

# 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. 17.]

TORONTO, CANADA, NOVEMBER 27, 1851.

[WHOLE No., DCCXXXVI.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Nov. 30.	ADVENT SUNDAY. { M. Isaiah 1, Acts 1. { E. " 2, Heb. 6.	
M	Dec. 1.	{ M. " 14, Acts 2. { E. " 15, Heb. 7.	
T	" 2.	{ M. " 16, Acts 3. { E. " 17, Heb. 8.	
W	" 3.	{ M. " 18, Acts 4. { E. " 19, Heb. 9.	
T	" 4.	{ M. " 20, 21, Acts 5. { E. " 22, Heb. 10.	
F	" 5.	{ M. " 23, Acts 6. { E. " 24, Heb. 11.	
S	" 6.	{ M. " 25, Acts 7. { E. " 26, Heb. 12.	
E	" 7.	2ND SUND. IN ADVENT. { M. Isaiah 5, Acts 7. { E. " 24, Heb. 13.	

\* Creed of St. Athanasius. † To verse 30.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

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

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

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

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.  
For the week ending Monday, 1st December, 1851.  
VISITORS:  
THE PRINCIPAL,  
The Hon. J. H. CAMERON, Q.C., M.P.P.  
CENSOR:  
J. P. DE HAYE, French Master.  
F. W. BARRON, M.A., Principal U. C. C.

## THE COMMON-PLACE BOOK.

DAILY COMMON PRAYER.  
If we held higher doctrines and realized them, we should live truer, holier lives: and because we do not, it is that while we, in a dry, cold, traditional way, hold the truth, we fail to see its force and to act upon it. Were it otherwise, how would the vain opinions for the observance of daily common prayer at once disappear. The clergy would no longer urge objections which prove no real difficulty, but such as lies in their own disinclination, nor the people allege excuses in the way of business and time, which a little management and self-denial might easily obviate. For if they would thus sanctify their daily callings by the daily public recognition of that God whose providence has given to each his labour—that by the sweat of his brow he may counteract the sin which has entailed it—they would surely find that his service of prayer is no hindrance, but a help, to that service of toil which He requires no less at their hands. To make our worldly labours a barrier in the way of the discharge of our higher duties, is to render them wholly worldly, by depriving them of that hidden element which would sanctify and enoble them, by converting them into a means of moral discipline, and a sacrifice of acceptable oblation to God. In His hands, if we will put ourselves there, all labour is a purification of the soul, a corrective of its inherent evil, and a counteracting saving portion of the curse which sin has laid upon us.—*The Scottish Magazine and Churchman's Review.*

### MAMMON WORSHIP.

Money, at this existing moment, intervenes like an opaque medium between the conscience of Great Britain and that God to whose providential care her duty and aims, her literature and commerce and colonial sway, owe all their legitimate triumphs.—*Rev. R. Montgomery.*

### SATAN'S EMPIRE.

The empire exercised by Satan over mankind is to be regarded, not as the power of a prince, but as that of an executioner.—*Charnock.*

### FLOWERS.

How good is God to us! What should we think of a friend who had furnished us with a magnificent house, and all we needed, and then coming in to see that all had been provided according to his wishes, should be hurt to find that no scents had been placed in the rooms? Yet so has God dealt with us. Surely flowers are the smiles of His goodness.—*Wilberforce.*

## FANCIFUL INTERPRETATIONS OF SCRIPTURE.

Such as in expounding Scripture, reap more than God did sow there, never eat what they reap themselves, because such grainless husks, when thrashed out, vanish all into chaff.—*Bousefield.*

## PROSPERITY AND ADVERSITY.

In prosperity who will not profess to love a man? In adversity, how few will shew that they do indeed!—*Feltham.*

## A CAUTION FOR OUR TIMES.

The things which long experience of all ages hath confirmed and made profitable, let us not presume to condemn as follies and toys, because we sometimes know not the cause and reason of them.—*Hooker.*

## THE ONE CHERISHED SIN.

Often from my windows on the sea-shore I have observed a little boat at anchor. Day after day, and month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. True it is that when the tide rises it rises, and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. Now, stationary Christians, see here your state,—the state of thousands. Ordinances come and go; ministers come and go; means, privileges, sermons move them not,—yes, they move them: a slight elevation by a Sunday tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sunday as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and keeps it fast to earth. If it be so, snap it asunder; make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks. And pray for the Spirit of all grace to fill out every sail, and waft you onwards over the ocean of life, to the haven of everlasting rest.—*Rev. J. S. W.*

## KINDNESS.

As stars upon the tranquil sea,  
In mimic glory shine,  
So words of kindness in the heart,  
Reflect the source divine;  
O then be kind, whoe'er thou art,  
That breathe'st mortal breath,  
And it shall brighten all thy life,  
And sweeten even death.

## HOOKER'S LAST WORDS.

I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by His grace, loved him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him and to all men; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, when I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness for His merits who died to purchase pardon for penitent sinners. And since I owe Thee a death, Lord, let it not be terrible; and then take thine own time; I submit to it; let not mine, O Lord, but let Thy will be done.

## A TRUE PATRIOT.

A patriot the king and country serves,  
Prerogative and privilege preserves;  
Of each our laws the certain limits show;  
One must not ebb, nor 't'other overflow;  
Betwixt the Prince and Parliament we stand,  
The barriers of the state on either hand;  
May neither overflow, for then they drown the land,  
When both are full, they feed our bless'd abode,  
Like those that water'd once the Paradise of God.  
—*Dryden.*

## THE VICTORY OF FAITH.

The weakest persons that are within a strong place—women and children—though they were not able to resist the enemy, if they were alone, yet as long as the place wherein they are is of sufficient strength, and well manned, and every way accommodated to hold out, they are in safety. Thus the weakest believer is safe, because by believing he is within the strongest of all defences. Faith is the victory, and Christ sets His strength against Satan, and when the Christian is hard beset with some temptation, too strong for himself, then he looks up to Him that is the great conqueror of the powers of darkness, and calls to Him, "Now, Lord, assist thy servant in this encounter, and put Thy strength, that the glory may be thine." Thus faith is such an engine as draws in the power of God, and His Son Jesus, into the works and conflicts that it hath in our hands.—*Archbishop Leighton.*

## AFFLICTION.

Affliction is a divine diet, which though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as a good, though bitter physic, to those children whose souls are dearest to Him.—*Izaak Walton.*

## DOMESTIC HAPPINESS.

The great end of prudence is to give cheerfulness to those hours which splendour cannot gild, and acclamations cannot exhilarate; those soft intervals of unbended amusement in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy to be useless incumbrances, and lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the execution. It is indeed, at home that every man must be known by those who would have a just estimate of his virtue or felicity.—*Dr. Johnson.*

## LOOK AT HOME.

Many are hot and high against the sins of others, and yet cannot see the same in themselves; like the Lamiae, that put on their spectacles when they went abroad, but pulled them off within doors.—*Plees.*

## BUSINESS AND PRAYER.

Most businesses have wide gaps, all have some chinks, at which devotion may slip in. Be we never so urgently set, or closely intent upon any work, be we feeding, be we travelling, be we trading, be we studying, nothing can yet forbid, but that we may together wedge in a thought concerning God's goodness, and bolt forth a word of praise for it; but that we may reflect on our sins, and spend a penitential sigh on them; but that we may desecrate our need of God's help, and despatch a brief petition for it.—*Barrow.*

## HOW TO RISE.

At a meeting recently held in Preston, the Rev. B. POWELL related the following anecdote of the Bishop of London:—The latter, on being asked as to what time it would be convenient for an interview the following morning, replied, "At any time after four o'clock." He (Mr. Powell) said "My Lord, do you rise as early as four o'clock?" His Lordship answered, "I do:—if I had not made a point of rising early I should not have been your Bishop!"

## GENTLENESS.

It is said that one of the heathen philosophers, who had a bad wife, a trifler and a drunkard, when some one asked, "Why, having such an one, he endured her?" made reply, "That he might have in his house a school and training place of philosophy. For I shall be to all the rest meeker," saith he, "being here disciplined every day." Well may we greatly mourn, when heathens prove better lovers of wisdom than we; we who are commanded to imitate angels, nay, rather who are commanded to follow God himself in respect to gentleness.—*St. Chrysostom.*

## Ecclesiastical Intelligence.

### DIocese of Toronto.

DIOCESAN THEOLOGICAL COLLEGE COBOURG.  
THE following Scholarships connected with this Institution, and transferable to Trinity College, Toronto, will be awarded according to the results of an Examination to be held at Cobourg, (or such other place as the Lord Bishop may appoint,) on Tuesday, Wednesday, and Thursday, the 17th, 18th, and 19th of August, 1852, commencing each day at 9 o'clock, A.M.:  
Two at £30 Currency, each;  
Two at £25 " " "  
Two at £20 " " "  
Two at £15 " " "

The Scholarships will be tenable for four years only dating from 1st October, 1852.

Candidates are admissible at the full age of eighteen years.

Applications, accompanied with testimonials from at least two Clergymen (covering the term of not less than two years previous) of moral qualification and general fitness for the profession of the sacred Ministry, are to be forwarded to the Rev. H. J. GRASSETT, Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st of July next.

### SUBJECTS OF EXAMINATION:

CICERO—Oratio pro Archia, and De Senectute.  
HORACE—Odes, Book II.; and De Arte Poetica.  
LATIN PROSE—Composition.  
XENOPHON—Anabasis, Book I.  
HOMER—Iliad, Book III.  
GREEK TESTAMENT—Luke, chapters xi. to xx. inclusive; and Acts, chapters x. to xvii. inclusive.  
ALGEBRA—to the end of Simple Equations.  
EUCLID—Books I. II. III.  
3rd September, 1851.

## 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.

Previously announced in No. 16 ..... £270 18 10

St. Thomas's Church, St. Thomas,	
—per Rev. M. Burnham.....	1 10 0
St. George's Church, Guelph, £3 0 0	
— " " Puslinch, 0 5 0	
Eramosa.....	0 5 0
—per Churchwarden.....	3 10 0
St. Paul's Church Sydenham,	
Loborough.....	0 8 0
St. James's, Portland.....	0 6 3 1/2
Waldron's Schl.-hs. Storrington	0 9 0
Osborne.....	0 4 5 1/2
McFarlands, Kingston.....	0 3 9
Marshalls.....	0 3 9
—per Rev. T. W. Allen.....	1 15 3
Christ's Ch. Emily, per Rev. R. Harding	1 0 0
St. Jude's Ch. Oakville.....	1 5 0
St. Luke's, Palermo.....	0 15 0
—per Rev. S. Givins.....	2 0 0
St. Luke's Ch. Camden Erst... ..	0 12 6
Bakers School-house.....	0 4 3
Teners ".....	0 1 9
Red ".....	0 1 6
—per Rev. P. Shirley.....	1 0 0
Ch. at Paris, per Rev. C. Ruttan.....	1 0 0
St. Paul's, Scarboro, per Rev. W.A. Johnson	0 10 0
5 Con. Pickering, per Rev. T. W. Marsh.	0 13 0

139 Collections amounting to.... £283 17 11  
T. W. BIRCHALL, Treasurer.

The Treasurer has also to acknowledge the following donation towards the fund for the support of the widows and orphan's of the Clergy of the Church of England.

Received per post, addressed to Thomas Champion, Esq., post-mark, "Toronto, 25th Nov., 1851." £2 10s.

## CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

A meeting of the Parochial Branch of the Church Society was held in Dunnville, on Nov. 5th, at seven p. m. The Rev. A. Townley, in the Chair.

The meeting being opened with the stated form of prayer, the chairman read the report of the committee, showing the progress of this branch of the Church Society, and pointing out the necessity for continued efforts to the general purposes of the society in this Diocese.

1st Resolution. That the report now read be adopted. Proposed by the Rural Dean, seconded by W. Thompson, Esq., Dunnville.

2nd Resolution. That this meeting, while thankful to Almighty God for that measure of success which has attended the Diocesan Church Society, since its establishment, yet feels bound to acknowledge that churchmen in general have come very far short in their offerings of what God and His Church had a right to expect.—Moved by H. J. Boulton, Esq., seconded by M. G. Sheehan.

3rd Resolution.—That this meeting, on behalf of the members of the Church, worshipping in St. Paul's Church, Dunnville, gladly avails itself of this opportunity of returning its sincere thanks to the Lord Bishop of the Diocese, for his unwearied efforts on behalf of Trinity College, and their deep admiration of the Christian faith and generous confidence with which he has thrown himself for its support upon God and his people, and earnestly does this meeting pray that His Lordship may ever witness in this, as in all other of his holy labours, "The pleasure of the Lord prospering in his hands."—Moved by Thomas Boyle, Esq., seconded by W. J. Hickes, Esq.

4th Resolution.—That the following gentlemen be requested to act on behalf of this Branch of the Church Society for the year ensuing:—H. J. Boulton, Esq., Secretary and Treasurer; Messrs. W. Thompson, G. Sheehan, Fleming, and Geo. Atkinson, Collectors; and that these gentlemen with the Church Warden do form the Committee.—Moved by Thos. Atkinson, seconded in a concluding address by the Rural Dean.

The thanks of the meeting having been voted to the Chairman, the meeting was closed with prayer.

A meeting of the Parochial Branch of the Church Society was held at St. John's Church, Cagyuga, on Wednesday the 6th of November, at 11 a. m., the Rev. A. Townley in the Chair.

The meeting was addressed by the Rural Dean, Rev. W. Clarke, and the Chairman. The above resolutions were unanimously adopted.

On the same day, at 4 p. m., a meeting of the Parochial Branch of the Church Society was held at Christ Church, Port Maitland, the Rev. A. Townley in the Chair.

The meeting was addressed by the Rural Dean, Rev. W. Clarke, W. Inlach, Esq., and W. J. Hickes, Esq.

The above resolutions were unanimously adopted. W. J. Hickes appointed Secretary and Treasurer. Messrs. Benson, H. Inlach, Oscar, Sheehan, Thos. Docker, Collectors, and these gentlemen, with the Church Warden, the Committee.

The meeting was closed with prayer by the Rev. A. Townley.  
Nov. 6th, 1851.

## ENGLAND.

### DIocese of Brechin.

We rejoice to be able to announce, that the reverend Bishop of this Diocese has returned from his sojourn on the continent, greatly improved in health, and able to resume his active duties. We pray that his health and life may long be preserved for the sake of our afflicted Church.—*Scottish Magazine.*

## TRAINING SCHOOLS.

At laying the foundation stone of the Oxford Diocesan Training School last month, the Lord Bishop of Oxford made the following address:—

My Rev. brethren—my brethren of the Laity—we are gathered here together under the protection of Almighty God, and asking for His blessing upon what we propose to do, to lay, as you know, the chief stone of what is intended to be the Chapel of this Diocesan Training School, which we desire here to build and finish, and to offer up as an instrument for the work of the Church of Christ in this land. Let me pray you to weigh for a single moment the great importance of this work which we are here, by our presence to-day, pledging ourselves to endeavour to carry through.—What can be more important? The Church's special work for this land of England, and through it for the whole world,—for Christendom first, and then all the world around it—the special work of the Church is to train a seed, to take up a witness of Christ, and to carry it through the next generation. We, the Clergy, and you, the Laity of this generation are charged by God's providence with the training of the next generation. What that shall be does, in fact, mainly depend upon us, for the blessing of God will be given to our endeavours if those endeavours are carried on according to his appointment; and therefore it is for us, inasmuch as we have the verity of Christ's Church before us—it is for us to say, not in our strength, but in the covenanted strength of God, what the character of that next generation shall be. And, my brethren, how are we to do this work? Surely it can be done only by having meet instruments for the training of that generation throughout our several parishes. And how can we have such instruments if we do not form them? How can we expect that God will give us such instruments if we do not take the necessary means to provide those instruments? What care do the men of this world take to make those machines which are to make others? How is each part tempered, how is each part meted so that there shall be the exactness of temper, and the exactness of sizes! And shall we, my brethren, deal with those who, under God, are to mould the souls and minds of others; shall we deal with them with less care than men deal with the material machines which they make for lower purposes? We cannot expect the blessing of God unless we bring him our best. No, my brethren, I do not scruple to say that I think this work has been long neglected by the Church—that the trainers of the people of this land have not been formed as they should have been. Thank God we are at last awake to this necessity. Thank God we do see in some measure that the office of the training of Christian children is a high office, second only to that of the direct work of the Ministry of souls which He has himself appointed—that we see that He who gave some Pastors and some Evangelists gives also some teachers to His Church.

