

Poetry.

THE HOUR OF PRAYER. BY REV. EDWARD C. JONES. Thy heart is sad—corroding care Hath wrought its sternest workings there. As songs that die along the shore, Thy brightest joys are now no more; Yet, stricken one, retire awhile, From Earth's dark scenes of grief and gloom, And at the hour when sunlight's glow Is falling from the world below, Then bend Thy forehead's willing knee, And Peace, sweet Peace, will visit thee.

A CONVERSATION BETWEEN A COUNTRY PARSON AND ONE OF HIS FLOCK, ON THE SUPPOSED UNCHARITABLENESS INVOLVED IN PREACHING THE DISTINCTIVE PRINCIPLES OF THE CHURCH.

I was one evening returning from a distant corner of my parish, and as I rode slowly along I could hardly repress a feeling of despondency, when reflecting upon the numberless forms of false doctrines, heresy, and schism which prevailed amongst us. There were scarcely two houses together, the inmates of which were of one mind in matters religious; and representatives of all shades of opinion could easily have been found from those who, though they refused to worship under the same roof, yet resolutely maintained that there was after all no difference between them to those who were heretically striving to corrupt and undermine some of the fundamental doctrines of our most holy faith. While occupied with these reflections I was overtaken by one of my parishioners, and, as we were journeying in the same direction, we naturally fell into conversation. He was a worthy man of very unformed opinions, who though he attended with some regularity upon the services of the Church, yet could hardly be called a Churchman. After some common-place remarks upon the weather and the crops, I observed, that "I was sorry to have missed him for several Sundays from church," and asked him "whether illness or absence from the parish had prevented his attendance?"

