

# The Church.

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

VOLUME XV., No. 10.]

TORONTO, CANADA, OCTOBER 9, 1851.

[WHOLE No., DCCXXIV.]

## WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
E	Oct. 12.	17TH SUND. APT. TRIN. { M. Ezek. 14, Mark 15. E. " 18, 2 Cor. 11.	
M	" 13.	{ M. Wisd. 1, Mark 16. E. " 2, 2 Cor. 12	
T	" 14.	{ M. " 3, Luke 1 * E. " 4, 2 Cor. 13.	
W	" 15.	{ M. " 5, Luke 1 † E. " 6, Gal. 1.	
T	" 16.	{ M. " 7, Luke 2. E. " 8, Gal. 2.	
F	" 17.	{ M. " 9, Luke 3. E. " 10, Gal. 3.	
S	" 18.	St. LUKE, EVAN. & M. { M. Ecclus 51, Luke 4. E. Job 1, Gal. 4.	
E	" 19.	18TH SUN. APT. TRIN. { M. Ezek. 20, Luke 5. E. " 24, Gal. 5.	

\* To verse 39. † From verse 39.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's*	{ Rev. H. J. Grasett, M.A. Rector. Rev. E. Baldwin, M.A. Assist. }	11 o'clock	3 1/2 o'clock
St. Paul's...	Rev. J. G. D. McKenzie, B.A. Incum.	11 " 4 "	" "
Trinity...	Rev. R. Mitchele, M.A. Incumbent.	11 " 6 1/2 "	" "
St. George's.	Rev. Stephen Lett, L.L.D., Incumb.	11 " 7 "	" "
Holy Trinity†	{ Rev. H. Scadding, M.A., Incum. Rev. W. Stennett, M.A., Assist. }	11 " 6 1/2 "	" "

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

† There is Morning Prayer daily in this Church, at 7 o'clock in summer, Sundays excepted.

‡ In this Church the seats are all free and unappropriated.

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending Monday, 13th October, 1851.

### VISITORS:

### THE PRINCIPAL.

Professor RICHARDSON, M.B., M.R.C.S.L.

### CENSOR:

Rev. W. STENNETT, M.A., 2nd Classical Master.

F. W. BARRON, M.A., Principal U. C. C.

## THE COMMON-PLACE BOOK.

### IMAGES OF GOD.

Sometimes I see him like a sky without end, sown with eyes in every direction, which envelopes the world, and enlarges in proportion as more are thrown into it, seeming always empty though always full! Sometimes I see him like an ocean without shores, out of which proceed innumerable islands and continents. Sometimes I see him like a giant who is loaded forever with mountains, seas, suns, and worlds heaped one on the other, and who does not ever feel their weight. Sometimes I see him like a dial drawn on the sky in cyphers of suns, the land of which lengthens, lengthens, lengthens without end, toward the edge of the dial, without ever reaching it. Sometimes I see him like an infinite eye, wider open than the sky over his works, on which he looks, increasing as he creates them, in order to embrace them all. Sometimes like an unmeasurable hand, which bears us all, and brings us nearer to his face to enlighten us, and to his breath to warm us. Sometimes like a heart, which beats in all works, from the greatest to the least! In short, what can I say?

Though I were to recount these foolish thoughts, arising out of the ignorance of a poor man until my breath was exhausted, they would still be always and forever nothing but follies, shadows of a bird's wing on the sun, the light of a glow-worm beside the stars! It is all nothingness.—Lamar-tine.

### PERFECT FREEDOM.

That is an admirable expression in the first Collect in the Morning Prayer, "Thy service is perfect freedom." And a noble freedom it is, indeed, to have the soul released from the insupportable slavery of ignorance and vice, and set at liberty to range in the spacious and delicious plains of wisdom and virtue; to have it delivered from the harsh and turbulent tyranny of insulting passions, and established under the gentle and delightful government of right reason. Oh, my good Lord, grant my soul this happy freedom, and set my heart at liberty, that I may cheerfully run the ways of Thy blessed commandments, and suffer no impediment to obstruct my course.—Bp. Jebb.

### THE LORD'S DAY.

We cannot fully estimate the effects of the Lord's day, unless we were once deprived of it.—Imagination cannot picture the depravity which would gradually ensue, if time were thrown into one promiscuous field, without those heaven-directed beacons to rest, and direct the passing pilgrim. Man would then plod through a wilderness

of being, and one of the avenues, which now admits the light that will illuminate his path, would be perpetually closed.—Bishop Dehon.

### INFLUENCE OF FAMILY WORSHIP ON CHILDREN.

The simple fact that parents and offspring meet together every morning and evening for reading the word of God and prayer, is a great fact in household annals. It is the inscribing of God's name over the lintel of the door. It is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the very dawn of reason, each little one grows up with a feeling that God must be honoured in every thing; that no business of life can proceed without him; and that the day's work or study would be unsheltered, disorderly, and in a manner profane, but for this consecration. When such a child comes, in later years, to mingle with families where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions. In Greenland, when a stranger knocks at the door, he asks, 'Is God in this house?' and if they answer 'Yes,' he enters. The direct influence of family prayer is to bring down the benediction of Almighty God upon the children of the house. Divine authority, the example of all the godly in every age, and the practical benefits which are ever accruing from it, commend it to the adoption of every Christian household.

### TO A CHILD.

Never, my child, forget to pray,  
Whate'er the business of the day;  
If happy dreams have blessed thy sleep,  
If starting dreams have made thee weep,  
With holy thoughts begin the day,  
And ne'er my child, forget to pray.

Pray Him by whom the birds are fed,  
To give to thee thy daily bread;  
If wealth her bounty should bestow,  
Praise Him from whom all blessings flow;  
If He who gave should take away,  
O ne'er, my child, forget to pray.

The time will come when thou wilt miss  
A father's and a mother's kiss;  
And then, my child, perchance you'll see  
Some who in prayer ne'er bend the knee;  
From such examples turn away,  
And ne'er, my child, forget to pray.

### THE SECRET.

"Mother," said a little girl of ten years of age, "I want to know the secret of your going away alone every night and morning."

"Why, my dear?"

"Because it must be to see some one you love very much."

"And what leads you to think so?"

"Because I have always noticed that when you come back you appear to be more happy than usual."

"Well, suppose I go to see a friend I love very much, and after seeing him, and conversing with him, I am more happy than before, why should you wish to know anything about it?"

"Because I wish to do as you do, that I may be happy also."

"Well, my child, when I leave you in the morning and evening, it is to commune with the Saviour. I go to pray to him—I ask him for his grace to make me happy and holy—I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him—and above all, I ask him to have mercy on you, and save you from the misery of those who sin against him."

"O, that is the secret," said the child: "then I must go with you."

### CHRISTIANS MUST AIM AT PERFECTION.

Though none ever did or can attain to absolute perfection, while they are in the body, yet all should aim at it, and strive to come as near it as they can. Although we have brought ourselves into such a condition, that we cannot now perform such perfect and exact obedience to the whole moral law as we are bound, yet we are still bound both in duty and interest to do it: and though we cannot do it so well as we ought, we ought to do it as well as we can. How far soever we have gone in the narrow path that leads to life, we must still go on further and further. How much soever we have hitherto learned, and endeavoured to walk so as to please God, we must "abound more and more." Whatsoever grace we have already attained to, we must not be content with that, but be always labouring after more; we must "give all diligence to add to our faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and

to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." And we should be always thus adding one grace unto another, so as to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This every man is bound to do, and by that means to get every day nearer and nearer to perfection, until he hath got as near it as he can in this life, all things considered.—Bp. Beveridge.

### HOLINESS.

Meditate frequently on the holiness of God. This will beget holy desires in your soul, and by the Spirit of Grace these will ripen into the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God. Remember that it is only by the help of the Lord the Spirit that your mind can reach this transcendent theme. He is eminently called the Holy Spirit; not because He is more holy than the other persons in the sacred Trinity, but because He is known to us as the revealer, the communicator, and the preserver of holiness. It is a high and Godlike desire to be holy. The most debased of men often wish to obtain heaven, because they think they shall be happy. But to pant after an unsullied purity of nature, and to disregard safety of condition as nothing in comparison with restoration to holiness, is not a fallen mortal's suggestion, but an inspired thought which proceeds from the 'Spirit of holiness.' Heaven is not a mere place of safety, it is a paradise of purity. The happiness of heaven is based on the holiness of its inhabitants. God is holy, and his angels holy; the Redeemer is holy, and his people holy: there is none in heaven beside. That word which sinners refuse to hear on earth, 'Be ye holy, for I am holy,' is a word which gladdens heaven, and imparts fresh feelings of unity to the family of glory. Therefore seek after the attainment of holiness, as the first point of earthly duty, the highest of heavenly privilege.—Rev. J. Stevenson.

### THE ANGLICAN CHURCH.

No sooner is a child born into a world of sin and sorrow, than she presents him, by a most touching and solemn service, to the care of our great shepherd,—signing him with the sign of the cross, in token that he shall not be ashamed to confess Christ crucified, and to fight manfully under His banner against the world, the flesh, and the devil. After a short interval she comes again and calls him to go up to the house of the Lord, and there consecrate himself, by a most solemn ordinance to the Lord, as His soldier and servant. She next invites him, weary and heavy-laden, to the table of his Saviour, to receive from His hands the riches of His pardon and grace. Nor does she leave him here, but follows him into all the scenes of domestic life. She it is who ties the knot of his family joys; she accompanies him to the sick bed, and administers to him, as he lies there, the sweetest consolation; she passes with him into the valley of death, cheers him with the most delightful promises, and displays to him the glories of the invisible world; and when at length his remains are consigned to the cold earth, she stands as chief mourner at his grave, she sings over him the song of sorrow and gratitude: "I heard a voice from heaven, saying, write, blessed are the dead which die in the Lord!"—Rev. J. W. Cunningham.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

WIDOWS AND ORPHANS' FUND. Collections made in the several Churches, Chapels, and Missionary Stations, towards the support of the Widows and Orphans of the Clergy in this Diocese, the fourteenth Sunday after Trinity, 1851.

Trinity Church, Toronto, per C. W.....	4 6 2
St. Paul's Church, Yorkville.....	3 7 8
St. Jude's, Scarborough, per Rev. W. Stennett	0 11 1 1/2
Sydenham Church, Owen's Sound, per Churchwardens.....	0 10 9
Church of the Holy Trinity, Toronto, per Churchwardens.....	4 15 7 1/2
St. Mary Magdalene's, Picton, per C. W.	2 10 0
St. George's, Grafton.....	£5 10 2 1/2
Trinity Church, Colborne..	1 11 7 1/2
—per Rev. J. Wilson.....	7 1 10 1/2
Ch. at Franktown, per Rev. J. Paddell..	0 10 0
Christ Church, Amherstburg, per C. W.	0 15 0

10 Collections amounting to..... £24 8 2

T. W. BIRCHALL, Treasurer,

The Treasurer has to acknowledge the following:—

Widows and Orphans' Fund for 9th year.	
Warwick Village.....	£0 7 4 1/2
East Warwick.....	0 0 7 1/2
Brooke.....	0 2 0
—per Rev. ....	0 10 0

## Jubilee Fund Society for Propagating the Gospel in Foreign Parts

Warwick Village.....	£0 7 2 1/2
East Flamboro.....	0 1 7 1/2
Brooke.....	6 6 2
—per Rev. J. Mockridge.....	0 15 0
Trinity Church, Barrie per Churchwarden	£1 11 1
Church at Merrickville per Rev. E. Morris	1 1 3

## A VISIT TO THE SAULT.

(Continued from No. 10, page 58.)

After leaving the Bruce-mines, the *Gore* pays a visit to Hilton on the North shore of St. Joseph's—an infant village of some three or four houses situated on a pleasant slope. The soil of this Island is fertile, though abounding with stones;—in ascending the hill from the landing you pass through fields of spring-wheat, oats and turnips, looking well. There are several respectable farms lying back within the Island. Their produce finds a ready sale at the Mines, and on board the passing steamers.—The portion of the Island round Hilton is owned by Mr. C. Thompson, who resides on Yonge-street in the neighbourhood of Toronto—whose enterprise in putting the *Gore* on these waters has been the means of drawing much attention to the interesting northern route of late years.—The view from the hill above Hilton is a fine piece of quiet lake-scenery.—After passing Hilton, you begin to enter the River St. Mary. Here you pass many islets principally of bold rock—one in particular of trap, crumbling down into a mass of Macadam.—The views are exceedingly picturesque—resembling the Thousand-Island-Scenery of the St. Lawrence. In these waters we met the United States' war-steamer *Michigan*—speeding along trim and ready—the officers lifting their caps as we passed,—in honour, I suppose, of the old red-cross flag floating at our stern. Now you come to Sugar Island—a long, fertile, well-wooded piece of land belonging to the United States—and soon you reach the Indian village of "Garden-River" on the main-land.—The Indian cultivation is on a small scale—a little garden or field immediately round the house.—Here are a few log cottages inhabited by Indians—but the wigwam seems to be preferred.—There are two kinds of wigwam—one the old-fashioned conical-shaped structure of skins and bark,—and the other—the Ojibway wigwam—being the half of a prolate spheroid set upon the ground, formed by a frame-work of small poles bent round, and covered with skins or white bark.—Within these you can just stand upright. On one side you observe a *divan* formed of ever-green branches, covered with blankets &c.: this is the bed; the floor is strewn with cedar, over which rush-mats are laid. In one hut I observed round the fire in the centre, the freshly gathered cedar peeping out from beneath the matting, tastefully arranged as a fringe.—The Chief's house—known by a flag-staff in front of it—is of logs:—its interior is one good-sized apartment—clean—with a few mats on the floor—two or three chairs—one or two chests—and a fur or two on the walls. The kitchen and sleeping apartments are in the rear.—In one or two houses I observed cooking-stoves.—Children are numerous in all directions.—The old Chief Shingwak (Pine) is a weather-worn, intelligent patriarch—with three families around him—two, of co-temporaneous growth, now adult—and the third, a fine growing set, receiving accessions to this day.—From Garden River, was brought on board the *Gore* a poor Indian in a litter, to be taken to the Sault for medical treatment: he had been tossed by a bull, receiving, with other severe injuries, a compound fracture of the leg.—While standing at the Landing, I was amused at the truly Indian conduct of a stalwart Ojibway who had returned with us from Manitowahing, with his presents.—Soon after the arrival of the steamer, his wife, an intelligent-looking squaw, rowed up with a pair of oars, bringing with her in her boat several children and a fine dog.—From the good-tempered, earnest way in which she surmounted several difficulties in approaching the wharf and making fast,—it was plain that her delight at welcoming him home, was very sincere. The Indian however, though he saw her little troubles, did not offer to assist her—but stood looking on with great indifference while she got through them as she best could,—and afterwards, while she lifted into the boat the packages which he had brought with him.—Even his good dog, when, in the excess of its boisterous joy at seeing its master again, it fell off the wharf into the river, failed to elicit any manifestation of feeling.—At length, all things ready, he steps into his boat, and seats himself at the stern. Now a little bit of nature peeps out: he takes one of his little ones in his arms, and the child clings affectionately about his neck: thus encumbered, he proceeds to propel and steer the boat with his paddle, while his wife pulls manfully at the oars, and rows the whole party, dog included, out of sight.

I was surprised to observe that the dogs about the wigwams have either imbibed some of the apathetic spirit of their owners, or else have been cowed by sharp treatment into great civility. They appear to take no notice of strangers: a number of them will be reposing in front of a hut with their noses stretched out on their paws: you pass right through the midst of them into the hut; they simply open their eyes for a moment, giving you a sidelong glance as you pass, and then close them again.—This is in the day-time: at night, doubtless they are more lively.—From Garden River you proceed up—in some places against a pretty strong current—ten miles, to the "Sault"—the River varying in width from two or three miles to one. Sugar Island stretches along, one unbroken forest, on the left; to the right a low wooded shore, with bold, barren-looking hills in the back ground.—At length in the distance over the bows, you see the river covered with restless white-caps: these are the rapids which constitute the *Sault Ste. Marie*. In one place, as you draw near, you observe a sudden step in the rocks in the middle of the stream, a few feet in height



and a few yards in length: this is the only place where there is a positive fall. Behind us lies the *Northerner*—a large boat steaming up from Cleveland: the *Gore* puts herself on her mettle, and we reach the wharf first—just as the sun is setting gloriously in the far west.