And then, my brethren, what is the inference from this? That we are bound to give these men every possible help that we can to form in them the character which they are to impress upon others. Remember, it is impossible, humanly speaking, for a teacher to teach that which he does not know. You could not have a teacher to teach arithmetic who had not learnt its first elements. You would say, "the man is a fool who sets out to teach that which he does not know, in the hope that God will make him able to teach." You have no right to expect that God will make him able to teach, because he had undertaken to teach that which he does not know himself. And so it is with others in the greater things they teach. Those who have not received a certain education in their daily vocations—how shall they teach those committed to them to see their daily business and their daily service to be not a degradation, not a drudgery, not a something they should try to shrink from if they could; but that the work which God has set them to do is the very purpose which they have been planted on earth to perform. It is for the want of this that we have had so many poor and shallow teachers sending out so many poor and shallow pupils; and this it is which brought discredit on education. Masters have found that those taught in this way have had a smattering of learning, just enough to turn their heads and make them poor and discontented labourers, and have said—"We had better not have education." But, what has been the truth? That these men have not been educated; that they have not had learning; that they have had a very miserable substitute for education. And how are we to mend it? By, under God's blessing, training those who are to be trainers. There cannot be at this moment a greater question for this country. If any of you, my brethren, doubt whether it is good to extend education, believe me it is a settled question. It is a settled question whether there shall be education. You cannot stop it. Education, of one sort or other, there will be in this land. You might as well tell the tide when it rises to stop, as to say you will keep the people of this country without education. All you can settle now is the quality of education you will give them—whether it shall be the training of Christ's Church, to make them meet instruments for doing His will, or whether it shall be an irreligious, a puffing up, a vain, an empty, and miserable earthly training, which shall make them unfit for serving God, and unfit for doing their duty in that condition of life to which God calls them. This is the only question left to be settled. I trust, from this gathering which I see here to-day, that many have resolved in God's strength—"This question shall be settled for us—that we, having received the inheritance of Christian training—ourselves have come here to pledge ourselves we will provide such Christian training for the youth of this Diocese through the instrumentality of this training school."

VISITATION OF THE ARCHDEACON OF SURREY.—On Tuesday, the Venerable Archdeacon Hoare commenced the visitation of the Archdeaconry of Surrey, at St. Saviour's, Southwark. The Charge was occupied chiefly with subjects of local importance; and with reference to the Papal aggression the Archdeacon recommended the Clergy to avoid personal conflict with the aggressors, and to encounter them rather by the dispersion of the Bible and Prayer Book.—*John Bull.*

ELX.—*Deanry of St. Ives.*—The manner in which the Jubilee of the Society for the Propagation of the Gospel has been commemorated by the friends and supporters of the venerable Society in the Deanry of St. Ives, will interest many of our readers in the Colonies, and perhaps also at home.

An invitation having been sent by the Rev. W. Finch, Rural Dean, to the Clergy of the deanry, to attend Divine service, on the 22nd of September, in Warboys Church, of which he is Rector, together with as many of their parishioners respectively as might be able and willing to be present; about two hundred visitors assembled, making together with the parishioners of Warboys, a congregation of about eight hundred. Prayers having been read by the Rector, assisted by his Curate, the Rev. H. Hunter, who was for several years one of

the Society's Missionaries in British Guiana, and a suitable anthem performed by the carefully trained village choir, a Sermon for the occasion was preached by the Rev. J. Harvey, one of the Society's Missionaries in Newfoundland, and a collection amounting to about £40. made in the church. At the conclusion of the service, all the distant comers, from the County Member and his family, resident in the deanry, to the tenant-farmer and respectable tradesman inclusive, to the number of about two hundred, were hospitably entertained with a cold collation at the Rectory House. This happy attempt to bring together under one roof, and at a common table, persons of different stations in life, who had just assembled together in the house of God for a common purpose, was most completely successful, and the advantage derived to the Society from it in the neighbourhood will probably be great in many ways.

On the following morning the substantial remains of the feast were distributed among the poorer families in the parish, who had been for any length of time supporters, according to their humble means, of the Society. On inquiry into the claims of these persons, the very gratifying discovery was made, that several, including even the children in the schools, had long been secret contributors to the funds of the Parochial Association. In the evening of that day, a meeting was held in the parish schoolroom, at which one of the Society's local secretaries explained the causes which moved Dr. Bray and his worthy associates, a hundred and fifty years ago, to organize the Society, and the success which had attended its early operations; showing therefrom the good grounds on which the Society now called upon all friends of Church Missions to join in some common act of thanksgiving and praise. An interesting account was also given by the Rev. Mr. Harvey, of the Society's Missions in Newfoundland, and of his own peculiar sphere of duty. It would be a happy thing for the Church of Christ in the Colonies, and at home also, were a somewhat similar mode of commemorating the Society's Jubilee adopted by those of the Clergy and Laity in the different Ecclesiastical districts of the country, whose worldly means enable them to invite their friends and neighbours to come together to rejoice with them on the occasion.

At the recent sittings of the rural deanry of Leeds, under the presidency of Dr. Hook, Church questions of a practical character and the deepest importance had been discussed, with a view of recommending their adoption to the Bishop of the diocese; and the *Sheffield Times* states that four points have attracted the especial notice of this Synod:—

1. The advisability of shortening the services, by having the Litany and communion services in the afternoon.
2. The publication, by authority, of a hymn-book.
3. The feasibility of Archdeacon Hale's suggestion that the Church should employ permanent deacons, who might pursue their secular calling.
4. Out-door preaching.

Out of these elements we have no doubt that the means may be found, and which are so much wanted, of bringing the ministrations of the Church with closer application to the masses of the people.

MINISTERS AND CONVOCATION.—The *Ecclesiastic* states that it has reason to know that the Ministry of the day is not at all displeased at the increasing cry of Convocation. They will eventually give Convocation; but it will be when they have sufficiently drugged both the Upper and Lower House. We are prepared therefore, to see every vacant See and Deanery filled by latitudinarians, with now and then a rare exception, in order to deceive the public vigilance. The Dean of *St. Paul's*, a recent appointment, and who, it is known, comes from the German case he did not feel very strongly upon it. The Bishop of Exeter was wrong, but the point was not material, the point of real consequence was the getting rid of the notion of a priesthood." This is, of course, the essence of the German principle; that the clergy are simply State's officers for performing ecclesiastical duties.

A correspondent of the *Morning Post* corrects an assertion of our contemporary that there is no church in London that you dare set foot in except at the appointed hours, unless content to pay for the admission, by pointing out two exceptions, viz., the Church of St. Stephen, Westminster (built by Miss Coutts), and also Christ Church, Broadway, Westminster (the Rev. Cyril Page's), which he states are both open all day for the purposes of private worship, or for any person to inspect; and it is the particular desire of the clergy that no money be given to the attendants. We only wish such an example may speedily be extensively followed.

The Rev. Dr. Parkinson, Principal of St. Bees', Cumberland, and Canon of Manchester, urges that a fit commemoration of her Majesty's visit to that city would be the erection of a suitable Cathedral. The reverend gentleman calculates that £50,000 will be required for the purpose, and he offers to give £1,000 if the remainder can be raised within a year. A design and working drawing for the purpose are already in existence, having been made some time since by Dr. Parkinson's directions.

## From our English Files.

## KOSSUTH IN ENGLAND.

Who is Kossuth? What is it all about? Was he ever heard of before 1848? Was he not then simply an individual specimen of the great class of heroes who, with the revolutions of that mushroom year, arose, and with them also fell? How is it that he alone has been thus suddenly resuscitated? And where has he been ever since?—what is he now to us?—and what lesson are we to learn from him?

Many a respectable Englishman, probably, has asked himself within the last fortnight, in all sincerity, such questions as some of these; and though there are, of course, persons who would be profoundly shocked by the ignorance and indifference about "a great cause," of which they would convict the querist, yet after all we may take leave to doubt whether a more intimate acquaintance with Hungarian politics would really disclose any more direct relations than these inquiries indicate between the principles of English Liberalism (in whatever form or phrase, from Chartism on the one hand to constitutional Whiggery on the other) and those of Hungarian independence. And, as a matter of fact, it certainly appears that M. Kossuth's acts and speeches since his arrival here have not at all tended to establish the affinity.

The truth is, that assuming M. Kossuth to be (what he is not) a distinguished democrat—a great martyr—a missionary in the cause of universal liberty and social regeneration—a living type of the political Catholicity of the cause of "the people," or (as the cant is) "of the *solidarite* of the peoples," his doings here have been a very decided, almost a ludicrous,

dissappointment. He was to preach at Southampton. An anxious and enthusiastic audience gathered to hear his impassioned declamations on "the rights of the masses," and his fervid denunciations of tyranny and despotism. The rights which he was to demand in the abstract for Hungarian serfs, were to be applied, in the concrete to English "working men," and the thunders which he was to launch against Austrian absolutism were to glance off with a reflex significance on English monarchism. Such was the "mission." What was, in fact, the result? A very interesting lecture on Hungarian history—rather long and rather dry—but on the whole not without its value, and (taking into account the position of the speaker, and making due allowance for some pardonable suppressions and colourings) not substantially unfair. But so far from its moral being pointed against England, the whole scope and drift of the story was to bring into prominence, as objects of admiration and congratulation the social organization and political freedom now subsisting in England, and as the speaker did not fail to admit, constantly present to his own mind. Of anti-Austrian feeling (or rather feeling against the House of Hapsburg), there was plenty,—but of democracy none. M. Kossuth, in short, as he has since said, is no party-man—at least in English parties. That is, as between the great principles at issue between the two parties existing in England (and supposed to exist in nearly the same form all over the world) he, Kossuth, takes no part. He is an Hungarian politician and no more. Since the Southampton dinner he has been invited to a banquet by a certain political association in London. He has declined the honour; and declined it in language equally temperate and judicious.

In a word, to all that various and manifold collection of political sects, which, within the last month, have been preparing to make a great push in their respective lines of business, by the aid of the martyr stranger,—to all the Chartists and semi-Chartists, Socialists, semi-Socialists, quasi-Socialists, Free-thinkers, and the like, who have sought for their own hobbies that practical support which is to be derived from width of basis and universality of sympathy,—this very distinguished adventurer must have proved a very distinguished disappointment.

Nor is there much to wonder at in this. The rights and wrongs of the quarrel between Austria and Hungary have about as much to do with the principles, social or political, on which the regeneration of society is thought to depend,—with the advancement of those principles or the retarding them,—as with the discovery of the North-west passage. It was no struggle like that of Poland, for national independence against foreign usurpation. The Hungarian movement was hardly a national act in any sense of the word; and whatever may be the guilt or the merit of being a rebel Kossuth has no claim to it. He was simply a clever, eloquent, and courageous adventurer, who had worked his way to political eminence among the governing race in Hungary—the governing race, we say; for a large proportion of the gross population, the Croats, Serbs, Saxons, Wallachians, and others, neither joined the movement nor sympathized with it—and took prompt advantage of the troubles in 1848 to precipitate a rupture with Austria, just as O'Connell might perhaps in like circumstances, have done with England. The Imperial Government resisted of course; and, faithful to its old traditions, retained its grasp, even in its greatest weakness, on all that it seemed to surrender. Hard pressed in Lombardy, and half strangled by *the* *rights* of Hungary; and before the war had well begun, the threads of right and wrong had become knotted into such an entanglement, that it would be a difficult matter (were it worth while) completely to unravel them. It will not do either to pronounce Kossuth a rebel, or to brand the Government he fought against as nothing better than an illegal and encroaching usurpation. The question admits of no such off-hand and compendious verdict. And to expect to find in him the great champion of any broad principle, social or anti-social, is a mere mistake, as his own language pretty plainly shows.

One word, in conclusion, on the principles which it has apparently been supposed were to be supported and illustrated by being identified with M. Kossuth. Call them Chartism or Socialism, or what you will, they resolve themselves into a set of more or less systematic attempts to do that at once and for all men, by paper laws, or artificial social revolutions, which God's Providence does slowly, and for some men only, by the course of His ordinary government. To give at once to all, the idle included, the same fruits as would be reaped in due course by all if all were sober and honest,—this seems to be the problem which Socialism has set itself to solve; and which one phrase of it, viz., Chartism, proposes to solve by a promiscuous distribution of political power. It is the old Jack Cade story over again. Of what use is it to say or enact that men are socially excellent,—to confer on them in words a certain position, or even to treat them as if they held it,—if in fact and truth they have it not? Or why prate about the masses or their emancipation, when, in fact, there is nothing that keeps them in an unemancipated mass except themselves? Surely this is beginning at the wrong end. Teach them, if you will, and raise them; raise them one by one,—all, or as many of them as you can, but don't seek to do so by Jack Cade laws, or inflammatory speeches—by Hungarian tricolours, or denunciations of Russia and Austria, which only serve to pander to and inflame the worst of passions, and increase the very evil you pretend to denounce.—*Guardian.*

PERSONAL APPEARANCE OF KOSSUTH.—He stands about five feet eight inches in height, has a slight and apparently not strongly knit frame, and is a little round-shouldered. His face is rather oval; a pair of bluish grey eyes, which somewhat remind me of O'Connell's in expression, well set beneath a full arched brow, give an animated and intelligent look to his countenance. His forehead, high and broad, is deeply wrinkled, and time has just begun to grizzle a head of straight dark hair, and to leave a bald spot behind. He has not got the true Hungarian nose, but it is a fair well-formed feature—such as a French passport would describe as "moyen," a thick mustache nearly covers his mouth, except when he speaks or smiles, and unites with beard and whisker in a full flock of dark hair falling down from his chin. The portraits are singularly unlike him, in either person or expression. Whether from his recent captivity or from constitutional causes, there is somehow an air of lassitude in his look, to which the fatigues of his voyage not improbably contributed. Altogether he gives one the idea of a man of thought rather than of a man of action; there is a speculative air in his face, mingled with some degree of melancholy, which would mark him for a visionary or theoretical enthusiast rather than for a great leader or a soldier. He is very plainly

attired, in a dark-green frock-coat with a little silk braided at the back and edges, and wore a common low-crowned square felt hat.—*Times.*

The Brighton Protestant Defence Committee, with a Baronet, Sir Thomas Blomfield, at their head, have addressed the Primate, declaring their belief that the "refusal to recognise the orders of those Protestant ministers who, though agreeing with the Church of England in doctrine, have not been Episcopal ordained, tends to injure the great cause of Protestantism and to weaken that Church;" and congratulate his Grace on his avowal, "that Episcopal ordination is not essential to the lawful vocation of a minister in the Church of Christ;" and do not hesitate to avow their conviction "that the safety of the English Church at the present crisis depends mainly, under Providence, upon the cultivation of relations of amity with those who are in harmony with that Church in essentials, who glory in the name of Protestant, and thoroughly appreciate the blessings of the Reformation." The following is the Archbishop's reply:—

"Addington, Croydon, Oct. 13, 1851.  
"Dear Sir,—I am much gratified by the address which you have sent me from the Brighton Protestant Defence Committee, on the question which has lately occasioned so much debate—the orders of foreign Protestants.