Parishioner.—No, sir, that I didn't; for though you hit them pretty hard, I will say that you're always ready to allow that there's a great deal of good folks among them, and that some of them are just as good and conscientious in thinking their own ways right as you are. Parson.—Exactly so, Mr. Birch, now I am sure you will admit, after what you have just said, that I never "run down" as you call it the persons who profess the principles of dissent, but against the principles of dissent itself I wage, and on fitting occasions ever shall wage the most vigorous warfare, because I am in my heart convinced that these principles are contrary to Holy Scripture, dishonouring to God, and injurious to the souls of men. Parson.—Well, sir, I can't, for the life of me, see that it's as bad as all that comes to. Parson.—Perhaps not, Mr. Birch, such views are usually the result of time, reading and reflection, but if on reading Holy Scripture, I am seriously convinced that I find therein numberless commands to be all united in one outward and visible Church, and endless warnings against the sin of division from it, and if on looking up from my Bible, I see men in general breaking these commands and despising these warnings, am I not, (if convinced of this) as much bound to administer God's commandments concerning the duty of honesty, and his warnings against the crime of theft, I cannot see how it can be more charitable to do one than the other. Parson.—Why, there's no denying it, sir, but I didn't look upon it quite in this way before. Parson.—And now you will admit, I should suppose, that I do not act uncharitably when I warn the people against what I am convinced is opposed to God's Holy Word, and hurtful to their own souls? Parson.—Well, I must admit that, of course, but most people will think it uncharitable. Parson.—That is because they cannot separate between conscientious opposition to erroneous principles and unkind attacks upon well-meaning persons who hold those principles. Now I oppose the principles of dissent and shew from Holy Scripture their error and unsoundness, but I ever strive (as you can bear me witness) to speak and act in a kindly and neighbourly way with reference to the persons professing those principles. When they say anything against the Church, however, you will almost invariably observe, that it is against her principles that they complain.—They do not doubt the Scriptural authority of her ministry, the general soundness of her doctrines, or the validity of her Sacraments, but they direct their attacks against the character of certain of her members or ministers. Now I don't wish to say anything but what is strictly true and therefore I will shew you what I consider uncharitableness by giving you an instance or two of their usual mode of opposition which have come within my own knowledge. One of my dissenting neighbours who is a great admirer of the law in allowing every one to hold any manner of religious error, no matter how dangerous, without warning or remonstrance, told me one day that he did not believe there was any Churchman in the whole parish who had the least vestige of religion, and that there was not one among them who would not lie or fight, drink or swear, if they had the opportunity. Parson.—Do you tell me that you heard that with your own ears? Parson.—I did indeed hear it, for it was addressed to myself. There were several other dissenters standing by, and they all seemed to be of the same mind, except one individual who said that perhaps there might be one member of the Church in the parish who would not do such things—for that, however, I was assured no things were due to me, for after they told me that I knew nothing about religion myself, they kindly advised me to pray to God to convert me—very good advice if it had been offered in a better spirit;—another who was present and who professed to be a super-eminent religious man told me the circumstances of his own conversion, and then after informing me that I was a blind leader of the blind, added very charitably that I taught erroneous opinions not because I believed them to be true, but because I was paid a large salary to do so. Parson.—Well, sir, unless you told me that you heard this yourself, I wouldn't believe it. Parson.—You may believe it, however, for it is perfectly true. Another influential dissenter who has before now said to me that he rejoiced in the preaching of the Gospel, and in the prosperity of "all churches" bestowed a very flattering character upon us by saying with that charity for which they are so remarkable, that "no one went to church but block-heads and jackasses." Parson.—That was bad enough, but still it is nothing so bad as the other man's speech. Parson.—One of their most eminent preachers, when holding forth in one of the meeting houses within this township attacked the Church. Now for this I would never blame him if he had endeavoured by sober argument to prove that her principles were wrong, but his effort consisted of a miserable and irrelevant attempt to turn her solemn prayers addressed to Almighty God through Jesus Christ our Lord into unbecomingly and blasphemous ridicule. "Ah," said he, "what are the Church prayers, but the same old story over and over again." "Matthew, Mark, Luke, and John, One shoe off, one shoe on!" that's the tune of the Church prayers." Parson.—And are you sure that's true, sir? You could not have heard that yourself. Parson.—I did not hear it myself as you rightly suppose, but I know those who did hear it, and I know them to be persons who would not vary from the truth. I often hear many other charges of a like nature, but I can truly and sincerely say that they never even annoy me, for if I do not smile at their absurdity, I pity their ignorance or anger from which they spring. I very seldom speak of them or think of them, but in these days when they talk so much about the duty of being charitable and of our sins against charity in condemning the principles of their societies from the pulpit I thought it as well to point out that in their anxiety to pull the mote of the Church's eye, they have altogether forgotten the fact that there is a beam in their own. Parson.—Well, well, sir, it's a bad thing that there should be so much jarring and difference among men who call themselves followers of Christ. Parson.—It is indeed, Mr. Birch, a very evil and sinful thing but as one sin generally leads to another, so the first sin of division has led to innumerable others, and to none more conspicuously or more naturally than this evil of speaking and heart-burning. It is to me always a matter of astonishment that men think our separation into different denominations can be innocent when they perceive to what great sins and iniquities it inevitably leads. Earnestly ought we to pray and diligently ought we all to labour through good report and evil report that the day may come when we shall all keep the unity of the spirit in the bond of peace which is God's Church. Parson.—Our road divides here, sir, but before I bid you good night, I must say that the talk I've had with you makes me feel that it is right that we should examine both sides of a question before we come to make up our minds. I shall get some of the books from the library that you mentioned and look more closely into the matter. Parson.—Good night, Mr. Birch, and ere we part let me assure you that my respect for you is increased by your straight-forward way of stating your opinions, and if you do as you have said, I have no doubt as to the result, all we ask is calm investigation into the reasons and ground of our views.

THE SERVICES OF THE CHURCH. (From an American Paper.) "Our Blessed Lord did not say, 'Pray that the name of your Heavenly Father may be sanctified, or that your sins may be forgiven,' but say, 'Hallowed be Thy Name, &c., so that He prescribes this prayer, not in 'mass matter,' but in 'forma verborum,' not in a confused heap of matter, but in exact combination of words; so it is evident He intended it not only 'pro regula petendorum,' but for direction of what things we are to ask, but also 'pro forma orationis,' for a set form of prayer."—Bishop of Doren and Conner.