The village of the Sault Ste Marie, on the south, or United States' side, where we land, consists principally of one street running parallel with the river. This street is lined with the white wooden houses, stores, warehouses, taverns, hotels &c. which you usually see in villages in the State of New York. The platforms in front of the two very tolerable hotels "Van Anden" and "Ste. Marie," present you every day with groups of figures similar to those you see in front of the Hotels in New York—standing, sitting, attired, and employed in the same manner, possessing the same contour of face, complexion &c.—so that you fancy you have seen them all a thousand times.—Along one side of the street runs an iron-railway from one of the wharves to the Upper Landing above the rapids (one and a half miles): along this rail, trucks, piled with merchandise and travellers' luggage, are drawn by horses.—On a pleasant grassy rise to the east of the village stands Fort Brady, over which the United States' flag floats constantly:—this fort is a stockade of high cedar pickets surrounding the quarters of the soldiers (about thirty at present) and officers: these quarters consist of one-story log-cottages with comfortable verandahs—all white—forming a large quadrangle, with well-kept grass-plots, divided into regular compartments by gravel-walks—all looking, to my eye, very collegiate. There is also within the stockade a store of goods and an Hospital.—Over the gateway inside, is a little gallery, from which an aperture looks forth into the outer world. This is for the accommodation of the sentry in the winter when the snows are deep.

On the Canadian or North side of the river, scattered at considerable distances from each other, are a few log cottages, once white—a dismantled windmill—and one large stone mansion—which used to be the Mission-house before the Indians were induced to migrate to the Manitoulin Islands and elsewhere—but is now a tavern, I believe, and much dilapidated.—There is also the handsomely situated and comfortable residence of Mr. Wilson, the Collector of Customs—and a little to the west, the Hudson's Bay Fort, an interesting group of buildings in good order, and surrounded by a stockade of cedar pickets. From this Fort extensive wharfrage runs out, where some large black Hudson Bay boats are lying moored.—Immediately along the edge is a low wetland strip of land, capable however of being drained and used for gardens and meadows:—then comes a marsh, then a sudden rise of land, commanding fine views;—and then, far back, the barren-looking rocky hills.—On the rise just referred to, far away from the inhabitants,—almost inaccessible in winter by reason of the snows,—and in summer, on account of the marsh below—stands the building which was used as the Church in former days,—but which is now a barn full of hay.—It was supposed, I believe, at the time, that a village would gather on this hill round the Church. In crossing from the United States' to the Canadian side, you have good views of the Rapids: as far as the eye can reach, a succession of white-caps come dancing down towards you. The fall is about twenty-two feet, spread over a mile and a half.—Canoes frequently shoot these rapids, and are also poled up them—both operations taking place however at the sides of the stream.—A few days since, a boat came down accidentally, and passed over the leap itself in the centre:—one man sprang overboard and was drowned: the rest who sat still arrived below unharmed.—At the foot of these rapids you see many "Scoopers"—fishermen engaged with scoop-nets catching white fish and trout. Here occasionally you see an eagle pounce down and rise on high again bearing away in its talons to its nest on the far rocky hills, a large fish struggling to be released from its extremely unpleasant position. The white fish is the principal luxury to be had in this place—and at first it is a luxury—but when for many days together you have it presented to you at breakfast, dinner—and tea!—you at last begin to feel a disinclination for white fish which takes some time to wear off.—Provisions are scarce and dear—most things being brought up in the steamers from Detroit.—Potatoes grow, but they do not appear to be very good. Oats ripen, but not wheat.—On asking for eggs, none were to be had, the keeping of hens being too costly.—The summer is short: the air is generally cool: a draught sets down from Lake Superior along the rapids, helping to render the climate unfavourable to vegetation.—The common cabbage-rose which has ceased to flower long ago in the neighbourhood of Toronto is in its beautiful early bloom now, (Sept.)—Here I have seen one specimen of the true Esquimaux dog—a fine curl-tailed but rather savage-looking fellow.—This place abounds with skunks—*bêles puants*, as the French Canadians accurately call them: they come into the yards to pick up what they can get; and often in the night you are awakened up by a sickening, smothering sensation—the atmosphere being filled with the horrible odour of these creatures.—"The Sault" is popularly in these parts called "The Sa"—and is written, I perceive, "Saut" always, in the "Lake Superior Journal"—a newspaper published here. The old French "Sault" however still retains its place on the maps.—Along the side of the railway across the Portage, runs a little canal—now becoming overgrown with weeds—but through which, before the construction of the iron-road, boats laden with goods were brought.—The Portage on the Canadian side is of less extent than it is on the United States' side—viz. about one mile,—with a convenient Bay at each extremity of it. The ship-canal, mooted in Parliament during the last session, would create a village and produce revenue.

Your adventure in travelling so far as the Sault is not complete, if you do not pay a visit to "Gros Cap" on Lake Superior. For this feat you engage a canoe, or canoes, according to the number of your party.—At the bottom of the frail craft you stow yourself,—and not upon the thwarts—as, being a white man you desire to do, and are paddled by Indians, Half-casts (here called *metis*) or French Canadians, some eighteen miles up the River St. Mary, above the Sault.—The current at first is strong—but as you approach the Great Lake, and the river itself begins to broaden out into Lake-like dimensions,—the resistance of the stream is moderate, and you career delightfully along. The same beautiful clearness in the water strikes you, which was so observable in Lake Huron;—and fine fish can be plainly seen nozzling about among the stones at the bottom, whenever your voyageurs pause for a rest. In your way up you meet a few canoes—their inmates you salute by a cry of "How! how!"—and, if you are so inclined, you can buy a fish of them as you pass.—At length you begin to get a glimpse of the Great Lake, bounding the horizon in the distance;

yonder promontory to the right is Gros Cap—the corresponding high land on the left is Point-aux-Iroquois—the Calpe and Abyla of the Mediterranean of the north.—At the base of Gros Cap you land: all is wild forest and low brush wood around you. A little way back from amidst the greenery, peeps up—as if placed there for picturesque effect—the top of a white conical wigwam—not far from which you observe a canoe or two drawn up. You clamber up a precipitous rock presenting many sharp angular excrescences—holding on by roots and young trees as you best may, till at the height of some two hundred feet you reach a breezy terrace. From this elevation, as far as you can see to the south and west—stretches out before you Lake Superior, gleaming in the sun like a bright mirror—(this, at least, will be my recollection of it; its aspect one can well conceive, is terrific enough in a storm.)—One or two islands are faintly visible towards the S. W. On the South, looms up Point-aux-Iroquois, at a distance of perhaps ten miles. To the right, the rocks, of which Gros Cap is the culmination, vanish off in the perspective. Beneath you, between the edge to which the slippery ledge on which you are standing rather rapidly descends—rise the bright green spire tops of cedar and spruce growing below, defined sharply on the blue surface of the Lake beyond. Behind you, just across a chasm filled also with old cedars and spruce, towers up perpendicularly the second tier of the Gros Cap-rocks, to an altitude of some two hundred feet more: to the top of these, in consequence of the chasm just referred to, it is not easy to get.—The rock is porphyry; in all directions are whortel-berry-bushes, covered with ripe fruit—in all directions, alas! too, are clouds of the black fly:—of these pests I had often read, but I never before experienced them: they almost smother you with their numbers swarming around your head;—and in spite of handkerchiefs and branches of cedar sedulously plied—soon your brows and those of your friends, begin literally to flow down with blood.—The only place of refuge is a dense smoke; this your Indians soon raise for you, and you plant yourself to the windward of it, while your fish is cooking in their black kettle. On such breezy heights as these, after an eighteen mile excursion in a canoe—you enjoy some refreshment—in spite of every drawback. Imagine our repast: imagine the party seated round the tall black-hued vessel which was a few moments ago simmering on the fire—its fluid contents are now gone—look down—you see at its bottom only the coiled form of our trout, its rosy flakes bursting asunder;—imagine no v, an absence of salt—an absence of plates—an absence of those post-digital discoveries, knives and forks:—still, imagine all in great good humour, and likely to carry away only pleasant memories of their ascent of Gros Cap.—Towards evening, we begin our descent of the river; and though the current is in our favour, it takes us a longer time to return than we had anticipated;—dark night closes in upon us, hiding from our view the shore and every object. Our voyageurs become very silent—and seem not to know precisely whereabouts they are:—the roar of the rapids tells us that we are getting somewhat too near to them:—have we not descended too far?—have we not passed the landing place?—there!—we are on a rock!—that blow sent a stunning jar through all the vertebrae!—has the canoe given way?—nay, there is not time to examine—we are off again in the current—surely we have slipped by the pier!—Ah! there is the pier now—looming up black in the darkness.

From this pier, thus happily, after a little anxiety, reached, the large propellers "Montecello," and "Napoleon," regularly ply to Fond du Lac, and the mines on the south shore of Lake Superior. Here is drawn up on shore, the vessel that was wrecked with our troops when on their way last winter to Mica Bay on the north shore.—Near the entrance of Lake Superior we saw the sunken "Manhattan"—a steamer recently run into by the "Montecello."—Numbers are flocking in to the mining region on the United States' shore—the government having lately altered its policy; instead of obliging every purchaser to buy some two miles square of territory, small locations are now granted—you can buy as little as forty dollars worth of this property: persons are consequently crowding in to work and transact business at the mines.—It is stated that, on our side of the copper-bottomed Lake, the case would be the same, were the same policy to be adopted by our government.—On the wharf in the village of the Sault, waiting for transport, are large masses of copper from the United States' mines—stamped some 3, some 4, some 5,000 lbs.—The metal is perfectly pure—and bears the marks and varying shape of the fissures into which it rushed when in a fluid state—from these fissures it is now lifted, cut into convenient lengths with the cold chisel.

(To be continued.)

#### DIocese of Quebec.

"The Bishops of Toronto, Newfoundland Fredericton and Montreal, arrived in this city on the 24th of last month, upon a visit to the Bishop of Quebec, and, (with the exception of the Bishop of Newfoundland who follows this evening,) left town yesterday in the steamer Lord Sydenham, for Montreal.

Their Lordships were met upon their landing, on the 24th, by the Bishop of Quebec and two of his Chaplains, with some others of the Clergy. They all took part in the Cathedral services on Sunday morning last, the Bishop of Fredericton preaching, upon the occasion, an annual Charity sermon for one of the special objects of the Diocesan Church Society, for which the sum of £40 5s. was collected after the sermon. The Bishop of Toronto preached in the Cathedral in the afternoon, and in the evening in the Chapel of the Holy Trinity. The Bishop of Montreal preached, in the afternoon, in St. Peter's Chapel. In the evening, the Bishop of Fredericton preached in All Saints' Chapel, and the Bishop of Newfoundland in St. Matthew's. These two sermons were delivered for the same object as that of the morning sermon in the Cathedral, and produced in the former instance £2 18s. 1d. and in the latter £12.

On Monday, being the Festival of St. Michael and All Angels, the Bishops all attended the Cathedral service and partook of the Communion, together with the Clergy of the place. The sermon, appropriate to the occasion, was preached by the Bishop of Montreal.

Their Lordships have been highly gratified by their visit, and the spectacle of five Bishops of the Church of England assembled together was one of novelty and interest, and it may well be hoped, of good augury to the members of that Communion. The Bishops of Nova Scotia and Rupert's Land had both expressed a desire to meet their brother prelates of these Colonies, and the former had hoped to effect it, but circumstances did not permit their attendance."

#### ENGLAND.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Sept. 6, 1851.

The Monthly Meetings of the Society are suspended as usual at this season of the year. Meanwhile the celebration of the Jubilee is being carried on throughout the country. On September 5th the commemoration took place at Ripon; October 3rd is fixed for Canterbury; December 2nd for York; September 11th for Salisbury; September 24th (probably) for Armagh; September 21st for Liverpool. In many other towns and villages meetings are being held and sermons preached for the first time; the result of which, it is hoped, will be to extend a knowledge of the Society's operations to many new quarters, and to procure a large number of additional permanent supporters to the cause in which the Society is engaged.

Two points specially should be kept in view by the many zealous friends of the Society who are now labouring for its support in the way above mentioned. First, not to allow the contributions to the Jubilee Fund to come in place of the ordinary subscriptions to the Society, but to make them a *bona fide* thank-offering—something additional and beyond the income of former years; and next, to ensure permanent effect to the present effort by making the interest which is now felt for the Society the foundation of annual meetings and annual sermons in its behalf.

Mr. Bell has recently published, for the Society, Prayers and passages from Holy Scripture relating to the Propagation of the Gospel; also Verses for 1851; and reprints of the Jubilee Sermons of Bishop Doane and Bishop Henshawe.

A Journal of great length, and of unusual interest, detailing the Bishop of Cape Town's Visitation in 1850, has just been published. The following summary account, extracted from pp. 204—206, will give some notion of the progress of the last three years in that diocese:—

"There can be no doubt that it has pleased God, during the last three years, to bless in a very remarkable manner, the work of the Church in this land. The increase of life within our communion has been observed by all. The addresses presented to me in the course of this Visitation are evidences of this. Unhappily our efforts to provide for the spiritual wants of our people, and to do the work God has given us to do, have not always been regarded in a Christian spirit by those who are not of us. We have been met not unfrequently with misrepresentation and bitter opposition; and efforts have been made through the press, and in other ways, to excite the prejudices of the ignorant against the Church. From this wrong spirit most of the foreign missionaries, and, I think I may add, the Wesleyans generally, have been exempt. From some of the ministers of the Dutch Church much kindness and co-operation have been experienced. Independents, Baptists, Romanists, and some other self-constituted societies and sects, have been the most bitter. I am thankful to say, that the great body of the clergy have both felt and acted with real charity towards those who differ from us. They have ever sought and desired to live on terms of amity with all who are round about them, and have, I believe, been uniformly courteous to all. Still I repeat, amidst the jealousy and opposition of others the work has prospered. It is not three years since I landed in the colony. There was then sixteen clergy in the diocese. At this moment there are 615, notwithstanding that three have withdrawn. Several more are expected. It is impossible not to feel anxious about the future maintenance of the extensive work which has been undertaken in this land. There are circumstances peculiar to this colony which render the establishment of the Church upon a secure foundation singularly difficult. Amongst these we must reckon the distinctions of race and class with all its prejudices and antipathies. There are three distinct races at least in each village or parish, and there is no drawing towards one another on the part of any. Of these the English are fewest in number, and they again broken up by religious divisions. The Churchmen are indeed in most places of the colony more numerous than the Dissenters and many of these latter have already joined our communion. But we are in most places the last in the field, are regarded as intruders, and have lost through our previous neglect, many valuable members. The scattered nature of our population offers another great difficulty. Our people, few in number, as they are, are distributed over a vast extent of country, which, for the most part, is incapable of supporting a dense population. The critical question for us is, how are we to maintain our ministry for the next few years, until our numbers are increased by immigration, by converts from the heathen, or the return to our communion of such of our numbers as at present are separate from us? Our people are generally doing as much as, or more than I could have expected. Notwithstanding the efforts required to erect their churches they are coming forward to maintain a standing ministry; but the amount thus raised is wholly inadequate, and will be so for some years to come. The colonial government renders some assistance; but support from this quarter is likely to be diminished rather than increased in years to come. Under these circumstances we must continue to look to the mother land and mother Church to aid us. That she disregarded her responsibilities towards this colony for well nigh half a century, and thereby made the work more difficult when entered upon in earnest, is an additional reason for pushing it forward with unremitting zeal and vigour during the first few years. There is good reason to hope, I think, that from year to year each parish will do more and more towards maintaining its own work. But Churchmen, who at home have had their spiritual wants supplied through the bounty of our fore-fathers, are slow to learn the lesson that their own offerings are the only endowment to be depended upon here, and many are really not capable of doing much for the colony is after all a very poor one. The average expenditure of the Wesleyan Society in this land has been £10,000 a year for the last ten years. The London Society (Independents) expends, I believe, £6,000. And other Protestant denominations, exclusive of the English Church, make up the total to something little short of £30,000 a year."

and speak out on the matter. They might, for instance, protest against one of their number taking upon himself to represent their opinions upon a vital Ecclesiastical question, and thus rendering it necessary for them to speak where they had rather be silent, or else to run the risk of appearing to acquiesce in the unsound opinions which he is supposed to attribute to them.

But supposing the Bishops, or the major part of them to make this simple Protest, would that satisfy those who are now calling upon them to come forward? They would be the first to admit that it would not.—What more could we expect the majority of the Bishops to do? The most we could expect from them, in addition to this Protest, is a declaration that they hold Episcopacy to be of Divine appointment, and the imposition of Episcopal hands to be the only mode of valid ordination recognized by the Catholic and Apostolic Church of Christ. Many persons may at first sight say, "That is all we want—we should be quite satisfied with that." But would this really settle the question actually involved in the Archbishop's recent letter? Certainly not. Individuals might say that they could infer from such a declaration that their Lordships who had signed it regarded as "mere laymen" those who had not received Episcopal ordination, but it would be only inference. The question at issue would not be settled; for we can imagine that even the Archbishop of Canterbury would have no great objection to signing such a declaration, were it not for his personal share in the peculiar circumstances which called it forth. In proof of this statement, we may adduce the following letter from the *Record* of Monday:—

To the Editor of the Record.