"It does not surprise me that your committee, having been accustomed to consider the means by which the arts and aggressions of Papal Rome may be most successfully resisted, has perceived that the corruption of the Roman Catholic doctrines and the purity of our own, is the ground on which our Reformed Church should take its firmest stand.

"At the same time it would as little represent my sentiments, as it would ill become my station, if I should be suspected of undervaluing the perfect constitution of the Church of England. It is our great privilege to enjoy apostolical discipline, together with apostolical doctrine. But we do not disparage these advantages when we acknowledge our conviction that foreign Protestants who teach apostolical doctrine though not under apostolical discipline, may yet be owned of God as faithful ministers of his word and sacraments, and enjoy his blessing on their labours.

I remain, dear Sir,  
Your faithful and obedient Servant,

J. B. CANTUAR.

"To Sir Thomas Blomfield, Bart."  
A correspondent of the *Chronicle* indignantly complains that on Sunday, September the 28th, and on the two following Sundays, the congregation of Brasted Church, in Kent, were disturbed during the morning services by certain persons who were seen standing up and taking notes with pencil and paper of what was passing:—

"When the celebration of the holy communion began, one of these individuals took his place in a seat at the end of the choir, and was there occupied in the same manner. When the communicants knelt at the altar-rail, he moved and stood immediately behind them, peering so close over their shoulders as to observe the manner in which they received the elements, and to hear the words which were addressed to them; so close that his warm breath was felt upon the neck of a lady who was there kneeling."

The Lord Chief Justice of England has been at Rome, and made his peace with the Pope for threatening, at the Guildhall dinner, last Lord Mayor's Day, to give him only *Piolestant* justice if he should come to this country. *Mr. Campbell* had an interview with his holiness on the 7th instant, and was just effected a safe return to London.—*Spectator.*

Mr. W. Howe, agent of the London (Dissenting) Missionary Society at Tahiti, who issued an address protesting against the celebration on a Sunday of fetes celebrating the inauguration of the French Republic, has been tried for that act, as an offence against the Protectorate—and fully acquitted. The trial occupied the 16th and 17th of June; and the Court was composed of four Frenchmen, two Scotchmen, and a Jew.

The Submarine Telegraph has been completed by the addition to the cable of the extra piece that had to be manufactured. The entire cost of the line is said to be about £20,000.

It is said that Lord Fitzalan Howard, who lately married Miss Talbot, is about to follow the example of his father, the Duke of Norfolk, and renounce the Roman schism.

A gang of thieves, who carried on a wholesale system of robbery of tradesmen by their errand boys and porters, having been discovered by the Bath police, the parties implicated were tried at the quarter sessions for that city, just concluded, and most of them were sentenced to transportation.

A bull, long the terror of the parish of Normanton, seeing a train coming at night on the Loughborough and Derby line, got on the rail, and charging impetuously at the engine, was dashed to atoms, though the shock threw several of the carriages, which happened to be empty, off the line.

The *Lincolnshire Chronicle* relates a new system of poaching adopted by some depredators on the estate of Ashton Cox, Esq. of Stow Park. They had two or three dogs, each of which had a small lantern fixed on the top of its head, in such a position that they could be discerned a field off, when the dogs pointed at any game, and by this means they were enabled to go to the exact spot where the partridges were, spread their net, and take them without any or very little trouble.

The *Glasgow Herald* announces the selection of Baron Marochetti, for the execution of her Majesty's equestrian statue in Glasgow.

Upwards of fifty-six tons of shell-fish gathered by the Boston fishermen from the sands about Boston Haven, and which before the Great Northern Railway ran was uncollected, are now taken daily to Leeds, Liverpool, and the populous inland towns, and sold at a remunerative profit.

By a recent poor-law return from Lancashire, it appears that Manchester has now to maintain every week 1,212 more families than it had five years ago, at an increase of £139. 10s. in the weekly expense. But while the English poor in receipt of out-door relief have only increased from 2,463 to 2,924, or less than seven per cent., and in cost only £7 10s. a week, the Irish poor have increased from 427 to 1,478 families, or more than 300 per cent., and in cost £132. a week, or £6,864, per annum.

There is a church actually existing, near Bergen, which can contain nearly 1000 persons. It is circular within, octagonal without. The relieves outside, and the statues within, the roof, the ceiling, the Corinthian capitals, are all of papier mache, rendered waterproof by saturation in vitrol, lime water, whey, and white of egg.—*Dickens's Household Words.*

Mr. M. D. Hill, the learned recorder of Birmingham has just been delivering another charge in support of his theory that all persons who have been convicted, are living without visible means of support, and who in the belief of witnesses acquainted with their way of life, are maintaining themselves by crime, as their stated calling, ought to be called upon to prove themselves in the enjoyment of some honest means of subsistence; that in the absence of such proof they should be called upon to give securities for their conduct; and failing to do so, they should be committed to prison for a limited period. Mr. Hill urged that in consequence of recent relaxations of our criminal code, and the tendency to abolish transportation, some such law became every day more imperative, and he now propounded his remedy in the following shape:—

"I propose that every person who has been convicted of a felony or of a misdemeanor, implying fraud, (as obtaining goods under false pretences, knowingly passing base coin, and the like,) shall be liable to be dealt with as follows:—If, after the expiration of his imprisonment under his conviction he shall be brought before a magistrate, charged with still persevering in crime, it shall be the duty of the magistrate, if the witnesses by evidence of general conduct satisfy his mind that the charge is established, to call on the prisoner to show that he enjoys the means of honest subsistence, either from his property, his labour, the kindness of his friends, the bounty of the charitable, or from his parish. Should he succeed in adducing this proof, he is to be discharged. Should no such proof be forthcoming, he is next to be called upon to give bail for his good behaviour. Supposing him to answer this demand, he is to be still entitled to his discharge. But in the event of his failure, he is then to be held to bail on his own recognisances, and his case to be sent to a jury at the assizes or sessions, when, if a verdict pass against him, he is to be imprisoned for a term to be fixed by the law, but capable of diminution by the judge before whom he was tried. This, gentlemen, is my proposal, in detail, and, perhaps, it will appear to you as it did to your predecessors (who honoured it with their approval when I submitted it to them in outline), that it sufficiently guards the accused against the danger of being deprived of his liberty on fallacious grounds. In the first place, no proceedings under the proposed law would put the convict into custody even for a day, except by the verdict of a jury unless, indeed, he should forfeit his recognisances by not appearing to take his trial, when he would subject himself to the well known consequences of such a contempt. Suppose him then on his trial, and observe how he is fenced round with protections, 'covered,' as Erskine expresses it, 'from head to foot with the canopy of the law.' In the first place his accusers must satisfy the jury that he was at the time of his apprehension in the course of life which they charge upon him, not merely that he was so before his conviction. This evidence he will rebut if he can, either by impeaching the character of the witnesses, showing that their statements are false and inconclusive, or by explaining away the facts established against him.—And in this part of his case, as in all other parts, he may adduce witnesses of his own. But suppose him to fail in meeting the charge. He then falls back on his second defence, and shows the manner in which he subsists. Now, if he have in truth an honest income, it is not very easy even to imagine a set of circumstances which disable him from proving a fact so emphatically within his own knowledge. But we will go on to suppose him defeated in this second defence. Even then, unless he is altogether bereft of honest friends, having confidence that he will not commit crime, he finds bail and remains at liberty. Now, gentlemen, the species of objection to which I thought my proposal most obnoxious is, that it offers too many chances of escape to be practically efficient for the restraint of criminals. On this head, however, none who are conversant with the life and habits of the class in question have the least misgiving, or has that objection ever been advanced. On the contrary, the numerous attacks which the plan has undergone have always been directed against the danger of committing injustice on the convict. That such a miscarriage is within the limits of possibility I must admit, but that such trials as I propose are more open to this reproach than trials for specific offences, or so open, I do take upon myself speaking from a very long experience in Criminal Courts, confidently to deny."

A Donegal paper publishes a short paragraph descriptive of the Earl of Ennis' visit to his estates in that quarter. His lordship, it seems, addressed his tenants at great length; but, says the *Ballyshannon Herald*, "As his lordship never had sufficient patriotism to subscribe to his county paper, we shall not occupy our columns in publishing his speech."

The Earl of Dunraven has allocated £1,000, for the repairs and fitting up of an old abbey, the remains of which are on his lordship's demesne at Adare, for the reception of a society of the Redemption Fathers. The abbey formerly belonged to a fraternity of the Dominican order of friars.

A juvenile gymnasium has just been erected in Buckingham Palace for the use of the youthful members of the royal family. It consists of a neat frame work, nearly square, upon which an apparatus has been constructed for a great number of bodily exercises.

OMNIBUS SERVANTS.—A meeting of the Clergy and Inhabitants of Islington, Holloway, and the immediate neighbourhood, was held on Monday evening, at the school-room of the Rev. Mr. McKenzie, Holloway, for the purpose of considering and making known the peculiar position and hardships of the servants of omnibus proprietors. The meeting was presided over by Mr. McKenzie, who described at considerable length the rigid regulations and privations to which omnibus servants were subjected, which amounted to absolute slavery, and were destructive both of their domestic comfort, and their moral and religious welfare. It was no less injurious to their health; and the whole system adopted by their masters towards these men was revolting from its heartlessness and inhumanity. The more immediate object of the meeting was to collect information, and awaken public interest on behalf of a body of men who suffered all the evils of excessive toil to an extent almost beyond description, and who, unlike the horses they trusted the hand of sympathy would be held out, and the voice of benevolence raised, until their condition was ameliorated.

Mr. Scully, the founder of the "Omnibus Servants Provident Institution," next addressed the meeting, and gave an interesting account of the progress of that institution, and the early difficulties attending its formation. They were now relieving on an average 18 sick members weekly, for whom they also provided medical attendance. The subscriptions of the men was only 6d. a week, yet within two years they had

raised a fund of £2,000, with the help of a few benevolent individuals, among whom was His Royal Highness Prince Albert, who had subscribed £25. In another twelvemonth he expected they would have an Asylum for the aged and infirm of their body, with which would be connected a school for orphans, and other important benefits to the members. Such was the progress made within the brief period mentioned, although when he commenced his efforts to establish the Institution, it was seven weeks before he raised a single shilling. He was sure, when the public were made acquainted with the sufferings of those men, from excessive hours of work, means would soon be found to effect a beneficial change.

Mr. Mumford, time-keeper, bore testimony to the hardships of the system as they affected his own class of omnibus servants, stating that he had only dined five times at home in six years; and the Rev. Mr. Kingsmill strongly urged the necessity of using every means in their power to bring public opinion to bear on the subject on the ground of humanity and religion, and paid a warm tribute to the untiring energy displayed by Mr. Scully on behalf of the oppressed and over-toiled class of individuals to which he once belonged. Thanks were voted to the Chairman, and proceedings terminated.—*English Churchman*.

The *Liverpool Mail* gives rather a discreditable account of the Corporation ball, which took place in honour (?) of the Queen's visit, and one which, for the reputation of the town, we should hope has been at least very highly coloured. After a laughable account of the doings outside, where "the drivers were nearly all drunk," and the necessary consequence of such a state of things, the *Mail* refuses to criticise the dancing, but considers drinking to have been the chief amusement—2,076 bottles of champagne, besides other beverages, being disposed of in due time, producing its usual exhilarating effects, and the following disgraceful scene:—

"Some of the ladies and gentlemen were taken unmistakably ill, with all the symptoms of a sea voyage, which produces precisely the similar effects; others became boisterous and noisy, and intimated a desire to fight; some mistook their partners, or addressed familiarly the legitimate companions of others. How such people came there is a mystery which only the members of the council can solve. We have heard that amongst those honoured with tickets were grooms, waiters, cooks, servants of all work, diligent dressmakers, and the daughter of a monthly nurse. No wonder that the corporation declines to publish the names. A contemporary gives a 'significant' fact, illustrative of the class of persons invited. A female entered the office of the *Courier* with her ticket in her hand, requesting to know to what portion of the ceremonies it would admit her, as she was herself unable to read."

The magistrate at Hammersmith is occupied in investigating the tale of a young girl named Angelina Adams, who states that she had been forcibly detained in the Roman Catholic Convent, called the Good Shepherdess, in the Hammersmith-road, during the last three months, and because she refused to take the veil, kept her on bread and water and cut all her hair off, after which she escaped. Upon hearing this statement, Mr. Jones, the relieving officer, called at the convent on Friday evening with the girl—

"They were shown into a room where they saw two young ladies dressed in white with black veils. He informed them of his visit, and they told him the girl had repeated untruths, that she had only been in the convent one day, and that she had been desired to quit the place, in consequence of her refusing to conform to the regulations of the establishment. They also said that the girl entered the convent with her hair cut off, and that they had no clothes belonging to her. The clothes she was then wearing were her own, and had been given up to her on quitting the establishment. The girl persisted in her statement before the ladies, and pointed to one of them as being the person who cut her hair. The lady denied the allegation, and Mr. Jones was also informed that the girl had formerly been in the convent for four years, and that she was generally known by the name of 'crack Rose,' the term 'crack' having been applied to her in consequence of its being believed that she was insane."

A priest gave a similar account before the magistrate and the matter is still under investigation.

During the whole period of Her Majesty's stay at Balmoral there was no military guard of any sort in attendance. A party of eight men from the A division of the metropolitan police formed the sole but sufficient guard of the Queen of England in her Highland home.

Among the changes on the common law side of Westminster Hall, it is supposed that the Judgeship, vacant by the resignation of Mr. Justice Patterson, will be offered either to Mr. Watson, Q.C., formerly member for Kinsale; or Mr. D. Hill, Q.C., the Recorder of Birmingham.

At a recent meeting of the omnibus proprietors, it was stated that the expense of working one omnibus per day was £2 0s 9d., supposing each omnibus with its ten horses, travelled 60 miles daily (15 journeys to and fro per diem, at two miles per journey). If they were licensed to carry twenty-four passengers, and obtained one-half, or twelve passengers, at 2d. each per journey, the profit would be 19s. 3d. per diem; at two-thirds full, the profit was estimated at £1 19s. 3d. per diem; and "three-fourths full," £2 9s. 3d.; and at "full," £3 19s. 3d. Thus giving, on the first calculation, a profit on the working of 100 omnibuses, £30,035 per annum; on the second, £66,435 per annum; on the third, £84,635 per annum; and on the fourth £139,235.

The Queen has been pleased to grant unto James Adey Ogle, M.D., the office and place of Professor of Physic, in the University of Oxford, in the room of Dr. John Kidd, deceased.

The *Tablet* is made the vehicle of a warning, by Dr. Ullathorne, the new Romish Bishop of Birmingham to his flock against the *Catholic Standard*, the last few numbers of which have evinced such a spirit of hostility to its own immediate chief pastor, "not a little disedifying."

"The Emperor Constantine thought he had no right to judge Bishops, but a catholic newspaper writer, imitating the unorthodox examples around him, has no difficulty in usurping the rights of the Supreme Pontiff, and exercising judgment over a Primate, a Cardinal, of the Holy Roman Church, and his own Bishop, at one and the same time; and that not in secular matters, but in the high concerns of his own ecclesiastical sphere. After this I see not how such writers can consistently continue their comments on the Gorham case, and the Privy Council decision. A dogmatic tone runs through the whole of these offensive productions, and good Catholics are scandalised by them."

The privilege of selling newspapers and books at the railway stations belonging to the South-Western Railway Company has, it is stated, been leased to Messrs. Smith and Son, the news agents of the Strand, for £1,000 a year.