THEY THAT SOW THE WIND SHALL REAP THE WHIRLWIND. (From The John Bull.) When twenty years ago the Duke of Wellington, for once in his life, and Sir Robert Peel, once out of their trines unnumbered, turned short round upon their own principles, and determined upon carrying the "Catholic Emancipation," they were told loudly enough what would happen, but they refused to listen. They were vainly informed that with Popery there cannot be any more than with the kingdom below, any covenant or agreement; that to concede to Papists power, in the hope of averting civil war, is simply to adjourn the period. They were told that the only effect of their measure would be to render the Papist more dangerous by the fact of the concession made, and more dangerous to the power conceded to him. All this they were told in vain. So fat they might be excused. The question was one of opinion; those who argued ill of the result of admitting Papists to political power,

might be mistaken; those who anticipated nothing but peace and harmony from a measure of conciliation, might be in the right; theirs was the more "charitable," and therefore the more amiable and preferable view. But the Duke and Sir Robert were told something more. They were told that the Romish Church is an anti-christian, an idolatrous Church; that to grant to the creed of that Church one iota beyond bare toleration, is a great national sin—a making ourselves partakers of the guilt, and with the guilt, of the whole of our social edifice, the nation's whole history, and life, and character, are bound up with a pure faith in Christ; that above their earthly and temporal Sovereign, the people of this land had hitherto recognized "another King, one Jesus;" that to incorporate with the institutions of the land, and to admit to its counsels, a creed which dishonours Christ, and deceives the souls of men by a blasphemous ministry of His truth and ordinances, could be nothing short of high treason against Him who is—and by the people of this land has ever been so acknowledged—"King of kings, and Lord of lords." All this they were told; and not the Duke and Sir Robert only, but—let us be just—the whole nation heinous and—as it was justly feared it would turn out—irrevocably a misdeed. But England was then in the pride of her glory, and she thought herself sitting as a Queen, who should never see any evil befalling her. And because the majority of the nation were deaf to the voice of warning, because they stigmatized those who warned them as fanatics and bigots, because they defied the God of heaven by bigots, because they fellowshiped and agreement with the anti-christian Romish Church—therefore it is that the nation's sin now weighs so heavily upon the nation's destinies. We thought to avoid civil war and discord by slighting the Almighty, and we have reaped the just reward of that wicked and unholy imagination. We shall have to fight out that civil war from which we shrank with a sense of humanity laudible in itself, but utterly mistaken when placed in competition with our duty elsewhere; but we shall have to fight it out against an enemy who not only has acquired strength in the same proportion as he has discovered our weakness, but whose chief advantage over us is this, that he has lost moral respect for us, and worse than even this, that we have lost moral respect for ourselves. We do not make this assertion merely for the sake of a strong statement. Our words are deliberately uttered. Would a nation not lost to self-respect allow itself to be trifled with as the Papists have allowed and paltered with the British Crown and Parliament ever since the passing of the fatal Emancipation Act? Would it go on trucking to the foe who openly assails, and no less openly derides it? Have the Papists, we ask, thought it worth their while of late to disguise their ultimate design to bring back Popish ascendancy to this land? Do they restrain the insolence of their still hope—premature triumph? Let the Irish edition prints, let the manifestoes of St. Jarlath's, let the Tablet answer the question. But what, then, are we to do? First let us see what we are not to do. We are not to persevere in the cowardly, unprincipled conciliation-policy, which has made us untrue to our God and to our own conscience, and a scorn to our enemies. We are, like honest men, honestly to repent of the wrong which we have done, and arise and amend our ways. On the very stage which has witnessed our sin, Providence has in mercy reserved for us an opportunity of retrieving our fault. There is still remaining in Ireland a Protestant Church, which, though assailed and still in the beating in Ireland thousands of Protestant hearts, as loyal to their Queen as they are true to their God.—Let us hold out to them the hand which we have long withdrawn from them, because we dreaded the Popish scowl against Protestant connexion. The hour of danger, and with it our last hour of trial as a nation, in this matter, is rapidly advancing. The Papists themselves are clamorous to have the question that convulses Ireland brought to an issue. Let us at once, and boldly cast aside every policy but one in the approaching struggle: let us enter that struggle as a Protestant and God-fearing people—and let us not doubt that if girded to the battle with truth and righteousness, God and the right will surely prevail!