Sir,—I venture a few observations on the Archbishop's letter to Mr. Gawthorn, which, perhaps, may help to clear up the difficulty of understanding what our Metropolitan means.

There is a wide and distinct difference between acknowledging that a person holds a certain office, and denying that he does hold it.

As a Clergyman of the Church of England, I believe that Episcopal ordination is of Divine authority, and the true and right way of admission into the sacred office of the Ministry; and I do not, therefore, acknowledge any one who is not so set apart as a Minister of the everlasting Gospel. At the same time, I cannot take upon me to deny, for denial requires proof, which I am not capable of giving,—that all who have been set apart for the office of the ministry by the imposition of the hands of Presbyters only, are not Ministers of Christ.

And where is the Bishop or Clergyman who can deny with proof—and, without proof, denial amounts to nothing in this case—the validity of the Orders of all the Ministers of the Lutheran Church in Germany from that Reformer's time to the present? or that of all the Ministers of the Established Church in Scotland from the time of Knox? or that of all the Ministers of the Dissenting Churches in England and America from the time of Whitefield and Wesley?

In other words, who can prove that all these professing Ministers of the Gospel were, and are, really nothing more than laymen? And that, consequently, all those Churches have never been any part of Christ's true and Catholic Church?

Viewing the two words, "deny" and "acknowledge," in the foregoing light, I think that a true, and not a perverted solution may be found for the Archbishop's expression, "I hardly imagine," &c., &c., &c.

I am, Sir, yours respectfully,

W. R.

September 11, 1851.

Could we reasonably expect from the Bishops anything stronger and more definite than the sentence in the third paragraph of this letter which we have printed in italics? And yet few of those who are now agitating this question would be satisfied if they had any reason to believe that the Bishops adopted the language of the other paragraphs of this letter.

We repeat, then, that the most we could expect from the Bishops is a declaration of what they hold to be true and valid ordination in the Catholic Church; they could not well be expected to add a declaration as to what is not valid ordination; and those who argue as many do, that it is sufficient, or best, for the Clergy to teach positive truth, exclusively, without troubling themselves, or their flocks, with expositions and refutation of Roman error, cannot consistently call upon the Bishops or Clergy to do otherwise,—they certainly could not call upon them to define, and deny, the very impalpable statements and assumptions contained in, or rather to be inferred from, the strangely-worded, equivocal, and ill-judged letter of the Primate.

Our advice is, therefore, to let the matter drop, "lest a worse thing come upon us." The language of the letter—its unwarrantable reference to the opinions of others, rather than to those of the writer—and the very peculiar circumstances under which it was written—its "private" character, originally, although published subsequently by the Archbishop, but with the whole correspondence, as though his Grace felt that such a letter could not be at all excused apart from the circumstances which gave rise to it;—all this appears to us sufficient to render it less dangerous and damaging to lament the letter in silence, than to publicly agitate the matter, and run the risk of obtaining a more unequivocal avowal of equally objectionable opinions from his Grace (and, perhaps, from others) with little or nothing from the majority of the Bishops to counteract the evil; seeing, as we have said, that their Lordships would probably confine themselves to a simple declaration of what constitutes valid ordination in the Catholic Church, without making any definite statement what ever as to the degree of validity or invalidity of any other form of setting men apart for ministering in Holy Things.

Since writing the foregoing, we have received the following—by no means unexpected—letter from Mr. Denison:—

To the Editor of the English Churchman.

Sir,—Church newspapers—representing, I suppose, the mind of many Churchmen—seem hardly to know their own mind. They have plenty of Articles and Protests, and Advertisements of Resolutions of the most stringent quality; but when a pinch comes, and it behoves men to act, straightway the newspapers suggest that there be as little action as may be, or indeed none.

These words are forced from me by your Article of the 11th inst. Your counsel is, it appears, that Churchmen should not trouble themselves at all about the published statement of the Archbishop of Canterbury, and be content to slip out of it in any way that they think they can.

I have only to say upon this that I trust no Churchman will be found to follow advice of which, though it be quite true that it is not singular, it is also true that it is not safe.

We have nothing that I know of to do with Mr. Gawthorn except to avoid his practices, and the putting ourselves in a position in which a man learns so easily

The more we consider the letter of the Archbishop of Canterbury to Mr. Gawthorn ["W. Francis"], and the more we see of the statements and arguments of those who feel the strongest indignation at that letter, the more convinced are we that it is inexpedient to create an agitation among Churchmen on the subject. We see no prospect of any practical benefit from agitation; much less from angry or contemptuous language, and exaggerated statements.

We admit that from some points of view it does appear desirable that the Bishops should come forward



to confuse the first principles of right and wrong. Nor again has any question been raised touching the validity of Orders in the Church of England.

To write or speak about either one or other of these things—as if they were the matter in hand—is only to confuse men's minds.

The matter in hand is this: The Church Catholic says that the imposition of the Bishop's hands is necessary to the validity of Holy Orders.

The Archbishop of Canterbury says it is not. The Archbishop is not content to speak for himself, but implicates all the Clergy of the Church of England—save some two Bishops and some three hundred Clergy—in his heresy.

Upon this, all that the English Churchman has to suggest is that five or six Bishops and some five hundred Clergymen do make a Protest.

Allow me to say that this is really a little too bad.

Very faithfully yours,

GEORGE ANTHONY DENISON.

We do not know what constitutes "a pinch," in Mr. Denison's opinion, but our impression is that we have been in, and felt, most of the real "pinches" which have come upon the Church during the last nine years, and that we have suggested, or advocated, some tolerably decisive acts. Excess, rather than moderation, or defect, in this way, would probably be assigned as our characteristic by a large body of Churchmen. And as to "not knowing our own mind," we apprehend that, in like manner, we should be charged with stating our opinions, convictions, and feelings, too plainly and strongly. But this by the way. We pass on to Mr. Denison's more serious and definite statements.

First, he says we have nothing to do with Mr. Gawthorn, except to avoid his practices, and that heretical and schismatical position in which he has placed himself; and in this we are at one with Mr. Denison. Secondly, he says the validity of Orders in the Church of England has nothing to do with the matter: and in this also we agree. But statements have been put forth which we understand to take quite the reverse view of this, and our article, to which Mr. Denison refers, was intended, partly, to meet such statements. Some writers have distinctly maintained that the Archbishop of Canterbury has in effect, asserted that our Ordination Services are a solemn mockery. Mr. Denison must be aware of this.

But we come to what Mr. Denison holds to be "the matter in hand"—viz., that the Archbishop of Canterbury has said that "that the imposition of the Bishop's hands is not necessary to the validity of Holy Orders." Here we differ in our facts. It might be thought uncharitable if we said that we deny this; but we do say that we are unable to extract any such plain definite statement as this from the letter of the Primate; and Mr. Denison himself will admit that such a statement ought not to be charged upon an Archbishop of the Church upon mere inference, nor without the plainest and most unequivocal evidence. Mr. Denison talks of the Archbishop's "heresy." Surely, then, he must be able to produce the actual words in which that heresy is definitely expressed, and the distinct avowal by the Archbishop that he holds the heresy. Can Mr. Denison do this? If he can, he is right and we are wrong; and we shall not shrink from acknowledging this when we have the necessary proof before us.

With regard to our suggestions that a few of the Bishops, and a proportion of the Clergy, should protest against the opinions that the Archbishop was supposed to have attributed to them—for we must persist in maintaining the manifest ambiguity of his language—we must remind Mr. Denison that we proposed this simply as a positive "demonstration" that the Archbishop was wrong in his estimate of the number of the Bishops and Clergy who held the opinions which he attributed to them. His Grace stated that he considered that hardly "two Bishops on the Bench," or "one Clergyman in fifty," denied the opinions in question. If, then, six Bishops, and two Clergymen in fifty, repudiated those opinions, that would prove the Archbishop to be mistaken; and this was all that was absolutely required. There is no occasion to have recourse to an ocean when a river will suffice. There is no occasion for a noisy public agitation, when a quiet statement, and private application, will procure all that is necessary. The well-known Declaration on the Royal Supremacy was signed by about two thousand Clergy; and we presume that at least ninety-nine out of a hundred of those who signed it, and many others who did not sign it, would join in any Declaration that set forth the necessity of Episcopal ordination, if they were applied to. Why then agitate for that which might be obtained sufficiently by less objectionable means?

In concluding our observations upon this subject, we desire to express very briefly, and very earnestly, our conviction, that in the present state of the Church of England, any public agitation of a question between her members which is likely to employ much of the time, attention, and energies of her Clergy, is very deeply to be deplored, and, as far as possible, to be avoided. For many years we have all been agitating and contending for the revival of the Faith and Practice of the Church, as set forth in her Formularies. Much, we thankfully acknowledge, has been rescued and revived—far more than has been diligently and faithfully used. Let this be our present—we had almost said our exclusive—aim, for the next few years. Let our Schools and Parishes show that we have not fought for mere fighting's sake, but for the means to an end—which end we are now quietly, but earnestly and resolutely, pursuing and gaining. Let our "Parochial Work" show forth our Principles. We have untiringly and unceasingly proclaimed and maintained our Theory throughout the length and breadth of the land. Let us in untiring and unceasingly exhibit our Practice—in promoting the honour and glory of God, and the temporal and spiritual welfare of man. There are, we fear, some parishes in which the zeal and orthodoxy of the Priest are more notorious and evident than the care and watchfulness of the Pastor—his contention for the Faith more patent than his earnestness and love for the souls committed to his charge. "Brethren, these things ought not so to be." "This ought ye to have done, and not to have left the other undone."

From our English Files.

CHARACTERISTIC HOAX.

In speaking of those who have left the English Church for the Anglo-Roman Schism, we have frequently expressed our conviction that a candid examination of the character and conduct of such as have subsequently appeared before the public would lead to the conclusion that "Secession to Rome" causes a intellectual deterioration in the religious, moral, and intellectual qualities of the seceders—that they say things, and do things, which they would not have said or done while they were members of the English

Church—at least, not until they had begun to "Romanize"—and that these sayings and doings are not only inconsistent with the principles and practices of the English Church, but with those of every community which duly values Christian integrity, candour, guilelessness, honesty, reverence, honour, manly intellect, and good taste.

Nor can we be surprised at this when we consider the history of Roman corruptions and controversies—those which "we have heard with our ears," and those which "our fathers have declared unto us." In most of them there is a manifest absence of fair dealing and common sense; and, however much inclined some amongst us may be to imagine that the case which we are about to introduce to our readers is an extreme one, truth compels us to express our belief that the disgraceful conduct and trickery of the individual "convert" concerned in it might be abundantly justified upon the recognized principles of even "Saints" of the Roman Church.

With these brief remarks, we beg to lay before our readers the following correspondence and observations from the *Morning Chronicle* of Tuesday last:—

A "CONVERT" TO ROMANISM.

Elsewhere we introduce, at the request of the Archbishop of Canterbury, a "psychological curiosity" to our readers—one Mr. William Rees Francis Gawthorn. It is a name to dwell on, like that of Miss Carolina Whilhelmina Amelia Skeggs, of the immortal novel. Gawthorn, that polyonymous man, is also polymorphous; like the great Indian deities, he has many avatars:—"I am myself a convert from dissent to the Established Church." He might have added, "I am myself a [Roman] Catholic:—I am Mr. William Rees, I am Mr. William Francis—I am Mr. W. R. Francis Gawthorn. I am a single gentleman trisected—I am as many-named as a Hymn of Calimachus—as many-formed as Proteus himself. I am one only in my desire to bring converts to the Church of Rome; for this I lie—for this I assume false characters—for this I write under what is worse than a fictitious name—and for the good of the souls of others I care not what wickedness I perpetrate myself. I am willing to go to hell myself, so that I can get others to take what I deem the road to heaven." A man of this kind we call a psychological curiosity—an ethical monster.

Last week a letter from the Archbishop of Canterbury appeared in our columns, expressing his Grace's views—views which he also assumed to be those of all the Bishops but one, and of all the Clergy except two in a hundred—with respect to un-ordained preachers. That letter has, to say the least of it, excited a sensation—a sensation of a very mingled character, which we are not going at present to enlarge upon. How was it written—to whom was it addressed—how came it into print? These questions are asked in every quarter. We answer thus:—One Gawthorn, two or three months ago, writes to the Archbishop of Canterbury, under what is of course a false name—that of his baptism only—as "W. Francis," and under a false character. Gawthorn, being a Roman Catholic, describes himself as a Church-of-England man rescued from Dissent—what truth there was in this statement only makes it a more wicked lie—but with kindly feelings towards foreign Protestants; and he affects to be deeply grieved at a certain condemnation of their orders, emanating from the Bishop of London. Mixed with this fiction is much ultra-Protestant gabble; but the point of the letter is to ask the Archbishop's opinion on the question of the validity of the orders of un-ordained persons. A more clumsy hoax we have seldom seen; and one would have thought that a very slight amount of penetration would have detected something wrong in a letter of this kind. However, the Archbishop fell into this coarsely baited trap, and indited the famous letter which has already been made public. Gawthorn then, with consummate impudence, drops the mask. Incomparable liar as he is, at the very moment of convicting himself of a whole round of mendacity, he declares that all that he said in his note was strictly true—insults the Archbishop to his face—tells him for what purpose he wrote, viz., to extract a letter damaging to the Church of England, which truly enough it was—boasts of his hypocrisy, simulation, and deceit—and triumphantly concludes with stating that all through the matter he had been acting under advice.

Armed with this Archiepiscopal rescript—obtained under false pretences, and marked "private"—Gawthorn, of course, immediately violates the unhappy confidence which had been placed in him. Anxious for the conversion of everybody, he shows the letter to everybody—amongst others to Mr. Cyril Page, who instantly denounces the scoundrel, and shews that it was an old trick of his; that it was Gawthorn's rule, all the time being a Roman Catholic, to act the aggrieved Church-of-England man, and to write to the Bishops under a false name—in one proved case, under that of "W. Rees"—getting High Churchmen into trouble and rebuke, in order that, through their disgust, he "might hasten the conversion of those who profess High Church principles to the Catholic Church."

This whole correspondence has been in our possession for six or seven weeks. For obvious reasons, such as duty towards the Church of England and its Primate, we did not choose to make public this grievous scandal. Gawthorn, however, published it in a Roman Catholic paper, from which it was transferred to the columns of some of our daily contemporaries. From this source, and not from information afforded by us, it came before our well-known and able Correspondent, "D. C. L.," and elicited from him a severe censure; but not till it was *publici juris*, and had already been before the world for a considerable time, did it appear in any shape in the *Morning Chronicle*. At the Archbishop's request, we print the whole correspondence between him and Gawthorn; and in order that this fellow's character may be thoroughly known, we append some additions which have long been known to us.

As to this miserable creature, Gawthorn, it is a waste of words to describe his conduct in the transaction. A more base and revolting fraud—a more complete negation of every moral principle, the lie being varied with every circumstance of degrading hypocrisy—it were impossible to conceive. The wildest fiction that ever attributed any conceivable violation of truth and decency to the pattern-monster which is nicknamed a Jesuit, never exagitated anything half so detestable as this fact which is now before us—a fact which has serious bearings, far wider than the detection of Gawthorn. We shall not be urged by our indignation to accuse the Roman Catholic Church of the sin which has been displayed by its proselyte; but there is no denying that a systematic disregard of truth is the popular charge against a whole religious system, and this is a case which must go far, unless disavowed, towards accrediting and enforcing the popular estimate. This is no theory of the economy, no mere instance of the *disciplina arcani*, no esoteric doctrine from Escobar—but a

solid substantial fact, performed here, in this living England, in the month of July last past. The perpetrator of this incredible wickedness boasts of it—defends it on moral, and religious, and pointedly Roman Catholic principles—and one Roman Catholic publication has already come forward, week after week, to take part with Gawthorn, and is prepared if, as may reasonably be expected, he is hunted out of society as a common pest and nuisance, to welcome him into the expansive ranks of Roman Catholic confessorship, as suffering for conscience sake. It is painfully noticeable also that Gawthorn suggests that, throughout this black transaction, he has acted under the cognizance, if not the direction, of "others who are better able to judge" of its morality—plainly alluding to spiritual directors. If Roman Catholics of authority, if those who have the care of souls, permit this case to proceed unnoticed—if they fail, not only to disavow Gawthorn, but to visit him with the most severe Ecclesiastical censure—then we must say advisedly that no condemnation can be too strong, no vituperation too severe, for a system which permits this.