FOUNDATION OF A MISSIONARIES' CHILDREN'S HOME.—The first stone of an institution in connection with the Missionary Society, to be designated the "Missionaries' Children's Home," was laid on Monday by the Earl of Chichester. The Institution has been undertaken by the Church Missionary Society, as a memorial of their late Jubilee in 1849, the Society having then existed for fifty years. It was established in 1793, has been conducted in conformity with the doctrines and practice of the Church of England [?], and its Missionaries are under the superintendance of the Bishop of the Diocese where they are placed. The Society has Missionary stations in Western and Eastern Africa, in the Mediterranean, in India, Ceylon, New Zealand, the West Indies, and North-West America.—*Chronicle*.

Mr. Richard Kindersley, and Mr. James Parker, nominated Vice-Chancellors, were presented to the Queen on Tuesday, and received the honour of knighthood. Mr. Joseph Paxton, Mr. William Cubitt, and Mr. Charles Fox, the designer, architect, and constructor of the Crystal Palace, also received the honour of knighthood. Mr. Paxton is to have £5000 from the Exhibition funds.

The Bishop of Lucca has prohibited the reading of "Robinson Crusoe," and Benjamin Franklin's and Walter Scott's works, in his Diocese.

A woman at Chelsea has narrowly escaped being placed in her coffin alive. Mrs. Benham had been under treatment for an internal disease for some time; she fell into a state of torpor on Saturday last; and through the three succeeding days she remained without signs of life—altogether her dead. On Tuesday afternoon a coffin arrived; but at that critical point signs of animation returned, and now the patient is gradually recovering.

A frank and "furdy" son of St. Mungo—one who in his time had shared some of the civic responsibilities—was lately sojourning at one of the London hotels. Meditating an early walk one morning, he called to a tidy Abigail, who was tripping down stairs, "Fesh ma shoon lassie." The girl hesitating how to make herself understood, at length replied, "I don't talk French, I'll send Louis."—*Gateshead Observer*.

It is stated by the Dublin correspondent of the *Chronicle* that Archbishop M'Hale has withdrawn from the Roman Catholic Defence Association. The Roman Catholic Primate, Dr. Cullen, had been in Dublin during the recent meeting of the Defence Association, and it is said that he declined to attend. The refusal of the Primate to take part in the establishment of the association has been remarked upon as a curious and significant fact.

The Presbyterians of Ulster are said to be contemplating the establishment of an exclusively Presbyterian College in Belfast.

The *Connaught Watchman* says that at a concert given at Ballinasloe, last week, during the fair, a Roman Catholic clergyman having refused to take off his hat during the performance of the national anthem, he was hooted out of the room.

The *Waterford News* states that an industrious Wexford farmer, Mr. Samuel Murphy, who some three or four years ago sold his farm and went to America, has just returned home, and again purchased his old homestead for the purpose of residing in it. He advises no man to go to America who can make out a living in Ireland.

Though the winter may be said to have crept upon us, the tide of emigration still rolls outward. The *Ross* steamer, which sailed from this port on Friday evening last, conveyed away a number of emigrants. They were all of a superior class of the peasantry,—comfortable farmers, with their wives, sons, and daughters.—*Sligo Champion*.

The *Tuam Herald* says the emigration of the people of that neighbourhood still continues to prevail to an alarming extent.

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.—E.D. Ch.]

To the Editor of the Church.

REV. AND DEAR SIR,  
Upon the subject of your note, I am perhaps less fitted to give an opinion than some others, as neither myself nor any of my clerical neighbours are upon what you term the "Pound and Pound System;" still it is a subject to which I have given some degree of attention, and must avow myself one of its advocates, as being the best which, as it appears to me, our present imperfect condition as a Church will admit.

Of the difficulties connected with the plan in question, especially in a diocese so little accustomed to help itself as ours, I am deeply aware; but what better can you substitute? Were it even desirable to make the Clergy altogether independent of the people, this, since the spoliation of the "Reserves," is utterly impossible. Suppose, however, a Clergyman to be sent to a parish with such a sum secured to him as the Reserves would still furnish, would his parish, permit me to ask, be more likely to exert itself to increase his income, than when they, his people, know that his all depends upon their faithfully raising their portion? Surely not? In which case he would be in a worse condition than under the present system of "pound for pound," as when the equal claims upon the Reserves of the different settlements of the province are considered, the stipend of each clergyman from that source must necessarily be very small. But it is especially when looking to the ultimate good of the Diocese, both as respects its clergy and laity, that I consider the recently established system as particularly necessary, inasmuch as it appears to be the only means—at least amongst human devices,—that promises any reasonable prospect of causing the people themselves to raise anything approaching to suitable stipends for their ministers.

Perhaps the true reason why the system in question has not hitherto been more successful is two-fold; first, as I have stated, the unaccustomed habits of the people as to paying their clergy; and secondly, the want of a more regular system in the requiring of guarantees to a fixed amount from a parish before a clergyman is sent.

What I would suggest is something as follows:—First, an increase in the number of the travelling missionaries, each being secured from the Clergy Reserve Fund, £125 currency per annum, with the understanding that they are expected as a part of their duty to cause their mission to raise for themselves at least £25 more, but without requiring any previous guarantee from the mission to that effect; I would further suggest, that these missionaries be expected to make all the Church Society collections, and endeavour to raise some subscriptions for the same at each of

their stations. Again, that their Sunday services at any one place should not, ordinarily, be oftener than once a month, and in no case more frequent than once a fortnight; while their week-day services, or cottage lectures, should be as numerous and frequent as possible: thus would the people be at once taught both to value the services of the Church, and yet to understand, that unless they exerted themselves they could not have the blessing and enjoyment of full Church privileges.

Secondly, before a clergyman is sent to any place as a settled parochial minister, it appears desirable that a vestry be formed; this would in general, of course, be under the auspices of the Travelling Missionary, often indeed with reference to himself becoming their settled pastor, and that such vestry be required to give the Bishop a three-years guarantee for a parsonage, or an equivalent rent, and a parochial stipend of at least from £60 to £100 per annum, such guarantee to be renewed six months before it expires, or the clergyman removed. This is, I believe, nearly the theory at present, but perhaps if it were more invariably and rigidly carried out, the uncertainty existing in too many cases from the "pound and pound system" would be greatly removed.

You will see that my idea is to make the Travelling Missionaries supply the place of settled Clergymen, until a parish will certainly and legally do its part. This may, on some accounts, be a powerful alternative, but I question whether it be not the only one at present left us; for I am convinced that so long as the old system of paying the parochial clergy a certain sum from the Reserves, independently of the effort of the parish, is continued, the people will never do their duty, and the consequence will be, that the clergy themselves will not be half paid, and yet a large portion of the province will be robbed of its just rights, by all those funds, upon which it has an equal claim, being absorbed by a comparatively few favoured spots. This objection, you will see, does not extend to paying the Travelling Missionaries a certain fixed salary from the "Reserve" fund, because their numbers and labours should be so arranged as to cover the whole Diocese.

I beg, however, in conclusion to observe, that I have long had a deep conviction that the payment of tithes is God's method of having His ministry supported; and I have often thought, that our troubles respecting the "Clergy Reserves" have been permitted, to drive us back to that holy law which is His demand from His people in token of their reverence and love, before ever they are at liberty to give anything in what may properly be denominated free-will offerings and alms-deeds. And, my dear Sir, when the Church does its duty in fearlessly declaring the Divine obligation of tithes, I do think that the faithful will many of them very shortly pay them, at least in sufficient numbers to make us more independent than we now are, or are ever likely to be, from the "Clergy Reserves," or any foreign funds whatsoever.

Begging pardon for so long a letter, and happy if its hints should be of any service.

I remain, Reverend and dear Sir,

Very faithfully yours,

A. T.

The Diocese of Toronto,  
18th Nov., 1851.

To the Editor of the Church.

NASHOTAH CHURCH MISSION.

REV. SIR,—You will perceive by the date of this letter, that I have taken a long journey from Scarborough—having been engaged for the winter to teach the Students of this Mission the rudiments of Ecclesiastical Music, and play the organ in their daily service.

I arrived here on Saturday week last, and am much pleased with all around me; there are two Professors and eighteen Students, the latter the most orderly and serious young men of any Seminary I have ever seen; each has a separate room to himself; keeps it in order; cuts his own stove wood, which is brought to his door. Besides their studies and recitations, they have from two to three hours out door labour daily on the Mission grounds. They are divided into committees—one committee of four attends to the washing in a house completely fitted up for the purpose. Another committee of four (of which I am one for the present) is employed in ironing the clothes in an adjoining laundry—another cuts cord-wood, while another is engaged in gardening. These employments only occupy part of one day per week except the gardening during summer; all work cheerfully and with a good will. The situation is the most romantic I have seen in America; the Mission Buildings, consisting of a Church with a bell; the boarding house—(where are hired servants for the cooking), a range of low cottages, each with a separate porch, for the Students—a library and reading-room, and a work shop, with all sorts of tools. These buildings occupy a platform of land above a beautiful clear lake, on the margin of which is situated the wash-house and boat-house; at a little distance is seen the Professors houses. They possess over 500 acres of land of rather inferior quality—the place having been chosen more on account of its salubrity and beauty, than its capability for farming purposes. An old gentleman superintends the farm, but it has not as yet been very productive.

In the *Calendar*, a Connecticut paper, of last week is an account of the laying the foundation stone of a new Church at Oconomowoc, a new village about five miles from here. I go every Sunday afternoon with one of the Professors to assist in the worship which for the present is held in the Methodist Meeting house there. Upon the whole this Mission is very prosperous, and would be more so if sufficient funds could be obtained.

I remain with much respect,

Yours in the Lord Jesus Christ,

WM. MARSH.

Wisconsin, U. S., Nov. 5th, 1851.

Colouial.

MIRACULOUS ESCAPE.—A most miraculous and providential escape occurred yesterday evening, at the new church, St. James', now building in this city. While a party of the men were engaged working on a scaffold, more than 60 feet from the ground, one of them, a labourer, named John Stewart, fell off. After falling about 20 feet, he alighted on his head, on another scaffold, and, although this was composed of boards of two inches thickness, yet so great was the force of his fall, that the board upon which he struck broke under him, and he fell the additional forty feet to the ground. After lying on the ground for a few moments, he was taken up, and in a

short time was so far recovered as to be able to stand by himself. Dr. King was soon on the spot, and having examined him, remarked that his injuries were not serious, and that he had sustained no fracture whatever. The man himself only complained of a pain in his arm and in his chest. The ground where he fell was covered with rubbish; it was distinguishable by a few drops of blood. This we believe is the first accident that occurred here since the building of the church was commenced.

**TURPITUDE AND BRIBERY.**—We have received, from a correspondent, a copy of a very extraordinary correspondence, published in a handbill, and circulated in the County of Oxford. Mr. Hincks is the hero, and figures prominently in it; and if this correspondence be genuine, which we cannot doubt, as it bears internal evidence that it is so, and our correspondent vouches for its authenticity; while it is besides supported by an affidavit, before Mr. Fraser of Perth. How the publication is brought about does not appear; but if it may be believed, it will put the final stroke upon the public and private character of Mr. Hincks. This was bad enough before, but this correspondence will sink it in the "lower deep." It is stated in the introduction to it, that Mr. Hincks, in April, 1842, wrote an atrocious libel upon the character of the Laird of McNab, and the late Judge Jones. In 1843 Mr. Hincks became a Minister, and as it would not exactly do that a Minister should be prosecuted for libel on a criminal information, Mr. Dugald G. McNab was induced to assume its authorship. He accordingly was prosecuted in place of Mr. Hincks, and was fined £50 and imprisoned; this was at the Spring Assize in Perth in 1843. What a pity that this punishment was not awarded to the real author instead of the scape-goat! It is in this state of affairs that the correspondence begins, and from this it appears that Mr. Hincks, in his capacity of Minister, offered to get McNab released from gaol, for a bribe of one hundred pounds, the amount of a note he had given to Mr. Hincks for law expenses. After a good deal of delay McNab takes this note up, upon an offer of Mr. Hincks to give him the office of the Clerkship of the Peace of the Dalhousie District, besides getting him released from gaol and getting his fine of £50 remitted. But Lord Metcalfe is in the way, and the thing is not to be done so easily. McNab has to be made out sick, and the physician of the gaol refused to give the necessary certificate. But Mr. Hincks is not to be foiled with trifles, and undertakes to get this physician, Dr. Wilson, dismissed, and a Doctor Nichol put in his place who will give the necessary certificate. Dr. Nichol was appointed. Here the correspondence ends, but we believe the job was consummated. Another letter of R. McIntyre shews that a number of Mr. Hincks's small notes to witnesses were not paid, of which these parties complained, as they were in need in hard times. We shall let this naked narrative go without commentary, as we believe that it is impossible that any words can heighten the turpitude of the scandalous and abominable transaction!—*Colonist*.

#### SECRETARY'S OFFICE,

Quebec, 12th November, 1851.

His Excellency the Governor General, has been pleased to make the following appointments viz:—

The Hon. John Ross, to be Her Majesty's Solicitor General in and for that part of the Province called Upper Canada.

Pierre Joseph Oliver Chauveau, Esq., to be Her Majesty's Solicitor General in and for that part of the Province called Lower Canada.

Pierre E. Watier, of the Parish of Coteau du Lac, District of Montreal, to be a Preventive Officer in Her Majesty's Customs.

His Excellency the Governor General has been pleased to grant a license to Dr. Henry William Cole, M. B., of Stanley, in the County of Huron, to practice Physic, Surgery and Midwifery in that part of the Province called Upper Canada.

#### TO CORRESPONDENTS.

The Letter of Mr. Matheson in our next.

We have received a copy of the Lord Bishop of Montreal's Pastoral Letter, and shall advert to it next week.

#### ACKNOWLEDGMENTS.

Rev. G. Nugent, rem., received.

## THE CHURCH.

TORONTO, THURSDAY NOV. 27, 1851.

THE LORD BISHOP OF TORONTO has recently made the following appointments in this Diocese:

The Rev. H. E. PLEES to the Rectory of Kemptville.

The Rev. R. N. MERRITT, A.B., to the Mission of Barton and parts adjacent.

The Rev. JAMES GODFREY, to be Travelling Missionary in the Niagara District, vice the Rev. W. C. CLARKE resigned.

The Rev. W. C. CLARKE, to the Mission of Pakenham and Fitzroy.

The Rev. G. ARM TRONG BULL, to be Assistant Minister at St. Catherine's, vice the Rev. ROBERT SHANKLIN resigned.

The Rev. ROBERT SHANKLIN, to the Mission at Oakville, vice the Rev. SALTERN GIVINS resigned.

The Rev. SALTERN GIVINS, to the Mission at The Credit, vice the Rev. JAMES MAGRATH deceased.

The Rev. EPHRIAM PATTERSON, to the Mission at Stratford, vice the Rev. JOHN HICKIE resigned.

The Rev. JOHN HICKIE, to the Mission at Fenelon Falls.

#### THE CHURCHMAN'S DUTIES AS AN ELECTOR

Most earnestly do we commend to the attention of Canadian Churchmen the following extract from the Charge delivered in May last by His Lordship the Bishop of Toronto. The Scriptural views, so eloquently expressed by our Venerable Diocesan, cannot fail to carry along with them every pious and unprejudiced mind,—and counteract the flimsy sophistries disseminated with such bad dili-

gence, at the present moment, by men whose God is Mammon, and whose creed is sordid expediency:

"But I pass from these more general considerations on this emergency in our ecclesiastical affairs, and proceed to observe, that it has been commenced by the same persons who brought so much misery on the Province in 1837 and 1838, and which formed the excuse for our disastrous union with Lower Canada.

"They are intrinsically few in number, but they are sure, in the present age of innovation and irreligion, to obtain the countenance of all those who agree on no other subject but in their aversion to the public support of the Christian Faith.

