

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. 47.]

TORONTO, CANADA, JULY 1, 1852.

[WHOLE No., DCCLXIII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	July 4.	4 SUNDAY APT. TRIN. (M. 1 Sam 12, Luke 16. (E. " 13, Phil. 4.	
M	" 5.	Prov 19, Luke 17. (E. " 20, Col. 1.	
T	" 6.	" 21, Luke 18. (E. " 22, Col. 2.	
W	" 7.	" 23, Luke 19. (E. " 24, Col. 3.	
T	" 8.	" 25, Luke 20. (E. " 26, Col. 4.	
F	" 9.	" 27, Luke 21. (E. " 28, 1 The. 1.	
S	" 10.	" 29, Luke 22. (E. " 30, 1 The. 2.	
C	" 11.	5 SUNDAY APT. TRIN. (M. 1 Sam 15, Luke 23. (E. " 17, 1 The. 3.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Evening-song.
St. James's*	{ Rev. H. J. Grasett, M.A. Rect. (E. 11 o'clock. (M. 7 o'clock.		
St. Paul's.	{ Rev. E. Baldwin, M.A. Assist. (E. 11 o'clock. (M. 7 o'clock.		
Trinity	{ Rev. J. G. D. McKenzie, B.A. Incumb. (E. 11 o'clock. (M. 7 o'clock.		
St. George's.	{ Rev. R. Mitchele, M.A. Incumbent. (E. 11 o'clock. (M. 7 o'clock.		
Holy Trinity†	{ Rev. Stephen Lett, LL.D. Incumb. (E. 11 o'clock. (M. 7 o'clock.		
	{ Rev. H. Scadding, M.A. Incumb. (E. 11 o'clock. (M. 7 o'clock.		
	{ Rev. W. Stennett, M.A. Assist. (E. 11 o'clock. (M. 7 o'clock.		

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

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

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

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members \$10. per annum; Nonperforming 25c.
J. P. CLARKE, Mus. B. C. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

HEART-RIGHTEOUSNESS.

Wherefore I could not think anything else, either more necessary for Christians in general, or more reasonable at this time, than to stir them up to the real establishment of the righteousness of God in their hearts and that participation of the Divine nature, which the apostle speaketh of. That so they might not content themselves with mere fancies and conceits of Christ, without the spirit of Christ really dwelling in them, and Christ himself inwardly formed in their hearts; nor satisfying themselves with the mere holding of right and orthodox opinions, as they conceive, whilst they are utterly devoid within of that Divine life, which Christ came to kindle in men's souls, and, therefore are so apt to spend all their zeal upon a violent obtruding of their own opinions and apprehensions upon others, which cannot give entertainment to them; which, besides its repugnancy to the doctrine and example of Christ himself, is like to the bellows, that will blow a fire of discord and contention in Christian commonwealths;—whilst in the mean time, these hungry and starved opinions devour all the life and substance of religion, as the lean kine in Pharaoh's dream did eat up the fat. Nor lastly, please themselves only in the violent opposing of other men's superstitious according to the genius of the present times, without substituting in the room of them an inward principle of spirit and life in their own souls. For many of us that pull down idols in churches, may set them up in our hearts; and whilst we quarrel with painted glass, make no scruple at all of entertaining many foul lusts in our souls, and committing continual idolatry with them."—*Cudworth.*

DI-DISTRIBUTION OF TIME.

We ought to consider time as a sacred trust, committed to us by God, for which we are to render an account at last. Our time is given us, partly for the concerns of this world and partly for the next. Let not then the hours of hospitality and pleasure interfere with the discharge of our necessary affairs, and let not our necessary affairs encroach upon the time which is due to our devotion. There is a season for every thing, and a time for every purpose. He, who every morning, plans the transactions of the day and carries out that plan, follows a thread which will guide him happily through the most busy life. But when no plan is laid; when the disposal of time is surrendered to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution or review. Among those who are heedless of time, it is not to be expected that order will be observed in its distribution.

But by this fatal neglect, how many materials of

severe and lasting regret, are they laying in store for themselves. The time which they suffer to pass away in the midst of confusion, bitter repentance seeks afterwards in vain to recal. Manhood is disgraced by the consequences. Old age oppressed with cares that belonged to a former period, labours under a burden not its own. At the close of life, such a man beholds with anguish, that his days are finishing, when his preparation for eternity is hardly commenced.

Such are the effects of a disorderly waste of time. He who has a well digested plan of daily action, takes the proper method of escaping these evils. He catches and arrests the hours as they fly; they are marked down for useful purposes, and their memory remains. He looks back on the past and provides for the future. His hours of reflection are pleasant as well as profitable; but to the man of confusion past time is like a shadow. His days and years are blanks of which he has no remembrance, as they are filled up with a confused and irregular succession of unfinished transactions, and though he remembers that he has been busy, yet, he can give no account of the business which has employed him.

The great comprehensive truths, written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

THE ANGEL OF PATIENCE.

A free paraphrase from the German.

To weary hearts, to mourning homes,
G-d's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again,
And yet in tenderest love, our dear
And heavenly Father sends him here.

There's rest in his still countenance,
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure,
He kindly helps us to endure.

Angel of Patience! sent to calm
Our feverish brow with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
And throbs of wounded pride to still,
And make our own our Father's will!

O! thou, who mournest on thy way,
With longings for the close of day,
He walks with thee, that angel kind,
And gently whispers "Be resigned!"
Bear up, bear on, the end shall tell,
The good Lord ordereth all things well!

National Era.

THE CHURCH OF ENGLAND.

Her reading, at stated seasons, so largely the Holy Scriptures—her established forms of worship—her Articles—her Liturgy—have kept her in the pure faith, and preserved the truth of God among us. To this, under God, we owe it, that as a Church she has gloriously survived the assaults of irreligion and fanaticism in the days of Cromwell; of profligacy in the days of Charles the Second; of Popery in those of James the Second; and of every opposing influence in every period since the Reformation.—*Rev. R. Meek.*

SECULAR LEARNING.

Learning, though it is useful when we know how to make a right use of it, yet, considered as in our own power, and to those who trust to it without seeking a superior guidance, it is usually the source of perplexity, strife, scepticism, and infidelity. It is indeed like a sword in a madman's hands, which gives him the more opportunity of hurting himself than others.—*Rev. John Newton.*

THE WORLDLING EXHORTED TO PUT HIS TRUST FOR HAPPINESS IN THE LOVE OF GOD.

You continue to neglect your duty, but you experience no sleepless nights from an awakened conscience, while you manifest no little dissatisfaction when you have reason to condemn yourself for doing wrong in managing your estate or any other temporal interest. Now, why is this? I will tell you. It is because you feel alive to your temporal condition. And let me ask you, will you not be as much alive to your spiritual condition, as you are to raise a heavy crop of corn or wheat, or to have a fine house to live in?

Hear, O deluded one, while we endeavor to make you sorry for your sinful heaven-daring course. Suppose, for illustration, that you were to see a man traveling along a road, and that he was before him a sea of fire into which the road led,

into which he would soon plunge. Would you not think it one of the greatest wonders, if you knew that man to be possessed of sound reason, and fully aware of the consequences, that he would go straight onward and fall into this sea of fire and be consumed? How can you look upon yourself with less wonder when you must know you are doing something as far exceeding in awful consequences that man's folly, as the soul exceeds in value its frail tenement, and eternal burnings exceed the short-lived pains attending that man's destruction in the sea of fire. He journeyed on until he stepped into the lake of fire, and was heard of no more. While you are journeying towards an everlasting torment to be wrought by the everlasting burnings of hell. Surely then, "It is better to trust in the Lord than to put any confidence in man," or in any other creature of His hand.

THE DAYS OF OUR YOUTH.

On remembering our Creator in the days of our youth, Bishop Horne says, "Youth is no obstacle in the way of obtaining the favour of Christ. The disciple whom He loved was the youngest of all the Apostles. And certain it is, that religion never appears to greater advantage, than in the persons of those who remember their Creator in the days of their youth," and are admitted early into the number of the disciples of the holy Jesus. There is something more noble in renouncing the world for the love of Christ, when the relish for sensible enjoyments is at the highest, than there can be in doing it, "when the evil days come," in which there is no further pleasure, or satisfaction to be had in earthly things. He, surely, is not so likely to accomplish his journey, who begins it when the sun is going down, as he is who sets out at the hour of its rising.

"Youth, like the morning, is the proper season for every task that requires time and pains. Then vigorous; at a time when the mind is fresh and and kindly sleep. Then is the golden opportunity, the sweet hour of prime, when the day is before us. "The night cometh when no man can work. I have written unto you, young men," (saith John himself) "because ye are strong; and the love of God abideth in you, and ye have overcome the wicked one." Rejoice, then, O young man, in thy youth; not because thou art able to riot in excess and wantonness, as the heathen, who know not God; but because thou hast it in thy power to become, like the youthful John, the beloved of thy Master, who seeketh such to worship him."

THE JEWELS OF THE MONTHS—A POLISH CUSTOM.

In Poland, according to a superstitious belief, each month of the year is under the influence of some precious stone, which influence is attached to the destiny of persons born during the course of the month. It is, in consequence, customary amongst friends, and more particularly between lovers, to make on birth days reciprocal presents consisting of some jewel ornamented with the tutelary stone. It is generally believed that this prediction of happiness, or rather of the future destiny, will be realised according to the wishes expressed on the occasion.

JANUARY.—The stone of January is the jacinth, or garnet, which denotes constancy and fidelity in every sort of engagement.

FEBRUARY.—The amethyst, a preservative against violent passions, and an assurance of peace of mind and sincerity.

MARCH.—The bloodstone is the stone of courage, and wisdom in perilous undertakings, and firmness in affection.

APRIL.—The sapphire, or diamond, is the stone of repentance, innocence, and kindness of disposition.

MAY.—The emerald. This stone signifies happiness in love and domestic felicity.

JUNE.—The agate is the stone of long life, health, and prosperity.

JULY.—The ruby or cornelian denotes forgetfulness of, and exemption from, the vexations caused by friendship or love.

AUGUST.—The Sardonyx. This stone denotes conjugal felicity.

SEPTEMBER.—The chrysolite is the stone which preserves and cures madness and despair.

OCTOBER.—The aqua marine or opal signifies "Distress and Hope."

NOVEMBER.—The topaz signifies fidelity and friendship.

DECEMBER.—The turquoise is the stone which expresses great sureness and prosperity in love, and in all the circumstances of life.

MISSIONARIES IN THE PALACE.

The new and enlightened king of Siam has requested that one or more of the ladies belonging to the three Protestant missions in Bangkok, should give lessons in reading, speaking and writing the English language to a class of young princesses in his palace. A school, taught by three ladies, has been opened among them, which has continued daily, Sundays excepted, with encouraging prospects. Access has been gained to many precious souls within the walls of the royal palace, where no European or American had ever entered. The fact that the king is favorable to foreigners, has also opened the way for the missionaries to every palace and family in the kingdom. His majesty is causing to be printed, at his printing office, an elementary book for teaching the royal ladies the English language, and has sent to America for good printing-presses and book-binding apparatus.

A dying but immortal being on the verge of eternity, is as solemn a spectacle as the world can furnish. A hundred tender ties are then about to be severed. The delusions of the world are over; it can promise nothing more. It has done its utmost and the total sum is vanity of vanities. Its shadowy joys and sorrows, hopes and fears, cares and possessions, are now light as a feather weighed against the universe; and however once esteemed, can no longer pain or please, agitate or engage the immortal, who is bidding them an eternal farewell. The past is nothing; but the future opens a tremendous, and if true support be wanting, a heart-appalling prospect. New scenes—a new and untried world—an eternity vast, boundless, and endless—joy without mixture, or pain without relief—the mansions of light and glory, or the dungeons of despair—the welcome of angels, or the yell of demons—and the smile or the frown of the infinite Judge.

I have sat upon the sea shore and waited for its waves and white surf, and admired that he who measured it with His hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Montagu.*

Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.—*W. Barrow.*

Ecclesiastical Intelligence.

DIocese OF TORONTO.

CHURCH SOCIETY OF THE DIocese OF TORONTO. MISSION FUND.

Collections in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the funds for the support of Missionaries—Trinity Sunday, 1852.

Previously announced in No. 46.....	£23 18 7
St. George's Ch. St. Catharine's	£6 7 2
School House 8 Mile Creek.....	1 10 0
—per Rev. A. F. Atkinson.....	6 17 2
Trinity Church, Thornhill.....	2 10 1
St. Stephen's Church Vaughan	0 13 4
Church at the Oak Ridge.....	0 12 5
—per Rev. D. E. Blake.....	3 15 10
St. Paul's Church, Yorkville, per the Rev. J. G. D. McKenzie.....	3 10 0
Trinity Church, Barrie, per Ch. War.....	1 2 3
St. John's Church, Prescott, and St. James's Ch. Matilda, per Ch. War.....	3 10 3
St. Jude's Ch., Oakville, per Ch. War.....	0 15 0
Nineteen Collections, amounting to.....	43 9 0

WIDOWS AND ORPHANS' FUND.