AN INDIAN'S ILLUSTRATION OF THE TRINITY. The following is an Indian's idea of the Trinity.—He had been to hear a missionary.— "When I went home," said he, "I thought and studied long on what my white brother told me. I was dark! very dark! I could not understand how one should be three and three should be one. At last looking around me, I saw water, ice, and snow. I called the Father water, the Son ice, and the Holy Ghost snow. There I could see all three in one—all water, yet distinctly three forms. I then understood the words of my white brother, and the Great Spirit he worshipped.—Banner of the Cross.

THE REV. M. HOBART SEYMOUR'S VISIT TO ROME. (From the Athenaeum.) The great ceremonies of Rome and their objectionable features, at least in the eyes of Protestants, have been too often described to need repetition. On the Bambino—which may be less familiarly known—we shall touch briefly. The Bambino is a wooden doll said to have been carved by a Franciscan monk in representation of the infant Jesus. Having the infant to colour the image, he had recourse to prayer; and having spent a night in devotion, he found in the morning that the little image had miraculously become the colour of flesh. This effigy is exposed for adoration, in a presepio prepared for it in the convent of the Ara Coeli from the feast of the Nativity to that of the Epiphany. It is, besides, a sovereign preventative against all danger of childbirth, and its presence determines the issue of every doubtful disease.— "It is a common saying among the people of Rome that the Bambino receives more and better fees from the sick than all the medical men combined. It is certain at least that it is brought to visit its patients in a grander style, for a state coach is kept for it,—a coach quite as fine in its way as those of the Cardinals or Pope. In this the Bambino is deposited, accompanied by some priests in full canonicals; and onward they move, stately and slow, as a rapid movement is thought inconsistent with the dignity of the image; and then as it passes every head is uncovered and every knee is bent in the street through which it moves. The Pope may pass and be saluted as he passes; the image of the Virgin Mary may pass and many a head is bowed before it; the consecrated Host may pass and some may kneel and some may salute;—but if the Bambino passes every head is uncovered, and all the lower classes, let the weather be ever so wet and dirty, are prostrate in worship before it. But this is not all. On the feast of the Epiphany the Bambino is brought out to give "its holy benediction" to the multitude assembled around the Ara Coeli. It is taken in solemn procession from the sanctuary to the steps of the Church just at the summit of the Capitol, commanding a wide view of the ascending slope and the adjacent streets. Then, at a signal given by a crash of military music, it is raised above the head of the officiating High Priest, while every knee is bent and every head uncovered before it. We agree with Mr. Seymour that this is palpable idolatry; it is acknowledged to be such by the most enlightened ecclesiastics in Rome. On the annual ceremony of blessing the horses, &c., on St. Anthony's-day, Mr. Seymour observes:—"The ludicrous part of the scene was, when some luckless wight had to conduct some obstinate mule or sulky ass to the priest; the crowd made it their business to shout and halloo so as to terrify the animal, and prevent it from being able to go on. They stood before. Then they teased and jeered with untiring assiduity, till the mule or ass, plunging violently would sometimes fling the rider to the ground; and, sometimes, when brought almost within reach, and the priest would raise his brush to sprinkle the water, the animal would dart away, seated at the sight of his robes, the raising of his arm, and the lifting of his brush. It was at such times that the mirth and merriment of the crowding people would become uproarious. The priest at times fell in good-naturedly with this humour of the people, and would intentionally give such a flourish of his brush and arm as was sure to scare the animal. And then hats were waved and hands were clapped, and the cheer went round and round again, till the frightened animals became wholly unmanageable, and were obliged to be brought sometimes by main force within reach of the holy water.—At times asses were dragged by main force applied to their tails, going backwards with no very graceful step to receive the blessing of St. Anthony. It seemed to a stranger as if the evil of all others most dreaded by the unwilling and unbelieving animals was the participation in the blessing of the saint. Altogether, it was a strange and comical scene, and such a scene as could only be witnessed among a laughter-loving and superstitious people." Ecclesiastical Intelligence. ENGLAND. CONSUMPTION HOSPITAL.—SIR JOHN THE ARCHBISHOP OF CANTERBURY, delivered a sermon at St. George's Church, Hanover-square, on behalf of the Hospital for Consumption and Diseases of the Chest at Brompton. The collection amounted to £137 13s. 7d. MISSIONARIES AND COLONIAL CHAPLAINS WANTED.—The Society for the Propagation of the Gospel in Foreign Parts have been requested to recommend to Her Majesty's Government a well qualified Clergyman for a vacant Chaplaincy in Van Diemen's Land, and also one for the settlement on the Gold Coast. Additional missionaries are also wanted for stations in Canada, Australia, and the Cape of Good Hope. SEAFARERS SOCIETY FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF THE CLERGY.—At the last annual meeting of the members of this Society, Archdeacon Holdson in the chair, the sum of £460 was voted to be applied, but in several cases the usual grants were obliged to be reduced, in consequence of death and removal of many of the subscribers. THE ARMENIAN TRANSLATION OF THE ENGLISH LITURGY.—The following communication, addressed to the committee of the Society for Promoting Christian Knowledge, has been received from Bishop Southgate, the American Bishop at Constantinople, in reference to the Armenian translation of our Liturgy:—"I had some very favourable opinions of the work, both from Clergy and laity. A beautiful copy has been presented by me to the Armenian Patriarch, who received it very kindly, and suggested that a copy be given to each of the recent seceders from his Church, who have formed themselves into a congregational sect. He says, and I have no doubt truly, that they are entirely unaware of the existence of such a Church among the English. The book is admirable; he had no idea of a Church of so apostolic a character existing in the West, and he is rejoiced to find in the book the ancient doctrine of Christianity. I have hope, great hope, of much good from it, both in imparting correct information, and in preserving a pure specimen of Christianity." CUBAN'S AID SOCIETY.—The following appeal has been made by this Society for additional support:—"The parochial Clergy are again most earnestly requested to share the wants of this Society, which is still compelled to leave upwards of sixty most urgent cases unaided, before their parishioners, especially as those wants are greatly increased by the prospect of the withdrawal of all the terminable grants, forty-six in number, at Easter next, unless the Society's income be greatly augmented. Another source of difficulty under which