Not to punish Gawthorn is to adopt him and his code of morals. Here is a case of forgery, lying, slander, violation of confidence, false-witness, hypocrisy; all done under the guise of religion, by a pretended religious person, for an assumed and proclaimed religious end. If a Church is to be propagated by such means as this, society is justified in rising as one man to expel from its bosom those who can accredit such monstrous immorality. And at the present juncture it were impossible to conceive a proceeding more fatal to the Roman Catholic Church, and to its hopes of converting England.

We cannot afford, however, to permit the whole scandal of what has taken place pass off in indignation against Gawthorn. This unhappy transaction does seriously incaluate others, whose share in it we would willingly pass over. We admit to the full the disgraceful artifice under which the Archbishop's letter was obtained; we acknowledge its private purpose; we remember its "private" superscription; we make all allowance for one holding his Grace's sentiments, writing unguardedly and in haste, and even in good faith, to rescue one whom he thought likely to leave the Church of England. But the fact that his Grace wrote at all in reply to such a letter exposes not only lamentable weakness of character, but a dangerous habit of another sort; it shews that Bishops do attend to what practically amounts to an anonymous letter—that they, without inquiry, listen to silly title-tattle and scandal—that they dash off, without a moment's thought, what may, as in this case, damage the faith and destroy the confidence of thousands. All this we say upon the mere fact of the Archbishop replying to "Mr. Francis"—even supposing that his letter was genuine, and every word in it true.

Much more—and what is more painful to add—must be said of what the Archbishop wrote. *Litera scripta manet*: the Primate's letter was extorted by fraud and villany, but Gawthorn's share in this matter does not alter the character of that document. His Grace wrote what he felt; and first it is obvious to ask, what right had Dr. Sumner to make himself the mouthpiece of the English Bishops? As to the Colonial Bishops, Lambeth, of course, does not recognize them—they are not "the bench." But have twenty-four Bishops ever accredited the Archbishop to deliver their sentiments for them in reply to every anonymous scribbler from Holywell-street? Great and grievous wrong has been done to the Church of England by its Primate taking upon himself to express, in a very delicate matter, the sentiments of others, of which he was absolutely and entirely ignorant. The Archbishop has maligned others, while expressing a sentiment that is in itself defensible. Something else remains to be said. If the Archbishop's own estimate of his own position is true—which we emphatically deny—we must say that the Church of England, at least so far as its "bench" goes, is a grave and patent injustice. If Episcopal ordination or consecration does not make his Grace and the English Clergy something other than these "wanting the imposition of Episcopal hands," then we observe that his Grace, and his primacy, and his metropolitan claims—Lambeth, Addington, and £15,000 a year, are a very heavy price to pay for an office which has the same calling, neither more nor less, as that of the humblest preacher in the humblest conventicle. It is a growing custom, with many Bishops, on every possible occasion to disavow High Churchmanship, and to prosecute and proscriber High Churchmen. But sure we are of this—that High Church principles alone can defend the existing fact of the English Episcopate. When those principles are expelled from the Church, the very first victims will be and ought to be, the Bishops themselves. If the Bishops are resolved to act as their friends seem disposed to threaten us with their acting, we must bid them—and we do so in a very different spirit from that in which those memorable words were once used—"to set their houses in order."

Unmixed satisfaction with this miserable affair can be felt only by those who hate and vilify all Churches. As regards the Roman Catholics, until denounced and disavowed, it implicates Gawthorn's co-religionists in the charge of contemning the commonest rules of honesty and morality. As regards ourselves, until denounced and disavowed, it implicates the Church of England in falseness to her own principles, and in a total disregard of the essence of a Church, as distinct from a religious society of yesterday. We have only to add, with respect to the chief agent in this wretched transaction, that we should place more confidence in the lowest pickpocket in Field-lane, than in Mr. Wm. Rees Francis Gawthorn.—*Chronicle*.

ANOTHER GREAT EXHIBITION.—An industrial exhibition is to be held in the Government Domain, Sydney, in October. It is to include products from Australia, the neighbouring countries, and in the islands of the Pacific.

The Duke of Wellington has lately given striking proofs of his vigorous condition, which have astonished very much younger men. A few days ago he started early for Bangor, walked through the Britannia tubular bridge, returning outside the structure—a service of no uncommon peril—and then came back to town to dinner. His Grace proceeds to Strathfieldsaye in a few days to receive some friends for the shooting season.—*United Service Gazette*.

Whilst Viscount Strathallan was on Friday week showing his son the working of the steam mill recently erected on his home farm, his arm was caught by the wheels, and so severely lacerated, that it was found necessary to have it amputated above the elbow.

DEATH OF DR. OKEN.—We have just received intelligence of the death of the famous naturalist, Dr. Lorenze Oken, whose theory of the cranial homologues effected a revolution in philosophical anatomy, and led the way to the admirable researches of our Owen.—

Latterly he was professor of natural history at the University of Zurich, in which city he died a few days since, at the advanced age of 73 years.—*Literary Gazette*.

MILTON'S DAUGHTERS.—The Chetham Society has published documents, showing that Milton's eldest daughter, Anne, could not write; that his second daughter, Mary, could not spell; and that his third daughter, Deborah, was much in the same condition, though it has been often said that she was her father's amanuensis, and that she read to him in Hebrew, Greek, and Italian, without understanding a word of any of the languages.

A PROLIFIC VILLAGE.—The *Newcastle Courant* says—"In a small village in Cleveland, the Clergyman has been blessed with 16 children; the clerk, 19; and the sexton 14."

In France, nearly all the General Councils have declared in favour of the revision of the Constitution. It seems pretty clear that the Prince de Joinville will be a candidate for the Presidency next year, if he meets with sufficient encouragement. Such a step would not tend to the advantage of the Count de Paris, but we fancy the Prince cares little for any one's interest but his own. 176 persons have been arrested in Paris, of whom 150 were Germans. This has tended to make the Government unpopular, as these arrests are supposed to have taken place at the instigation of Austria.

Accounts from the Cape are unsatisfactory, but the arrival of the troops sent to the aid of Sir Harry Smith will probably change the aspect of affairs.

Emigration from Ireland continues at a great rate. Every one is anxious to leave this country of misrule and bloodshed. If the Roman Catholics are in such a great majority in Ireland, and their Clergy have such great influence, how comes it to pass that they have allowed the country to get into its present wretched state? Either their power is not so great as has been represented, or they have exerted it for bad purposes.

There is no doubt that the Duke of Norfolk has conformed to the Church of England. The folly of the Romish Bishops in resisting the law, and the extravagances of the recent converts, are supposed to have been the cause of this secession from the Papal ranks. His Grace, with his Duchess, and their daughter, received the Holy Communion on Sunday last, in Arundel Church. Other Roman Catholics are expected to follow his Grace's example.

ALTAR DENUNCIATIONS.—The Rev. William Digby a beneficed clergyman of the Established Church, residing in the county of Longford, states, in a letter to the *Evening Mail*, that in consequence of his expostulations with some of the peasantry for taking part in a procession in honour of the Feast of the Assumption, or, as it is called, "Lady day in harvest," he was on the following Sunday, to use his own words,—"Cursed in the chapel, together with all belonging to me, by the priest, who, in a very excited state, as I have been informed, expressed his surprise, that such a person as I should have been permitted so long to remain in the parish! This denunciation from the altar has been followed up last night by several notices having been put up, which were found by the police this morning, threatening with death any person who should work for me, and signed, "Molly Maguire." As yet no violence has ensued, and notwithstanding this notice, I had a large number of reapers most of them Roman Catholics, working for me to day."—*London Patriot*.

It is rumoured, we fancy without warrant, that Sir Geo. Gray will be made Speaker next Parliament, and that Lord Clarendon is going to the House Office.

The Hon. H. M. Nelson, son of Viscount Nelson, and grand nephew of the illustrious founder of the name and title, has entered the service as a cadet in Nelson's own flag-ship, the victory.

A child named Ellen Purvis died a few days since at Stretchworth, Cambridgeshire, in consequence of having pricked herself with a needle, a piece of which ultimately penetrated her heart.

ROMANTIC MARRIAGE.—The *Aberdeen Journal* mentions the case of a beautiful Greek girl, who, having been purchased by an English gentleman (whose family is known to our contemporary) during the struggles between the Greeks and Turks, was brought up and educated as one of his own children, and has recently become the wife of his son.

NECESSITY THE MOTHER OF INVENTION.—John Carter, an Essex man, who, falling from a tree, injured his spine just below the neck, was paralyzed completely from the shoulder downwards. The muscular power of the neck remained, and no permanent harm was done to the skull; but below and beyond this he was unable to lift a limb or stir a muscle. Of course under these circumstances, he was obliged to lie on his back day and night, with little or no occupation or amusement. But reading one day in a tract lent to his wife that a woman who had lost the use of her limbs was taught in a Liverpool asylum to draw with a pencil held in her mouth, he tried to do the same: and in a short time it became evident that he possessed an extraordinary artistic faculty. He died a short time ago.

ULTRAMONTANE REVELATIONS.—On Saturday morning the *Tablet*, in a third edition, gives the fullest prominence to the following revelations with respect to an alleged change in the Ministerial mind touching the policy of interference with the episcopal violation of the Ecclesiastical Titles Act. The statement must, of course, be received, with all the caution due to its authority.—"We are informed on what should be very good authority that a letter has been received at the Castle from Lord John Russell intimating that it is not the intention of the Government to institute any prosecution against the offending bishops; that in the opinion of the Whiggish Cabinet, and of the writer, the whole business has been already carried too far; and that it is desirable to endeavour to allay the excitement rather than increase and aggravate it. They have done their best to excite a commotion and to trample down the church, but they find it too strong for their purpose, and they are fain to proclaim an amnesty to their intended victims in the hope that their intended victims will extend an amnesty to them.— Happily this base calculation will turn out as false as that which preceded it. No catholic in his senses will trust the Whigs henceforward."

THE FRUITS OF CRIME.—The *Leinster Express* states that an English gentleman who had lodged the large sum of £62,000 with his agent for the purpose of purchasing property in this country under the Encumbered Estates Court has backed out of his intention and declined to invest the money thus on account of Mr. White's murder.

It is stated in the *Bulletin de Paris*, that both the French and English Governments are "watchfully observing the large purchases of arms and accoutrements now making by Russia."



## Colonial.

**BREAKING GROUND.**—At a Special Meeting of the Board of Directors of the Ontario, Simcoe and Huron Railroad Union Company, held on the evening of Saturday last, it was arranged that the ceremony of breaking ground shall take place in this city on Wednesday the 15th inst., in presence of His Excellency the Governor General and the Countess of Elgin, official information having been received by the Board of Directors, that their Excellencies would honour the ceremony with their presence on that day. The Board then directed that official information of this important event be sent to his Worship the Mayor, with a respectful request, that the Mayor, Aldermen and Councilmen of the City may be pleased to lend their co-operation on the occasion. The Board also appointed a Committee to meet the City Corporation and a Committee of Citizens, and the Contractors, for the purpose of effecting the necessary arrangements.—*Colonist.*

The Assizes for the counties of Lincoln, Welland and Haldimand commenced on Tuesday the 23rd of September, the chief Justice presiding. In addressing the Grand Jury, his Lordship dwelt at some length upon the utility of our Jury system, and the late amendments to the Law of Evidence, which allows all parties in suits to give testimony in their own causes. At the conclusion of his Lordship's charge, the list of petit Jurors was called, when about thirty answered to their names, but as there were no cases entered for trial the Court was compelled to adjourn until next day. On the Court opening the following day there were 38 suits on the Docket, the smallest number we ever remember to have known at the Niagara Assizes. On the criminal Docket there were only some half dozen cases. The Court closed on Monday evening last.—*Mail.*

**MECHANICS' INSTITUTE.**—The annual Exhibition of this meritorious society opened on Monday evening. From the hurried glance which we have been able to take at the various articles displayed, we can confidently recommend the exhibition to the patronage of all, who have at heart the advancement of Canadian art and science.

**FALL ASSIZES.**—The Court was opened on Monday morning last, by the Hon. Justice Draper, assisted by the Hon. George Goodhue, L. Lawrason, Esq., and Dr. Anderson, Colonel Prince conducting the business for the Crown. On Tuesday, a number of civil cases were tried, and yesterday, nearly the whole day was occupied in the trial of John S. Mason, for the murder of John McKay, in this town, on the fourth of July last. The Court Room was densely crowded and a painful interest kept up during the examination of the witnesses. The evidence was very conclusive, and the Jury only retired but a very short time and returned a verdict of guilty, with a recommendation to mercy. The Judge passed sentence that the said J. S. Mason be executed on the fifth of November next. The following prisoners were acquitted on trial:—Orin B. Brown, Horse-stealing; and Jacob Beach, Misdemeanor.—*London (C. W.) Times, Oct. 3rd.*

Advices from Kingston, Jamaica, to Sept. 29th, report the Cholera having disappeared from Havannah. A rumour was heard that Sir Charles Grey is to be succeeded in the Government of Jamaica by Sir William Holbrook, and Lord Harris is to succeed Lord Elgin in the Government of Canada.

The Provincial Parliament is summoned to meet at Quebec, on the 17th November, not for the despatch of business.

**NEW DAILY PAPER IN KINGSTON.**—The publisher of the *Chronicle & News* announces, that on Tuesday next there will be issued from that office the first number of a morning paper, under the title of *The Daily News*. The *Chronicle & News* will hereafter be issued weekly, and will contain the matter of six daily issues.

**INQUEST.**—On Thursday last, an inquest was held before H. Bull, Esq., Coroner, on the body of a woman which was found in a Walnut Coffin, floating in the Desjardins Canal, a short distance from the lower bridge. The coffin was seen by some boys who live near the bridge and obtaining a canoe they brought it to the shore. On raising the lid everything which presented itself had the appearance of the highest respectability, although not the slightest clue as to who the party was has as yet been ascertained. The body had the appearance of being about two months buried, but to have been very recently put into the water; it was neatly shrouded and a small piece of muslin over the face. The deceased had two very fine prominent front teeth, those at each side were gone, but apparently there had been teeth on pivots in the vacancies; she had also fine black hair. From the evidence of the medical gentleman in attendance, it would appear that the deceased had been a mother.—Who the party was, or who the miscreants were that put the Coffin into the water, still remains a mystery. A large black dog with a little white on its face, was noticed about the bridge during the early part of the morning, and went several times into and around the house close to it, as if in search of some person; but the parties living there not suspecting anything drove the dog away several times and it at last took the Toronto road and disappeared from the premises. An open verdict of found floating in the Desjardins Canal was returned by the Jury. There is little doubt from the make of the Coffin and other circumstances, but that the corpse has been brought some distance; it has been re-interred in the Emigrant Burial Ground on Burlington Heights.—*Hamilton Gazette.*

The fugitive slave, whose arrest, escape, and re-capture caused a riot at Syracuse, a few days since, again made his escape, having been rescued from the police, and is probably in Canada at the present moment.

The seignior of Little Metis, about three miles fronting the St. Lawrence, and six miles deep, was sold by auction yesterday in the Exchange, and adjudged to Messrs. A. & D. Fergusson, of Montreal—for £750. The sale of the lands in the township of Buckland, advertised to take place at the same time was postponed.—*Quebec Chronicle.*

The civil authorities at Quebec have appointed a committee to draft an address and make other preparations for the reception of the Governor General.

**CHOLERA AT QUEBEC.**—The *Morning Chronicle* admits that it told a fib in the suppression of the truth respecting the health of that city. It now admits that the cholera did exist there; but the highest number of deaths was 16 in one day, out of a population of 40,000; and on the 27th of September the number had sunk to four a day.

The Hon. Col. Bruce, secretary to the Governor General, arrived in town on Saturday, from the Falls, and he left yesterday by the *Champion*, for Montreal to request Mr. Morin to undertake the formation of the Lower Canada section of the Executive.

## ACKNOWLEDGMENTS.

LETTERS received to Wednesday Oct. 8th, 1850:—Chas. Brent, Esq., Kingston, rem. for Mr. C. & Rev. Mr. G.; Rev. H. E. Plees, rem. for Lieut. Killiard & Mr. Stacey; W. P. Vidal, Esq., Sandwich, rem. for Mr. Ritchie, & Mr. James H. Wilkinson; Rev. S. Givins, for Mr. Joyce; Rev. S. Givins, rem. for Capt. Anderson Miss Givins, & self; Rev. R. Blakey, rem. vol. 15.