Hillier, per Rev. R. G. Cox.....	£0 7 6
THEOLOGICAL STUDENTS' FUND	
Hillier.....	£0 10 0
Wellington.....	0 7 6
—per Rev. R. G. Cox.....	0 17 6
Donation to the General Purpose Fund, per Mrs. L. W. Windeat, of Brockville.....	1 12 6

The Monthly General Meeting of the Society will be held, D. V., on Wednesday, the 8th inst., at the Society's Rooms, over Mr. Rowsell's Book Store.

THOMAS SMITH KENNEDY.

CONSECRATION OF THE BISHOP OF SIERRA LEONE. —The Rev. O. E. Vidal, D. D., Incumbent of Upper Dieker, Horsebridge, Sussex was on Sunday consecrated in Lambeth Palace Chapel as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted on the occasion by the Bishops of London, Chichester, Oxford, and Cape Town.

ENGLAND.

ADDRESS ON COMMENCING THE CELEBRATION OF DAILY SERVICE IN A COUNTRY PARISH.

"TO GOD BE ALL GLORY."

My dearly beloved Brethren.—To-day you have heard for the first time the sound of the "Matin Bell." That sound has floated far; it has reached the ears of angels, and given joy; yea, it has witnessed for Christ; for it has broken the cold silence which hath reigned six days out of seven for so many ages between God and His House of Prayer—a silence so ominous that it makes one tremble lest the fearful days of Antichrist be at hand, one mark of which will be that "the daily sacrifice" shall be "taken away" (Dan. viii. 11.) O let not the guilt of hastening those days lie at our door!

I speak as unto wise men, and to those of a ready mind; and with such the following reasons will have weight:—

First, then, and chiefly, I restore to you the Daily Service, because of the GLORY of God. "Give unto the Lord the honour due unto His Name; worship the Lord with holy worship," are the words of the Holy Ghost addressed to the faithful. And they are not slow in interpreting their Lord's meaning; but at once, with quick spiritual discernment, lay the finger on the words, "Prayer shall be made ever unto Him, and DAILY shall he be praised." (Psalms lxxii. 15.) Yes, the daily public sacrifice of prayer and praise is our blessed heritage, our high privilege as God's people; and, as such, it is the mark of a standing or a falling Church.

Secondly,—I do so because of your precious souls, and of the souls of your children. The Church's high mission is not to make men merely respectable, but to train up saints; to present to God THE FATHER images of His Son—choice exemplars of regenerate nature. And Daily Prayer in God's House will aid in this work; for "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles," (Isaiah xl. 31.) I wish to see Heaven beginning within you, and yourselves becoming not in name only, but really, "the Lord's people, and the sheep of His pasture." And I wish the House of God to be to rich and to poor alike, a shelter from the waves of this troublesome world—as the gate of Heaven: and the very stones to grow dear to you, as things which have witnessed your prayers, and praises, and heavenward thoughts, and vows, and offerings, and your contrition, and your deep sighing. Then will you feel with holy David, "How amiable are Thy Tabernacles, O Lord of Hosts; my soul longeth, yea, even fainteth, for the courts of the Lord's House."

Thirdly,—I do so because of the state of the Parish. God of His mercy hath so blessed the labours of my predecessors, that wherever I turn my eyes, to the rich or to the poor, to the old or to the young, I see much to rejoice in. The Lord is among you, and I would not that it should be laid to my charge that he had prepared the hearts of any among you for the higher paths of obedience and love which the Daily Service opens to us, but which you reached not, because your Pastor did not open the door and lead the way.

Lastly,—I do so on my own account. My ordination vows are upon me. And in this respect, at least, I wish to have, as far as may be, "a conscience void of offence toward God and toward men."

These, dear brethren—omitting other personal wants and considerations known only to God and my own heart—may God give you wisdom and spiritual understanding.

Remember, I do not wish to break in abruptly upon your family hours and arrangements; at the same time you will not, I trust, be backward in striving by degrees to make those hours range themselves around the Church's hours. To those among you who cannot come, I wish the Church bell to be as a voice from above, telling you of the four last things—DEATH and JUDGMENT, and HEAVEN and HELL. And I would that the labourer, too, when he hears the bell in the distant field, should know that the HOUR OF PRAYER has come, and should join us for a moment with uplifted thoughts and bended knees.

To me this is a joyous day. I wish it to be so to you all. May the God of Peace be with you.—Amen.

EMBER THOUGHTS.

When once we come to consider how we are to win our countrymen into the peace and truth of the Church, and we have made up our minds, as has been well stated in an earlier paper by a "Clerical Correspondent," that it will not be by this plan, nor by that, but by a faithful discharge of our whole duty,—then we shall not grudge further inquiry, though it go into detail, and though it be very personal. Nothing which wins or elevates men is unimportant in the eyes of those who love their flock and Him who has entrusted them to their charge.

It will be very serviceable that we of the Clergy should examine ourselves in these latter days, not only generally upon our whole pastoral conduct, but particularly upon that which is our chief personal hindrance usefulness and success.

1. It will be going beyond the purpose of these remarks to do more than suggest that whatever is the chief obstacle to our own spiritual growth, whatever is our chief personal failing and fault, that same is also our greatest hindrance in pastoral work.

2. But in external things, where conscientious men are less careful, less suspicious, the object of these remarks is to suggest inquiry.

Whatever is our deportment, dress, habits, expenditure, furniture; in the conduct or appearance of our families, including in that term our servants, seems inconsistent—I pray the word be marked, for it expresses the idea always uppermost in the minds of our people, whatever in these seems inconsistent with our office, and more especially with the simplicity which we inculcate on the poor, and the self-denial which we preach to the rich, that same inconsistency is a fatal barrier to great influence over the good, and to any influence at all over those who long for an excuse not to listen to us.

The two classes of our countrymen most outside the Church, and unaccessible of her influence—I mean the worldly politician, who grudges her the station and revenues she enjoys, and the Dissenter who does the same, but joins to this objection sometimes a sincere love, sometimes an inherited prejudice, in favour of a poor ministry—both these classes are hopelessly alienated by seeing in us, or in ours, traces of luxury, fashion, gaiety, or ease of life.

In men who have conquered these temptations, who are dead to the world, and who have reduced their households to a godly simplicity, there yet frequently remains something which prevents others from drawing near to them, and confiding in them, and clinging to them, and which makes them repulsive instead of

attractive. This failing is sometimes shyness, sometimes reserve, sometimes gloom, sometimes lightness of manner arising from nervousness and not frivolity, sometimes absence of mind. Whatever it be, in God's name let it be conquered, if it keep our people from coming to us, and loving us, and, through us, from drawing nearer to the Church, and loving her.

Two things we should especially seek:—

1. Sympathy which expresses itself, as well as exists; sympathy of eye and voice.

2. Calmness and deliberateness in all we do, as of men who believe, who have truth and right upon their side, and who rest in them, rave the world as it may.

The first will win us many affections; the second will gain us their confidence. With these, what may we not do for the lambs of the flock, and those scattered abroad.—From a Correspondent of the English Churchman.

THE CLERGY—THEIR HOUSES, FAMILIES, AND HOUSEHOLDS.

Does it not, however, become us to withstand the tide of luxury, and to set an example of simple habits and a more chastened walk? While the circumstances to which I have alluded above seem now to leave us scarce room for hesitation on our course, necessity combines with principle to enforce the Apostle's admonition, "Let your moderation be known unto all men." This feeling should surely regulate our houses and our homes—should pervade our whole system and arrangements. Our furniture should be less costly, our dwellings less ample, our style of living less ambitious, our hospitality not spare nor stinted, but certainly less ostentatious and elaborate than is the wont of those engaged in secular pursuits amongst us. Such a course adopted upon principle and consistently carried out, will not weaken our real influence even in this money-worshipping age—so much the slave of show and appearance. It is rather what is looked for on our part; for the world, while it accords a large measure of indulgence to its own votaries, yet challenges the exercise of self-denial on the part of those who minister about holy things, and views ever with mocking and with scornful eye, our imitation of its follies and its extravagance. The real strength of the Church never rested on her social position, nor on the amplitude of her endowments. It must be sought henceforth more than ever, in the intellectual culture, the self-denying labours, the consistent walk, the purity of doctrine, the holy life of those who minister at her altars. We may leave to others without regret, the race of worldly vanity and show; but though our means be henceforth scant, we shall, I trust, ever retain the independent position which the piety of our ancestors, curtailed as it has been in later days, provided for God's Ministers. They thought it not meet that the servant of the Lord, who was to "reprove, rebuke, exhort with all long suffering and doctrine," should be dependent either on the bounty or caprice of those amongst whom he laboured; and herein they can scarce be thought to have failed in judgment since they did but follow the example of permanent provision for the Priesthood found in that polity which is confessedly Divine. Great things we may not and must not look for. A modest sufficiency, a humble maintenance, is all that can be expected amongst us from the resources of the Church. But I will never believe that in this age—which, if it is marked on the one hand with a love of selfish extravagance, is characterised on the other by striking instances of winning souls, though therein they can look neither for wealth nor for earthly treasure. The thoughts which I have ventured to express, if they have any real force must be applicable to all alike, whether possessing means of our own independent of the resources of the Church—whether drawing an ample maintenance or a bare sufficiency from her endowments. Moderation and simplicity, if they are worth anything, should be the characteristic of each alike; for then would they seem the genuine result of principle.—Archdeacon Williams's Labourer, 1852.

ENGLISH AND AMERICAN CHURCHES.

We noticed in our last the cordial reception of the Rev. Dr. Wainwright, Secretary of our House of Bishops, by the Society for the Propagation of the Gospel in Foreign Parts, at a special meeting on the 29th ult.—The London Evening Journal says,—

Mr. Hawkins shortly explained the reason for calling the meeting.

The President welcomed Dr. Wainwright, regretted the absence of many of the bishops, expressed the great pleasure he felt at receiving, as president, so worthy a representative of the American Church. At the close of his remarks, the Archbishop withdrew in consequence of the pressure of other business, and the Bishop of London took the chair.

Dr. Wainwright then proceeded to deliver a long and able address, in which he touched on the history of his own Church, its depressed state at the beginning of the last century, its gradual growth and present strength, which he traced not merely to the missions of the society, but to its educational influence in supplying books of sound theology, many of which are still to be met with in America, and by means of which the laity had been instructed in the principles of the Church no less than the clergy. The latter had found the laity valuable coadjutors in forming their ecclesiastical system immediately on the declaration of independence, when they obtained the episcopate from Great Britain, so long withheld from them by the jealousy and mistaken policy of England. He alluded with great ability and good feeling to the present state of the sister Churches, and the lessons they may draw from each other, and presented an illuminated copy of the following resolutions, which had emanated from a meeting of bishops, called together by himself as the secretary of the House of Bishops, with the sanction of the senior bishop, with whom it was possible for him to communicate immediately. The meeting, and the delegation given by it to him and to the Bishops of Michigan and Western New York was informal only through the impossibility of communicating with the senior bishop and the others in time to have a meeting of the whole house. He also explained that, on account of the impending trial of Bishop Doane, it was impossible for the two bishops delegated to come over. This they hoped to do at a future time, and one of them would have most gladly come even for a day to attend the anniversary, could it have been possible for him to return to America in time.

The Bishop of London acknowledged the receipt of the American bishops' answer to the society's invitation in a few appropriate remarks.

The Bishop of Oxford moved, and the Bishop of Bangor seconded, the first resolution:—

That the Society has heard with sincere delight that

at a meeting of bishops held at New York, on the 29th of April last, the Right Reverend the Bishops of Michigan and Western New York were deputed by their brethren to proceed to this country, to take part in the concluding services of the jubilee year, in compliance with the invitation to that effect transmitted by the society through its president, his Grace the Archbishop of Canterbury."

Lord Harrowby moved, and the Bishop of Salisbury seconded, the second resolution:—

"That while the Society deeply regrets the intervention of causes which have prevented the fulfilment of the proposed mission, it regards the appointment of a delegation of bishops as a recognition on the part of the American Church of the great principle which animates our own—a desire to strengthen the bonds of Christian communion between two distant portions of the same Apostolic Church, which seems in the providence of God to have been set in the two hemispheres for the same special purpose, of maintaining in its primitive purity and integrity the Faith once delivered to the Saints."

Dr. Spry moved and Mr. Dickinson seconded the third resolution:—

"That the Society desires to welcome the Rev. Dr. Wainwright with every expression of brotherly affection and good will, and further requests him to communicate to the House of Bishops, of which he is the official representative, and through thsm to the clergy and laity of their several dioceses, the society's earnest desire to cultivate feelings of Christian fellowship with brethren between whom and itself so long and dearly cherished a connection has subsisted."

The different speakers and especially the Bishops of Oxford and Salisbury, and Lord Harrowby, noticed the examples of orderly government and social organization which the United States afforded in Church no less than in State; and the meeting appeared cordially to approve of the union of English stability and American enterprise, which must be the consequence of better acquaintance and hearty intercommunication between these two great branches of the Church.—Good must result to both; each may learn from the other. As in politics, so in religion; due subjection to authority, order, truth, and liberty may, it is to be hoped, be still more widely extended, and flourish more, over that part of the world which is occupied by the Anglo-Saxon race—a race of which it may be said, that it has shown, more than many others, a disposition duly to use, rather than to abuse, these great gifts and duties.