The Society at present labours, arise from the entire exhaustion of the endowment fund, and it is with the anxious hope that the sympathies of Churchmen will be awakened, and their liberality manifested, in favour of this branch of the Society's operations...

ANTHOLOGICAL INSTITUTE.—The fifth annual meeting of this learned Society is being held in Lincoln. The Lord Bishop of Norwich, on resigning the presidential chair to Lord Browlow, mentioned the impression which has been made upon the distinguished American who came over to England for the purpose of inspecting the antiquities, and especially the cathedrals and other sacred edifices of their father-land.

It is said that, amongst other changes contemplated in the Church, is the formation of a diocese of Canterbury, to which a Bishop will be appointed. This change will relieve the Archbishop of the duties of a subordinate diocesan, and afford him uninterrupted time to superintend the many bishoprics of his extensive diocese.

ALLEGED PERSECUTION OF A CLERGYMAN BY THE BAPTIST SOCIETY.—A dissenting print announces the public baptism, by immersion, on Sunday last, of Rev. G. Proby, Rector of St. Peter's, Winchester. The ceremony was performed by a Baptist preacher, with whom Mr. Proby is said to have had some previous discussion on the subject, and who, at his request, baptized him in a running brook, in the presence of between one and two hundred persons, after he had made a public profession of his new faith.