## THE CHURCH.

TORONTO, THURSDAY OCT. 9, 1851.

THE LORD BISHOP OF TORONTO will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto on Sunday, the 26th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. GRASSETT, Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at Nine o'clock, A. M. They are required to be furnished with the usual testimonials, and the *Si Quis* attested in the ordinary manner.

1st October, 1851.

## THE EVANGELICAL ALLIANCE.

We regarded with feelings of interest, if not of sanguine hope, the organization of this confederacy. To use one of the cant expressions of the day, it was a great fact, as demonstrating that Protestant sectarians were becoming alive to the unscriptural and demoralizing nature of their position, as renders of His seamless garment, whose followers they professed to be. True Catholics were half encouraged to hope that the prayers of long years were on the eve of being answered, and that the silver-winged dove of unity was about to find a green spot where she might rest her weary foot!

But alas! these cheering prospects were never fated to be realized. The well-meaning men (for well-meaning we are bound in the spirit of that charity which hopeth all things, to regard them,) who originated the movement, committed a fatal error at the very outset. They constructed their platform upon a scale infinitely too narrow to insure a happy or successful issue to their deliberations. Deficient alike in faith and moral courage, they lacked nerve to grapple with the leading difficulty against which they had to contend. Whilst sighing for unity they shrunk from probing to the bottom the ulcer-sore which had spread its feverish ramifications through their ranks. In direct contradiction to the solemn orison of our Lord: "Holy Father! keep through Thine own name those whom Thou hast given Me, that they may be one as We are!"—they, in the senseless and libertine language of the age "agreed to differ."

God is perfect—and consequently the unity which subsists between Father, Son, and Holy Ghost, must be perfect in all its parts. This was the model which Jesus propounded to His people, so far as spiritual oneness was concerned. There is no "denominationalism" in the Church triumphant—there can be none without sin in the Church militant.

Widely different, however, was the conclusion of the Evangelical Alliance. They presumed to supply what they considered to be a defect (to say the least of it) in sacred Scriptures. In common with the schismatics of Rome they acted upon the doctrine of development. According to their interpretation of the Great Teacher's words, *One* implied many—and union was but a convertible term for multi-form, and constantly increasing diversities.

What fruit has this most incongruous tree produced? Has the Alliance succeeded to any extent in calming the troubled waters of polemical strife? Can we trace to its agency the healing of a single sore in the schism-wounded body of poor Protestant Christendom? Alas, no! The evil spirit of Sectarianism is rampant and unruly as before, and the yearning prayer of our Lord as far from being fulfilled, [to all human appearance, as ever.

The association recently held their annual meeting in London. So far as we can gather no attempt was made to reduce the chaos of dissent to any thing like harmony or order. The discussion of topics of *disunion*, on the contrary, formed the leading business at the sederunts. Professor Baup required an extension of the terms of membership, but was opposed by a French delegate who protested "that if the Evangelical meshes were made wider some of the fish already in the net would be let out." Dr. Baird, from New-York, assured the convention that in consequence of its resolutions to exclude all slave-holders from the body, "it cannot be disguised that the attempt which has been made to bring the Churches of America and Europe, and especially of Great Britain, into more friendly and fraternal relations, has

ended in putting them further asunder." Dr. Buchanan, a Scottish Free Kirk preacher enlarged much in the style of John Knox, or "the gifted Giffillan," upon the "soul destroying tendencies" of certain doctrines inculcated by the "benighted" Church of England. "An orthodox member complained bitterly that these peace-loving heretics the Quakers, who only corrupt the doctrine of the divinity of Christ, and ignore both Sacraments, did not receive the right hand of fellowship. To cap the climax a person named Neilson is introduced to the Alliance with an extra-emphatic flourish of trumpets, as being the very first person who had ever set up DISSENT in Sweden!"

Such are the worse than useless results of seven long years of attempted "pacification on purely Protestant principles." Whatever might be the features of the *idea*, its working out has proved a signal and deplorable failure.

From an organization composed of such diversified and antagonistical materials—resolved to maintain their discordant elements—nothing good can possibly be looked for. As well might we expect to gather figs of thorns, or grapes of a bramble-bush.

We will go still further, and assert our conviction, that positive evil may naturally be expected to be engendered by the very nature and regulations of the Alliance.

The various members covenant to sink a whole host of contraverted topics when met together in conclave. Not a word must the Calvinist presume to utter which would throw a doubt upon the universality of the atonement. Equally silent must the followers of John Wesley be so far as any affirmation of that great doctrine is concerned. The Baptist who holds that none but reasoning adults can duly receive the initiatory sacrament, and who looks upon its administration to infants as a mere mockery and burlesque, may not uplift his voice in deprecating the *sin* of those who "suffer little children" to accept the Saviour's invitation. And the Anglican Churchman who is taught by his ecclesiastical mother that, "it is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons," must not whisper the *Puseyite* and *exclusive* dogma in the ears of his non-episcopal conferees.

Thus the hapless members of this unallied Alliance are systematically trained to cry "peace, peace," when in their hearts they believe that there "is no peace." They are led to imbibe the dreadful blasphemy that some things which God has been pleased to reveal to His creatures are non-essential, and of trifling importance. By the craven agreement to differ, crying brothers are cruelly permitted to remain in their blindness—and so to patch up a rotten harmony many are rivetted in heresy, seeing all cannot be orthodox. Quiet, we admit, is a precious thing, but it may be purchased at too costly a price. Men are to be peaceable, but they are to be first pure.

## RECENT MEETING OF BISHOPS.

His Lordship the Bishop of Toronto returned last week from Quebec, where, as before stated, he had been attending a meeting of his brother Prelates.

Various topics intimately bearing upon the interests of the Colonial Church, were discussed at this meeting, and we are happy to learn that a spirit of cordial unanimity characterised the deliberations. The results of the conference have been transmitted to His Grace the Archbishop of Canterbury, as the Metropolitan of the British American Dioceses, and we understand that in due time they will be made public.

## "THE UNIVERSITY."

"Nonne vides (aliquis cubito stantem prope tangens Inquiet) ut patiens! ut amicus aptus! UT ACER!"

In its proper place will be found a letter from "One of the Senate of THE University." We acknowledge the courteous terms in which our correspondent speaks of ourselves in his opening and closing paragraphs, although in the intermediate sentences he has used some harsh and incongruous expressions.

The Senator, seems considerably nettled at our allusion to the assumption of official style in recent documents proceeding from the Institution with which he is connected, and departs from the question entirely in his observations. Our remarks were directed not to the title as he gives it, "The Toronto University," or "The University of Toronto," to which we know he is legally entitled, but to the use of the definite article only as a prefix. We refer him to the advertisements in the newspapers of this City and elsewhere, and he will find that the words "THE UNIVERSITY" only are employed.

We thank our correspondent for his letter, as we are confident, that any one who peruses it carefully will discover much which substantiates the strictures we passed on THE University.

We draw the following conclusions from his explanation.

1st. That the Chancellor, in his official capacity, has exhibited a strong feeling of jealous opposition to the Charter of Trinity College. That this was done without authority from the senate, we are

bound to believe upon the personal denial of our correspondent. But we maintain that the onus probandi lies with him, as we are not in a position to prove or refute it, not having access to the minutes to which he refers.

2ndly. We infer that discord exists in his camp; and that he differs in opinion with other members of the Senate, his own declarations clearly shew.

3rdly. We infer, that if the Chancellor did pursue the course we have pointed out entirely unauthorized by the Senate, that body has been guilty of a breach of faith to the public, in permitting him to hold an office the authority of which he prostitutes to the gratification of his own personal feelings. And we cannot conceive that the Senate is so entirely devoid of power as not to be able to reprove or displace that officer for such a flagrant breach of privilege.

4thly. We conclude that in the minds of some members of the Senate, "constituted as it now is," there does exist a feeling of hostility to Trinity College Charter.

And lastly we maintain that they have exhibited this feeling in at least one overt act, e. g., the reduction of their fees for tuition.

## OLD NONCONFORMITY v. MODERN DISSENT.

The annals of British schism boast not of a more eloquent, learned, and profound thinking theologian than John Howe. It is not saying much when we affirm, that there is more solid matter in one of his discourses than is contained in any ten volumes of the sectarian religious literature of our day.

Referring to the future glory of Christ's Church, Howe thus speaks of the instruments by which it shall be brought to pass:—"First by means of the King's and Potentates of the earth. And think how it will be if such Scriptures come to have a fuller accomplishment than they have ever yet had; when in all parts of the Christian world Kings shall be nursing fathers, and Queens nursing mothers; when the Church shall suck the breast of Kings; when the glory of the Gentiles shall be by them brought into it."

If it were possible for the great man whose words we have quoted above, to revisit this earth, with what indignation would he listen to the rabid tirades of many who profess to regard him as a spiritual father! Howe could have as little fellow feeling with the conventicle of the nineteenth century as with the Vatican.

## CONSECRATION OF ST. PAUL'S CHURCH, BUFFALO.

Many of our readers are familiar with the magnificent Church-edifice which has been for some time past erecting of stone in the City of Buffalo, under the superintendence of Upjohn, the well-known architect of Trinity Church, New York,—and which has all along promised to be the most perfect and most imposing specimen of ecclesiastical architecture to be met with on the continent, westward of the City of New York.—We have great pleasure in announcing that the consecration of this noble building will take place on the 22nd of this month. We are authorized to state that the Rector, the Rev. Dr. Shelton, earnestly desires and invites the attendance of as many Canadian Churchmen, clerical and laity as can possibly be present on the interesting occasion. The service will commence at half past ten a. m.—We take the opportunity to congratulate the worthy Rector on his safe return from his tour in Europe, and on the event which is about to be such an appropriate and auspicious "welcome-home."

## JENNY LIND.

This distinguished vocalist is to give a concert in Toronto on or about the 17th inst., assisted by Belletti, and several other professional musicians, any one of whom would be sufficient to attract an audience. Miss Lind with characteristic liberality intends to devote the proceeds of the evening to the charitable institutions of our city, and as this is the only concert which she can give in Canada, we cannot question that multitudes from all quarters of the Province will be present.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

## To the Editor of the Church.

Sir,—An acquaintance of many years with the *Church* newspaper, and an ardent desire to support in every proper way the Church to which I may say that I am devotedly attached, may be supposed to have made me tolerably familiar with its authorised exponent. With the sentiments put forth in the columns of that most useful Journal, I do not always agree, and this I apprehend may be the case with any man occasionally without question as to general respect for the manner in which it is conducted. This by way of apology for what follows.

I was no less surprised than grieved at the tone of your leading article this morning, headed TRINITY COLLEGE, because it seems to me to involve a most important departure from propriety and truth. No one who has the high pleasure of being personally acquainted with the excellent, kind and high minded Editor can for an instant suppose that these words have any personal application. But, Sir, I cannot find other words to express a fact which I can only account for by a most unwarranted, and, I would almost say, unjustifiable carelessness.



If I understand this article correctly, you first charge the Hon. P. B. de Blaquiere with hostility to, and jealousy of Trinity College. You then charge "the other constituted authorities" of the Toronto University with not having given "explanation or contradiction" to the denunciations of the Chancellor, and by implication you presume that these "other constituted authorities" became parties to the language and proceedings of the Chancellor.

Again in the following sentence: "And still the University is at work—every means overt and covert are being employed to frustrate the wishes of the Church, the efforts of her people"—your words seem to imply that the Senate of the University, as the great governing power in that institution, was or is at work, employing such means.

I will trespass upon you for a few minutes to observe upon each of these counts, but must be permitted to make two prior observations. The employment of the name "University of Toronto" seems to displease you, and you allude to it in the following terms:—"What we see now very significantly styled in the official announcements, *par excellence*, THE UNIVERSITY OF TORONTO,"—as if the "constituted authorities" had any choice on this point. Had you, Sir, taken the precaution to enquire, as I humbly conceive was your duty, before you made this serious attack, you must have learned that the Act of Parliament which is now the Law both for the University and the Public, imposes this name on this particular institution.

But to return to the more important matters. Your great error has arisen from confounding the individual, spontaneous, unauthorized acts of the Hon. Peter Boyle de Blaquiere, Chancellor of the Toronto University, with the actual proceedings of the Senate. These being premised, I proceed;

1st.—The Hon. Mr. de Blaquiere is fairly chargeable with all which you have set down against him—and further, with having stepped out of his place to say and do on the part of the University, what he had no authority whatever for, and to fancy himself the brains and heart of the senate, when in point of fact he ought only to be the chairman, and the mouth piece when authorized on particular occasions. But that he is or ever has been the exponent of the wishes or views of the University, unless when he has been so authorized by the Senate, I most emphatically and pointedly deny; and if such an assertion be repeated I shall call for such a reference to the minutes or other authorized documents and proceedings of the Senate, as shall prove or disprove it.

2nd.—The other constituted authorities" of the Toronto University are not to be blamed for not having taken action—either by "explanation or contradiction"—on what never came before them officially. The Senate as a body had no power to call the Chancellor to account before them for sayings or writings over which they had no control. They as a body could give neither "explanation nor contradiction" to the individual follies of any one of their members, unless brought officially before them. But, Sir, I will tell you what they did.—They refused to support or follow up these unauthorized proceedings of the Chancellor; both in Senate and in Committee, they gave the go-by to the propositions on this subject brought before them by the Chancellor; and I assert that on their minutes there will not be found one solitary paragraph by which your insinuations and assertions—that in these proceedings the Chancellor was "the exponent of the views" of the University—that "the other constituted authorities" coincided with or supported him in these proceedings—or that "THE UNIVERSITY shrunk from admitting so open, so noble a rivalry in the field of educational labour"—can be supported. In the Senate there may perchance be individuals who hold such ideas, but there are also others totally opposed to them—and therefore we are to judge of "the views of the Corporation" and the proceedings of the "constituted authorities," not from individual expressions of feeling, but from the authenticated proceedings of the Body.

3rd.—You either directly charge or covertly insinuate that "the University," i. e. the authorities of the University, has used "every means overt and covert, to frustrate the wishes of the Church, and the efforts of her people"; and you "warn the friends of that institution (i. e. the Toronto University) that this factious opposition will be in vain."

If your crimination had any rational foundation, your warning might have been well given, but with the failure of the former, the latter is but ridiculous.

If however the grave charge of factious opposition is made against the Senate, or any other constituted authority of the Toronto University, I must pronounce it groundless, baseless, and in every way untrue. If it be made against one or more individuals, it is, I have no doubt, grounded on fact. I have no doubt but that the Senate contains one or more individuals who would gladly see the Church of England prostrate in the dust, and for aught I know there may be some one individual who would promote any opposition, however factious, which "could frustrate the wishes of her people." Jealousy of a rival school may exist in the minds of some, but until we see these various feelings displayed, until they are brought home to the Senate by some overt or covert act of that body, no one has any right to charge the faults of a paltry minority on the whole. Constituted as the Senate now is, we may expect the most vigorous opposition to the Church of England; but the new Crown members have hitherto had no opportunity for "factious opposition"; what they may choose to do in future, time only can tell, but in the meanwhile the accusation made is utterly untrue. If you accuse any of the Professors of being guilty of such disgraceful conduct, I totally disbelieve it. If any aggression have taken place, it has not been on the part of the Toronto University.

You will not, I am sure, imagine for one moment, that I could seek even to palliate the several very unjustifiable attempts which have been made to interfere with the establishment of a Church of England University. I consider, as I have always, the proceedings in regard to King's College—much as that institution needed reform—as most nefarious; but these facts, undeniable as they are, must not be taken as affording any

justification for charges against the "constituted authorities" of the University, in themselves untrue.

I beg you will observe, that I have hitherto confined myself to a denial of certain charges against the "constituted authorities" of the Toronto University, as the honourable Chancellor is to be looked upon as an "authority" only when he is authorized by the Senate on any particular point; for unless he have this authorization, he is as decidedly a mere individual, as you or I on the present occasion. You close your article with a well-turned sentence, well adapted for the round-mouthed Graii, but ill suited to the promotion of truth. Where is your justification for styling "the senate of that corporation," the "despised of all denominations"? Whether your amplification be intended to apply to the senate or the corporation, signifies not; the epithet is equally magniloquent and unjust, and unworthy of both you and it.

To differ from the Editor of The Church in important matters, is to me always painful, because it involves serious misgivings as to my own judgment; therefore it is some consolation to feel that I cannot close this letter without heartily joining in your exposition of the "gross and wilful misrepresentations" made by the opponents of the Trinity College Charter. From first to last nothing could have been more atrocious; nothing more at variance with those first principles of common honesty and liberality which we expect to find in the breast of every man; and in this exposition nothing is more painful than the statement of the part taken by Dr. Ryerson. But, Sir, should not this have rendered you more cautious in your assertions? Few can distinguish between incautious error, and gratuitous falsehood.