The great cause of synodal action among ourselves cannot but be helped on most materially by such brotherly meetings of members of the same Church as this was.

"Under the heading, 'A Word in Season to the Priests of Ireland,' the Rev. Robert Mullen, Missionary to the University, endorses, unintentionally, a statement, "that of the number of Irish Catholics emigrating to the United States, one third at least were lost to the Roman Catholic Church." The Rev. gentleman recommends most earnestly that "the people be kept at home," and millions be saved from spiritual destruction.

The present population of the United States is about 25,000,000, and of these the R. Catholic church claims only 1,980,000. From the year 1825 came to America; the proportion of R. Catholics, amongst them may be very fairly estimated at 800,000. Since that period to the present the numbers who emigrated thither from Ireland, at lowest calculation, were 1,500,000; and taking the R. Catholics as above, they will have in nine years, 1,200,000. A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years half of whom were R. Catholics, say 250,000. Twelve years ago America had a Romish population (according to Dr. England, Bishop of Charleston) of 1,200,000. Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns 20,000, will show the following total:

Table with 2 columns: Category and Number. Roman Catholic emigrants from the year 1835 to 1844, 800,000. Roman Catholic emigrants from 1844 to 1852, 1,200,000. Roman Catholic emigrants from other countries, 250,000. American R. Catholic population twelve years ago, 1,200,000. Increase by births since, 500,000. Number of converts, 20,000.

Numbers who ought to be Roman Catholics 3,970,000. Number who are Roman Catholics, 1,980,000. Number lost to the Roman Catholic Church, 1,990,000. Say in round numbers, two millions!

Mr. Mullen is not of opinion that the evil which he deprecates is to be set down to the account of the Bishops and Priests of the United States. There is not, writes this enthusiastic, zealous servant of "the Church," "a more apostolic, zealous, self-sacrificing Body than the American Bishops." "It is not their fault that the faith died out in so many millions."—Halifax Sun.

IRELAND.

It is stated that the Pope has made his final decision with reference to the appointment of Dr. Cullen for Dublin: three Bulls had been issued by his Holiness; one severing the connection of Dr. Cullen with the Archdiocese of Armagh; another appointing him "Archbishop of Dublin;" and the third nominating him "Apostolic Administrator of Armagh."

ENGLAND.

DOMESTIC.

Emigration from Woolwich is rapidly increasing, even among some of the tradesmen and mechanics employed under Government, to seek "golden treasures" at California. Next week a large number leave their native shores for the land of gold.—Kentish Mercury.

There have been two arrivals this week from the Australian colonies. The Himalaya brought gold to the value of £108,000 sterling, and the Sarah Anne £60,000 sterling. Neither of these vessels brought any later advices from the gold fields. Other ships are daily expected, and from Sydney especially the letters are awaited with interest. The emigration movement to these colonies is being vigorously carried out. The Government have taken up the question in the right spirit, and supported by the Australian and manufac-

turing interests the stream of available labour will be unremittently directed to the proper channel. The deputations who have waited upon Sir J. Pakington express themselves thoroughly satisfied with the issue of their interviews.

POLITICAL.

MR. DISRAELI AND HIS CONSTITUENTS.

"Gentlemen,—I take the opportunity of returning to the country to inform you that, on the dissolution of Parliament, which may shortly be expected, I shall again solicit the distinguished office of being your member, an honour which you have twice unanimously conferred on me.

"The occasion is critical, and it is as well to disentangle, from the misrepresentation of ignorant or interested persons, what is really at stake.

"In 1842, Sir Robert Peel, at the head of the Conservative party converted a considerable and continuous deficiency in the public revenue into a surplus, by the imposition of an income tax, which also permitted him greatly to mitigate our tariff.

"These measures realize all the success which the Conservative party anticipated from them. In the course of four years £7,000,000 of custom duties were repealed, without materially diminishing the revenue derived from that branch, and no domestic interest in the country suffered from the change.

"The principles on which these alterations were effected were the removal of all prohibitions, the reduction of duties to such a scale as admitted 'fair competition' with domestic produce, and the free admission of all raw materials.

"I had the satisfaction of voting for these measures in company with those gentlemen who now honour the present government with their support.

"Since the four years, closing with 1845, during which the Conservative party carried these wise and beneficial measures, two great changes in our commercial system have taken place—the free introduction of foreign corn and of slave-grown sugar.

"The first of these arrangements was not originally contemplated in the commercial policy of Sir Robert Peel, for he opposed the repeal of the Corn Laws within a few months previously to his abrogating them. When he recommended their repeal it was to meet an emergency; and he stated to Lord George Bentinck, in my hearing, that he believed that repeal would not materially affect the prices of agricultural produce.

"The admission of slave-grown sugar was not approved of by Sir Robert Peel.

"These two measures, unlike the preceding ones, have occasioned severe suffering among the producing classes which they affect. The distress of the agricultural classes has been admitted, announced, and deplored from the Throne, under the advice of a Whig Ministry; and the consequence of the alteration of the sugar duties were so disastrous to our free-producing colonies that within two years after the passing of the act of 1846, a Whig Ministry also found it necessary to modify their own measure.

"The sufferings of the agricultural and colonial classes have arisen from their being thrown into unlimited competition with the foreigner on unequal terms with the rest of their fellow subjects. Those unequal conditions result in a great measure from the peculiar imposts and the vexatious regulations to which our agricultural and sugar-producing industries are subject.

"The same precipitation which attended the repeal of the navigation laws. Even the proposers of that measure now admit that the shipping interest, exposed to severe rivalry, is subject to burdens and restrictions which impeded its prosperity."

"This is the language of the Minister who himself repealed the navigation laws, and yet left the burdens and restrictions which impede the prosperity of our mercantile marine. This opinion will be found in the recent address of Lord John Russell to his constituents. That address deserves the attentive study of the shipping interest.

"Her Majesty's Ministers would consider these burdens and restrictions with a view to their removal.

"The farmers hitherto have been the persons who have been most injured by the repeal of the Corn Laws, but the diminution of rent in Great Britain is greater than is generally supposed. In preparing the financial statement for this year, it was officially represented to me, that I must contemplate, in estimating the produce of the Income Tax, a diminution of rent not much less in amount than £5,000,000 sterling. Practically speaking, in this country rent has become a return for the capital invested in the improvement of land. Laws to secure a return for such investment are not for a moment to be tolerated, but laws which, by imposing unequal taxes, discourage that investment, are, irrespective of their injustice, highly impolitic; for nothing contributes more to the enduring prosperity of a country than the natural deposit of its surplus capital in the improvement of its soil. Justice to the land in all systems of finance, is equally the interest of the proprietor and the farmer, but it is also equally the interest of the community.

"There is no portion of the United Kingdom that has suffered more from the precipitate repeal of the Corn Laws than Ireland. The claim of that country to the consideration of Parliament is irresistible.

"The time has gone by when the injuries which the great producing interests endure can be alleviated or removed by a recurrence to the laws which, previously to 1846, protected them from such calamities. The spirit of the age tends to free intercourse, and no statesman can disregard with impunity the genius of the epoch in which he lives. But every principle of abstract justice and every consideration of high policy counsel that the producer should be treated as fairly as the consumer, and intimate that when the native producer is thrown into unrestricted competition with external rivals it is the duty of the Legislature in every way to diminish, certainly not to increase, the cost of production.

"It is the intention of Her Majesty's Ministers to recommend to Parliament, as soon as it is in their power, measures which may effect this end.

"One of the soundest means, among others, by which this result may be accomplished is a revision of our taxation. The times are favourable to such an undertaking; juster notions of taxation are more prevalent than heretofore; powerful agencies are stirring, which have introduced new phenomena into finance, and altered the complexion of the fiscal world; and the possibility of greatly relieving the burdens of the community, both by adjustment and reduction, seems to loom in the future.

"But nothing great can be effected by any Ministry unless they are supported by a powerful majority in Parliament. Our predecessors were men who, for shrink from a comparison with any body of individuals qualified to serve Her Majesty, but they were never sure of a Parliamentary majority; they were never unsatisfactory majority; hence much of their unsatisfactory conduct. They were justified, from t'

broken state of parties, in their continuance in office, which they never evinced any unworthy readiness to retain; but it is far from desirable that such indulgence should become a chronic weakness of our constitution.

"In the brief period during which we have held the reins, although placed in a position of great embarrassment, from the impossibility of at once appealing to the country, we have introduced three measures, which it is hoped will soon become the law of the land. One is a measure of internal defence, which, it is believed, will soon prove both popular, economical, and efficient, the second would confer on an interesting and important colony a constitution founded on the right principles which should govern dependencies; the third will at length achieve a complete reform of the Court of Chancery.

"There was a fourth measure which we proposed. Two petty boroughs, long infamous for corruption, had been justly and wisely disfranchised. We recommend to Parliament that these forfeited seats should be transferred to two of the most important communities of the country, distinguished not only for their vast wealth and teeming population, but by all the enduring elements of national greatness. A combination of Parliamentary sections defeated, on a technical pretext, this wise and generous proposition, which would have added strength and lustre to the House of Commons, and have asserted the popular principle in a manner consistent with that maintenance of classes which becomes a free and ancient Monarchy, and which is the best security for order and liberty.

"The time of the House of Commons has been much occupied of late by a discussion, whether the management of the Roman Catholic College of Maynooth requires investigation. Without prejudging the question Her Majesty's Ministers have felt it their duty to support such an inquiry. We have been anxious to subdue the heat of religious controversy, and to deal impartially with all Her Majesty's subjects whether in communion with the Church of Rome or the Church of England; but we cannot sanction an opinion now in vogue, that since the act of 1829, the constitution of this country has ceased to be Protestant. By the Act of Settlement, our form of Government is that of a Protestant monarchy; and it is our belief that the people of this country are resolved so to maintain it, not only in form, but in spirit.

"Various schemes have been devised for the extension and improvement of the education of the people; and among others, a measure was proposed by an intelligent community, during the present session of Parliament, to the principles of which we could not accede. The only principle in the present diversity of religious opinion which seems to be just, is that of encouraging the voluntary efforts of the several religious bodies by grants of public money in proportion to the extent to which those efforts have been made. In asserting for all this universal right, we claim for the Church, the national depository of sacred truth, that the freedom of her efforts in the cause of education should not be fettered by regulations and restrictions which are not required to afford security for a due application of the public funds.

"I have touched, gentlemen, on most of the topics which now engage the attention of the country. They are not mean issues. The country will have to decide whether it will maintain a ministry formed on the principles of Conservative progress; whether it will terminate forever, by just and conciliatory measures, the misconceptions which have too long prevailed between producer and consumer, and extinguish the fatal jealousy that rankles between town and country; whether our colonial empire shall be maintained and confirmed; whether the material development of Ireland shall at length be secured; whether such alterations, as time and circumstances may appear to justify and require in the construction of the House of Commons, shall be made in that spirit of revolution, which has arrested the civilization of Europe, or in the spirit of our popular, though not democratic institutions; whether the Church of England shall still remain a national Church; and whether the Crown of England shall still be a Protestant Crown.

"I believe that the county of Buckingham is not in doubt on these heads, and therefore I appeal to you with confidence for your support. I cannot vie with the patriots and the statesmen whom, for so many generations, you have sent up to Parliament; but I will promise you this, on my own part, and on that of my colleagues, that if public opinion ratify the choice of our gracious Sovereign, we will earnestly endeavor that the honor and the interests of the country shall not suffer by our administration.

"I remain, Gentlemen,
Your obliged friend and servant,
"B. DISRAELI.
"Hughendon Manor, June 2."

The fate of Edward Murray excites much interest among the British residents at Rome, as well as in England. Great efforts have been made to procure his release. His wife and mother, accompanied by his infant child, threw themselves at the Pope's feet, on the way to church, and presented a petition for pardon.—The Pope took the petition, but as yet, has returned no answer. And can it be possible the British Government will make no effort to save this man's life? Let England but firmly demand his liberation, and he will be soon set free; and if not she should compel her demand by force.

The details of the terms on which it is proposed the Austrian loan of £3,500,000 shall be contracted transpired early in the week. Of the gross amount, subscriptions for £2,500,000 are to be opened through Messrs. Rothschild & Co. in London, and £1,250,000 is to be raised at Frankfurt. The price settled is 90, but the reductions stipulated in the shape of interest allowances and other charges bring it to within a fraction of 89, and the instalments are so arranged that they will extend over the period of at least a year. A sinking fund of 1 per cent. is to be established, the bonds being drawn by lot and advertised, and the dividends are to be paid half-yearly in London. Although brought under the high auspices already stated, the loan has fallen a dead letter upon the market. Few subscriptions have been sent in, and there is no quotable price for the scrip. It is contended by those who are most acquainted with these loan contracts that the terms are exorbitant, considering the general position of Austrian credit, and that any figure about 85 would have been sufficient to condemn the present proposal. Strong remembrance is also entertained of the difficulties that have before attended a punctual discharge of dividends: and under these circumstances there is evidently no disposition, however great the desire of Austria to establish a good character for honesty among English capitalists, to render her any further financial assistance, unless she is prepared to make a considerable sacrifice. The lesson will not probably be without its benefit, and it will remind other states as well

as Austria that in seeking this market for similar aid past experience is not forgotten, but constitutes an important element in the ratification of such arrangements.