"The Unitarian, who hates our Holy Church for the purity of her Creed; the infidel, who regards her as a powerful instrument to disseminate Christianity among the people; the innovator, who would sacrifice the best interests of his country for the sake of carrying out a favorite theory; the Reformer, who sees abuse in every thing, and is only at ease amid changes and revolutions; and the mere Sectarian, who hopes to reduce the National Churches to an equality with himself. To these we may add a few ignorant, though sincere Christians, who, from some extraordinary obtuseness of intellect, persuade themselves that true religion will be most effectually extended by destroying its support, and laying the axe to the root of the tree which has hitherto produced the fruits of righteousness in this Colony;—and to these we may perhaps add, some men of talent and piety, whose general character as members of society we may respect, though their opinions on this subject we regard with equal wonder and regret.

"Most of these will tell you, that for the government to support religion or establish it in the land is a monstrous enormity, a masterpiece of Satan's wiles for poisoning the streams, and blasting the influence, and repressing the progress of the Gospel. Hence they exhaust their genius, in the vain labor of exhibiting the great evil of assisting from the Clergy Reserve Funds, or any public source, the Churches of England and Scotland.

"Now, it is more than sufficient to answer all such senseless declamation, to tell them that our Saviour, during his whole life on earth, was a member of an Established Church; that he was most scrupulously attentive to all its ordinances—that he preached in its Synagogues—and both by precept and example recommended it to the people's regard. So far was He from deeming such Establishments unjust, that he declared them good, and confirmed the attachment of the people to what our wise politicians denounce as the very bane of Christianity.

"Nay, the Church was once established by God's own command, and if we rely upon the truth of ancient prophecy, it will again be established upon His authority.

"To say therefore that religious establishments are unjust, it is in direct terms to charge God with injustice; no doublings and windings, no shifts, expedients, or tergiversation that have been or may be had recourse to, can avail to explain away the plain meaning of the words, or to exonerate those who declare the principle of establishments, or the public support of religion to be unjust, from the gross impiety of charging injustice upon God, who has undeniably acted upon this principle, and that, not casually or under extraordinary circumstances, but regularly and for ages.

"The period has arrived when the Church in this Diocese must assume her responsibility as a body, and act as a whole, Lay and Clerical; and this the more especially when her former unobtrusive mode of proceeding has been publicly derided and condemned.

"Let us then proceed as St. Paul did, when about to be oppressed by an unjust judge, he appealed unto Cæsar. We must appeal to the law and to the testimony—to the principles of the constitution—to the acts, pledges, and promises of the Government and Legislature, and keeping honestly within these limits, we must speak boldly. Those of our professing friends who have occasionally kept in the back ground, fearing to identify themselves with the Church and her interests, must be reminded that such a crooked policy will be no longer tolerated, and that all who shrink from defending her in this time of need, will be cast off as rotten branches.

"Our people must be made aware that, in the discharge of their social as well as other duties, they should act conscientiously and agreeably to the word of God, and if they do so, as Christian men, they will never assist any one in acquiring office or a seat in the Legislature who is not the friend of God and of His Church, and a man of justice towards his neighbour. What said Jethro to Moses: "Take ye wise men, men of understanding and known among your tribes"—they were to be "able men, such as fear God, men of truth, hating covetousness."

"For after all, our Bibles are the true standard of civil Government, and according to its rules ought we to select our representatives.

"But I shall be told that this is entering into politics, and that religion is not political. Now, to this I answer, that the word "Political" has a bad sense, and religion is nothing that is bad. But there is also a good sense of the word, and whoever

says that religion is not political, speaks as erroneously, and offends with his tongue as certainly, as if in St. Paul's time he had said it mattered not whether he was a Christian or a heathen.

"For what the question of Christian or no Christian was in the Apostle's day, such are what we call questions of politics now. It is as right to take one side, and as wrong to take the other, in the social matters which come daily before us, as it was right to become a Christian in St. Paul's day, or wrong to remain an idolater.

"Hence, in all social duties there is a right and wrong, and it is not a matter of indifference what side we take. In truth nothing can be indifferent in a Christian man's life. There is no part of that life without its duties, and to trifle with any one of them is to trifle with eternity.

"We daily hear indeed of political rights and privileges, and we are told that we may do with them as we please. Our neighbour says, I have a right to do this or that, to give my vote to this person or that person, to forward this or that measure. Now, doubtless he has such a right, because he has the right of freewill; he is from birth-right a free agent, and has the power of doing right or wrong, of saving himself or ruining himself. But it will be a poor consolation to him in the next world, to know that his ruin was all his own fault.

"Men do not loose their souls by one act, but by a course of acts; and the careless, or party and selfish exercise, of political rights, this way or that way at our pleasure, is among the acts by which we forfeit our salvation. All men have the power of doing wrong if they will, yet there is but one right way while there are a hundred wrong ways. They may do as they please, but the first who exercised that right was Satan, when he fell; and any man who does this or that merely because he wills it, is, so far, following his example.

"Hence I maintain, without fear of any rational contradiction, that the individuals comprising the Legislatures of Christian nations ought to be men of Christian principles, and should not only conduct themselves by the Word of God, but see to the support of His regular worship, and teaching, as the New Testament so clearly ordains, 'Preach the Gospel to every creature.'

By way of appendix to the foregoing powerful and incontrovertible observations, we subjoin certain resolutions passed unanimously at the meeting of the Clergy and Laity of this Diocese, which took place in the Church of the Holy Trinity, the by-gone summer. That meeting fully represented the Church in Upper Canada, and consequently must be held as expressing the sentiments of the entire communion.

Moved by SIR ALLAN NAPIER MACNAB, M.P.P. of Hamilton, seconded by the Rev. T. B. FULLER, Rector, Thorold, and Rural Dean of the Niagara Deanery,

"That the Bishop, Clergy, and Laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the alienation to any secular purpose whatever, of the lands, called Clergy Reserves, originally set apart by Act of 31st George III., cap. 31, and finally sanctioned by 3rd and 4th Victoria, cap. 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognized rights of British subjects—and in violation of the fidelity and integrity of parliamentary enactments and the decisions of law." *Carried unanimously.*

Moved by Colonel KINGSMILL, of Niagara, seconded by ABSOLAM SHADE, Esq., of Galt,

"That no class or condition of persons in this Province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose." *Carried unanimously.*

Moved by the Hon. GEORGE S. BOULTON, of Cobourg, seconded by the Rev. MICHAEL HARRIS, A. M., Rector, Perth, and Rural Dean of the Bathurst Deanery,

"That the maintenance of this property for its original purpose is necessary; because it has been found from experience, that Religion cannot be generally diffused or permanently supported, in any country, upon the purely Voluntary principle: its maintenance upon this system is proved to be inadequate, even in towns and villages of considerable size; while it is discovered to be wholly impracticable in rural districts,—a large proportion of the inhabitants of which are comparatively poor." *Carried unanimously.*

Moved by J. H. HAGARTY, Esq., of St. James's Church, Toronto, seconded by the Rev. BENJAMIN CROXON, M.A., Rector, of London, and Rural Dean of the London Deanery,

"That in countries where the support of Religion is entirely dependent upon voluntary contributions, it does not maintain its proper influence, but is uniformly found, amongst the great mass of the people, to degenerate and decline; and that religious division and animosity increase—erroneous tenets gain strength and prevalence—and infidelity itself spreads to an unwonted extent." *Carried unanimously.*

Moved by GEO. CRAWFORD, Esq., of Brockville, seconded by EDMUND DEEDS, Esq., of Woodstock,

"That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign expressed in various Acts of the Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this colony,—as tending to insure, with the Divine favour, the propagation of true religion within its bounds, to the end of time." *Carried unanimously.*

Moved by the Rev. A. PALMER, A.B., Rector, Guelph, and Rural Dean of the Gore Deanery, seconded by THOMAS C. DIXON, Esq., of London,

"That this Meeting is of opinion that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the Laity as well as of the

Clergy so as best to meet the requirements of the Church in this Diocese; and that the Committee aforesaid do draft a memorial to the Queen, founded upon the observations upon this subject expressed in the Episcopal Charge of the Lord Bishop delivered yesterday." *Carried unanimously.*

Moved by the Rev. E. J. BOSWELL, Rector, Williamsburg, seconded by LAURENCE LAWRASON, Esq., of London,

"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same." *Carried unanimously.*

Surely, Churchmen will speak as decidedly at the ensuing election as they did on the occasion above referred to. We cannot permit ourselves to doubt that such will be the case, and that the result will be the triumph of justice over oppression,—of principle over the wildest and most baneful infidelity.

#### ROMISH TOLERATION.

We learn from our English exchanges that the Pope anticipating a demand for liberty to erect a Protestant Church in "the eternal City," has abolished a precedent on which much weight was laid.

The *English Churchman* says:—"Permission was given in an impulse of gratitude by Pio Nono, to the American Charge d'Affaires, Mr. Cass, in return for his preventing the Propaganda College from being turned into barracks for Garibaldi's legionaries during the siege of Rome, for an American congregation to meet within the walls. That permission is now withdrawn, and they may find the best extramural accommodation they can."

Should the British or United States governments, acting upon the principal of reprisal, adopt a corresponding line of action towards the Romanists inhabiting their territories, would the *True Witness* be prepared to impugn the justice, or liberality of their proceedings? Most probably our Montreal contemporary would prefer to blink the question, at the present juncture, but we would recommend it to his special consideration. He had better be preparing his reply, as it is not at all likely that Rome's cherished policy of giving nothing and grasping at everything, will be much longer tolerated by anti-papal Christian powers.

#### THE CLERGY RESERVE QUESTION AS AN ELECTION TEST.

The ink is yet scarcely dry on the publications of our reform contemporaries, in which we were told that the great test questions for reform candidates at the coming elections were the Clergy Reserves and Sectarian Schools, and there was not one of these Journals louder in the assertion than Dr. Rolph's own advocate *The Examiner*. But the labors of the Church Union have "told"—the feeling of the country has been through its agency and by its publications developed—and the "pharisaical brawlers," the "miserable fraction" of the population who would agitate the country upon these subjects, have been left in their degraded impotence. After all the bluster and vapour of the last twelve months—after all the platforms erected these great planks are virtually abandoned.

The *Examiner* of yesterday declares that Reformers "cannot afford to peril (principles) by dividing on a question, which though intrinsically important is not so comparatively." \* \* \* While the Reform party are agreed in demanding the secularization of the reserves, their political opponents, the descendants of the old oligarchy would even increase the amount of public property now applied to sectarian uses. To defeat this party at the polls is the first object of the Reformers.—\* \* \* Ought we then to peril every thing by divisions on a single question, which considered in itself is important, but not when viewed comparatively. No one is required either to relinquish the view he holds of the question or to halt in his advocacy of what he regards as an important principle. All that is necessary is not to make of that a test question on which the party is divided, as the result of giving to it such a prominence would be to peril other and far more important questions."

So much for the Clergy Reserves, and the separate school questions. The *Examiner* further says: "It is as clear as the noon-day that in the present state of opinion to ask any Government to propose the obliteration of the clause providing for the establishment of separate schools, is to demand it to carry a measure which is not supported by a MAJORITY OF THE PEOPLE."

This is not the only cheering news contained in *The Examiner*. It is in despair at election prospects. It tells us "there is a great number of constituencies in Upper Canada that must be regarded as doubtful," and "victory can be obtained only through the most strenuous exertions to that end being used." \* \* \* To be dependent on Lower Canada majorities, is not a position which it is desirable to occupy."

We repeat, to the exertions of the Church Union much of this is owing. We have just heard

that in Leeds, one of the most radical counties in Canada hitherto, they have brought their own candidate, Mr. Shaw, into the field, and are also about to establish a Conservative paper there. Many have thought any effort by the Church Union must be hopeless as well as fruitless. The result has proved the contrary, and we do hope that before long every township in this Province may have its own Branch Union, even though it consist of but half-a-dozen members. This extension is requisite, for though the foe be beaten off for the present, we must expect a renewed attack, which we should be prepared to resist as effectually as the present.

STUBBORN FACTS FOR "VOLUNTARY" DIGESTION.

We subjoin for the rumination of Dr. Burns, and his confreres the Anti-Clergy Reserves Agitators of Canada, a few statistics from the London Guardian:—

"The following is a summary of grants voted by the Committee of Council between 1839 and 1851, for building schools in England and Wales:

Table with 4 columns: Denomination of School, Number of schools aided, Amount voted, No. of children accommodated.

From this return it appears that for every school built by Dissenters eleven and a-half have been built by the Church of England. The average cost of each Church school, in 1,232 ascertained instances, was £589 6s. 6 1/2d., making for the 2,201 Church schools built during eleven years, an aggregate amount of £1,297,111 13s. 7d., towards which upwards of £369,881 2s. 2 1/2d., or more than three-fourths, have been provided by the voluntary offerings of Churchmen. The cost of Dissenting schools during the same period would according to the same average calculation, amount to 111,999 10s. 3d., towards which the Committee of Council contributed one-third, their voluntary offerings amounting to £74,351 11s. 2d. Thus, for every sum of £1 given by Dissenters towards the promotion of education, nearly £13 10s. has been given by Churchmen; and for every £1 given by Government, Dissenters have given £2, Churchmen £3. For every child provided with education by Dissenters, nine have been provided for by the Church."

Our dissenting adversaries delight on all occasions to magnify the "fructifying" influences of voluntarism,—and to contrast them with the alleged deadening effects which an establishment is calculated to produce upon Christian liberality. Perchance the above-quoted eloquently simple facts, may induce some of our secularizers, to pause, ponder, and reconsider the soundness of their theory.

ARRIVAL OF THE STEAMER "ASIA."

HALIFAX, November 24.

The steamer Asia arrived this morning, a few minutes before eight o'clock, having left Liverpool on the 15th. She brought fifty-five passengers, eight of whom were for Halifax. On the 17th, lat. 51.23, at a quarter past three, passed the steamship Pacific from New York to Liverpool. On 18th inst., lat. 51.19, long. 24.12, five o'clock p.m., she spoke City of Glasgow. No steamship had arrived out since the Atlantic sailed. English news is generally devoid of interest.

Accounts from New South Wales to the 18th August have been received, giving the most flattering accounts both as to the quantity and quality of the gold about the Bathurst District. Sidney was said to be almost deserted. The receipts per week into the towns were said to reach £10,000 to £25,000. The government armed escort brought £10,000.

The steamer Severn arrived at Southampton on the 17th instant, with the mails and New Zealand dates to the 13th August. She brought two packages of gold valued at £1200, and fifteen packages of diamonds valued at £18,000.

FRANCE.—The second reading of the new electoral law was lost on Thursday, the 13th instant, by a majority of 375 to 348.—The submarine telegraph between England and France is in successful operation, and despatches in relation to English funds had been transmitted with accuracy.

The Primate of Ireland has commenced a vigorous attack on the Freemasons for their opposition to the Irish university.

In Germany there is nothing important. The King of Hanover was declining rapidly, and no hopes of his recovery were entertained.

HALIFAX, Nov. 25.

The work on the Quebec Trunk Railroad will be commenced early in spring. This city guarantees £5000 annually towards the interest on the loan necessary to complete it.

ARRIVAL OF THE STEAM SHIP "ATLANTIC."

NEW YORK, Nov. 24, 1851.

The "Atlantic" arrived at half-past one o'clock, this afternoon. She left Liverpool on Wednesday, the 12th instant.

ENGLAND.—The Times describes Kossuth's reception in Manchester, as the most enthusiastic he has met with in England. Kossuth has had another great reception in Birmingham. There was great excitement, and the day was observed as a holiday, and business suspended.

IRELAND.—A large meeting was held in Galway on the 8th, relative to the new line of steamers about being placed between that port and New York. The meeting was addressed by an American named Waggoner, who went over with the object of establishing the proposed line. He stated that the vessel which was now preparing to leave New York for Galway on the 15th Dec., was one of the fastest and strongest description. She would arrive at Galway on the 23rd. Every proper arrangement should be made for the accommodation of passengers of all classes; and the charge for storage passage should be £6, including provisions.