THE BISHOP OF SALISBURY'S VISITATION.—The Lord Bishop of Salisbury commenced the triennial visitation of his diocese on Monday. Full choral service was performed, and the sermon was preached by the sub-Dean (the Rev. D. J. Eyre, M.A.), who selected for text the 7th verse of the 4th Chapter of St. Paul's 2nd Epistle to the Corinthians:—"But we have this treasure in earthen and not of us."

THE CHURCH.

TORONTO, THURSDAY, AUGUST 24, 1848.

CONTENTS OF THE OUTSIDE.

Table listing church services for various locations including St. Thomas, Dunwich, Delaware, Moncey Town, Wardville, Station at Bell's, Zone Mills, Dawn Mills, Morpeth, Stat. nr. Col. Little's, Mersea, Colchester, Amherstburg, Sandwich, Chatham, Walpole Island, Moore, Errol, Plympton, Warwick, Adelaide, Katesville, London, Do. Township, St. George's, St. John's, Biddulph, Devonshire Settlement, Stephens', Godrich, Haysville, and Elora.

TORONTO SACRED MUSIC SOCIETY. In the month of March last, we gave an account of the formation of a Society for the cultivation of Sacred Music, but, as nothing further has appeared on the subject, we find that some have supposed that it scarcely survived its birth. That, however, is not the case.

1. The Society shall be designated the "Toronto Sacred Music Society," its objects shall be the study and practice of the works of the best English and foreign composers of Sacred Music.

8. The Conductor, under the direction of the Committee, shall take charge of the musical department. 9. A General Meeting of the Society shall be convened at the commencement and close of the season, which shall extend from the first week in October until the first week in May. Ten members shall form a quorum.

THEATRE. Freely do we grant that a change for the better has taken place, so far as the modern drama is concerned. The unbridled impurities of a Congreve or a Vanburgh would not now be tolerated, even by an avowed "man about town."

At the same meeting the following officers were elected for the ensuing year:— President.—The Rev. Dr. Beaven. Committee.—Mr. Principal Barron, Mr. Bilton, Treasurer.—Mr. Rowcell. Secretary.—Mr. George Wells. Librarian.—Mr. S. Thompson.

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often the disturbance of the devotions of the congregation, the moment the singing is over? What shall we think of those who allow themselves to be giving directions to the other members of the choir, by word and gesture, not occasionally, but habitually, during the time of singing? What shall we think of those who pay little attention to other parts of Divine Service—who, in congregations where it is the rule to kneel in prayer, sit during the whole of the prayers, and even engage in trivial conversation during the time of Divine Service? And—how we shall not be going beyond our province—what are we to say when we see ladies treat the Church like a common dwelling-house or a concert-room, by removing their bonnets, and exposing their heads without any covering, in direct disobedience to the unequivocal prohibition of Holy Scripture? We do not suppose that all these are cases of wilful irreverence in the individuals, but we do think that there must be something wrong about our choirs, otherwise these results, and others of a similar character, would not be so common.

THE CHRISTIAN STUDENT NOTES. The Christian student must often, in the course of his biblical readings, have been struck with the deep reverence which Christ himself manifested, and which He required to be paid by others to that temple of the Jews which was so soon to be destroyed.

QUEBEC INCORPORATED CHURCH SOCIETY. We have to acknowledge the receipt of the 5th Annual Report of this important Society, which abounds with matter interesting to all who feel interested in the spread of the Church of Christ.

DISSENTING SLANDER. When alluding last week to the ungenerous columns of the Montreal Register, in reference to the small indemnification granted to the Anglican Clergy for expenses incurred in visiting the sick and dying emigrants at Grosse Isle and elsewhere, we had not before us the Petition of the Lord Bishop of Montreal to the Provincial Parliament, in accordance with which the grant in question was made.

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DIODESIS THEOLOGICAL COLLEGE, COBURG. COURSE OF THEOLOGICAL STUDIES. For the Term commencing Tuesday, October 10, 1848, and ending Friday, December 22.