Miscellaneous.

A meeting of the Dissenting electors of Canterbury has been held in reference to the late duel between the members for that city, Mr. Smythe and Col. Romily. It was unanimously decided that, having been guilty of an un-Christian act, neither of those gentlemen ought to be re-elected, and that none of them should receive the support of the Dissenters, at least.

The dividend paid by the National Bank of Ireland is at the rate of 4 per cent. The late reduction was effected in consequence of the directors taking the accounts in a new form, and dealing only with the amount of net profits. The reserve fund has been decreased, a large sum of bad debts having been written, and it is now considered that its business stands on a satisfactory footing, and that there is the prospect of a steady increase in dividend. At all events the management has endeavoured to promote the connection of the establishment, and exercise every possible economy. The dividend paid by the Ionian Bank has been 6 per cent., the reserve fund, owing to the loss occasioned through the stoppage of Messrs. Costelli and Co., having been slightly trenced upon to make up the rate. In the present year it is anticipated a reduction will have to be effected, but it is trusted only temporarily, to provide for the bad debts incurred from the failures in Zante. The directors have been complimented for their candour in stating the real position of the Bank's affairs. The Imperial Brazilian Mining Company continues to prove unremunerative. The loss for the last six months of 1850 is £3,634, the difference being £2,923 receipts (the proceeds of 76 lbs. 6 oz. of gold, of which 60 lbs. 1 oz. was the yield of the Gongo Soco property, and the remainder Bananal), and £7,557 expenditure. The reserve fund has been reduced to £13,000, and in order to provide the necessary capital a call of 2s. per share has been determined upon. It is proposed in future to limit the workings to Gongo Soco, and abandon Bananal, altogether, the results in the latter locality having been of the most unsatisfactory description. A section of the shareholders are endeavouring to buy up a quantity of shares at 30s.

Spirit of the Press.

OXFORD AND MR. GLADSTONE.

There was a famous painter, we are told, who one day hung up the masterpiece of his art in the marketplace of his native town, and desired each of his fellow-citizens to make a mark upon his canvas wherever each might discern a blemish. To his dismay he found his picture on the following morning completely covered with marks of disapprobation. With a heavy heart he exposed his picture once again to view, with a request that any beauties which might in their opinion exist in it should be marked by his countrymen in like manner as they had marked its faults. On the morrow he found his work once more obscured beneath the countless marks of admiration with which the same discerning critics had signified their appreciation of its extraordinary merits. We need as he told at school that this story was intended to signify that not even the highest excellence is superior to criticism; and that amidst the diversity of human opinion the very same points which are beauties to one man are certain to be defects to another. Far from proving the worthlessness of the picture, its treatment was always supposed to be a necessary consequence of its transcendent power.

The opposition to Mr. Gladstone, as it is an admirable illustration of our Grecian fable, so appears to be conducted with a signal forgetfulness of the truth intended to be conveyed by it. From the columns of our various contemporaries, we gather that the most opposite, and, indeed, contradictory elements are to be combined in that opposition to his re-election over which, in the classic haunts of the Adelphi, Sir Brook W. Bridges is incubating with melancholy yet indefatigable perseverance. Protectionist and Free-trader, Reformer and Tory, orthodox Churchmen and frequenters of Exeter Hall, all, if they knew what they were about, would find fault with Mr. Gladstone. He is to be opposed because he will not join the Government; and at the same time because, according to one of our Whig contemporaries, he is and always has been a thorough Tory, whom it is mere fatuity to think a Liberal, and whose inbred Toryism it is a delusion to doubt. By some it is objected that he pushed the principles of equity and toleration too far in condemning the Ecclesiastical Titles Act; by others that in truth he is seeking to subjugate all forms of religion to one narrow and exclusive formula, to which he himself happens to adhere. His endeavours to bind the Church and State together by means of the laity gave umbrage to one class of men; while by another these very endeavours to arouse the dormant energies of both are vehemently maintained to lead of necessity to the separation of their mutual connexion, and the weakening of their united usefulness. We can well believe that his known advocacy of large measures of internal reform has excited against him one powerful portion of the University itself; while his determined resistance to unconstitutional interference from without has certainly alienated from him a few, not very wise and influential but clever and well-educated men.

Of an opposition thus composed, Sir Brook W. Bridges is the "regretful" mouthpiece, and "not without reluctance," consents to occupy a room at Osborne's Hotel. We wait for his candidate; for, in spite of the senatorial qualifications of Mr. Colquhoun, so mysteriously hinted at by a correspondent of our contemporary the *Spectator* (a very important personage evidently from the patronizing tone of his letter,) we doubt the capacity of that gentleman, or indeed of any other gentleman, for satisfying the various wishes of those who, on various grounds, are now breaking an old and most useful rule, and needlessly disturbing the peace of the University. That it is idle and worse than idle to provoke a contest, the overwhelming list of signatures to a declaration in favour of observing the ancient practice, may, perhaps, by this time, have convinced even Sir Brook W. Bridges. In as many days as he was employed weeks his numbers have, we understand, been nearly doubled. An uncontradicted writer in the *Times* informs the public that nine only of Mr. Gladstone's supporters in 1847, out of a number (including pairs) exceeding eleven hundred, have been found to sign a declaration of dissatisfaction with the existing state of the representation, while many important and distinguished men who on that occasion held aloof, are now found determined to support the sitting members. Not, of course, that in all things they agree either with Sir Robert Inglis or Mr. Gladstone, or approve of every vote given by both or either of them;

but because they are determined to resist an agitation for which there is no pretence, and to maintain a rule which there never was less reason for breaking than in the person of the University's most distinguished son, and which, moreover, if broken now is broken forever. If the minority of 1847 should ever grow into a majority it will have as little claim to an exemption from disturbance at each successive election as it now allows to opponents who were successful on that occasion. Sir Brook Bridges must not suppose that he will be allowed to break the rule when it is against him, and take advantage of it when it is in his favour.

Hitherto, at least, his attempts have not met with that distinguished success which their assiduity might warrant; nor, except for the peace and well-being of the University, should the supporters of Mr. Gladstone be the least disposed to deprecate a contest. On the contrary, it is creditable to the good sense and right feeling of the constituency to see how large and hearty a measure of support is accorded him by men who differ from him on many points, very widely, yet agree in an admiration of his character and abilities, in a respect for his entire conscientiousness and sincerity, and in a wish that he should continue to represent a University whose school he adorns, and of which, in many of her finest qualities, he is so accurate a type. It is to his credit, and to others, that so eminent and original a statesman should conciliate the support of various classes of men so much at issue with him and with each other. In this respect he is like the work of the Grecian painter—the same things which have made him enemies, have brought to him, as a compensation, large and valuable assistance.

One point only which has been made against him deserves a passing observation, because it is made by men whose scruples are entitled to the greatest consideration. It is assumed, from a perusal of Mr. Wordsworth's pamphlet, on which we commented some time since, that Mr. Gladstone is seeking a separation of Church and State. Those who are sincerely alarmed at Mr. Wordsworth's comments should at least take the trouble to read Mr. Gladstone's *Letter to the Bishop of Aberdeen*, which called them forth. They will find Mr. Wordsworth's misconception of Mr. Gladstone to be as complete as his position and attainments considered, it is extraordinary. The real value and character of Mr. Gladstone's document may be better apprehended from the fact that a large majority of the Scottish Episcopate have concurred in its leading views. But, besides, it should be remembered that Mr. Wordsworth holds opinions on the union of Church and State, happily almost peculiar to himself, and means by their separation something very different from what is commonly understood by that term. Mr. Wordsworth holds, if we understand him, that there is an absolute obligation, to be deduced from Scripture, upon every state to support and foster a national church, which church can never, without actual sin on her own part allow herself to be dissevered from the state. The ultimate result of which appears to be, that the Church must surrender herself bound hand and foot, doctrine discipline and all, into the hands of the civil power. For of two associated parties the one which pledges itself under no circumstances to separate implicitly places in the hands of the other an arbitrary and absolute power of determining what the connection shall be and upon what terms it shall subsist. Mr. Gladstone certainly does not hold this; nor, we apprehend, do nine-tenths of the gentlemen who make use of Mr. Wordsworth's hostile statements. The *Letter to the Bishop of Aberdeen*, was the letter of a Scotch Churchman to a Scotch Bishop, with reference to a church which as a fact has no connection with the state, and as to which, therefore, Mr. Wordsworth's principle can have no application at all. That in the course of the letter expressions may be found inconsistent with the opinion that the union of Church and State is under all circumstances matter of religious obligation, is very likely. But it is a very different thing to maintain the necessity of the union as an abstract proposition, and hold it under due guarantees for purity of doctrine and discipline, a right and expedient thing—or again to support the continuance of it in a country where it already exists as it does in England. To judge from his writings, Mr. Gladstone, with ourselves, looks upon this, not as an abstract, but as a practical question, and is steadily opposed in fact, as we have always been, to anything like a separation. He probably foresees, as we do, that a separation would be attended with consequences which those who talk about it have but little realised. In any practical sense, therefore, and as applied to the Church of England, we believe the charge against Mr. Gladstone to be utterly without foundation. So, we presume, believe the Bishops, Archdeacons, and Cathedral dignitaries innumerable, who have come forward to protest against a disturbance of his seat. So thinks Archdeacon Hale; so thinks Dr. Hook; so thinks Sir Thomas Acland. These are not persons likely to give any countenance to a politician whom they believed inimical to those institutions to which they are, each in his own way, so thoroughly attached. And yet it is only as a practical question, and with reference to the English Church, that the excellent men for whose edification these statements have been strung together would think his opinion dangerous. Mr. Wordsworth certainly cannot be accepted as any authority except by those who agree with his opinions. An acquaintance with his views is necessary to understand his language. When they are known, his charge really comes to nothing, and it is scarcely honest to quote his words as if they meant one thing when they really mean something entirely different.

CLERICAL TRIBUNALS.

Mr. Editor: More than twenty years' observation and reflection have produced in your correspondent the deep and decided opinion, that Clerical Tribunals are anomalies, wherever juridical science and accuracy are thoroughly cultivated and duly esteemed. And on this topic he asks permission to offer few very plain, but chiefly abstract or argumentative remarks—proposing nothing, however, but an impartial consideration of them.

Frankly, then, *Clergymen are unfit to be Judges.*—What wonder? They are not trained for judgship. And their training, unlike the loose ordinary training of other men, is contrary to that for judgship. It would be marvellous, at the least, almost miraculous, if good and reliable judges could (with a mere exception or two) be found in their profession. It would be daring, to attempt to retain them to the rudiments and the development of the judicial mind.

Men should be taught and practiced in the vocation they are to follow; such is the rule, and no one excepts from that rule any but the very few who have a natural genius, an uncommon and powerful talent, for particular study or calling. No one expects a cobbler to be a watchmaker, or physician to be a practical engineer. Of our Clergy, not one in twenty has studied law; and of the small number who may have

so studied, and even practiced, not one in fifty has carried his mind beyond the tether of advocacy into the wide and unmanacled judicial sphere; in fact, the mental habits of a mere lawyer may narrow the broad instinct of natural equity. For the station of a judge proper, our clergy are neither educated nor trained. They might be appoint side-judges, perhaps, if, as with the secular magistrates of that kind there were a presiding judge, thoroughly versed, as the center and soul of the court. But, as he must be a layman, it may greatly be feared that our ecclesiastics will object to this readiest improvement of our system, as attenuating the clerical assessors shadowy functionaries. There are lay judges, however in the Church of England. And, if we ever adopt that principle, there will be a reduplicative agreement that *clergymen are unfit to be veritable judges.*

More and finally are they unfit for judicial office, because their training, unlike that of the community in general, is altogether contrary to that for judgship. Judges (proper) occupy in the very letter of human law, never deviating from the obvious or the ruled letter, to the right or to the left. While oppositely, clergymen are bound to incaluate the divine law in its utmost spirit and comprehension of the eternal rule of right,—the letter being a mere fraction of the "exceeding broad commandment." A clergyman expands and expands again, and expands yet more and more, every prohibition of what is wrong, till it includes the forbiddance of the least and minutest of all importances of the sort in question,—not only idol-worship, but every thing like it,—not only false witness, but all mendacity and equivocating, all deviation from pure truth,—not only theft, but fraud, cheating, overreaching, in their every variety and every degree. The letter of the divine law is but a sketch, to be filled up densely. But the letter of a human statute is the whole enactment and allows no filling up whatever,—referring always to an explicit and closely defined offence. And a judge is trained to the latter; but a clergyman must reject utterly the literal restraint, and cultivate, as a stern and awful duty, the espious dilution of the unbounded edicts entrusted to his fidelity. Here are two distinct habits of mind, diametrically "contrary the one to the other," as different as arid mathematics irriuous ethics. Nor can the man who for years has bent and drilled and thoroughly habituated his intellect and his heart to either one of these departments of Gods ministry to our fallen race, be hastily qualified for prominent action in the other department. It is contrary to the nature of things. It is interdicted by our unchangeable psychological constitution. No paper and no parchment, no cannons and no commission, or gown, or surplice, or robes, can by any human possibility, make a true bona fide judge out of one in an hundred, or in five hundred, of our bishops and clergy. The two trainings are antagonic.