Trusting that you will, either in your own words or in mine, make this refutation as public as the article to which it has reference, i. e. through the columns of your estimable and well-conducted journal;

I have the honour to be, Sir, Your very obedient Servant, ONE OF THE SENATE OF THE TORONTO UNIVERSITY.

To the Editor of the Church.

THE "CITY OF TORONTO."

REV. AND DEAR SIR,—I beg to call your attention to the fact that the above steamer is the only one, so far as my knowledge and recollection serve, on either Lake, that refuses to the Clergy the accustomed courtesy of reducing the fares in their favour. It is worthy of remark, however, that she does make this reduction to University Students, thus in singular accordance with the arrogant and really unphilosophical views of a certain portion of the community, distinctly exalting the intellectual above the sacred.

I am, yours faithfully, A PRIEST.

September, 1851.

Further Extracts from our English Files.

STEAM BETWEEN BOSTON AND LIVERPOOL.—The new steam-ship S. S. Lewis, destined to be the pioneer of the first American and Liverpool steam-ship line from Boston, is now nearly completed, having been built entirely under the superintendence of Captain R. F. Loper, of Philadelphia, whose important improvements in construction are generally recognized on the other side of the water. The machinery of the new steamer has been tried with perfect success, the experiments warranting the expectation that she will accomplish upwards of twelve knots an hour. The keel of the vessel is 210 feet in length, the extreme length is 232 feet, with 32 feet breadth of beam and 26 feet depth of hold. She has a capacity of 1,850 tons, and it is calculated that she will carry 1,000 tons measurement of goods, 300 tons of dead weight, and she will accommodate 100 first-class passengers, exclusive of fuel and stores. With only her lower hold stowed with cargo, it is thought she would carry 1,000 passengers, as the space between decks would be so great. The frame of the steamer is entirely of white oak, and her floor timbers are a solid bed of oak from the sternpost to midships, each piece being bolted horizontally and vertically through the timbers. The model is fine; the stern almost upright, and the bow well formed, as it swells into the fullness of the upperworks with lines slightly concave. She has on deck a house 190 feet in length, the top of which forms a spacious promenade. The main saloon contains thirty state rooms, and is elaborately and beautifully fitted. The forepart of the maindeck is designed for second cabin passengers, and both are admirably contrived. The hull of the vessel was built by Messrs. Birley and Sons, and the machinery constructed by Messrs. James F. Sutton and Co. The ribs of the Lewis is similar to that of the Cunard steam-ships.—Liverpool Times.

OPEN AIR PREACHING.—The Rev. J. K. Marsh, minister of Brimington, has lately commenced preaching on Brimington Common, and other places in his parish. The same practice is followed by the Clergy in other parts of the county, being the only means they have of addressing such of their parishioners as absent themselves from Church on the Lord's Day. The neglect of public worship is said to be very general in the mining districts, whilst beer-houses are increasing, and desecration of the Sabbath becomes fearfully prevalent amongst the working classes.

CONVERT TO PROTESTANTISM.—A gentleman named Alfred Clarke, a resident of Taunton, and for many years a staunch adherent to the Roman Catholic Church, has publicly renounced that communion, and been openly received into the fellowship of the Church of England. The ceremony of renunciation was celebrated at the Church of St. Mary Magdalene, Taunton, the officiating minister being the Rev. Temple West. At the conclusion of the service, Mr. West presented the convert with an elegantly bound Prayerbook of the Reformed Church.

A RIGHT PATRIOTIC SPEECH.—A correspondent of the Times states that having seen about 2,000 persons, chiefly mechanics, listening with great delight a few days ago to the music of a military band, sent by order of the Government to play twice a week in Victoria Park, he heard one of a group of weavers make the following remark:—"Foreigners may boast of their liberty, equality, and fraternity but is not this something like fair play and equality? The Government send one band to play to the nobles in Kensington Gardens, and they send another band to play to us here."

CASHMERE.—The following is an extract of a letter from an officer just returned from Cashmere:—"It is one of the worst acts of our government to give it up to Gholab Singh. By doing so they sold a whole nation into slavery. The people are most discontented and wretched. It is most distressing to see them in such a state. They are much worse off than when I was there last year. I will give you some idea of a piece of op-

pression: Gholab Singh has just had occasion to send an army to the frontier, and to carry their baggage 8,000 men were required to accompany them. These men were seized in and about the city of Cashmere by the soldiers, and marched off to the army. They may be absent four, or five, or six months, and while they are away they receive no pay, and only one pound of flour a day. A man in this country is supposed to require two pounds a-day, but they are only to have just enough to keep them alive. While they are absent no provision is made for their families, and how they are to live no one can imagine. This act of atrocity was committed while I was in the city."

It is stated that the Committee of the proposed Roman Catholic University in Ireland have offered to Dr. Newman the presidency of that institution, and that he is likely to accept the office.

The railway from Petersburg to Moscow has been opened, in the presence of the Emperor of Russia, who travelled over the entire line, between 400 and 500 miles.

OXFORD, SEPT. 17.—DEATH OF THE REGIUS PROFESSOR OF MEDICINE.—Died this morning, at his residence in St. Giles's-street, after a few hours' illness, John Kidd, D.M., of Christchurch, Regius Professor of Medicine, Tomline's Prælector of Anatomy, Aldrichian Professor of Anatomy, and Radcliffe's Librarian. Dr. Kidd was highly esteemed and respected both in the University and City of Oxford. In 1800, being then a Student of Christ Church, Mr. Kidd took the degree of M.A. In 1801 that of Bachelor of Medicine, and in 1804 he proceeded to the degree of Doctor of Medicine. In 1822 Dr. Kidd succeeded Sir Christopher Pegge, Bart., in the office of Regius Professor of Medicine, to which is annexed Tomline's Prælectorship of Anatomy, and the Aldrichian Professorship of Anatomy, and in 1834 he succeeded Dr. Williams as Radcliffe's Librarian. The Election of a successor to the latter office rests with the Archbishop of Canterbury, the Lord Chancellor, the Chancellor of the University, the Bishops of London and Westminster, the two principal Secretaries of State, the two Chief Justices, and the Master of the Rolls.

Quakerism or a History of my Life in Dublin and the Provinces, which has made such a noise, was written by Mrs. Thomas Grier, formerly Miss Strangman, of Waterford.—Morning Post.

THE BISHOP OF OXFORD.—The Right Rev. Prelate is said to be engaged on a tour of observation in Switzerland, visiting alternately the Protestant and Roman Catholic Cantons, and taking personal notes of their relative social condition, with the intention of using his information during the next session of Parliament. His Lordship also intends to carry his researches through the Papal States, as a supplementary confirming evidence of the Gladstone Letters.

THE QUEEN IN DANGER.—We have just received the following communication, on which the utmost reliance may be placed, from a gentleman who travelled by the Royal train:—"The journey of her Majesty to the North was nearly being attended with consequences fearful to contemplate, owing to the velocity with which the Royal train was driven over the Newcastle and Berwick portion of the route. As those will remember who have approached the town of Newcastle over the stupendous bridge and viaduct which crosses the Tyne, there is a curve of very small radius at the southern entrance which is continued so far as to form the quarter circumference of a circle. Of course great caution should be observed in traversing this portion of the line on all occasions, but with such a responsibility as that which devolved on the driver in charge of the Royal train, no care and attention, as regards not only the safety, but the feelings of the illustrious passengers, could have been excessive or overcharged. The situation is quite enough to excite one's nervous sensibilities when passing the bridge, with all leisure, looking down on the dark waters of the Tyne, with the shipping and house-tops far underneath. What must have been the sensations of the Royal party, when the whole train dashed at great speed upon this narrow curve, and immediately received three successive shocks, which were felt distinctly from one end of the train to the other? The shocks were caused by the impetus of the train running against the sides of the rails in going so rapidly along the curve. The consequences of a carriage getting off the line are too horrible to think of. Surely it should be enough to make the engine driver careful, even if he were as rigid as the engine he drove, to reflect that to him were intrusted the lives of the Queen of England, of the Prince, of the heir to the Throne, of the Princess Royal, of her brother, and of the Prime Minister, and that he was the guardian for the time of the present happiness and of the hopes of the nation.—Glasgow Constitutional.

THE SEIZURE OF THE "LEVENSHIDE" BY MILITARY OFFICERS.—From letters received by the owner of this ship, it appears Captain Campbell has obtained a verdict against Captain Vesey, with £200 damages.

THE CHARACTER OF PARISIAN PUBLIC EDIFICES.—Why should the name of Republic be ever heard in the mouth of a Frenchman? All the objects of his glory in the capital of which he glories, everything that he can show to the stranger—everything that he recounts, standing on tiptoe and looking down on the world besides—is the work of monarchy! The grand Republic left nothing behind but the guillotine. The Bourbons and Buonapartes were the creators of all to which he points, with an exultation that throws earth into the shade, from the Alps to the Andes. The Louvre, the Madeline, the Tuileries, the Hotel de Ville (now magnified and renovated into the most stately of town-houses); the Hotel des Invalides, Notre Dame, &c., &c., all are the work of kings.—Blackwood.

TORONTO MARKETS.

Table with 4 columns: Commodity, Price, and other details. Includes items like Fall Wheat, Spring do., Oats, Barley, Flour, etc.

Western Clerical Society of the Diocese of Toronto.

The Western Clerical Society will hold its next meeting (D. V.) at the Rectory, Woodstock, on Wednesday the 15th October, at 10 o'clock, a. m. The presence of the Clergy is requested on Tuesday evening. Divine service at seven o'clock, p. m.—The sermon by the Rev. B. Cronyn, M.A., Rector of London. Subject:—The prevailing irreligion of the young—its causes, and suggestions for its remedy.

W.M. BETTRIDGE, B. D., Secretary.

New Advertisements.

R. SCORE, Merchant Tailor and Habit Maker,

KING STREET WEST, TORONTO; BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally, that his extensive and choice Stock of WINTER GOODS have come to hand, consisting of

West of England Cloths and Cassimeres, Heavy Beavers, Doeskins, Tweeds, Whitenys, Freize, Winter Vestings, &c., &c.

N. B.—Clergymen, Judges, Queen's Counsels and Barristers' Robes, (also University Robes and Caps,) made on the most correct principles, and at prices that cannot fail to give satisfaction. Toronto, Oct. 6, 1851. 10-1f.

NORFOLK COUNTY GRAMMAR SCHOOL.

GENTLEMEN who may wish to become Candidates for the office of Principal in this Institution, (vacant by the resignation of the Rev. GEORGE SALMON,) will send their testimonials (if by letter, post-paid), to the Rev. F. EVANS, Rector of Woodhouse, on or before Tuesday, November 18th, and will also present themselves for examination at the Grammar School-house, in the Town of Simcoe, on the above-named day, at 10 A. M. The emoluments are £100 a-year, with fees.

The Rectory, Woodhouse, Simcoe, Oct. 4th, 1851. 10-6in.

WANTED,

A MASTER for the Grammar School at Bond Head, in the County of Simcoe. Candidates will please forward their testimonials (post paid), to the Rev. S. B. ARDAGH, Barrie, before the Sixth day of November, on which day they will be required to attend for examination at the Grammar School, Barrie.

S. B. ARDAGH, Chairman of Simcoe Grammar School. Barrie, October 8th, 1851. 10-4in

The Patriot, Colonist and Globe, will please copy until the 6th of November.

WHOLESALE DRUG WAREHOUSE.

THE Subscribers beg to announce to their Correspondents and the Mercantile Public generally, that they are now receiving their usual Fall Importations of Genuine Drugs and Chemicals, Patent Medicines, Oils, Paints and Colours, Dye Stuffs, and clothers materials, &c., &c., which they are prepared to dispose of at the lowest prices and on the most favourable terms.

The attention of Country Merchants is respectfully invited. LYMAN BROTHERS & Co. St. Lawrence Buildings. Toronto, October 1st, 1851. 10-2in

EDUCATION.

MR. ALEXANDER STAFFORD, of Belfast College, Ireland, respectfully intimates that he will shortly open a SCHOOL for the instruction of Young Gentlemen in the usual branches of a

Classical Mathematical, and Commercial Education.

Mr. STAFFORD'S system of Education is directed to draw forth the powers of the mind by awakening curiosity—desire of information, and by a healthy and judicious management to invigorate the reasoning, as well as strengthen the retentive faculties; thus securing a well-balanced development between the mental and physical qualities of his Pupils.

TERMS:

Per quarter ..... £2 10 0 Preparatory Class ..... 1 10 0

Hours of attendance from Nine o'clock, A.M., to Twelve Noon, and from Two P.M., to Four in Winter, with an additional hour in Summer. There will be ten minutes of relaxation every morning at eleven, which may be spent in play.

The School will be under the superintendence of the Rev. R. MITCHELLE, M.A., who has kindly offered a room for the purpose during the ensuing Winter, and will weekly deliver Lectures to the Pupils on religious subjects. For further particulars, address Mr. Alexander Stafford, care of the Rev. R. MITCHELLE, M.A., Incumbent of Trinity Church, Toronto, or Mr. Thomas Champion, at the Church Society's House. Toronto, 1st October, 1851. 9-1f.

PRIVATE TUITION.

LONDON, CANADA WEST.

AN English lady, wife of a Medical Practitioner, is desirous of receiving into her family six young ladies, who will be educated in all the usual branches of a finished English Education. The accomplishments taught by persons highly competent.

The extreme salubrity of the Western part of the Province would render the above advantageous for young ladies in delicate health.

For further particulars apply to Mr. Thos. Champion, Toronto. September, 1851. 7-1f.

OYSTERS!!

L. LEWIS, in returning his sincere thanks to the citizens of Toronto and the public generally, for their liberal patronage; begs leave to intimate that he has received and will keep on hand, a fresh supply of

KEGS, CANS, AND SHELL OYSTERS, three times a-week while the season lasts.

He will also have a variety of GAME, Salt-water FISH, and PRAIRIE HENS as soon as the weather will permit.

110, King-street West, Toronto, September 25, 1851. 9-1f

The Churchman's Almanac, FOR 1852.

THIS ALMANAC, containing besides the Calendar, entire corrected lists of the Clergy of the Dioceses of Toronto, Montreal, Quebec, New Brunswick, Nova Scotia, Newfoundland, Fredericton, and Prince Ruperts' Land. Lists of Bishops of the Church in England, Ireland, Scotland, the Colonies, and the United States. Lists of the Lay Delegates who attended the Convention of the Lord Bishop of Toronto, and the Lord Bishop of Quebec on the secular state of the Church in those Dioceses. The Church Temporalities Act of the Diocese of Toronto, an abstract of the expenditure of the Clergy Reserve Fund, General Statistics of the Church in the Diocese of Toronto; a list of Agents for issuing Marriage Licenses; a list of Crown and County Officers; a list of Custom House Officers and ports of entry; Banking and other Institutions, will be published in a few days.

The trade are requested to send in their orders as early as possible to ensure a supply.

TO ADVERTISERS.

Parties desirous of taking advantage of this excellent medium of Advertising, are requested to forward their Advertisements without delay, as it is the intention of the Publisher to have it printed and the country trade supplied by the middle of next month.

TERM FOR ADVERTISING:

Per Page ..... £1 0 0

A. F. PLEES, Publisher. Toronto, September 10th, 1851. 6-1f



## Reviews.

LONDON LABOUR, AND THE LONDON POOR.—  
Toronto: Thomas Maclear, 1851.

We have before us the first number of the second volume of Mr. Mayhew's valuable and most interesting serial, which demonstrates that the subject upon which it treats is far from being exhausted. With confidence may we affirm that till the appearance of this work the toils, trials, and temptations of thousands in the British metropolis were for the most part unknown to the world.—The effect of Mr. Mayhew's labours, will be, we trust to induce man to interest himself more than he has ever yet done, in the fortunes of his less opulent brother, and thus fulfil with greater fidelity the scriptural maxim "bear one another's burden."

THE PSALMS: IN A NEW VERSION, FITTED TO THE TUNES USED IN CHURCHES. By A. M. MONTAGUE. London: Hatchard, 1851.

Rough and rude as many of the Psalms in Brady and Tate's translation may be, we have ever regarded their production as superior, on the whole, to any other English metrical version.—Mr. Montague's attempt, has by no means made an exception to this rule. One specimen will be sufficient, we opine, to prove our assertion.

The first stanza of the XXIII Psalm reads thus in the "New Version":—

The Lord himself, the mighty Lord,  
Vouchsafes to be my guide,  
The shepherd by whose constant care  
My wants are all supplied.