FRANCE.—The proposition of the questions which have caused so much sensation, may be regarded as decided. Two hundred and fifteen members of the majority have declared that they will oppose it in the

Chamber, and a great portion of the Republican party will do the same. Gen. Maguire presented to the Prince President, the officers of the regiments newly arrived in Paris. The President addressed them in a short warlike speech. The Commissary of Police, accompanied by four superior agents, having taken up his position at the meeting, it was decided not to deliberate in the presence of the delegates of the Government. No disturbance. Paris never more tranquil.

PRUSSIA.—Berlin.—The official Gazette contains an edict issued by the Minister of Public Instruction, which places the Prussian schools, and the chairs, under the control of the clergy.

It is said that Austria has instructed her officers to keep at the disposition of the German Confederation her fleet in the Adriatic. She and Bavaria, and other minor States, refuses to pay her quota towards the support of the German navy. Prussia intends to solemnize the compromise, and afterwards to organize a North Sea Squadron.

VIENNA, Nov. 3.—Count Guerriard and Baron Sulewverd have been found guilty of high treason. The former for having received an anonymous letter, treating of the movements of the revolutionary party, and the latter for having accepted an invitation to the house of the former for the purpose of perusing it.—After burning the letter, the military court adjudged 10 years to the Count and two to the Baron; but Radesky, it is said, has commuted the period half in each case.

DWELLINGS FOR THE WORKING CLASSES.—The "Metropolitan Buildings Purchase Company" have commenced operations on a piece of land between Hackney-road and the City, capable of containing 150 houses. These houses, a few of which have been erected, and are open to inspection, are to be fire-proof, and on a fixed plan, which appears to be exceedingly commodious. The cost of each, including the outlay for roads, sewers, &c., is about £160. The site of each house having been first vested in the applicant for the term of a long lease, at a stipulated ground rent, the company will then build and complete the house; and the applicant, before taking possession will execute a mortgage to the company for repayment of the outlay, and interest at five per cent per annum, by certain defined small periodical payments, extending over a given number of years, not exceeding sixteen. Taking the outlay at £160, the annual payment would be £16 6s., for sixteen years, independent of rates, taxes, ground rent, and repairs, to be paid by the tenant, or by the company, according to arrangement. At the termination of the sixteen years, the lease would be vested in the applicant, free from all payment to the company. Thus, in proportion as this very practicable scheme is carried out, will the industrious, careful working man, by a process of which, for facility, no building society that we know of has furnished an example, become in no long time proprietor, as well as tenant, of a sound, healthy, and commodious dwelling; in which his little family may be trained in the habits of comfort and decorum as respectable as their superiors in birth and fortune.—The repayment of the cost will be spread over a number of years, at an annual sum not exceeding the rental usually paid for the mere occupancy of houses far less convenient than those built by the company, and wholly deficient in the substantiality and safety which the fire-proof system secures. We have much pleasure in thus calling attention to a project which, without any of the wildness of speculation, has a definite object of public importance, and yet, while truly benevolent in purpose, furnishes a safe investment to the capitalist who is content with a moderate return.—Chronicle.

United States.

DEATH OF REV. DR. CROSWELL.

It becomes our painful duty, to announce the very sudden death of the Rev. Wm. Croswell, D.D., Rector of the Church of the Advent, in this city. This melancholy event took place at his late residence, in Greene street, on Sunday evening last. Although his health, for some time, has not been very firm, we understand that he expressed himself, on Sunday morning, as feeling unusually well. He performed Divine Service in the morning, and in the afternoon, read prayers,—administered the sacrament of baptism, and preached a sermon to the children of the Sunday School. It was noticed, by some of the congregation, that he slightly faltered, while preaching. He closed his sermon rather abruptly, and immediately sat down, before giving out the Psalm, which he was not in the habit of doing. He closed the service, in the usual manner, with a collect, and endeavored to rise to pronounce the benediction, but being unable to do so, he said the apostolic benediction, upon his knees. His friends immediately went to him, and with their assistance, he walked down the aisle to the vestry-room, being yet quite conscious. A carriage was obtained, and he was carried immediately home.—He spoke after he entered the house, but in the course of half an hour, fell into that sonorous sleep indicative of the last stages of apoplexy, from which, in about two hours, he fell asleep in Jesus.

The sudden summons of a friend from this world to the next, almost invariably shocks the mind, with a species of awe, when the unlooked for intelligence first strikes the ear. We seem to start at it, as at something dreadful, and yet when it occurs, under circumstances, such as attended the last hour of our deceased brother, there is much in it, which, to the Christian mind, is truly pleasant. There is something delightful, we might say, almost glorious, in the idea of the "Christian soldier's dying, in the field, with 'all his armor on.'" In such a death there is much more to be thankful for, than there is to be dreaded. We do not know that our late brother had any presentiment of the near approach of the end of his labours on earth, but a circumstance occurred on the day before his death, which, to say the least, was very remarkable. Dr. Croswell was in a book store, in company with two clerical brethren; in reply to one of them, who asked him which way he was walking, he said, "I must go home and finish my last sermon." This reply at once arrested the attention of the other clerical brother, who, in his peculiarly earnest and affectionate manner, laid his hand familiarly upon the Doctor's shoulder and said: "You do not mean, my brother, your last sermon, but your last sermon this week."—To this remark Dr. Croswell made no reply, and soon after, they separated, never more to meet again on earth.

Dr. Croswell was forty-seven years old on the 7th instant, and has thus been taken from the labours of the Church below, to the rewards of the Church above in the very prime of life. He was born in New Haven, Conn., and was graduated at Yale College,

New Haven. He was for several years the Rector of Christ Church, in this city. He subsequently became Rector of St. Peter's Church, Auburn, N. Y., and in 1844, he received and accepted a call to the Rectorship of the Church of the Advent, in this city, where he continued his ministry up to the hour of his death.—Boston Christian Witness.

Gore and Wellington District Branch of the Church Society.

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

- Monday, 5th January, 1852, Norval, 7 P. M.
Tuesday, 6th " " " Hornby, 11 A. M.
" " " " " Oakville, 7 P. M.
Wednesday 7th " " " Palermo, 11 A. M.
" " " " " Wellington Sq. 7 P. M.
Thursday, 8th " " " Ancaster, 11 A. M.
" " " " " Dundas, 7 P. M.
Friday, 9th " " " Brantford, 11 A. M.
" " " " " Paris, 7 P. M.
Tuesday, 13th " " " Binbrook, 1 P. M.
" " " " " Saltfleet, 7 P. M.
Wednesday, 14th " " " Upper Cayuga, 7 P. M.
" " " " " Tuscarora, 11 A. M.
Tuesday, 3rd February " " " Elora, 11 A. M.
" " " " " Guelph, 7 P. M.
" " " " " Galt 11 A. M.
Annual Meeting, Hamilton, Wednesday, 18th February, 7 P. M.

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

J. GAMBLE GEDDES, Secretary.

New Advertisements.

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

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

Appropriation and Expenditure of the Clergy Reserve Fund, &c., &c.

Price 4d. For sale at "THE CHURCH" Office, 7, King Street West, and all the principal Book Stores. A liberal discount to the trade.

Just Published, and for sale at "The Church" Office:

MY PRAYER BOOK: a Manual of Sacred Verse. By Robert Montgomery, M.A., author of the "Omnipotence of the Deity" Edited by the Rev. R.J. MacGeorge, Incumbent of Trinity Church, Streetsville. Neatly printed, in stiff covers, gilt; very suitable for a Christmas or New Year's Present.

Price 1s. 10d per single copy.

In the Press, and will shortly be ready,

FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: Preached in St. Peter's Church, Cobourg, during the season of Advent, 1850; by A. N. Bethune, D.D., Rector of Cobourg. It will contain about 60 pages 12mo., and is printed on the best English paper, in clear new type, with a handsome stiff cover.

Price, per single copy, 1s. 10d.

THE YOUNG CHURCHMAN, for the Year 1851, being a complete series, bound in a neat and substantial style, will be ready in a few days. This Magazine contains nearly 200 quarto pages, and forms a very suitable and handsome Christmas Present or Sunday School Reward.

Price 3s. 9d. In stiff covers, for Sunday Schools, 3s.

A. F. PLEES, Publisher,

7, KING STREET WEST.

Toronto, November 27th, 1851.

Patriot and Colonist to copy weekly for one month.

TO G. P. RIDOUT, ESQ.

SIR—The recent dissolution of the Provincial Parliament has imposed upon the Electors of this city the necessity of making choice of candidates to represent their interests in the Legislature.

Taking into consideration the undeniable fact that the onward prosperity of this city is intimately associated with the advancement of its commercial relations and the extension of its means of intercourse with other parts of the Province, we unhesitatingly affirm the opinion, that the time has arrived when the almost daily increasing importance of its business transactions demands that Toronto should be represented by a MERCHANT, so as to ensure to the mercantile community that particular attention to their wants and wishes which the numerous interests concerned materially require, when questions affecting trade and commerce are brought forward in Parliament.

For the purpose, therefore, of realizing so desirable a consummation, and having full confidence in you as a merchant and citizen, we, the undersigned Electors hereby invite you to offer yourself as a candidate to represent this city on the Conservative interest at the approaching General Election; and we further pledge ourselves, individually and collectively, to exert our best endeavours to secure your return.

Toronto, Nov. 20th, 1851. G. T. DENISON SENR. JOHN RITCHEY, JOSEPH BECKETT, J. McMURRICH, & others.

To Messrs. Geo. T. Denison Senior, John Ritchey, Joseph Beckett, J. McMurrich and others:

GENTLEMEN, In acknowledging the receipt of a Requisition signed by yourselves and others, which you have been pleased to present to me, I beg to tender my warmest thanks; such an evidence of your favourable consideration is indeed most gratifying to my feelings.

For months past I have been solicited by a large number of my fellow-Citizens to avail of the expected dissolution of Parliament, and present myself for the suffrages of the Electors; encouraged therefore by your invitation, and concurring as I cordially do with you in opinion, that the business transactions of Toronto justify the preference, of a large number of its Inhabitants, in favour of the City being presented in the Provincial

Parliament by a Commercial man, I cheerfully accede to your request of allowing myself to be placed in nomination, as a Candidate at the approaching General Election.

In doing so I beg to state that I am fully sensible of the trust you desire to repose in me; and in abstaining from the requirement of any pledges, you have afforded additional proof of the confidence you place in my known principles and opinions.

At the same time, as there are several subjects of great importance now occupying the attention of the People of this Province, I feel it a duty to explain to the Electors of Toronto, my views upon such subjects as I consider of primary consequence.

As my welfare is closely identified with the Commercial prosperity of this City, it is hardly necessary for me to enlarge upon that subject: inasmuch as my own interest would naturally lead me to advocate and support every sound and well considered plan of stimulating Commerce, and developing the material resources of the Province. But there is one point in particular, on which I desire to be thoroughly understood, namely, that, if returned to Parliament, I will spare no pains to obtain such an Amendment of the Assessment Act, as shall make it bear more equitably than it now does upon the Mercantile community.

I am the warm friend of public improvements, and I shall at all times be found supporting increased means of internal communication, whether by roads or by Railway, having for their object a general public utility. I am opposed to violent organic changes in our Constitution.

Responsible Government having become a settled principle in the administration of our affairs, I desire to see that principle fully and honestly carried out; and to accomplish this I think it absolutely necessary that the ministry should not only have the confidence of Parliament, but the confidence of each other, and should act in concert upon all the important measures submitted to Parliament.

As regards the Legislative Council, I cannot but admit, that that body does not enjoy the confidence of the country to the extent I would desire, nor can it, I think, whilst so widely open to the influence of the Executive, be depended upon for that salutary check against hasty and unwise legislation, which the British Constitution requires. I should therefore support such a change as would render the Legislative Council a more independent and useful branch of the Legislature.

I have always looked upon the settlement of the Clergy Reserves as finally disposed of by the Act of 1840. I regret however to perceive, that this vexed question has again been brought forward to agitate and disturb the peace of the country. I shall, nevertheless, use my best endeavours to maintain that settlement undisturbed. But failing to accomplish that end, I will not refuse, as the only alternative left me, to support a measure, having for its object the equitable division of these Reserves among all Christian denominations according to their population, for religious purposes.

I am of opinion that the expenditure required to carry on the Government is much more than the circumstances of a new country justify; I am therefore in favour of a judicious system of Retrenchment, so far as is consistent with the efficiency of the public service, and thus relieve the commercial and agricultural interests from the heavy duties now collected upon our imports.

As but a single week intervenes before the day of nomination, and as the polling will take place very shortly afterwards, I fear that it will not be possible for me, within so short a space of time, to canvass the electors of the City personally. Aided and assisted however by your co-operation, I will do my utmost to wait upon and solicit the support of my fellow citizens.

Should I have the honour of being returned as one of the members for the city, the people of Toronto may rely upon my best endeavours to discharge with faithfulness and diligence my duty as their Representative.

I have the honour to remain, Gentlemen, Your obedient servant, G. P. RIDOUT.

Toronto, 24th November, 1851.

WANTED,

MASTER FOR THE GRAMMAR SCHOOL AT PORT TRENT, in the County of Northumberland. Candidates will please forward their testimonials (pre-paid) to the Rev. Wm. BLEASDELL, M.A., Port Trent, on or before the 29th of December next. Stipend at least £100 per annum.

A knowledge of the French Language and the Elementary Mathematics would be a recommendation. Port Trent, Nov. 21st, 1851. 17-5 in.

The Colonist and Globe will please insert until Dec. 29.

BIRTHS.

At St. George's Square, on the 14th inst., the lady of Dr. Lett, of a son.

At Toronto, on 24th Nov., the wife of Mr. Robert Graham, printer, of a daughter.

MARRIED.

At St. Peter's Church, Springfield, Credit, on Thursday the 20th inst., by the Rev. Saltern Givins, John Skynner, eldest son of the late Capt. J. Skynner, R. N., of "the Anchorage," to Mary, only daughter of Dr. Adamson, of Toronto Township.

At All Saints' Chapel, on Tuesday evening, 18th ult., by the Rev. Dr. Mackie, Mr. John Armstrong, moulder, to Catharine Doran, both of Quebec.

At St. George's, Montreal, on the 7th of Oct., by the Rev. Dr. Leach, the Rev. Jacob Van Linge, Missionary at West Frampton, to Alice, eldest daughter of W. Bradbury, Esq.

At Three Rivers, on the 16th instant, in the English Church, by the Rev. S. S. Wood, Corporal P. Keatinge, of Her Majesty's XXth (East Devonshire) Regiment, Montreal, to Jane, second daughter of Mr. Alexander Mc Givney, of the Town of Three Rivers.

At Quebec, on the 17th instant, in All Saints' Chapel, by the Rev. E. W. Sewell, Mr. James Gordon, son of Thomas Gordon, Esq., of Lacolle, to Catharine, eldest daughter of the late Captain Fraser, H. M.'s 76th Regiment of Foot.

DIED.

At Bangalore, East Indies, on the 26th of August last, on his return to England, in firm reliance on the merits and mediation of our crucified Redeemer, Geo. James Bruner Tucker, Lieutenant and Adjutant of the 1st Regiment (Lancers) of Madras Light Cavalry, and eldest son of R. A. Tucker, Esq., M. A., and Barrister at Law of the Inner Temple to the inexpressible grief of his deeply sorrowing family and friends, by many of whom he was affectionately attended and watched over during his last illness.

His brother officers have testified their regard, and gratified the feelings of his family, by erecting a tablet to his memory.

## Original Poetry.

SABBATH SONGS.  
NO. VI.  
THE GOLDEN CALF.