Our remarks apply, of course, to enlightened jurisprudence only, and an enlightened administration of it; for, with the crude magistral actors and magistral acts of other countries and other ages, our Church has nothing to do. Where the civil rule was nubilous and arbitrary, Scripture did not compel the Church tribunals to the vain attempt to be lucid and liberal. And as little does it order or imply, that, where the secular authority is clarified, unapt and incompetent judges are to deal out bruised and mangled law to the earthly kingdom of the Redeemer. This is a "liberty where-with Christ hath made us free," and we all claim the whole of it, without let or diminution. Shame on the Church, if she permit her judicature to be murky, while the courts of the land are transparently clear and bright!

Clergymen being thus radically unfit for judges, little need be said of their incidental disqualifications. Of ecclesiastical gossip they are naturally the centre, and too often the chief propagators,—and thus, almost never impartial when gossip swells into accusation and presentment. Very seldom have they a reserved judgment. Of church party and party feeling, our Bishops and clergy are practically and unavoidably the very soul and life. Party as the general rule, adheres throughout to their official and public course,—of which judgship is but an infrequent and brief episode. When lawyers reach the bench, they usually abandon party politics; while a bishop or a presbyter is off the bench again in a week or two, and is never out of the whirl of the polemical current; and the accused is likewise a party man; and party bias, pro or con, will sorely distract judicial fairness. And, as to the pretenders to be of no party, when principle is involved, principle engrained in theology or in frank Churchmanship, they make a merit of becoming "Laodiceans;" "neither hot nor cold;" and eminently undesirable for judges are those whom the Saviour would "spue out of his mouth."—(Rev. iii.) The no-party plea, in the well-informed, is generally prompted by self-ignorance, and that is german to self-inflation,—which is but a poor qualification for judgship. The no-party-ites, when they happen to be cornered, always happen to find one corner. Then, there is the terrible *odium theologium*, rifest, of course, in the clerical ranks,—most terrible in its too frequent result, whether of the stake, of cannon, or of a canon. The merest tinge of this hatred, glowingly figured though it be into divine zeal, ought to be a bar to the bench. Lastly and specially, the pure episcopal chiefly in peculiar. Our bishops, each equal to each, and with no superior in the Church, have no common protector or common centre in either Church, or state, so that each one, his own centre, must protect himself, his own authority, his own due influence. Rivals in influence, and followers of rivals,—these competitors may be chiefly found in larger dioceses, and, whether in the large or the small, aspire to "stretch" the usurped "pre-eminence they love" beyond as well as within their diocesan sphere,—they must be kept down, or put down if formidably making head, or, what is better, they must be tranquilly forestalled. Practical and acute men will sagaciously discern and allow that such policy and such efforts are unavoidable; not only this, for the policy and the efforts are right, a meet and proper official self-defence, if rightly and honourably conducted, without overbearing, without tyranny, without guile, if possible, with ut acerbity. But—shall the independent and almost irresponsible chieftain linked in heart and soul to his own conducting of affairs and of men, have (in himself or in his benchmen) the judgship also, and his whole tribe lie helpless at his feet? And ought a synod of chiefs, thus individually and disjunctively politic and potent, so much so, indeed, that even a party link does not abolish the severity,—ought a court of these individualized "princes" to have entirely in their power a brother chief, when in trouble? Let the Church consider well the nature, akin to the repellent and dissociative, of our episcopal chiefly, and ponder, in the spirit of wise and holy judgment, whether these "things ought so to be." The sole remedy is in the equilibration of eminent lay judges.

No intelligent reader will mistake the foregoing argument for an attempt to nullify or evade the magisterial right of a Bishop, his office, and his duty under Christ, of awarding the distributive justice of Christ, in the Church on earth. The episcopal prerogative of judgment, founded on Scripture, covers only (beyond "receiving an accusation") the right of sentence of the final award upon the guilty. What actions are juridically guilt, is determined for the Bishop, by laws, by canons rubrics, &c., independently of his personal concurrence, perhaps against his personal volition.

I venture to subscribe myself, but in the humblest meaning of the appellation.

AMICUS CURLE

NOTE—The reader will, of course, bear in mind the following pertinent facts. 1. Jurymen, though entrusted with the law and the evidence, are under the guidance of a professional judge; and father, both judge and jury may be overruled by superior courts.

Colonial.

CAPE OF GOOD HOPE.

The Royal mail steamer Hellepont, which left the Cape of Good Hope on the 2nd of May, had arrived at Plymouth. We have had later advices, but the following is interesting.

By this arrival we learn that the Kafirs had rallied throughout the Amatolas, and had gone back to the Waterkloof, where Macomo was in command, and had been joined by a large number of rebel Hottentots. The Kafirs are as much unsubdued as ever, and fight with as much fierceness and energy as ever.

One of the most important actions of the last few weeks had been the capture of two enclosures of the hostile chief Slock who were known to have sought to corrupt some of the friendly chiefs. They had been brought to King William's Town, and had been ordered to be hanged by General Cathcart, and the gallows for that purpose had been erected, and appeared to have been regarded with terror by the Kafirs.

One of the new Commander-in-Chief's first acts on assuming the command was to issue a notice, declaring his determination to expel the refractory Gaiha tribes for ever from the country, between the Keiskamma and Kei; at the same time promising protection to those who remained friendly and submitted to his authority.

GENERAL CATHCART'S KAFIR POLICY.

Chiefs, Ampakati and People who dwell between the Rivers Kei and Keiskamma—

Our great and good Queen Victoria has sent me, George Cathcart, to be your great chief and governor. I come among you to do good to all those who are faithful and true to their word.

Therefore, Pato, Sewani, Taise, Umkai, and all those chief and men of the T'Slambies tribes who have been faithful during the war, I am your good friend so long as you, your ampakati, and people will allow me to be so. I will also be the friend of Umhala, provided that his future conduct be such as to acquire my good opinion.

But as for Sandilla, and all the Gaiha chiefs and people, also the T'Slambies, Seyolo and Umfundisi and their followers, they have rebelled against their sovereign Queen Victoria, and have suffered rebel Hottentots and others to join them in fighting against her soldiers.

That is a great crime, and cannot be forgotten;

therefore, though I wish for peace, and that all bloodshed should cease, Sandilla and all those who have taken part in this wicked rebellion, must go beyond the Kei, and none of them will ever be suffered to return and live in peace in the country they occupied before the war. (Signed) GEORGE CATHCART.

Lieu-General High Commissioner.

Dated at King William's Town, this 12th day of April, 1852.

THE CHURCH.

TORONTO, THURSDAY, JULY 1, 1852.

Toronto, June 28th 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

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

I remain, &c.

JOHN TORONTO.

July, 1852.

Table with columns for Day, Date, Location, and Time. Includes entries for Christ Ch. Scarborough, Duffin's Creek, Norwood, Pickering, Uxbridge Mills, Mr. Fairs, Brock, West Church, East Church, Beavertown, St. Paul's Whitby, St. John's Windsor, St. George's Oshawa, St. John's Bowmanville, Clarke, Cartwright, Preston, Manvers, Cavan North Church, Cavan South Church, Emily, Lindsay, Peterborough, Gore's Landing, Port Hope, Perrytown, Cobourg, Grafton, Colborne, Carrying Place, Hillier, Picton, Marysburgh, Mulholland, Annwood, Tient, Frankford.

NOTE—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

CHURCH ORGANIZATION.

Unfortunately the history of Colonial Church Government but too forcibly attests the evils which have resulted from the State per se attempting to do that which it ought to have done in connection with the spiritual rulers of the Church. A very slight acquaintance with the history of the Church in America bears painful witness to the awful neglect exhibited towards it in that land, when it was yet a Province of the Empire; and, if we were wise, its history ought to be a lesson to ourselves, not to delay using every Christian means to prevent kindred ills being entailed on us.

Convocation that the Colonial portion of the Empire was about to receive so inestimable a boon? Is the office of Prime Minister of that nation on which the sun never sets, one of so trivial and unimportant a character as to render him perfectly independent of advice and assistance, and on questions, too, requiring the forethought and prayerful attention of the purest and holiest minds? Did the step in no way concern Convocation itself?

The consequences of thus neglecting to take counsel of the Church in its collective capacity, are but now being too forcibly felt. This view of the case, however, only presents us with some of the lesser shadows of the picture;—there are sterner and darker spots but too prominently before us to escape the observation of the most careless. This Erastian system of government has so completely fettered the hands of the Church, that she has been withheld from exercising her missionary character or performing the responsible duties attaching to it.

Private letters received from Rome, dated the 20th, mention the final decision of the Holy See with reference to the appointment of Dr. Cullen for Dublin.

According to these letters, three Bills had been issued by His Holiness, one severing the connection of Dr. Cullen with the Arch-diocese of Armagh; another appointing him "Archbishop of Dublin;" and the third nominating him "Apostolic Administrator of Armagh."

The communications referred to do not consider it probable that the letter said to be addressed by a political personage in England, and presented to the Pope by Dr. O'Toole, Vice-President of Galway College, will be productive of more effect than the representations alleged to be made by the same personage to the Pontifical Court on the subject of Dr. Cullen's appointment to the Roman Catholic See of Dublin.—Mirror.

The Anglican Church possesses de jure the same right of electing her Bishops; but that this right has been interfered with, a late case but too painfully proves. Still the arbitrary abuse of power cannot nullify a law—and we feel persuaded that no attempt will again be made to enact so solemn a mockery as that to which we have alluded. These grievances and manifest wrongs do harm to the minds of many well-intentioned men, and drive them into the commission of sins which they may deeply deplore.

itself, rank weeds spring up and choke the tender plant, and wild tares take the place of wheat. When Sunday comes—and with it nought but rest from toil, no church, no gathering of worshippers, no message of peace delivered, no declaration of forgiveness to penitent hearts, no means of grace, no school to nurse and train in holy ways the outcast lambs of the fold—the painful enquiry will arise, why a baptized son of England's Church should be left to perish in the howling wilderness.

And what marvel if the soul, tempest-tossed in such a scene of physical and spiritual desolation, turn to the first shelter that offers to receive it. And here we see the unfortunate effects of solitary State action. Unaccustomed in the mother land to see or hear of the active exercise of the Church; tutored to believe that the Crown is the sole agent in its management; grieved at the neglect exhibited—the latent germ of discontent towards both Church and State is laid, which soon ripens into hate—that hate but too often fostered by the councils of designing or misguided minds.

It must also be evident that the growth of the Colonial Church has also imparted important peculiarities to her history, inasmuch as it has added a large class of Missionary Bishops and Presbyters who as yet have no definite position assigned them in her Provincial assemblies, and who as yet are exercising purely missionary duties, having no ecclesiastical courts, and no well defined code of Church government. This condition of the Colonial portion of the Church seriously affects the constitution of the Provincial Synods at home, and hence, as we have in our first article observed, it becomes a matter of vital importance to reconsider carefully the whole Constitution of Church Government. At the present moment the Colonies are part of the Province of Canterbury; but we question very much whether the suffragan Bishops would be entitled to sit in the Provincial Synod of Canterbury.

We earnestly and most affectionately implore the brethren not to sanction individual legislation, we entreat our Fathers in England and Ireland to secure first the restoration of Convocation at home; we beseech the British Legislature to abstain from experimenting on the Church of Christ, and in mercy to leave her interests to be watched over and guarded by those to whom God has committed her. Nor would the State be exempt from the benefits resulting from such a procedure: freed from the immediate anxiety and responsibility of ecclesiastical affairs, it would not be brought into unpleasant collision with the Church, nor incur the sin of hindering her efforts; and, connected as the Crown would yet be with the Ecclesiastical

Legislation, no disruption would have taken place, and no painful sundering of old ties. In this Province legislation has discarded the Church, and placed her, so far as it has the power, in the position of a purely Missionary Church.

CONVERSIONS FROM ROMANISM.

The Irish prints still continue to record numerous conversions from Romanism to the United Church of England and Ireland. The *Clare Journal* mentions Mrs. Laffan, late of Claremont, near Ennis, and says:—

"This lady, who was a near relative of several high dignitaries in the Roman Catholic Church, had for a number of years, according to her own account, entertained strong doubts of the truth of the religious system in which she had been brought up; and for the last few months of her life she refused to take any spiritual instruction from the clergy of the Church of Rome."

Next we have mentioned:— "The O'Gorman, and his daughter, Miss O'Gorman. The O'Gorman, (who is maternal uncle to the O'Gorman Mahon, M.P. for Ennis) is the head of one of the oldest Roman Catholic families in Ireland."

