the daily preparation of the lessons, and the preservation of discipline the object of their strictest attention.

The Rev. H. B. Jessor is desirous likewise of forming a Class of four gentlemen who intend reading for Scholarships in Trinity College, and who can have private rooms in the Institution.

Application to be made to the Rev. H. B. Jessor, M. A. Principal, Cobourg.

Cobourg, 11th Aug. 1852. 2-1f

**GALT GRAMMAR SCHOOL.**

**Principal:**

M. C. HOWE, A. B., EX-SCHOLAR, TRINITY COLLEGE DUBLIN.

MR. HOWE has at present vacancies for Two Boarders. Young gentlemen preparing for Exhibitions in Upper Canada College, or Scholarships in the University and Trinity College, will find this a desirable opportunity of obtaining the necessary assistance for the attainment of these objects.

Vacation terminates August 31st, 1852.  
Galt, August 5, 1852. 2-41n

**BRITISH AMERICA**

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

**Inland Marine Assurances.**

Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms.

Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained  
T. W. BIRCHALL, Managing Director  
Toronto, September 7th, 1850. 7-1f



**HOME DISTRICT**

**MUTUAL FIRE INSURANCE COMPANY,**  
OFFICE—No. 71, King Street, Toronto, over Darling Brothers.

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

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Franklin Jackes, John B. Warren,  
A. McMaster, B. W. Smith,

J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid.  
Toronto, June 5th, 1850. 21-4

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

The following gentlemen act as AGENTS for this Journal:—

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George J. Bliss, Esq., Frederick N. B.  
Rev. Jas. Hudson, Michichi,  
L. P. W. Desbrisay, Esq., Richbucko,  
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