THE ANNUAL EXAMINATION OF THE DIODESIS THEOLOGICAL COLLEGE. The examination was held at Coburg on Tuesday, August 8, and closed on Wednesday, August 16. On the evening of the latter day, judgment was pronounced on the Essays delivered in, according to the notice, on the "Unity of the Anglican Church in its relation to the Church Catholic."

ARRIVAL OF THE CAMBRIA. BY MAGNETIC TELEGRAPH. ONE WEEK LATER. (From the Globe.) New York, August 19, 1848.

MARKETS. Liverpool and London Markets at the close were inactive. Cotton, better feeling. Flour offered 6d. lower. Corn is 1s. lower. Beef—prime mess per tierce 30s. 8s. 6d. 2nd 30s. 6d. 3rd 30s. 4d. 4th 30s. 4d.

Further Particulars by the Cambria. The latest telegraphic intelligence from the Continent is that all Germany, in fact the whole of the Continent is again in ferment and preparing for war.

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being seconded, he appeared disgusted with command, mounted a policeman's horse, and took the direction towards the city. His comrades were further proclaimed, the insurgents had disappeared, and the military bivouacked on the field. Various statements have been put forth, tending to show that O'Brien is secretly in a state of anxiety, his dress and deportment being altogether such as to justify this belief.

From England a continued stream of forces, consisting of cavalry, infantry, and artillery, were immediately sent to Ireland, and an immense fleet of war steamers encircled the whole coast. The Felon, Nation, and other papers were seized, the types carried off, and effectual steps taken to prevent correspondence.

From the latest advices received from the disturbed districts about Hallow, where General Macdonald established his headquarters, everything continues peaceable, with the general impression that the moment the troops were withdrawn, dissatisfaction would again arise.

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STATE OF AFFAIRS AT MADRID.—The capital is kept in a state of ignorance...

THE ASSEMBLY AT VIENNA.—The National Assembly is to be opened on the 18th...

STATE OF HUNGARY AND BOHEMIA.—Field-Marshal Haynau...

RECOGNITION OF THE ROYALTY.—It was intimated to the Assembly...

STATE OF BERLIN.—Considerable excitement still prevails in the Prussian capital...

PACIFICATION OF POSEN.—All the Polish patriots implicated in the late insurrection...

DESTRUCTIVE FIRE AT ST. ANDREWS.—Late New Brunswick papers announce that a dreadful calamity has visited St. Andrews...

THE HERALD'S QUEBEC CORRESPONDENT mentions that some of the guns in Wolf's Battery were discovered to have been spiked a day or two since...

REPEAL IN MONTREAL.—The famous meeting which was to have taken place last night of Irish sympathizers at the Bonsecours Market...

THREATENED INVASION OF CANADA.—It is currently reported that Government has been officially apprised that an armed organization is in progress in the United States...

FIRES.—Early on Sunday morning an alarm of fire was given, and the Fire Brigade proceeded without delay to the place, a short distance up Yonge Street...

THE INSECTICIDE IN CALABRIA.—Active hostilities have continued throughout Calabria but the most contradictory reports are about as usual...

DEFALCATIONS AT THE BANK OF ST. FERDINAND.—Fugitive one of the Directors of the Bank of St. Ferdinando, and Treasurer of the Royal household, has been arrested...

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half the city was threatened, and when no human arm could have saved a kind providence interposed...

PLEASURE EXCURSIONS appear to be the order of the day, and those who take part in them derive great gratification from the innocent amusement and recreation...

SOMETHING RICH.—It is pleasant, in dull times, to find something to laugh at. Our Irish "patriots" sometimes furnish us with a treat...

MR. T. J. O'NEILL was called to the chair, amidst plaudits of the most rapturous description. Many were his heart-stirring speeches; at last, after a long and provoking and heart-stirring oration...

BYE AND BYE, the work of subscription went on, Mr. T. J. O'Neill put in ten dollars as a good example...