The particulars are given very fully of the resignation of his cure by the Rev. Richard Wall, late Roman Catholic curate of Leskinen, Clonmel, whose conversion we previously announced:—

"On Ascension Thursday, after morning service in Derry Cathedral, two respectable men, heads of families, renounced the errors of the Church of Rome, and were admitted by the curates of the Cathedral into communion with the United Church of England and Ireland in the presence of the Very Rev. the Dean of Derry."

Speaking of the general aspect of Popery in Ireland, the *Mayo Constitution* observes:—

Now, between emigration, and famine, and conversions, the Roman Catholic population is so diminished that, outside the workhouses, there are as many Protestants as Roman Catholics in Ireland. Further, the constant drain from the Romish Church by these conversions over all parts of the kingdom will very soon leave the Papal party in the minority.

When Mr. Nangle first went to Achill, eighteen years ago, there was neither a Bible nor a Protestant to be found in the parish. The Bishop of Tuam recently examined the children at the two principal Missionary stations, the Colony and Meelan, and the following were the educational and ecclesiastical statistics of the island, at the period of his Lordship's visit:—

"The number on the rolls of the different schools was 1,167, and there were in attendance on the day of examination 770. The visitors were highly pleased with the progress of the children, and in a few days left this interesting spot, thanking God for such a work as His grace and providence originated, is fostering and maturing. The new church at the Sound is about to be opened next month. Another large church will be built this year at the Colony, that now used being too small to give accommodation to the congregation."

In addition to the foregoing we have, to state that on the 6th, twenty persons renounced the errors of Romanism in the Church of St. Paul's, Bermondsey, London.

THE ANGLO-AMERICAN MAGAZINE.

We can do little more to-day than announce the appearance of this periodical, which is destined, we trust, worthily to supply a hiatus in the literature of our province. The number before us contains a large amount of original matter, exhibiting, so far as we can judge, considerable ability; and the selections are varied and free from the imputation of commonplace. Heartily do we wish Mr. Maclear success in his spirited and well-conducted undertaking.

DIGEST OF COLONIAL NEWS.

It is reported that Herr D. Daly, Lieut. Governor of Tobago, is to be appointed Governor-in-Chief of Newfoundland. The police of Toronto have been furnished with guns wherewith to slay all the dogs they may find in the streets. Last week from 300 to 400 German emigrants arrived in this city on their way to the Western States. Considerable satisfaction is expressed by the people of New Brunswick at the failure

of Mr. Hinck's railway mission; they think that now all the energies of the Province will be concentrated upon their favourite line, the "European and North American," to the frontier of the State of Maine.

Extensive preparations are making in Nova Scotia for the approaching Industrial Exhibition in that Province. Admiral Seymour has arrived in Halifax in H. M. S. *Cumberland*: it is said that he intends to visit Quebec in the steamship *Devastation*. It is said that gold has been found at Annapolis. It is supposed that there are at least five thousand dogs in the city of Montreal. Last week the 2nd engineer of the propeller *Cleveland* fell among the machinery of the boat when she was passing through the Welland Canal: he was so shockingly crushed that he died in about three hours after the accident.

Two sons of Widow Davids, living at Markham village, aged respectively 8 and 10 years, were drowned on the 21st ult. whilst bathing in Mr. Barker's mill pond. The corner-stone of a new Anglican Church was laid at Port Dover on the 21st: a bazaar held at Simcoe on the 17th for its behoof was very productive. The *Cayuga Post* has been discontinued. William Macpherson, a carpenter, was lately killed at a house raising in Walsingham. On Sunday the 20th, a number of rafts were wrecked on Lake St. Peter, and several of the hands drowned: the wind blew a perfect hurricane. An important seizure of cloths, silks, crapes, shawls, &c., was effected by one of the officers of the Customs Department, Toronto last Friday. The steamer *America* now leaves Rochester for Toronto in the morning instead of the evening. Fine ripe strawberries were gathered in a field near Barrie on the 24th. A faction fight recently occurred in Owen Sound, when three men were so brutally beaten and kicked that their lives are despaired of. The following gentlemen have been elected Directors of the Great Western Railway Company for the ensuing year: R. W. Harris, John Young, W. P. McLaren, R. Juson, George S. Tiffany, H. McKinstry, and Sir Allan N. McNab.

Hamilton; John Masterman, Junr., Esq., city of London; Erastus Corning, Esq., Albany; J. W. Brooks, Esq., Detroit; John M. Forbes, Esq., Boston. Mr. Serrell, who built the Niagara Suspension Bridge, and who is now engaged on a similar work in New Brunswick, is an Englishman, and not a native of the United States, as reported in some of our contemporaries of the Lower Province. In Montreal, mechanics are demanding 7s 6d a-day, in consequence of the great amount of work caused by the fire. A number of Scottish emigrants arrived in Galt the other day. Mr. Torrance, of Montreal, expects another cargo of Teas, direct from China, in the Fall. A rumour is prevalent in Halifax that a company has been formed in London, with a capital of £300,000, to lay down a line of Sub-Marine Telegraph between England and Newfoundland: it is reported that Mr. Cunard has taken stock to the extent of £1,000. According to the *Galt Reporter*, farmers are holding back their wood in the vain expectation that the price will rise. The Hon. W. H. Merritt has pledged himself to support in Parliament a Canadian Maine Law. In the townships of Whitby, Reach, Brock, and Thorah, the crops look exceedingly well. The Galt Branch Railroad is proceeding rapidly. Investments have been effected by the Upper Canadian Trust and Loan Company to the aggregate total of nearly £100,000, in sums ranging from £150 to £500. The writ for the election of a representative for the county of Two Mountains takes place to-day: the nomination takes place on Thursday (to-day). Joseph Henry, recently convicted of murder, was executed at Kingston on Monday morning: he acknowledged the justice of his sentence, and warned the people against neglecting their religious duties. Monday was the general Militia muster for Canada West: so far as we can learn, the turn out was in general very partial. On Saturday night, a fire broke out in the rear of Best's Tavern, which was extinguished with some difficulty: the buildings on Victoria Street were in considerable danger. A building belonging to Alexander Legg, on King Street, was burned down about 3 o'clock on Tuesday morning; and on the same night, three houses were detected on fire in other quarters of the city. On Tuesday, a man in the employment of Mr. Luddow, farmer, near Streetsville, was killed by the fall of a tree: it was blown down by a gust of wind when the unfortunate individual was passing under it: his death was instantaneous.

ENGLISH SUMMARY.

Mr. Feargus O'Connor again interrupted the proceedings of the House, and it was resolved that he be committed to the custody of the Sergeant-at-Arms, who succeeded in capturing him, while rapidly retreating in the neighbourhood of the House.

General Changarnier formally contradicts an assertion which has twice been put forth by two of the least scrupulous writers in the French Press, to the effect that he made a proposal to the Provisional Government of 1848 for the military invasion of the country.

The Bishop of Manchester has instituted the Rev. Henry Mildred Birch, M.A. late tutor to his Royal Highness the Prince of Wales, to the Rectory of Priestwich-cum-Oldlam, on the presentation of the Earl of Wilton, the patron.

Dr. Masham, Warden of Merton College, has consented to be brought forward as the third candidate for the representation of the University of Oxford, with the view of displacing Mr. Gladstone.

We understand that Mr. Secretary Walpole has appointed Dr. John Macfarlan, of this city, to the vacant professorship of medicine in the University of Glasgow. North British Mail.

On the other hand, the *Tablet* reports the conversion to Popery of the Hon. Mrs. Law, whose husband and children had been previously received, and the Rev. H. Brasbell. The former, says the *Tablet*.

THE NATIONAL SOCIETY AND THE CATECHISM.—At a numerous meeting of the committee of the National Society, held on Tuesday, a memorial from Mr. Keeble having been laid before that body—praying for an inquiry into the alleged instances of the violation in Church schools of the fundamental principle of the society, which provides for the universal use of the Church Catechism in the schools in connection with it.

The following resolution was passed by a majority of 13 to 5:—That the bishops of the several dioceses be requested to ascertain if they think fit, though the diocesan and school inspectors, or in such other way as to them may seem most expedient, what is the practice of the schools in union with the National Society within their dioceses as to teaching the Liturgy and Catechism of the Church. It is difficult for us adequately to express our satisfaction at a step so gratifying to all good Churchmen, and so well calculated to place the administration of the National Society in its legitimate position of a body specially bound, in the

actual condition of Church matters, to watch that the doctrine of the Church of England shall suffer no detriment. It must be on all hands owned that it is peculiarly appropriate that the happy result should be due to one so long and well tried in the cause of the Church of England as the author of the "Christian Year." We most earnestly press upon the committee of the National Society, our hope that, as it has taken this good and bold step in the right direction it will not hereafter be diverted by any motives of presumed policy from following it out to its legitimate conclusions.

On Sunday last, the 6th instant, twenty persons renounced the errors of Popery in the Church of St. Paul's, Bermondsey, London. Large numbers of persons, including some of standing and influence, are every week leaving the Roman Schism in Ireland, for the Church.

Midland District Branch of the Church Society.

The next quarterly committee meeting of the above Association will be held on Tuesday the 6th July, in St. George's School House, Kingston, at 3 o'clock P.M. HENRY BRENT, Secretary.

DIED.

At River Trent on the 15th instant, Mary Holway, relict of the late Adam Henry Meyers, Esq., of that place, aged 67 years.

Markets.

Table with 3 columns: Commodity, Price per unit, and Date. Includes items like Spring Wheat, Oats, Barley, Rye, Flour, Market Flour, Do. (in Bags), Oatmeal, Beet, Mutton, Pork, Bacon, Hams, Fire Wood, Coal, Hay, Straw, Lamb, Bread, Butter, Potatoes, Apples, and Cheese.

New Advertisements.

TORONTO AUCTION MART, 155, KING STREET.

SALE OF Valuable Theological & other Books. To be Sold by Auction at the above rooms, on TUESDAY and WEDNESDAY Evening, July 6th and 7th a valuable collection of THEOLOGICAL & OTHER BOOKS.

The principal part of which are elegantly bound in Calif. For particulars, see Catalogues. The Books can be examined at the above rooms any time previous to sale, and are well worthy of notice.

TERMS—CASH. Sale at 7 1/2 o'clock.

WAKEFIELD & COATE, Auctioneers.

Toronto, July 1st 1852. 47-lin



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared, for the half year ending 3th June, instant, payable at the office of the Company, and its Agencies, on and after the 12th July next, until which day the Transfer Books will be closed. 47-lin

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next, for the purpose of Electing Members to complete the Board of Directors, pursuant to the Act of Incorporation. The retiring Directors, who are, nevertheless, eligible for re-election, are—

- J. G. Bowes, Esq., Wm Gooderham Esq., James S. Howard, Esq., Hon J. H. Cameron.

By order of the Board, EDWARD G. O'BRIEN, Secretary.

Provincial Insurance Office, June 25th, 1852. 27-lin

Trinity College.

COBourg CHURCH GRAMMAR SCHOOL.

AN ASSISTANT MASTER will be required for this Collegiate School, on or before the 15th of September next.

Also, a LADY of middle age, who has had considerable experience in the management of Children, to take charge of the domestic economy of the Boarding House attached to the Institution. Free education allowed in case of children. Application to be made to the Rev. THE PRINCIPAL, Cobourg HENRY BATE JESSOPP, M. A., Principal.

Toronto, June 23rd, 1852. 46-lin

Trinity College, Toronto.

LAW SCHOLARSHIP.

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

This Scholarship is intended for persons who propose, after finishing their Academical course, to pursue the study of the Law.

The Scholarship is £30 per annum, tenable for three years, on the condition of residence in the College, and regular observance of Terms and Lectures. Any breach of these conditions will forfeit the Scholarship.

Candidates must be not under 15, nor more than 19 years of age. They must send in their names to the Provost, at least 15 days before the Examination, enclosing certificates of their age, with testimonials of good conduct.

The subjects for examination are:—

Greek Testament—St. Luke's Gospel.

Classics—Virgil, *Æn.*, I, II, VI.

Xenophon, *Anabasis*, I, II, III.

Mathematics—Euclid, I—VI and XI, 1—22.

Algebra and Trigonometry.

History—Hallam's Constitutional History of England.

Composition—Latin Prose and Verse, and English Essay.

Trinity College, Toronto, 9th June, 1852. 44-lin

CHURCH OF ENGLAND PROPRIETARY SCHOOL FOR YOUNG LADIES, TORONTO.

COUNCIL:

THE LORD BISHOP OF TORONTO, President and Permanent Visitor.

FRANCIS BADGLEY, M. D.

THOMAS BAINES, Esq.

F. W. BARRON, M. A.

JAMES B. VELL, M. D.

WILLIAM SLADDEN, Esq., and

THE REV. STEPHEN LETT, LL.D., Honorary Sec.