Instead of this Mr. Montague gives us the option of two versions, the first of which runs thus:

The Lord my shepherd is a guide,  
He teaches me my track;  
With him I need me naught provide,  
With him I naught shall lack.

The second, which embraces the matter of two verses in one stanza, is as follows:—

The Lord my shepherd is a guide,  
With him I naught shall want;  
He the still waters leads beside,  
He in green pastures makes me bide,  
Where food is never scant.

It may safely be predicted that Mr. Montague is not destined to revolutionize our Church Psalmody.

## SCENES IN OUR PARISH.

NO. IX.

## A WALK ON A WET DAY.

—“How many a cause without a name,  
Will from our spirits hide the blame,  
When, thinking of ourselves, we cease,  
To think upon another's peace!”

WILSON

“How much better to walk out than stay at home even on such a day as this!” said my dear companion, as we climbed the wet and slippery hilly field on our way home. Much better! there we might have been sitting now chilly and comfortless over the fire, shivering whenever the door was opened, and thinking the day even more gloomy and stormy than it is.

But now we have paid two or three interesting visits, we have admired the irregularity of the broken ground on the steep sides of the lane, the wintry tints of the deep moss, and the withered oak leaves, and the ever green broom and ivy. We have stopped at “the house that Jack built”—that low hut reared against the ruined glass factory; by which contrivance Jack, saving himself the trouble of building a back and side wall to his mansion, soon reared up the other side and the low front and laid on the rafters and tiles. I need not say how many of the latter, we may guess to have been procured from the ruin. Jack, I suppose, thought that of little consequence, as their situation was but slightly altered, and they were of no use either to man or beast where they stood. The sin and shame he would have thought consisted in letting such good things be wasted. Well, I am not his conscience keeper—I make no inquiries—at any rate I admire his ingenuity.

“And did Jack do all this himself?” said I to his wife. “Jack and I,” she answered a little offended. “I did the work of a mason—I worked as hard as any horse.” Whether all masons work as hard as horses, I leave those to settle who have had such gentlemen's long bills to pay; and I go on to the rest of their territories. Besides their own dwelling, he and his wife have built a stable of equally large dimensions for his steeds, those three poor asses that you see taking right of common on the broken and steep bank above their home. He has also fenced in two diminutive and oddly shaped pieces of garden, which he would willingly make larger at the expense of the public; but as this lane is a church path, he is not permitted. He has planted a vine against one side of his hut, and its long untrained branches hang straggling on the low roof, and contend with the small purple leaves of the ivy for its place on the ruin above. In the little garden also, there are beautiful double holly-oaks, delicate lemon color, and pink, and deep purple, which every year excite our admiration; and there are rue, and peppermint

and thyme, and spearmint, and lavender and “featherfew,” as Joyce calls it, as fine an herb, she says as any “canny mile.”

For Joyce is an herb woman. O how different from the splendidly robed and sylph-like form, that one may fancy in connexion with that name—the high-born lady, whose honour it is to move in the gorgeous procession, strewing the king's way on the day of his coronation with precious exotics.—How very different Joyce looked to-day, as we saw her broad square figure seated on a low stool, just within the door of the hut, sorting the heaps of herbs, wild and cultivated, that she has been collecting for to-morrow's market. It was worth while to have taken the walk, if it had been only for the sake of learning the names of some hitherto unknown weeds; for it is under Joyce, and such as Joyce, that I study. It is amusing to hear her names; you can generally give a pretty fair guess at the real word, and consult the dictionary for the right orthography on your return home—then in a low mysterious tone she will add their medicinal uses, such as you may meet with in Culpepper's “Herbal,” which by the way I once borrowed, when I was a child, from our clerk's wife. O! if half that Culpepper and Joyce say were true, it would be a ruinous day for the doctors. Jack and Joyce are a singular couple. Jack so gaunt and tall and spare, and Joyce so broad and square.—Jack certainly has the advantage in person, and I think his wife is rather proud of him; for though when he is ill, and we ask after him, her reply is that he is “piteous ordinary,” I do not think she intends the words to be taken in its literal meaning. I dare say she thinks us wanting in proper respect, in following the phraseology of the people round about and calling her lord and master, “Jack;” she always styles him, herself, “Our John!” and she is very fond of exhibiting her marriage certificate, which she keeps carefully rolled up in a nutmeg grater.

The hut is certainly high enough for Joyce, but I am almost sure that Jack cannot stand upright in it, except it may be at the furthest side, and that is almost entirely occupied by the bed. I never saw him make the attempt; his rules of politeness not rendering it at all necessary for him to rise when we enter. His deep gruff, “come in if you please,” is the only welcome we ever expect; but after we have been there a little, and talked or read, I have observed that for the time he softens—then it is, “Now you make free at any time if you please; you are welcome to my house any day.” But by the time we pass next, the stern collier is his hard “self again.” Yet the gruff “Come in!” is, I am sure, always intended as an invitation, and an invitation he wishes to be accepted. Joyce is, on the contrary, always good humoured, and in a bustle—always offers us her own chair, and presses us, hot or cold, to come “nigher the fire.”

She is not half so attentive to the reading as her husband, yet loves the readers much better; and to day there was real feeling in her tone, when on our way back we said, “We are going home now;” she answered, “God bless ye, wherever you go!”

And now stop a moment, dear reader, and notice the date of my chapter. It is January 1831.—Now I am copying this on 16th January 1832, and I have been to pay a visit to poor Jack to-day. And O how gradually, but how very much he is altered. I could not in justice leave you with the impression, that he is rough and stern. O he is now so gentle—so very desirous of our visits. The tears stream down his pale cheeks when he himself speaks of his former sins. He is very ill—dying in a decline—but O what hope—what satisfaction we have in visiting him! “A broken and a contrite heart, O God, thou wilt not despise!”

One particular more I ought to mention. Jack and Joyce never ask for anything. They have no hungry children, to be sure, but they know well what want is themselves. “The other day,” said Jack, but he did not say it in a way of complaint, “we had not a bit of bread in the cupboard, nor a bit of coal for the fire, nor a mouthful of hay for the poor neddly, nor a penny piece to buy none!” They are ill often; now indeed Jack is always ill; and a little broth or a morsel of meat might be thought a necessary; but though they seldom have it, they never complain of wanting it. They are grateful beyond the expression of gratitude for the little from time to time is done for them; but like the general character of our people, there is a patient I had almost written—a magnanimous silence in the endurance of hardships which greatly commands my respect. You smile, may dear reader, and it seems to be an incredulous smile. You know something of my country people, for the surly collier who serves you with coal is from our hills; and he has been uncivilly earnest for his full price: or the market woman, whom you employed to carry home your laden basket last Saturday, as she saw the well selected luxuries taken out one after another, pressed you too importunately for an additional penny. Forgive them! they do endure hardships of which you little dream; for I am well assured, had the poor collier told you of his wife's long illness, and his children's want of bread, you would not have hesitated one moment

to comply with his reasonable demand: and if your market-woman had not objected to complain, she would have told you, and you are much too kind, I am sure, not to have listened—that yours was the first payment she has received to-day—that her husband has done no work all this long frost—and that her poor children, bare-footed and ill-clothed, were crying this morning for cold, and her heart ached to hear them. Forgive them it is all true: to those who know little of them, they may appear over reaching and discontented; we dwell among them, and know them to be enduring and grateful.

But the greatest pleasure of our walk was the visit to lame Myles.

There are some people born with amiable manners, and Myles is one of them. He could never have been other than civil and agreeable, but it is religion that has made him so gentle and so patient; religion that has quickened his perceptions and exalted his ideas, and refined his feelings.

He was sitting by the fire in the same spot in which we always find him, his crutches in the corner at his side; and his bible, in which he is too weak to read for more than a few minutes at a time lying on the table. We found him, as we too often do, paler than his natural paleness and very faint from hunger; for his wife was not returned from town, and the children had taken the last bit of bread to school for their dinners.

The youngest boy was restlessly walking about the room, rummaging in the cupboard under the dresser, for a potato to roast, and cried because he could not find one. His father apologized for him: “I really am very sorry, ma'am,” said he, “that he should be so troublesome; he is a good boy generally, but he must be hungry now; that is what makes him so restless: very hungry he is I am sure; he had but a little bit at seven this morning, and I have not any to give him till his mother comes home. I hope you'll please to excuse him.” Poor little boy! his peevishness was indeed excusable. He is a dear, fine child, with mild black eyes, and curling brown hair: it is wonderful, through what hardships (for “want can quench the eyes bright grace”) some children maintain their claim to beauty. It is a worthless thing, we know—we are told so constantly—“a fading flower,” that is written in every copybook—“vain,” so even the word of God calls it; and yet what a lovely thing beauty is, and whether we own the weakness or not, how we all love it! All Myles's children are very pretty, most of them even prettier than this little one; yet I recollect he excited my admiration one day last summer, when I found him asleep on the sunny bank a few yards from the door. The daises that he had gathered had fallen from his relaxed hold, as one hand was thrown over his head to shade his face from the light.—One longed to see a sketch made of him: what a simple, graceful thing it would have been! One would not have had him moved for the world.—But the father had either more regard than I for his boy's safety, or less love of the picturesque.—“He looks very pretty,” said I, “asleep on the bank.” “I dare say he does, ma'am,” he answered quietly, “but I'd sooner he was lying on the bed;” and forthwith he sent Annie to waken her brother. I thought it was a great pity. Little Tom was not then the youngest. There was a baby—as sweet a little flower as ever blossomed amongst the thorns of poverty.—Its young nurse Annie, took great care of it in the daily absence of its mother, and the infant did her credit. The poor sickly father might perhaps, sometimes, look with a sigh on the sixth helpless one, for the supply of whose wants he could make no exertion; but the mother joyed in her darling; and her weary pace quickened after her long day's toil, at thought of her baby.—I was there one day, when the little one looked lovelier than ever. It had begun to take notice; I smiled at it, and it smiled at me again. We were there some time, and it was quiet all the time we were reading; and before we went, we praised little Annie for keeping it so neat. It was but on the fourth day afterwards, and we came again; the baby was yet quieter and cleaner. The little one was dead. She was dressed in her best cap and snowy robe, and laid on the table covered with a spotless white sheet. One blast, only one, had swept over the frail flower, and it was gone! Who weeps over such scattered blossoms?

Like buds rent off before the blast  
On the cold ground they lie;  
They shall be flowers—in God's bright bowers,  
Where never storm sweeps by.

O! the mother grieved for her. She wept over her as if her heart would break. “I have known great trouble before,” she said, “but O! this is the greatest. It is so hard to lose a baby out of one's bosom.” It was but natural passion. “Can a mother forget her sucking child?” “Yes!” answers the word of truth, “she may forget!”—Then blessed are they who claim an interest in that love which adds, “yet I will not forget thee!” I comforted her with such common-place considerations as her extreme agitation gave me room to suggest. “You are sure that she is safe now,” said I; “if she had lived to grow up, you don't know what trouble she might have caused you.—Now you are sure the last trouble with her is over.” “It will be,” she answered sadly, “when we have laid her in her grave:” and then I understood that

one part at least of their trouble arose from their extreme poverty. They had not one shilling towards buying the coffin, and she had been all the morning trying to make up her mind to take her Sunday's gown to pawn. It was the only thing she had worth taking, and she had never yet known the disgrace of pawning; besides she was very desirous to keep a decent dress in which to appear at church on Sundays; but must give it up now. Ah! she would have given more than that to have kept her darling with her. Are the poor sometimes accused of being hard-hearted?

It is not wonderful, that with so much to bear, their feelings should become callous. It is well, perhaps, if, in some measure, it should be so; at any rate it does not become those to reproach them, who when trouble come almost faint under it, though they have nothing to do, but to close their windows, and sit down in the quiet gloom to nurse their grief. It would be better, perhaps, to consider what effect, strong, and painful, and unrequited exertion, made at such a time would have on their own minds. But it was Anna's time of trouble, and she and her husband know well who is a present help at such a time. Such they proved Him then. Friends unexpectedly provided for them, lent them the money so sadly needed; and in the midst of their succeeding poverty, it was regularly and faithfully paid. They are indeed very poor: Myles has been ill for six years, and since he broke his leg two years ago, has not earned one day's wages. His wife exerts herself beyond her strength. “The man that helped her up with her basket this morning,” said Myles once to me, “said it was a shame a woman should carry such a burden!” Poor fellow! the blood rose to his cheek as he added, “It would not be so, if I had strength to help it.” But poor Anna's greatest distress with regard to her labor, except indeed when she has made herself really ill by violent exertion, is not that she does too much, but that she can find so little to do. They have a pretty little sunny garden on the hill side, above the house, where I see the earliest primroses; but pretty as it looks, it is so parched and so stony a spot, that with all their care, it produces no supply for the market. Anna is often obliged to borrow the money necessary to fill her basket, in the morning before she leaves home, and after having discharged her debt, her earnings, even on a prosperous day, when she has been up early, and travelled far, and that perhaps in inclement weather, seldom amount to more than eight-pence or nine-pence. Then there is the scanty parish allowance, and the low wages of the young boy; altogether so few shillings, that one can hardly help saying, “What are they among so many?” But the question brings its own answer with it reminding one of Him who once had compassion on the multitude that had nothing to eat, and who being the same yesterday to-day, and for ever, will not now send his followers away fasting. There may be a great company; and “only five loaves, and those barley—two fishes, and those little ones.” Yet if ye take and bless the provision, they shall all eat and be satisfied. So I always think when I see Myles's decent children come into the school room on a Sunday morning. The boy's pinafore is of the coarsest and little Martha's blue gingham frock something of the shortest; and her nauken spencer, faded almost white, is very scanty, and her small bonnet of the same material, bent out of shape; or rather in a variety of shapes, by so frequent washing, scarcely shades the handsome childish face.

But the straight auburn hair is so nicely cut, and brushed so neatly over the smooth brow, there is such a clean, wholesome, healthy look in all the children, such a gentle expression in the dark eyes, and their voices and tones are so sweet, and their words so proper; that if it were only fancy, it would be one worth nourishing,—there is a blessing on them. It is not fancy—the word of truth has promised, “the seed of the righteous shall be blessed!” In such belief, then, we cheerfully take leave of them, though this hard winter, in which we have seen so much want borne so patiently, is not yet over: and though since I begun my story, I find that the eldest son is come home from his place ill, and the two young boys have the measles, and that pleasant, civil child Annie, her mother's right hand is very poorly too. It is a sad house indeed! Yet Myles's calm smile of peace is enough to set any one's heart at rest, and the humble and steady tone in which he expresses himself: “The Lord has kept me through many trials, and I am assured he will keep me, until I am fit to appear in his presence.” And then with tears in his eyes, he adds, “and I have a hope and a firm trust that I shall be fit when he calls me out of time into eternity, not in my own righteousness, for I am a sinner; but clothed in the righteousness of Jesus Christ, my hope and my salvation!” In such belief and hope, then, we may cheerfully leave him in his troubles. Patience—and may the writer and the reader willingly apply the sentence to themselves—patience must have her perfect work! There is a land where none shall say, I am sick—to that land of health our feeble friend is hastening. A land where there shall be no more sorrow, nor crying; can we wish the entrance of this child of affliction should be long delayed? There they shall hunger no more—neither thirst



any more! Happy Myles! not vainly did the Saviour say, "Blessed are ye poor, for yours is the kingdom of heaven!" Here are some lines written in remembrance of the pretty baby; perhaps they may amuse you after so much prose.

THE COTTAGER'S CHILD.

From thy little cell of clay, Spirit, rise, and fly away. In this world of want and pain Thou shalt ne'er know grief again!

Taken in thy Spring-tide charms From thy little sister's arms— She with memory sad and sweet, Oft thy faded robes shall greet,

Flowers we will gather as is meet, For thy small grave, fresh and sweet. Violets fair, and asphodel.

Advertisements.