"And he (Aaron) received them at their hands, and fashioned it with a graving tool, after he had made it a molten calf; and they said, these be thy gods, oh Israel, which brought thee out of the land of Egypt."

And the people sat down to eat and to drink, and rose up to play."

Oh! foolish Jews, methinks I hear thee say,  
But think awhile, art thou more wise than they?  
And ask, ere thou at Jewish folly laugh,  
Dost thou not worship too, a golden calf?  
What means that wrinkled brow surcharged with care?  
'Tis gold has placed his fatal signet there:  
All blindly worship, bend the eager knee,  
And render homage, mighty gold, to thee.  
Witness the toiling days, the sleepless nights,  
With feverish haste, all pay thy mystic rites,  
No Indian devotee endured more pains,  
Than men endure to woo the golden grains;  
They crouch, fawn, flatter, yield them willing slaves,  
And court thy favour midst the yawning graves.  
Prolific source of murder, dyed in gore,  
Thy votaries' vestments stain thy temple's floor;  
Hatred and envy, treacherous deceit,  
These are thy minions, these thy presence greet;  
The poisoned chalice, or the assassin's knife,  
The implements they use amidst the strife.  
Thus daily, Mammon, for thy gloomy creed,  
A thousand victims on thy altars bleed.  
Laugh at the fallen few, of glory shorn,  
But know, thou also laughst thyself to scorn;  
But once the Jews have owned the demon's sway,  
While gold the Gentiles worship every day.  
Thus stubborn man still makes, with perverse will,  
Gold the great antidote to every ill;  
When trouble comes, who is the god he seeks,  
'Tis gold's bright favours eager he bespeaks.  
Oh! hideous gold, he dreads no heavier curse,  
Than the disaster of an empty purse.  
These be thy gods, oh! Gentiles, look, behold,  
Fall lowly down, and worship mighty gold.

But hark! a voice proclaims, "The gold is mine,  
Mine is the silver," bow before His shrine,  
"The cattle on a thousand hills I own,  
Created by my sovereign power alone;  
I, even I, give happiness and health,  
My fiat gives, or scatters all thy wealth."  
Here, mortal, here thy sacred homage pay,  
\*And learn to gain a safer, surer way.  
Thy golden god cannot give peace of mind,  
Or make thy friend prove true, thy brother kind:  
Gold never can prolong thy fleeting breath,  
Or turn aside the fatal shaft of death.  
Forsake thy idols, rashly tempt not fate,  
Adore Jehovah, ere it prove too late.

WILLIAM OSBORNE.

St. Catharines, 16th Nov., 1851.

\* "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."—Holy Bible.

## Reviews.

THE LONDON QUARTERLY REVIEW, October, 1851. Toronto: T. Maclear.

We have not for some time met with so varied and interesting a number of this periodical as the one under notice. Without specifying the various papers which it contains, we may mention, *The Life and Works of Bishop Ken*, and *Puritanism in the Highlands*, as peculiarly worthy of commendation. In particular, the last cited article presents us with some startling illustrations of a fanaticism presently prevailing in Scotland, rank and rampant as that which marked the bloody days of the insurgent Covenanters.

THE CANADIAN AGRICULTURIST. Toronto: November, 1851.

The present number of this useful publication contains, among other interesting matter, a notice of four additions to the manufacturing establishments of the province, of a character calculated to assist in making us independent of our neighbours. Of these one is a sheep-skin factory, conducted by W. A. Clark, Toronto, which now dresses an average of one thousand eight hundred skins per week, although it has only been about twelve months in operation. The following remarks by the proprietor are worthy of attention. "The wool, of which there has been pulled about 140,000 lbs., all went to New England for a market until the 1st of May last; since that, the increase of machinery has made a steady home market for all suitable for clothing purposes, and none has been shipped from this establishment for a foreign market, except the long worsted wool."

"While on the subject of wool, allow me to make a suggestion. I think a great injustice is done to our agricultural interest by our commercial relations with the United States. While wool coming into this country pays 2½ per cent. duty, all wool grown in this country and exported to the United States pays 30 per cent. duty there. Now as we want some of their fine clothing wool, and they want our combing or worsted wool, would it not be well for the Provincial Agricultural Association to make an effort to bring about something like reciprocity in this article particularly?"

We have received from the Depository of the GENERAL PROTESTANT SUNDAY SCHOOL UNION, *New York*, a series of exceedingly pleasing tales, admirably suited for the young, and remarkably well got up, as far as general appearance, type and paper are concerned. Some of these are reprints

from the issues of the Venerable Society for Promoting Christian Knowledge, and contrast favorably, as far as course as their external appearance is concerned, with the English editions. Of these, "THE HOLIDAY WEEK," and "MORTON HARBOR," being the first and second series of "Shades of Character," are replete with the piety and Christian truth which mark the productions of the author of "The Widow's Son." The "WAY THROUGH THE DESERT," by Milman, is a simple exposition in the guise of parable of the virtue of faith.

Of the original works coming from their press, "TIMID LUCY," will well repay the perusal even by older heads than those for whose especial benefit it has been written. "WHAT DO I WANT MOST?" is a good practical lesson given in a very pleasing form.

There is also a series of little tales printed in uniform size and type, which form an elegant library for the young: "Maurice Favel," "The Friends," and "The Primroses," being all admirably suited to early and anxious readers.

## MY PRAYER BOOK: A Manual of Sacred Verse.

By ROBERT MONTGOMERY, M.A., author of "The Omnipresence of the Deity." Edited by the Rev. R. J. MACGEORGE, Incumbent of Trinity Church, Streetsville. Toronto: A. F. Plees.

The readers of the *Church* require not to be informed of the quality of these devotional and most stirring lyrics, as they have already appeared in our columns. They will be acceptable alike to the Christian and the man of letters, as combining the charms of poetry with correct theological teaching. To quote the words of the Editor, "Robert Montgomery is not merely a poet, but a sound and thoughtful theologian, and in the present instance, he has done much to illustrate and expound the more prominent distinctive features of our apostolic communion."

We need only add that Mr. Plees has produced the volume in a most creditable style. It is got up in a tasteful manner, and would form an admirable gift for the ensuing festive season.

## LITERARY NOTICES.

Original and Selected.

It is intended by Messrs. Whittaker and Bell to publish a *Bibliotheca Classica*, under the joint editorship of Mr. George Long and Mr. Maclean, the Principal of Brighton College. The first volume has appeared, being the first of an addition of *Cicero's Orations*, edited by Mr. Long, and containing the speeches against Verres. It is very ably and satisfactorily done and will supply a want which has long and widely felt. The text generally, but not always, followed by Mr. Long is that of Zumpt. The notes are of all kinds; philological, grammatical, historical, and legal, aiming always at giving real help towards understanding the difficulties of the original. There is an introduction, and ten short dissertations on various matters connected with, or arising out of, Cicero's language in these orations. They are vigorous and learned papers, and, except for a little arrogance of tone, which Mr. Long is too able a man to require, they are very agreeable reading. We trust Mr. Long will be enabled to give us a series as useful and valuable as this first volume.

Mr. Edward Thring's *Elements of Grammar Taught in English, with Questions*, is a clever and scientific little book. It professes to be little more than a set of answers to a set of questions, which the author has been in the habit of asking in the course of catechetical instruction, and which are set down at the bottom of each page. We doubt if it be not over philosophical for beginners. Is it really the best way to teach the reason for every fact at the same time with the fact itself. There is at least a good deal to be said for the older method.

## SEVENTEEN NOVELTIES AND ERRORS OF THE ROMAN CHURCH.

Without any warrant in God's Holy Word, or the Catholic Faith; unheard of in the first and purest ages of the Church; not held, nor taught by the early Bishops of the Roman Church; and never held, nor authorized by the whole universal or Catholic and Apostolic Church of Christ: by which novelties and errors the Pope and other Bishops and Priests of the Roman Church, are now seeking to corrupt the Scriptural and Catholic Faith which the English Church professes, and enjoins upon her members.

**Error 1.**—That our Blessed Lord instituted Seven Sacraments, and not two only; and that they who deny this are *accursed*.

**Error 2.**—That in the Sacrament of the Lord's Supper, the substance of the Bread is wholly and entirely *changed* into the natural Body of our Lord so as to be no longer Bread, in any sense, but is the actual natural Flesh of our Lord, and is to be worshipped as God: and that they who deny this are *accursed*.

**Error 3.**—That in the Sacrament of the Lord's Supper, the Wine is wholly and entirely *changed* into the natural Blood of our Lord, so as to be no longer Wine, in any sense, but is the natural Blood of our Lord; and is to be worshipped as God: and that they who deny this are *accursed*.

**Error 4.**—That notwithstanding that the *whole* of the Bread is changed into the Flesh of our Lord; yet they who receive this *alone*, receive *both* the Flesh and the Blood of our Lord, although He de-

clared the Bread to be His "*Body*," simply; and although Gelasius, who was Pope in A. D. 492, censured certain superstitious persons who refused to receive the Cup and declared that if they did not receive both the Bread and the Wine—the "entire Sacrament" they must be repelled from it, "because (he says) the *division* of one and the same Mystery cannot take place without GREAT SACRILEGE."

**Error 5.**—That notwithstanding that the *whole* of the Wine is changed into the Blood of our Lord, yet they who receive this alone, receive *both* the Blood and Flesh of our Lord, although he declared the wine to be His "*Blood*" simply. [Only the consecrating Priest is allowed to receive the Cup in Roman Churches.]

**Error 6.**—That holy men and women, now in Heaven, are to be *worshipped* and prayed unto,—that we may make graven images of them, and bow down to them—and that the Blessed Virgin may be lawfully regarded as our "greatest hope, yea, the *entire ground* of our hope"—(Pope Gregory XVI., 1833)—and "as the only advocate of sinners."—"Glories of Mary" by Saint Alphonsus Liguori.)

**Error 7.**—That the Roman Church is the Mother and Mistress of all Churches, although the Church of Jerusalem was the first Church founded by the Apostles; and although many other Churches were founded quite independently of the Roman Church.

**Error 8.**—That the Pope, or Bishop of Rome, is the sole successor of St. Peter, and, as such, is the Supreme Ruler over all Churches and Christian people, consequently, he must have been spiritual Ruler over St. John, the Apostle and Evangelist, who lived for thirty years after St. Peter's death: and that the Pope is the sole fountain of Church authority, so that whatever Churches or People refuse to obey him, and to hold what the Roman Church teaches, are *accursed*, and cut themselves off from the Church of Christ, and from the means and hope of salvation, even though they believe the Creeds of the Primitive Saints, and although they were formerly recognized as a true Church, and independent of the Bishop of Rome's authority, as the Greek and English Churches' undoubtedly were in the first ages of Christianity. [N. B.—Roman Catholics pray for help to St. Alban, who was a member of the English Church (in the year 285) before the Pope had anything to do with England. If the English Church could formerly produce Saints without owning the Pope as her Master, why should she now be deemed *accursed* for still maintaining the same independence of the Pope? If the members of the English Church, before the Pope had anything to do with her, could be such Saints as to induce all the Popes, and their brethren, to pray to them for spiritual assistance, as they long have done, and still do, surely members of the English Church, whose Faith is the same as St. Alban's, can now be saved without having anything to do with the Pope. Yet Romanists *bless* St. Alban, and *curse* us, who occupy the same position, and hold the same principles.]

**Error 9.**—That all Christians are *especially* to receive and believe what the Council of Trent authorized, although it was a Council of the Roman Church alone, and although it added several new and unscriptural Articles to that Catholic Faith which was set forth by the Councils of *whole* Church, as containing all that was necessary to salvation.

**Error 10.**—That the Roman Faith is the *old* Faith, and the English Faith is the *new* Faith; although Romanists have at various times, added several *new* Doctrines to the old Catholic Creeds, which the Church of England holds without addition or omission.

**Error 11.**—That the Pope, or the Church of Rome, has authority to add new Doctrines to the Faith, and make them necessary to salvation, so that if the present consultation now going on among Roman Catholics (1851) should end in its being declared that the Blessed Virgin was like our Lord himself, *born without sin*, then all Christian men and women who refuse to believe this will be declared heretics, and without hope of salvation; but if the matter be decided the other way, then all Christian men and women may, or must deny it.

**Error 12.**—That they who do not receive and regard the Apocrypha as part of the revealed and inspired Word of God, are *accursed*.

**Error 13.**—That they are *accursed* who say that in the Lord's Supper the Bread and the Wine should *both* be delivered to the people, (as our Lord commanded, as His Apostles taught and practised, and the whole Church also taught and practised for above a thousand years.) [So Pope Gelasius is *accursed*.—See Error 4.]

**Error 14.**—That it is better to have Public Worship in *Latin*, which the people do not understand, than in a language which the people do understand.

**Error 15.**—That some persons fulfil not only all God's Commandments, but do more good things than God requires of them, so that their merits may be transferred to those who do less than God requires.

**Error 16.**—That good men and women, when they die, go into a place of suffering and torment, called "Purgatory," for an indefinite time; although

Scripture declares that "Blessed are the dead which die in the Lord, for they rest from their labors."

**Error 17.**—That the Pope may excommunicate all Kings, Queens, and Princes, who do not obey him, and who do not believe what the Roman Church teaches; and that he may release and absolve their subjects from all oaths, vows, and promises of faithfulness and obedience, for it is a Roman Catholic maxim that "no faith is to be kept with heretics,"—that is, Protestants.

Printed and published at the office of the *English Churchman*, No. 159 Fleet-street, London.

## Advertisements.

DR. MELVILLE,  
CORNER OF YORK AND BOLTON STREETS,  
TORONTO.  
November 13th, 1850. 16-1f

DR. BOVELL,  
John Street, near St. George's Church,  
TORONTO.  
April 23rd, 1851. 39-1f

MR. S. J. STRATFORD,  
SURGEON AND OCULIST,  
Church Street, above Queen Street, Toronto.  
The Toronto Dispensary, for Diseases of the EYE, in rear of the same.  
Toronto, 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. 6-1f

J. P. CLARKE, Mus. Bac. K. C.  
PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,  
Residence, Shuter Street.  
Toronto, January 13th, 1837. 5-1f

J. E. PELL,  
GILDER,  
Looking Glass and Picture Frame  
MANUFACTURER,  
30, KING STREET, TORONTO.  
Gilt Inside Moulding always on hand.  
Toronto, October 2nd, 1851. 12-17

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

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

STATIONERY,  
WHOLESALE AND RETAIL.

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

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

Having a Ruling Machine and Book Bindery on the premises, orders in that department will be promptly attended to.

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

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

N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms.  
THOS. MACLEAR,  
Toronto; July 9, 1851. 50-1f

GENERAL  
STATIONERY, PRINTING AND BOOK-BINDING  
ESTABLISHMENT,

No. 7, King Street West, Toronto.  
THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges.

BOOKS, PAMPHLETS, CIRCULARS, AND CARDS;  
BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS;  
PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES.

Every description of  
Fancy and Ornamental Printing in Colours;  
AND  
Copperplate Printing and Engraving.

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

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

STATIONERY of all kinds, on moderate terms.  
A. F. PLEES.

Toronto, 23rd July, 1851.

W. MORRISON,

Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c.

No. 9, KING STREET WEST, TORONTO. 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 FORT 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. 26-11y

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, Whitebys, Fretze, 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

WANTED,

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. 7-in.

The Election of a Master to the above School is Adjourned to the 10th of December next, at 10 o'clock, A. M., until which day testimonials will be received by S. B. ARDAGH. The Patriot, Colonist, and Globe, will please insert till 10th December.

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. Mitchele, 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. Mitchele, M. A., Incumbent of Trinity Church, Toronto, or Mr. Thomas Champion, at the Church Society's House. Toronto, 1st October, 1851. 9-1f

SKETCHES OF CANADIAN LIFE, LAY AND ECCLESIASTICAL,

ILLUSTRATIONS OF

CANADA AND THE CANADIAN CHURCH, BY A PRESBYTER OF THE DIOCESE OF TORONTO.