FOR many years Parents and Guardians throughout the Province have felt the want of an Institution where they could obtain for their daughters the advantages of a sound and accomplished Education, at a reasonable rate. To meet this want several attempts have been made by private effort, and so far as the education has been concerned, these attempts have been successful, but experience shows that they have signally failed when the attendant expenses are considered. From a careful examination of the terms published by proprietors of Ladies' Schools in different parts of the Province, which have obtained a high reputation, it appears that for every advantage proposed to be given in this Institution to Day pupils for £15 a-year, the average is £52; while similar advantages can be obtained for a Son at the first scholastic establishment in Upper Canada for £10 per annum.

Thus, then, it appears that these two objects, viz., a good education and reasonable charges, have not been, and it is believed cannot be afforded by individual exertion; and therefore several gentlemen, having daughters to educate, have proposed, under the auspices of the Bishop, to found a Proprietary School, and they invite the cooperation of others similarly circumstanced.

A Council, holding office till the month of September, 1853, have been appointed, who have with great care entered into the estimates and matters of detail, and they find that the following scheme will enable them to carry out their views on the most liberal scale.

1st. The present stock of the Society to consist of 1,250l., in One Hundred Shares of 12 1/2 l. each, of which 3l. 2s. 6d. to be paid forthwith; 3l. 2s. 6d. at the opening of the Establishment in September next, and the remainder when called for by the Council.

2nd. Each shareholder to have the privilege of nominating one young Lady to the scholastic advantages of the Institution, comprising instruction in English, Writing, Arithmetic and the Use of the Globes, French, German, Italian, Piano Forte (together with the use of Instrument), Singing, Drawing, Calligraphy, &c. Plain and Ornamental Needle work; also, as opportunity may occur, arrangements will be made for Lectures, illustrated by Apparatus on subjects of General Information. The Parent or Guardian of the young Lady so nominated to be liable to the Council the sum of £15 per annum, payable quarterly in advance.

In order to meet the cases of the casual residents in the City, who may not wish to become Shareholders, the Council will make arrangements under which the benefits of the Institution may be secured by such residents for their children or wards.

Connected with the Institution and forming a prominent part of it, will be the Boarding Establishment. This will be under the care and management of a Lady Resident, whose especial duties will be to form the manners and habits of the pupils, to promote their comfort and happiness, and to watch over their health with maternal care.

The charge for Boarding will be thirty-one pounds per annum. There will be no extras whatever.

The Council have much pleasure in expressing a strong hope that they will be able to secure a Building situate in healthy and well enclosed grounds.

The Educational Department will be conducted by qualified Teachers, chosen by the Council, and no efforts will be spared to obtain the best and most efficient instructors; and as each Teacher will instruct only in a limited number of branches, that variety of style and system, so pleasing and advantageous to youth, will be secured; and the whole of the daily tuition will be under the supervision of the First Teacher, and subject to the inspection and control of the Council. And as of every well regulated system of Education Religion forms the basis, so in this Establishment will particular attention be paid to training up the pupils as Christian Gentlewomen. The Worship of the Almighty will be a part of each day's employment: Scripture lessons will occupy the opening hours, and the Chaplain will attend to impart religious instruction.

(Approved.)

Toronto, June, 1st, 1852. JOHN TORONTO.

Issued by order of the Council, STEPHEN LETT, Hon. Sec.

Any further information that may be desired will be furnished on application to the Rev. Secretary, St. George's Square, Toronto. All Communications to be post-paid. 7-6in

REMOVAL.

JOHN RUSSELL, BOOTMAKER,

RECENTLY FROM THE BEST SHOPS IN EUROPE

HAS been gratefully encouraged to remove to more central and commodious premises, 7, King Street West, next door to The Church Office, where his rich and varied stock consists of Ladies Boots in Silk, Satin, French and English Prunella, and Cashmere. His Gentleman's boots of fine walking, riding, fishing, shooting, surveying, &c. will be found unequalled for their elegance, excellence and economy.

Toronto, June 10th, 1852. 8-3in

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth Rugs and Carpets cleaned. Silks dyed and watered. Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.

REFERENCES.—J. Shaw, J. McMurrich, and Walter Macfarlan Esquires.

Toronto, March 9th, 1852. 22-lin

Poetry.

ODE TO A GOLD COIN.

The following Ode was written in Ghoreal Malabar, by Dr. Leyden. Dr. L. had quitted his native hills of Scotland to try his fortunes in India. He had an eye to gold, but he had also a noble desire to promote the cause of letters by exploring the Indian Languages. It was in the last stage of disease, induced by that unhealthy climate, that he penned these touching lines. How many a California adventurer would find the tears start into his eyes on perusing these strains of a saddened heart!

Slave of the dark and dirty mine,
What vanity has brought thee here?
How can I bear to see thee shine
So bright, whom I have bought so dear?
The tent-ropes flapping lone I hear
For twilight's converse, arm in arm;
The jackal's shriek bursts on my ear
When mirth and music went to charm.

By Ghoreal's dark, wandering streams,
Where cane-tufts shadow all the wild,
Sweet visions haunt my waking dreams
Of Tevot loved while yet a child;
Of castled rocks tremendous piled
By Esk or Eden's classic wave,
Where loves of youth and friendship smiled
Uncursed by thee, vile yellow slave!

Fade, day-dreams sweet, from memory, fade!
The perish'd bliss of youth's first prime,
That once so bright on fancy played,
Revives no more in aftertime.
Far from my sacred, natal clime,
I haste to an untimely grave;
The daring thoughts that soared sublime,
Are sunk in ocean's Southern wave.

Slave of the mine! thy yellow light
Gooms baleful as the tomb fire drear,
A gentle vision comes by night
My lonely, widow'd heart to cheer;
Her eyes are dim with many a tear
That once were guiding stars to mine,
Her fond heart throbs with many a fear!
I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
I left a heart that loved me true.
I crossed the tedious ocean wave,
To roam in climes unkind and new.
The cold wind of the stranger blew
Chill on my withered heart—the grave,
Dark and untimely, met my view—
And all for thee, vile yellow slave!

Ha! comest thou now, so late to mock
A wanderer's banished heart forlorn,
Now that this frame the lightning shock
Of sun-rays tipt with death hath borne?
From love, from friendship, country torn,
To-morrow's fond regrets the prey,
Vile slave, thy yellow dress I scorn,
Go mix thee with thy kindred clay.

INTRODUCTION "TO THE ORIGIN OF THE BRITISH CHURCH."

PREFACE.

It is common for Roman and other schismatics to assert that the Anglican Branch of the Catholic Church had no existence previous to the Reformation. The former is interested in perpetuating this now notorious fallacy, since he is well aware that with devout and earnest Christians, the unbroken and continued existence of our Lord's body, "the Church," is a Scriptural necessity, and they both feel and know that it has ever existed on earth, and that that can only be His Church which has continued from apostolic times up to our own. The latter hopes to find an excuse for unwarrantable separation from a branch of the Church which they admit to be, at least, Holy.—That the Anglican, Scotch and Irish Branches and their descendants do as unquestionably belong to the Catholic Church, as the Church of Rome is, even yet, admitted to do, is a fact which all history shows, and which it is the object of the following tract to elucidate most clearly, and if adherence to primitive Catholic truth be any indication of our parentage, then indeed is the Holy Catholic Church of England, Ireland and Scotland richly entitled to the claim, since in all things she "holds fast the faith once for all delivered to the Saints,"—cleaving to the Scriptures as the Rule of Faith, and in all doubtful points unhesitatingly appealing to the primitive Church of the first centuries, when as yet she spake with one mouth, to aid in the solution of those doubts. Whether the Church of Rome can say as much is a question for her to answer, but as her rulers change the foundation on which they build their arguments to suit the times, it is plain that in doctrine, at all events, Rome is forced to wear a coat of many colours. To-day she appeals to the Fathers and antiquity, to-morrow she claims to be in a transition state, and presumes to develop truths heretofore unknown.

Anglo-Catholics have much cause to be thankful that such ground is taken by their erring brethren of Rome, for as the Rev. Dr. Wordsworth remarks, "Its very name is ominous against it. What is Development? The explication and evolution of something that was wrapped up in embryo. St. Paul gives us a very pertinent illustration of this process with respect to doctrine. He speaks of a mystery. What is a mystery? A thing con-

cealed, undeveloped. He speaks of a mystery of iniquity or rather of lawlessness. He says that this mystery is already at work, and he adds that in time it will be developed." If this be applied to the Papal supremacy, we shall see how the mystery is working. Cardinal Bellarmine says, "the whole cause of Christianity (Romish of course) depends on the supremacy of the Pope." A late Romish Doctor who has been eulogised by Pope and Romish bishops, says, "First, the power of the Bishop awoke, then the power of the Pope. Nor would a Pope arise but in proportion as the Church was consolidated. Christianity developed first in the form of a Catholic, then of a Papal church." This is the declaration of a modern Roman Catholic doctor who has been and is the beloved of his brethren, and whose book has been received by the Church to which he belongs, with amazing admiration. We Anglo-Catholics reject the Papal yoke as a modern invention, unauthorized by scripture, unknown to the early Church. We declare that there have ever been in the Church three orders, of Bishop, Priest, and Deacon. We declare that the Scriptures contain all things necessary to salvation, and are our rule of faith, and cannot be added to or taken from. We appeal fearlessly to antiquity to aid us in our doubts. Rome condemns us for declaring that Christianity was first a Catholic, and then a Papal Church—a fact now set forth by one of her most devoted adherents—let us lay hold of this great fact, let us cling lovingly to the mother who has nourished us with the milk of the gospel, and who now is, as she ever has been, Catholic, Holy, and Apostolic—not Papal.

It would not be difficult to prove—indeed, scarcely anything more easy—that the Anglican Church adheres scripturally to the original constitution of the Church, while the Roman Church, under the process of development, is fast departing from all scriptural rule. Her boasted descent from St. Peter as a nascent Pope, is, as her great enemy, history,* shows, hollow and empty, while support is given to the Greek, Syrian, Anglican, Irish, Scotch and American churches, veritable branches of the Catholic Church, in their retention of the office of Archbishop or Primus. All that we know respecting the early history of the Roman See, is derived, ultimately, from Irenæus, who flourished in the second century, for Eusebius professedly gives the whole of his statement on the authority of Irenæus, and according to him the two most glorious apostles, St. Peter and St. Paul, were the co-founders of the Church of Rome, and he informs us that when they had thus jointly founded that Church, they jointly delivered the episcopate of it to Linus. With respect to either of the two co-founders ever having been himself Bishop of Rome, Irenæus is totally silent, and he also tells us that each church possessed an accurate list of her Bishops, beginning with him to whom the episcopate had been originally committed by the apostles themselves. St. Peter and Paul conjointly consecrated Linus Bishop of Rome, as in the present day two or three, but not one Bishop, (as occurred in the Roman Schism in America,) must be present at the consecration of a Bishop. Seniority has always a claim on our respect, and in the Church of Christ it would not be unscriptural to give the primacy of honour to an elder sister—"Primum inter pares"—but the arrogant pretensions of Rome to a Primacy of Power, civil and ecclesiastical, and that of an arch-regal kind is contrary to the laws of God, and to the history of the Church in early times.

In the same manner that we protest against the errors of Rome so do we protest against the errors of other schismatical bodies, who discarding the evidence of all antiquity and acting in direct contradiction to all scripture rule, set up altars of their own, and take upon themselves the ministration of the Word and sacraments "heaping to themselves preachers, having itching ears," driven about by every wind of doctrine, each having a psalm or an hymn of his own composing, and dividing and separating men from the Church, preventing that holy union which should render them "of one mind." Hereafter we propose to show how the Anglo-Catholic Church has alone been the blessed means of keeping God's Word intact, while other so called churches have fallen away into still more grievous error. Finally let us pray God to pour out abundantly His Holy Spirit on our Zion, that the blessings of peace may be upon her, and that she may continue steadfast, unmoved, always abounding in the works of her God, inasmuch as she knows that her labour is not in vain in the Lord. That she is undergoing troubles, the most careless amongst us must see, that her old and many enemies are leagued against her is also true; but

* The President of France, acting under the instruction of the Priests of the Roman Church in France, has prohibited the teaching of history in the schools.

the Lord is on our side, and we will not fear what man can do unto us. The Lord of Hosts is with us, the God of Jacob is our refuge.

The following works will be found very valuable by the anxious inquirer:—"Evans on the Validity of Anglican Orders"; "Kip's Double Witness of the Church"; "Southey's Book of the Church"; "Faber on Romanism"; "A Presbyterian in Search of the Church."

GENEVA!

We quote the following for the benefit of those who think it such a mistake to place "Rome" and "Geneva" as opposite extremes.

"A correspondent of the Record makes a communication from Geneva, which the editor 'knows that the writer is afflicted in making,' that—

"In the 'city of Calvin,' in this city of Geneva, once so brilliantly adorned with the 'light of truth,' and whose faithfulness and strength had caused it to be surnamed 'Protestant Rome,' and the 'Throne of the Bible,' is now exhibiting alarming signs, or rather frightful evidences of its fall; the perfidious and lamentable work of him whom the Lord Jesus calls 'a liar and a murderer from the beginning,' and who, when he speaketh or maketh a lie, speaketh of his own, or acts according to his own darkness. But while the labourers slept the enemy came and sowed tares in the beautiful field of the Bible. From the middle of the last century unbelief, first furtively, and then more boldly, insinuated its 'various doctrines,' among the revelations of heaven; and through it, this same Lord Jesus, whom all the families of Geneva had acknowledged, and for the most part worshipped, as the Son of God, God manifest in the flesh, and the eternal and perfect Saviour of his Church, is become nothing more in the eyes of masters, parents, governors, and preachers of the word, but a superior and remarkable Being, no doubt, yet, after all no longer 'Emmanuel,' and especially, no longer, 'The Lord our Righteousness.'