AFTER DUE HONOUR had been done to Irish heroes in the talking way, Mr. T. J. O'Neill was appointed Treasurer, and fourteen good sympathizers were appointed to act as Collectors and Wardens...

DESTRUCTIVE FIRE AT ST. ANDREWS.—Late New Brunswick papers announce that a dreadful calamity has visited St. Andrews, namely, the destruction of one of the largest and most valuable properties of that place...

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EDUCATION. FORMERLY MATHEMATICAL MASTER at the Cambridge College School, in connection with King's College, London...

THE REV. H. N. PHILLIPS, formerly Mathematical Master at the Cambridge College School, in connection with King's College, London...

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AN IMPROVED FARM FOR SALE. West of Huronville Street, Chinguacousy, No. 25, FIRST CONCESSION, Within Nine Miles of the Village of Brampton...

T. HAWORTH, IMPORTER OF BRITISH AND AMERICAN HARDWARE, No. 42, KING STREET EAST, TORONTO.

CONSTANTLY ON HAND, English, Scotch, Denks and Swedes Iron, Cast, Sheet, Blister, and German Steel; Anvils, Vices, Locks, Goggles, Spikes, Nails of all descriptions...

King's College, Toronto. FACULTY OF MEDICINE. WINTER SESSION. October, 1848, to April, 1849.

H. H. CROFT, Esq., Chemistry.—Five Lectures in the Week. W. B. G. GYNN, M.B., Anatomy and Physiology.—Five Lectures in the Week.

FRENCH AND ENGLISH ESTABLISHMENT, York Street. MADAME DESLANDES begs to inform her friends and the public that she has removed on Monday, Sept. 4th...

ESTABLISHMENT FOR YOUNG LADIES. COBOURG. MRS. and the Misses DUNN, beg respectfully to inform their friends that studies will be resumed after a short vacation on Monday the 13th instant...

MRS. HERKMAN POETTER, HAS REMOVED her School from Kingston to this City and has taken a house, No. 20, on the corner of York and St. James Streets, where she will be ready to receive Pupils on the 15th instant...

INDIAN CHURCH, CARADOC. CONTRIBUTIONS towards this Church, to be built during the ensuing autumn, in the Mission of the Rev. Richard Flood, M.A., will be thankfully received, either at U.C. Flood, or at the Church Society's House, King Street, Toronto.

EDUCATION. JAMES WINDAT B.A., Master of the District Grammar School at Brockville, and late of St. Peter's College, Cambridge, is desirous of receiving into his Family three or four additional BOARDERS, whom, if required, he will prepare, by a particular course of studies, either for the Exhibitions of the Upper Canada College...

GOVERNESS WANTED. A LADY who has the charge of a limited number of pupils, wishes to engage an Assistant who is qualified to teach Music, French, and Drawing...

FRUIT AND ORNAMENTAL TREES. PUBLIC ATTENTION is invited to the extensive and well-selected assortment of Fruit and Ornamental Trees grown at the Toronto Nursery.

TORONTO BATHS. THE Undertaking begs to inform the Gentry and Inhabitants of Toronto, that the TORONTO BATHS have been re-opened and are now ready to receive the Public every day from 8 A.M. to 6 P.M.

BANK STOCK, &c. BANK OF UPPER CANADA, COMMERCIAL, TORONTO BUILDING SOCIETY, FARMERS & MECHANICS DO.

BISHOP'S COLLEGE, LENNOXVILLE. THE COUNCIL of Bishop's College, beg to announce to the Public that the COLLEGE will COMMENCE on the FIRST of SEPTEMBER next.

PARKER SOCIETY. THE BOOKS for 1847, consisting of: The writings of Bishop Jewell, 2nd portion. Concluding portion of Original Letters, relative to the Reformation.

WANTED. AT THIS OFFICE, an Intelligent LAD, as an Apprentice to a Printing Business.

EDUCATION. MRS. COATES'S SCHOOL will RE-OPEN on the 21st of September, August 21st, 1848.

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