A FEW COPIES OF THE ABOVE.

For Sale at the Depository of The Church Society of the Diocese of Toronto.—Price, 8s. 9d. September 24th, 1851. 8-1f

WILLIAM HODGINS,

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

HAVING devoted special attention to the study and practice of ECCLESIASTICAL AND SCHOOL ARCHITECTURE, is prepared to receive commissions from persons intending to erect buildings of this description, in any part of the Province, and requiring Professional assistance.

W. H. does not confine himself solely to this department; but also tenders his services in every other branch of his profession, assuring those who may employ him with their patronage, that in the designs he may submit, purity of style, economy of space and material, and strength of construction shall always be most carefully studied. Toronto, Oct. 29th, 1851. 13-1f

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat,

Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. September 2th, 1850. 9-1f

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

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. 21-1f

CHURCH OF ENGLAND

Metropolitan Building Society,

Office—No. 5, King Street, West.

Directors:

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

At a Meeting of the Directors, held on the 18th of October, 1851, it was Resolved, That the Society do commence operations on the First of January, 1852. All Instalments already paid, to be considered as Instalments paid in advance, and interest allowed thereon from the time such payments were made according to Rule III. in the Constitution of the Society. THOMAS CHAMPION. Toronto, October 2nd, 1851. 12-1f

Protection from Lightning,

JAMES SPRATT'S LIGHTNING RODS.

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

The Subscriber may be found at H. Piper's, where he would be happy to give any information required, or to receive orders to protect private dwellings or public buildings. All orders left at H. PIPER'S, Tinsmith, 50 Yonge-street, will meet with prompt attention.

References in Toronto:—Captain Lefroy, Royal Observatory; F. W. Cumberland, Esq., Architect; J. T. Smith, Esq., Councilman; A. T. McCord, Esq., Chamberlain.

E. V. WILSON, General Travelling Agent. Observatory, Toronto, Sept. 9, 1851.

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

I further state, at Mr. Wilson's request, that in my opinion any building so elevated as the St. Lawrence Hall, or the Lunatic Asylum, ought to be provided with several Points, and several Conductors, which latter should be placed in good metallic communication with the tin covering of the roof and any other considerable masses of metal about the building. The Conductors should be led off to the iron water pipes underground. J. H. LEFROY, Captain R. A. Toronto, Sept. 22, 1851. 12-61

FOR SALE.

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

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

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

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

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

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

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

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

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

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

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

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

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

COUNTY OF HASTINGS.

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

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres.

For particulars, &c., apply to

GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

SANDS' SARSAPARILLA, IN QUART BOTTLES.

For Purifying the Blood, and for the Cure of

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

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

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., 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

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

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.

Patrons:

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

Directors:

The Hon. William Allan. John Arnold, Esq. J. M. Strachan, Esq. The Hon. J. H. Cameron, M.P.P. J. Lukin Robinson, Esq. P. Vankoughnet, Esq. Rev. Stephen Lett, LL.D. J. H. Hagarty, Esq., Q. C. 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.

SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years.

Table with columns for Age, One year Premium, Seven yrs. Annual Premium, and sub-columns for £ s. d. and £ s. d. for both terms.

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 Premium, Quarterly Premium, and sub-columns for £ s. d. and £ s. d. for both terms.

April 30th, 1851.

E TAYLOR DARTNELL, Agent.

DR. WISTAR'S BALSAM OF WILD CHERRY.

It was known many years ago that the wild cherry tree of this climate possessed valuable medicinal properties. Indeed, this fact was known to the aborigines, and a decoction of the leaves or bark of this tree has ever been regarded by their physicians as one of the most effectual remedies in many diseases.

The genuine is signed I. BUTTS.

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

WESTERN ASSURANCE COMPANY.

PUBLIC NOTICE is hereby given, that a Meeting of the Subscribing Shareholders to the Stock of THE WESTERN ASSURANCE COMPANY, will be held on MONDAY the First day of DECEMBER, 1851, at the Rooms adjoining the Office of Messrs. Cameron, Brook and Robinson, in this City, (immediately opposite the Commercial Bank), at the Hour of Twelve o'clock noon, for the purpose of proceeding at the Election of Nine Directors, pursuant to the provisions of the Act of Incorporation.

By Order, THOS. HAWORTH, President.

ROBT. STANTON, Secretary.

Toronto, November 12th, 1851. 16-2ln

THE ORPHANS' HOME

FEMALE AID SOCIETY.

IN compliance with a Resolution passed at a Meeting of the Managers of the above Charity, held on the 12th instant, the Treasurer has the pleasure of publishing the following list of Subscription:

Table listing names and subscription amounts for the Female Aid Society. Includes Mrs. J. Ridout, Mrs. G. M. Jarvis, Mrs. H. Sherwood, etc.

COLLECTED BY MRS. T. G. RIDOUT.

Table listing names and subscription amounts collected by Mrs. T. G. Ridout.

COLLECTED BY MRS. G. M. JARVIS.

Table listing names and subscription amounts collected by Mrs. G. M. Jarvis.

COLLECTED BY MRS. ROBINSON.

Table listing names and subscription amounts collected by Mrs. Robinson.

COLLECTED BY MRS. GURNETT.

Table listing names and subscription amounts collected by Mrs. Gurnett.

COLLECTION MADE IN YORKVILLE, BY MISS BILLINGS.

Table listing names and subscription amounts collected in Yorkville by Miss Billings.

COLLECTED BY MRS. DRAPER.

Table listing names and subscription amounts collected by Mrs. Draper.

COLLECTED BY MRS. HARMAN.

Table listing names and subscription amounts collected by Mrs. Harman.

COLLECTED BY MRS. LUKIN ROBINSON.

Table listing names and subscription amounts collected by Mrs. Lukin Robinson.

COLLECTED BY MRS. LIND, by Mrs. W. McCall, by Mrs. McCutcheon, by Miss Whitney, by Mrs.

Table listing names and subscription amounts collected by Mrs. Lind and others.

HARRIETT E. LETT, Treasurer.

With reference to the above Funds, Resolutions to the following effect were adopted:—

"That the Treasurer, under the advice of John Cameron, Esquire, and Samuel B. Harman, Esq., (who are requested to afford their assistance) do make such investment of the sum of Four Hundred Pounds, now at the credit of this Society, in the Commercial Bank, as to bear interest, and to be available in separate sums from the 1st of April to the 1st of July, 1852, for the erection of a building for the purpose of this Society. The said building to bear the following inscription:—

This Building Was Founded by the Ladies of Toronto, Aided by the Benevolence of Mad'le, Jenny Lind.

The land whereon it is erected having been presented to the Orphans' Home, by the Hon. Robert Baldwin and the Hon. W. Cayley. C. B. RIDOUT, Secretary. Toronto, Nov. 12th, 1851. 17-1ln

UPPER CANADA COLLEGE.

THE WINTER TERM will commence on the 1st of December, 1851. In the Commercial Department young men are taught those branches only which will prepare them for business.

Attention is particularly called to the comfort and convenience of the Resident School House opened for the reception of Boarders.

F. W. BARRON, Principal U.C.C. November 19th, 1851. 16-4ln

FALL IMPORTATIONS.

THOMAS BILTON

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

The Subscriber in announcing the arrival of his new goods, considers it only necessary to state that no effort shall be wanting to secure for his Establishment a continuance of the distinguished patronage, with which it has so long been favoured.

N. B.—University work in its various orders, as well as Bar-risters', Queen's Counsel, and other official robes, will continue to have that regard paid to the correctness of style requisite to that branch of the business. Toronto, October 25, 1851. 16-3m

CHANGE OF THE SEASONS!

AND NEW, CHEAP AND SEASONABLE DRY GOODS.

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

THE object of this Advertisement is in part to do away with an erroneous opinion which has long prevailed, viz.—that nothing choice or tasteful can be had in the Dry Goods department on

YONGE STREET.

an examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade. The following will be found especially worthy of notice—DRESS GOODS, in Lustras, Cobourgs, Silk Mixtures, Cashmeres, De Laines, &c., from 1s. upwards. SHAWLS—a large stock of British and American Manufactures; a good supply from the celebrated BAY STATE MILLS bought as jobs and offered low. BLANKETS.—A good supply commencing at 6s. 3s. per pair, Cot Blankets, FLANNELS in Welch, Saxony, Lancashire, and Canadian, from 1s. 1d. upwards.

A large stock of SILK VELVETS in black and choice colours; also, an assortment of

PULPIT VELVETS.

on which article a liberal discount will be made, if wanted for Church purposes. Attention is directed to the stock of

STONE MARTIN FURS.

Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiarly not twisting in washing; Chest Comforters, a good safeguard for persons much exposed to the weather

N. B.—The attention of the Trade is solicited to a large Stock of 9-8th and 5-4th Prints, in Lilac and Madder Colours, warranted fast, commencing at 6d. per yard; also, to a Lot of cheap Stuff Goods; 70 or 80 dozen Bonnet Shapes, commencing at 2s. 3d. per dozen net; and every class of Goods offered to the Trade on the same favourable terms. JOHN McDONALD, 103 Yonge Street. Toronto, Nov. 19, 1851. 16-1f.

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND

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

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

READY-MADE FALL AND WINTER CLOTHING:

Table listing clothing items and prices. Includes Men's Etoffe Shooting Coats, Do. Witney, Do. Broad Cloth, Do. Etoffe Over Coats, Do. Witney, Do. Beaver, Boy's Etoffe Coats, White Shirts, Linen Fronts, Striped Shirts, Men's Etoffe Trousers, Do. Doekskin, Do. Cassamere, Do. Canada Tweed, Do. Corduroy, Do. Buckskin, Boy's Etoffe, Do. Witney, Winter Drawers, Red Flannel Shirts, Men's Etoffe Vest, Do. Cassamere, Do. Fancy, Do. Satin, Do. Black Cloth, Do. Canada Tweed, Boy's Fancy, Do. Etoffe, Cloth Caps, Fur Caps.

Pocket and Neck Handkerchiefs, Shirt Collars and Fronts, Umbrellas, Carpet Bags,

MEN'S PARIS SATIN HATS, BLACK AND DRAE.

DRY GOODS:

Table listing dry goods and prices. Includes Flannel, Red and White, Scarf Shawls, Factory Cotton, Cotton Warp, Ladies' Cloaks and Bonnets, Muffs and Boss, Crapes and materials for Mourning, Quilts and Counterpanes, Bed Ticks and Towels, Bonnet Ribbons, Prints (fast colours), Gala Plaids, White Cotton, Striped Shirting.

150 Pieces Mouselin de Laine, good styles, yard wide at 10½d per yard. ALSO: An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House. Toronto, Oct. 22, 1851. 12 1ly

To the Free and Independent Electors of the City of Toronto.

GENTLEMEN,—I beg leave to announce to you, that it is again my intention to offer myself as a Candidate for your Suffrages at the approaching General Election.

From the period when, in 1844, without solicitation on my part I was put in nomination and returned as one of the Representatives of this City, I have endeavoured to discharge the duties devolving upon me to the best of my ability, regardless of all personal consequences, and if I know myself, without a wish to make the high trust reposed in me, subservient to my private interests.

I have now enjoyed this distinguished honour for eight years, and if in that capacity I have faithfully and zealously discharged my duty, I trust I may, without presumption, look for a continuance of that confidence and support, which is the only reward a public man has a right to expect at the hands of his constituents, if he seeks their good and not his own, I ask no other.

I have always striven to promote the interests of this City and of our Common Country, and whilst doing so, though sometimes on the weak side and sometimes on the strong side, I trust that your suffrages will show that in your opinion I have at least endeavoured to be on the right side.

I have the honour to be, Gentlemen, Your obedient servant. WM. H. BOULTON. Toronto, Nov., 6, 1851. 15-1f.

SITUATION WANTED.

A LADY, who has reared her own children, and is competent to superintend the domestic affairs of a large household, is desirous to undertake such a situation in a respectable family—is a member of the Established Church—of active habits, and would prove an acquisition to any Lady or Gentleman who may require to be occasionally absent from home, as her integrity may be implicitly relied on. The most satisfactory references can be given. Any communications addressed (pre-paid), to Box No. 119, Post Office, Kingston, will be attended to. Kingston, November 5th, 1851. 14-4ln

BOOT AND SHOE STORE.

J. LINDSAY

BEGS respectfully to announce to his Friends and the Public generally, that he has commenced business in the above line, at No. 95½ Yonge Street, Sign of the Black Boot. Three doors North of the store lately occupied by Mr. GEORGE W. MORGAN.

N. B.—Ladies' and Gentlemen's Boots and Shoes of every description, made to order at the lowest remunerating price. Toronto, November 12th, 1851. 15-3m

Fire and Life Insurance.

THE ROYAL INSURANCE COMPANY OF LONDON AND LIVERPOOL.

CAPITAL,—2,000,000 STERLING.

THE Subscriber having been appointed AGENT for the above highly respectable Company, ranking as it does with the most eligible Offices in the United Kingdom, respectfully solicits a portion of the Insurance business of Toronto, and as authority is given for the settlement of losses on proof thereof without reference to the Board in England, a guarantee is afforded to parties Insuring of prompt settlement of their claims. Fire Insurances will be effected at moderate rates of Premium and no charge for Policy.

LIFE BRANCH.

The important advantages offered by this Company will include the following:—Guarantee of an ample Capital, Moderate Premiums, Large Participation of Profits by the Assured, amounting to two-thirds of its net amount and exemption of the Assured from Liability of Partnership.

Applications for Assurance in either Branch will meet with prompt attention. FRANCIS H. HEWARD, Agent. New Market Buildings. Toronto, November, 6th 1851. 14-1f.

LLOYD'S.

THE Subscriber begs to notify the Public and the Trade generally, that he has been appointed LLOYD'S AGENT

AT TORONTO,

and will be ready at all times to attend to "Surveys," and grant the necessary Certificates. FRANCIS H. HEWARD, New Market Buildings. Toronto, Nov., 6th, 1851. 14-1f.



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

Capital—£100,000.

Directors:

- A. M. CLARK, President. J. S. HOWARD, Vice-President. J. G. BOWES, J. J. HAYES, M. D. W. L. PERRIN, J. LUKIN ROBINSON, J. G. WORTS, J. C. MORRISON, W. ATKINSON, WM. GOODERHAM, GEORGE CRAWFORD.

THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. The Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the most safe and desirable for Farmers. The Proprietary Department includes General risks in Fire, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order, EDWARD G. O'BRIEN, Secretary. Toronto, October 15th, 1851. 11-1f

BRITISH AMERICA

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

Capital—£100,000.

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



HOME DISTRICT

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

INSURES Dwellings, Houses, Warehouse, Building in general, Merchandize, Household Furniture Mills, Manufactories, &c.

DIRECTORS:

- JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex'r McGlashan, William Mathers, Joseph Sheard, Thomas Clarkson, Franklin Jakes, John B. Warren, A. McMaster, B. W. Smith, J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1

"The Church" Newspaper

IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.)

TERMS:

Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrears are paid, unless at the option of the Publisher.

RATES OF ADVERTISING:

Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 6d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

- The following gentlemen act as AGENTS for this Journal:— M. Ogle & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evatt, Port Hope. W. P. Vidal, Sandwich. Mr. Cawthra, jun., Newmarket. Geo. McLean, Brockville. Thos. Saunders, Guelph. John Kerby, Brantford & Mohawk. H. C. Warwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoo, Port Dover, Victoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Niagara & Belleville. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellett, Cobourg. H. H. Cunningham, Montreal. P. Sinclair, Bookseller, Quebec.

EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DESPATCH. AT THE OFFICE OF "THE CHURCH," No. 7, KING STREET WEST, TORONTO.