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street Toronto. November 13th, 1850. 16-tf

DR. BOVELL, John Street, near St. George's Church, TORONTO. April 23rd, 1851. 39-tf

MR. S. J. STRATFORD, SURGEON AND OCULIST, Church Street, above Queen Street, Toronto. The Toronto Dispensary, for Diseases of the Eye, in rear of the same. Toronto, May 7, 1851. 41-1ly

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

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street. Toronto, January 13th, 1837. 5-tf

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

OWEN AND MILLS, COACH BUILDERS FROM LONDON, KING STREET, TORONTO. 1

Argumentative Sermons, EXHIBITING THE TRUTH OF CHRISTIANITY, IN A REVIEW OF OUR LORD'S CONSISTENT LIFE, AND METHOD OF PREACHING, By the Rev. W. GUISE TUCKER, M.A., St. Peter's College, Cambridge, and Chaplain of the Royal Navy. Price Three Shillings and Nine-pence. For Sale at the Depository of the Church Society of the Diocese of Toronto, No. 5, King Street, West, Toronto. Toronto, Sep. 4, 1851. 5-tf

Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-tf

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

EXTRACTING FOR THE POOR GRATIS. MR. J. FRANCIS SMITH, (LATE OF PORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate: References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A.; the Rev. Elliott Grasett, M. A.; Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq. Toronto January 22nd, 1851. 26-1ly

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

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

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

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

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

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

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

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

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

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

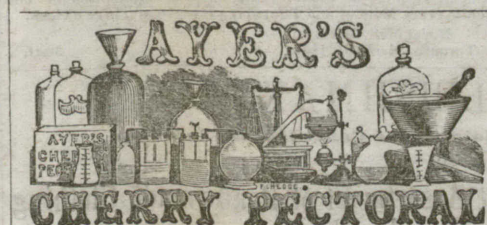
COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres.

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

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

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

COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-tf



AYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION

This truly valuable Remedy for all diseases of the Lungs and Throat, has become the chief reliance of the afflicted as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the would respect their opinions.

FROM PROFESSOR HITCHCOCK. "James C. Ayer—Sir: I have used your 'CHERRY PECTORAL' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service you are at liberty to use it as you think proper. EDWARD HITCHCOCK, LL.D., President of Amherst College. (From the London Lancet.)

"AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say we have a large appreciation of its merits and the fullest confidence in its usefulness for cough and lung complaints."

DIRECT EVIDENCE. Dr. J. C. Ayer, Lowell—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made up of many medicines without obtaining relief. I was obliged to give up business, frequently raising blood, and could get no sleep at night. A friend gave me a bottle of your CHERRY PECTORAL, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and Postmaster, Chicopee Falls, Mass:—Dr. J. C. Ayer—Dear Sir:—Enclosed please find remittance for all the CHERRY PECTORAL last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as your's does; nor have I ever seen a medicine which cured so many cases of Cough and Lung complaints. Our Physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas. July 23rd, 1851. 52-3m

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 35-1y

ORGAN FOR SALE. A Two Stop ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case..... 8 feet. Width of "..... 5 " Depth of "..... 3 1/2 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

CHURCH OF ENGLAND Life Assurance, Trust and Annuity Institution, LONDON.

Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII.

Subscribed Capital One Million.

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

Patrons: His Grace the Duke of Beaufort. His Grace the Lord Archbishop of Dublin. The Right Hon. Lord Viscount Beresford. The Right Hon. Lord Viscount Lorton. The Hon. and Right Rev. the Lord Bishop of Bath and Wells. The Right Rev. the Lord Bishop of St. David's. The Right Rev. the Lord Bishop of Chichester. The Right Hon. and Most Rev. the Lord Bishop of Meath. The Right Rev. the Lord Bishop of Elphin. The Right Rev. the Lord Bishop of Limerick. The Hon and Right Rev. the Lord Bishop of Derry and Raphoe. The Right Rev. the Lord Bishop of Calcutta. The Right Rev. the Lord Bishop of Jamaica. The Right Rev. the Lord Bishop of Madras. The Right Rev. the Lord Bishop of Tasmania. The Right Rev. the Lord Bishop of Fredericton. The Right Rev. the Lord Bishop of Sydney. The Right Rev. the Lord Bishop of Newcastle. The Right Rev. the Lord Bishop of Melbourne. The Right Rev. the Lord Bishop of Capetown. Directors: CHAIRMAN—Major James Oliphant, H. E. I. C. Major J. Adair. The Very Rev. the Dean of Emly. Rev. W. Harness, M. A. Jonathan Hopkinson, Esq. Benjamin Jackson, Esq. Rev. Richard Wood, B. D. James Lamb, Esq. Captain Macdougall. William Ambrose Shaw, Esq. Edward Heathcote Smith, Esq. Rev. H. T. Tucker, M. A. John Walker, Esq. Sir William White.

CANADIAN BRANCH---TORONTO.

The Honourable and Right Reverend Lord Bishop of Toronto. | The Ven. the Archdeacon of York

Directors: The Hon. William Allan. The Hon. J. H. Cameron, M.P.P. Rev. Stephen Lett, LL.D. John Arnold, Esq. J. Lukin Robinson, Esq. J. H. Hagarty, Esq., Q. C. J. M. Strachan, Esq. P. Vankoughnet, Esq. Thomas Champion, Esq. AGENT—E. TAYLOR DARTNELL, Esq. Office—25, Albert Buildings King-street East, Toronto.

The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity residing in the Colony, as have already marked its progress in India and in Europe.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE. And they trust that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as perfect a system of Assurance, in all these respects, as is practicable, or can be desired.

The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company, guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection, AN ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide for whatever casualties may arise.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "THE CLERGY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widow and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited Incomes to provide for their Families by Assuring their Lives at Reduced Premiums.

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the convenience of the Assured.

Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration.

Claims will be paid within three months after proof of death. Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state of health, and the payment of the Premium in arrear, with interest thereon.

The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or further West than the River Mississippi; they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britain or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require.

Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES. SHORT TERMS.

Table with columns for Age, One year, Seven yrs, Annual Premium, and Half-yearly/Quarterly Premiums for £100 assurance.

WHOLE LIFE. Equal Rates. SPECIMEN OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.

Table with columns for Age, Annual Premium, Half-yearly/Quarterly Premiums for £100 whole life assurance.

E. TAYLOR DARTNELL, Agent.



BIRTHS.

On the 23rd ult., the lady of J. J. Dickinson, M.D., of Cornwall, of a son.

At Toronto, on Thursday the 2nd Oct., the wife of W. Anstruther Maingy, Esq., of the Legislative Council office, of a daughter.

MARRIED.

On Monday, the 29th ult., by the Rev. Wm. Belt, Mr. Wm. Tigh, to Miss Ann Harrison, both of Dundas.

On Monday, the 29th ult., by the Rev. Mr. Shanklin, (Port Colborne,) Alex. N. Stephen, Esq., Surgeon, Penetanguishene, to Sarah, second daughter of the Honourable Thomas Parks.

On the 10th of September, at the Parish Church of Dumfries, York County, New Brunswick, by the Rev. J. Elwell, the Rev. Edward Du Vernet, son of late Major Du Vernet, of the Royal Staff Corps, to Frances Eliza, third daughter of the late J. Ellegood, Esq., of Dumfries.

DIED.

In Montreal, on the 25th ult., after a few hours' illness, Mr. George Gibson, for many years a resident of Quebec.

On Saturday the 27th inst., the beloved wife of Mr. Wm. H. Slater, of Niagara.

On the 30th ult., in Christ Church Marlboro' by the Rev. E. Norris, Benjamin French, Esq., late of Cornwall, to Miss Sophia Burritt, eldest daughter of Col. Hy. Burritt, of the Township of Oxford, and niece to Justice Merwin, Esq., Prescott, C. W.

Testimony from high Authority.

From the Editor of the N. Y. Mirror, August 9th, 1843. PERFECT CURE AND NO MISTAKE.—We are about to write a voluntary statement of a cure recently effected by Dr. Wistar's Balsam of Wild Cherry, which the Editor of this paper is willing to give under his own signature.

The genuine is signed I. BUTTS. For Sale by LYMAN & BROTHERS, Druggists, King Street Agents for Toronto.

AN ENGLISH LADY, who has for some years been accustomed to tuition, is desirous of obtaining a situation as Governess. French, Music, and Drawing taught, if required. Address M. G., Post-Office, Toronto.

SKETCHES OF CANADIAN LIFE, LAY AND ECCLESIASTICAL, ILLUSTRATIONS OF CANADA AND THE CANADIAN CHURCH, BY A PRESBYTER OF THE DIOCESE OF TORONTO.

For Sale at the Depository of The Church Society of the Diocese of Toronto—Price, 8s. 9d. September 24th, 1851.

QUARTERS FOR THE WINTER.

TWO single Gentlemen (or a Lady and Gentleman without children), who from habit and inclination desire the retirement of a quiet home, where regularity is observed, and where their comfort and convenience would be consulted, the residence being in a pleasant part of the City—may hear of what would suit their wishes, on application at this Office.

GENERAL

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

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Books, Pamphlets, Circulars, and Cards; Bills, Bill-heads, Bank Checks, Drafts, and Receipts; PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES.

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

The following Publications are issued from this Office: The Church Newspaper, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance.

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

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

STATIONERY, WHOLESALE AND RETAIL.

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

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

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

New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual.

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

FRENCH AND ENGLISH ESTABLISHMENT FOR YOUNG LADIES.

By Monsieur and Madame Deslandes, PINEHURST, TORONTO. THE CLASSES will re-open at this Establishment on MONDAY the 1st SEPTEMBER, 1851. Toronto, August 6, 1851. 1-3m

MR. JULES HECHT,

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

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851. 6-1f

TORONTO GENERAL REGISTRY OFFICE, No. 71, Adelaide Street East,

(BETWEEN CHURCH AND NELSON STREETS,) FOR MECHANICS, MALE AND FEMALE SERVANTS, APPRENTICES, &c. Open daily, (Sundays excepted) from 10 o'clock, a.m., till 4, p.m. J. MELERICK, Proprietor. Toronto, 1850. 7-1f

TRINITY COLLEGE.

FACULTY OF MEDICINE. SESSION 1851-52.

THE WINTER COURSE of Lectures will commence on MONDAY, the Third day of November next.

Anatomy and Physiology.—NORMAN BETHUNE, M.D. Practical Anatomy and Demonstrations.—NORMAN BETHUNE, M.D.

Chemistry, General and Animal.—JOHN YOUNG BOWN, M.D.

Medical Jurisprudence.—FRANCIS BADGLEY, M.D. Principles and Practice of Surgery.—HENRY MELVILLE, M.D.

Principles and Practice of Medicine.—JAMES BOVELL, M.D.

Materia Medica.—W. HALLOWELL, M.D. Midwifery and Diseases of Women and Children.—EDWARD M. HODDER, M.C., M.R.C.S. Eng.

The Dissecting Room daily from 9 o'clock, A.M. to 6, P.M.

CLINICAL INSTRUCTION.

On Medicine.—By Drs BOVELL and BADGLEY.

On Surgery.—By Drs. MELVILLE and BETHUNE.

On Midwifery.—By ED. M. HODDER, M.C. M.R.C.S., Eng.

Five Lectures will be given on each subject during the week.

The Practice of the Toronto General Dispensary and Lying-in-Hospital, will be open to the Pupils attending these Lectures.

The SUMMER COURSE of Lectures, on the following subjects, will commence early in the month of May, 1852:—

Pathological and Microscopical Anatomy. Regional and Surgical Anatomy. Practical Chemistry.

Botany. Toxicology.

Surgical Pathology and Manipulation. Infantile Diseases.

Hygiene and Therapeutics.

For terms and further information, apply to the Dean of the Faculty.

FRANCIS BADGLEY, M.D. 62, Bay Street. Toronto, August 21st, 1851. 4-3m

BURGESS & LEISHMAN,

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

HAVE ON HAND

The Largest the Cheapest, and the Best Assortment of Ready-made Clothing and Dry Goods, in Canada West.

CLOTHS, Casimeres, Vestings, and General Dry Goods, Imported direct from Britain by Ourselves. Garments made to Order of every description. Paris, London, and New York Fashions, received monthly. The most approved style adopted.

READY-MADE CLOTHING:

Table listing various clothing items and prices, including Men's Brown Holland Coats, Men's black cloth Vests, Men's Moleskin Trousers, etc.

DRY GOODS:

Table listing various dry goods and prices, including 1,000 Muslin Dresses, 1,000 Parasols, 1,000 Good Straw Bonnets, etc.

Shot, Checked, Striped and Plain Alpaca, Cobourgs, and Orleans, Ioths, Cashmeres, Bareges, and other fashionab materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 11½ per yard.

RIBBONS, LACES, EDGINGS, GLOVES, HOSIERY, Artificial Flowers, Cap Fronts, Fringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c. No Second Price BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House. Toronto, April 31, 851. 18-1y

SELECT BOARDING SCHOOL,

FOR THE GENERAL EDUCATION OF YOUNG LADIES, CONDUCTED BY MISS WHITE. TERMS, £50 per annum, including a thorough English Education, French, Music, German and Italian (acquired during a several year's residence on the European Continent) Drawing, Dancing, Harp and Guitar charged extra. Brock Street, Kingston. 6-2m

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BY Mrs. and the Miss DUNN, COBOURG. THE Classes will be resumed at this Establishment, on the 4th of September.

The situation and grounds are particularly adapted for Boarders—being peculiarly retired and healthy. Cobourg, August 21st 1851. 4-2m

AN English lady, who has recently arrived from Home, is desirous of a situation in a School or Private Family. She can instruct in French, Music, Singing, the Rudiments of German, Geography, and the Globes. Address, for further particulars, stating salary, to J. H., Post Office, Grimsby, Sept., 1851. 8-3in.

A FEW GENTLEMEN can be accommodated with BOARD AND LODGING at 107, York Street, the fourth Door South of Queen Street. Also—Stabling for Three Horses. Toronto, August 20th, 1851. 3-1f



THE STEAMER CITY OF HAMILTON. CAPTAIN DUNCAN McBRIDE.

THIS Splendid Fast Sailing New Steamer will leave HAMILTON for TORONTO every morning (Sundays excepted), at Seven o'clock, calling at the intermediate Ports—weather permitting. Will leave TORONTO for HAMILTON at Two p.m. precisely, commencing on Monday, 6th instant. Royal Mail Steam Packet Office, } Toronto, March 3rd, 1851. 32-1f

THE STEAMER ADMIRAL, CAPTAIN KERR,

WILL leave Toronto for Rochester (commencing on Tuesday next), every Tuesday, Thursday and Saturday morning, at Eleven o'clock precisely, calling at Whity, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, (weather permitting.) Will leave Rochester for Toronto, calling at the above Ports, (weather permitting) every Monday, Wednesday and Friday morning, at Nine o'clock. This is the cheapest, pleasantest and most expeditious route to New York. Time from Toronto to New York, forty hours. Royal Mail Office, } Toronto, March 10, 1851. 38-1f

THE STEAMER PRINCESS ROYAL, (CAPTAIN JAMES DICK.)

WILL until further notice, leave Toronto for Kingston, calling at Port Darlington, Port Hope, and Cobourg, on Tuesdays and Fridays, at Twelve o'clock noon. Will leave Kingston for Toronto and Hamilton, calling at the intermediate Ports (weather permitting) on Wednesdays and Saturdays, at Three o'clock p.m., on the arrival of the River Boat. Will leave Toronto for Hamilton every Thursday and Sunday morning at Eight o'clock, and leaves Hamilton for Toronto, every Monday and Thursday afternoon at Three o'clock. Royal Mail Office, } Toronto, March 31, 1851. 36-1f



DR. JAMES HOPE'S VEGETABLE PURIFYING HEALTH PILLS AND ORIENTAL BALSAM.

THIS valuable Family Medicine of long-tried efficacy, for correcting all disorders of the Stomach, Liver and Bowels, and those Diseases arising from Impurities of the Blood.

The usual symptoms of which are, Costiveness, Flatulency, Spasms, Loss of Appetite, Sick Headache, Giddiness, Sense of Fullness after eating, Dimness of the Eyes, Drowsiness, and Pains in the Stomach and Bowels, Pain in the Side, in and between the Shoulder, Indigestion, producing a torpid state of the Liver, and a consequent inactivity of the Bowels, causing a disorganization of every function of the frame, will, in this most excellent combination of Medicinal Agents, by a little perseverance, be effectually removed.

A very few doses will convince the afflicted of their salutary effects. The stomach will soon regain its strength; a healthy action of the Liver, Bowels, and Kidneys will speedily take place; and instead of listlessness, heat, pain, and jaundiced appearance, strength, activity and renewed health will be the quick result of taking these medicines, according to the instructions which accompany them.

As a pleasant, safe, and easy aperient, they unite the recommendation of a mild action, with the most successful effect, and require no restraint of diet or confinement during their use; and for Elderly People they will be found to be the most comfortable medicine offered to the public.

Females at a certain age should never be without them—they are warranted to contain no Calomel, or any other deleterious ingredient.

For Sale by Butler & Son, London; Johnson & Co. Edinburgh; McLaughlan & Son, Glasgow; Alex. Scott, 508, Grand Street, New York; and by S. F. Urquhart, 69, Yonge Street, Toronto. August, 185, 2-1y

The Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the

New Patent Cork Hat,

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