"It is owing to this that in the school-book and analysis of one of the best scholars of the new college we read the following instruction, given to four or five hundred youths in that institution, from the lips of the Protestant chaplain officially appointed to it, and that this minister (as he is called,) affixed his signature to it, certifying that it was a faithful and good report. It is as follows:—

"One can therefore understand that the account given of the creation of the world, as narrated by Moses, is only an allegory suited to the popular traditions or superstitious of that period. Thus for example, it would be, one feels quite absurd to admit that the serpent ever spoke, as well as that the eating of an apple, or such kind of fruit, brought the punishment of God to man, even to the suffering of death.

"It would not therefore be reasonable to take this narration literally. Again it would be gross superstition to suppose that the being which the Bible calls the Devil, or Satan, is anything more than those evil thoughts which proceed from the heart, and are called sin."

EPICUREANISM.

St. Luke, in the seventeenth chapter of the book of "The Acts of the Apostles," writes, that, when St. Paul was at Athens, "certain philosophers of the Epicureans, and of the Stoics encountered him." Of these, "some said, what will this babbling say? others, he seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the Resurrection." In this circumstance, we suppose that every Christian of the present day resembles the great Apostle of the Gentiles. In whatever city he may abide, he will be met by philosophers; of whom some will be Epicureans, and will regard him as a babbling; while others will be Stoics, who will consider Jesus and the Resurrection as strange gods. These two sects of heathen philosophers are far from being extinct, but may be met with everywhere; at least, those may be met with, whose similarity of doctrine or practice will prove them to be at least the collateral descendants of Zeno or Epicurus.

The two sects which have been named, like the other sects of heathen philosophers, had each its own system of theology,—both dogmatic and moral. It is remarkable that the dogmatic system of the two sects arrived by different courses, at what was, practically, the same result.

They both accepted the popular mythology of Greece; they never thought of denying the existence of Jesus, and his Olympic rabble; and they both agreed to set aside these so called divinities from any practical share in the government of the world. But they arrived at this conclusion by different ways. The Stoic considered that Zeus was in some sense the governor of the world, but then he was not a free agent. All the actions of gods and men were the consequence of a fate, to which they were bound by a certain law of nature; a law which had been enacted without a legislator, and which was enforced, or enforced itself, without the aid of any personal agent. All the acts of Zeus himself were equally with the course of the

planets, the growth of the plants, and the falling of a stone left without support, the effects of this one cause; the unreasoning obedience to this inexorable law.

The Epicureans, on the other hand, did not deny that both gods and men were free agents, but the gods were too wise and too much concerned in taking care of themselves, and providing for their own pleasures, to concern themselves about the affairs of mortals. The course of nature carried on the business of the physical world, without calling for the interference of the gods. As for the moral world, in that gods and men both did what was right in their own eyes,—every individual taking care of himself, and leaving every other individual to do the same.

But although the dogmatic theology of these sects came so nearly to the same result,—their systems of moral theology were widely different. The moral theology of the Epicureans was closely connected with their dogmatic. The moral, however, seemed not to have been derived from the dogmatic; but rather the dogmatic from the moral. The connexion between the dogmatic theology of Zeno, and his moral precepts is not so apparent, but it had, no doubt, a real existence; but it seems clear that the dogmatic teaching was not a consequence of the moral.

The moral teaching of the Stoics was of a very harsh and rigid character. It set out from two strange principles,—that pain was not an evil, and that pleasure was not a good. When you came to examine these principles, they rested immediately upon a transparent fallacy. The Stoics restricted the terms good and evil, which other men used in various senses, to the single sense of moral good and moral evil. The assertion that pain, bodily pain was not an evil, and that pleasure, bodily, or even mental, pleasure, is not a good, sinks with this explanation to a contemptible and barren truism, of about equal value with the assertion, that a circle is not a vice, nor a triangle a virtue. In itself, and without the explanation, it is an absurd paradox, which may be ingeniously maintained, but which no human being can really believe. But, in truth, it was in neither of these senses, that the assertion was really intended to be understood, or that it furnished the basis, as it did of a very noble character. Although put absolutely, it was to be interpreted comparatively. Pain, bodily pain, was no evil in comparison with moral evil. It must be submitted to, whenever the wise man was reduced to a choice between them. So pleasure, bodily, or even mental pleasure, was not a good in comparison with moral good. It was to be rejected whenever it could not be attained without the commission of moral evil, or the neglect of moral good. This doctrine was not very different from the Christian doctrine of self-denial. But it was not by any means generally adopted among the Stoics,—a few exalted spirits understood, and received, and acted upon, it. These were the real Stoic philosophers. The common herd of those who bore that name were of a different stamp. Some received the maxims of their founder, in the paradoxical sense, boldly maintained the paradox to display their intellectual ability, and affected to act upon it to raise the public idea of their moral worth. Such were merely contemptible hypocrites and as such are held up to scorn by Lucian—Others understood the maxim in the sense of the fallacy, and were as deficient in practical good sense, as the others in practical morals.

Advertisements

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.

August, 1855.

2-6m

DR. BOVELL,
John Street near St. George's Church,
TORONTO.

Toronto, January 7th 1852.

23-1f

MR. S. J. STRATFORD,
SURGEON AND OCUList
Church Street, above Queen Street, Toronto.

The Toronto Dispensary, for Diseases of the Eye, in rear of the same.

Toronto, January 13th, 1837.

5-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.

Toronto, May 7, 1851.

41-1ly

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.

September 4th, 1851.

6-1f

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

Toronto, February, 1852.

28-1f

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

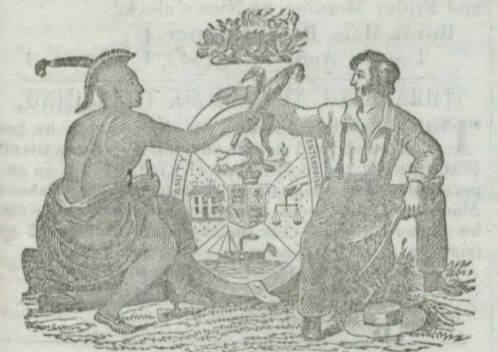
T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King street, TORONTO.

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

FOR SALE. A BRICK HOUSE AND LOT in John Street, three doors from St. George's Church, with every accommodation for a family.

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.



CANADA WESTERN ASSURANCE COMPANY. Chartered by Act of Parliament. CAPITAL - £100,000, in Shares of £10 Each.

Agents: In addition to those previously notified, the following are appointed: Quebec, Thomas Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro, Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmoin; Preston, L. W. Dessauer; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.

THE GREAT BRITISH QUARTERLIES AND BLACKWOOD'S MAGAZINE. IMPORTANT REDUCTION IN THE RATES OF POSTAGE!! LEONARD SCOTT & Co., No. 54 GOLD ST., NEW YORK.

THESE Reprints have now been in successful operation in this country for twenty years, and their circulation is constantly on the increase notwithstanding the competition they encounter from American periodicals of a similar class and from numerous Eclectic and Magazine made up of selections from foreign periodicals.

TERMS. For any one of the four Reviews .. \$3 00 For any two of the four Reviews .. 5 00 For any three of the four Reviews .. 7 00 For all four of the Reviews .. 8 00 For Blackwood's Magazine .. 3 00 For Blackwood & three Reviews .. 9 00 For Blackwood & the four Reviews .. 10 00

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

BAZAAR. IT is intended to hold a Bazaar in the month of September next, (of the precise day due notice will be given.)

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.

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.

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.

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

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.

STATIONERY of all kinds, on moderate terms. Children's Story Books, illustrated. A. F. PLEES. Toronto, 23rd July 1851.

MR. SALTER'S PORTRAIT OF THE LORD BISHOP OF TORONTO. The Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWARD TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may be taken to get out the Portrait and place it in the Hall of Trinity College.

THE LARGE 103 YONGE ST. The Winter has past, with its frost and its snow, And where is the man who won't say let him go; And Spring has arrived and dressed Nature anew, And Summer, sweet Summer, is nearly in view.

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

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

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

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

THANKFUL FOR PAST FAVOURS, JOHN McDONALD. WOULD invite attention to a very large Stock of SEASONABLE GOODS. Already Received, upwards of 1000 STEAW BONNETS!!!

which he offers from 7 1/2d. upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7 1/2d. per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s.

5000 and 6000 Yards of Plain, Printed, and Fancy DELAINES; Alpachas and Lustrines for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS.

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

MOURNINGS, to any extent, furnished at the shortest notice, and at moderate prices. In the GENTLEMEN'S DEPARTMENT, Cambric and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doen-skins, Cassimeres, Tweeds.

The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; DeLaines, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about 100 Patterns Room Paper, Embracing about 2500 Rolls. The designs are very beautiful and the Papers good.

Remember the LARGE 103, Yonge Street. JOHN McDONALD. Toronto, 12th May, 1852.

SANDS' SARSAPARILLA, IN QUART BOTTLES. For Purifying the Blood, and for the Cure of Scrofula, Liver Complaint, Cutaneous 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 in Life, Hip Disease, And as a Spring and Fall Purifier of the Blood, Syphilitic Symptoms, And General Tonic for the Jaundice, Costiveness, Salt Rheum, System, & stands Injudicious Use of Mercury.

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

NOTICE. THE DEPOSITORY OF THE CHURCH SOCIETY IS Removed to the Store of HENRY ROWSELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the Church Depository.

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.

DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual.

HEALTH WHERE 'TIS SOUGHT HOLLOWAY'S PILLS. Cure of a Case of Weakness and Debility, of Four Years' Standing.

Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850. To Professor HOLLOWAY,—

Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of whom after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me.

These celebrated Pills are wonderfully efficacious in the following complaints: Ague, Female Irregularities, Scrofula, or King's Evil, Asthma, Fevers of all kinds, Bilious Complaints, Fits, Sore Throats, Blisters on the Skin, Gout, Stone and Gravel, Bowel Complaints, Headache, Secondary Symptoms, Colic, Indigestion, Tic-Douloureux, Constipation of the Intestines, Tumours, Bowels, Jaundice, Ulcers, Consumption, Liver Complaints, Venereal Affections, Debility, Lumbago, Worms of all kinds, Dropsy, Piles, Weakness from whatever cause, &c., &c. Dysentery, Rheumatism, Erysipelas, Retention of Urine.

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes. N.B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov., 12, 1851. 15-1f



AYER'S CHERRY PECTORAL. For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year.

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

From the widely celebrated Professor Silman, M.D., L.L.D., Professor of Chemistry, Mineralogy &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe. "I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

Major Pattison, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs. From one of the first Physicians in Maine, Saco, Me., April 26, 1849.

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

Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass. Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852. 31-3m

1852] Steamboat Notice. [1852



Quickest Route, two Boats Daily.

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

THE MAIL STEAMERS CHIEF JUSTICE ROBINSON AND CITY OF TORONTO

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

RETURNING:

Leaves Lewiston for Toronto at a quarter to Nine, A.M., and one P. M., connecting with the through Steamers at Toronto to Montreal. Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ. LAKE ONTARIO.

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

DOWNWARDS.

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

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1, P. M.

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

Calling at intermediate Ports. (weather permitting.)

UPWARDS.

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

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

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

RIVER ST. LAWRENCE.

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

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

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

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

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

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

THE STEAMER "AMERICA."

CAPT. McBRIDE.

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

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

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York during the night—Passengers leaving New York by the Express train at 6 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral. Those by the America will reach Toronto in 24 hours from New York; those by the Admiral The Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

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

are by Railroad, Rochester to New York... \$7 10

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

Fare by Railroad, Rochester to New York... \$10 10

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

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

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER.

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

Leaves St. Catharines every Morning at half past Six o'clock. (Sundays excepted.) Returning leaves Toronto at two P. M.

Passengers taking the Mazeppa will reach Toronto in time to take the boats for Rochester, Kingston Montreal and Hamilton. April 23, 1852.

A YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 44, Post Office Toronto. Toronto, April 27 1852. 39-tf

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement. Address H. A., Post Office, Toronto. Toronto, April 21, 1852. 38-tf

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS, IN CANADA WEST, WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table listing various clothing items such as Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Moleskin Trousers, etc. with prices and quantities.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table listing various dry goods items such as Muslin Delaines, Table Linens, Quilts, Counterpanes, Factory Cotton, etc. with prices.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

SPRING & SUMMER GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

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

FANCY AND STAPLE DRY GOODS:

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

J. C. would avail himself of this favourable opportunity of calling the especial attention of the Ladies to his EXTENSIVE STOCK OF MILLINERY!

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

Dry Goods Department will in part consist of

Table listing various dry goods items such as White, Yellow, Red and Check Flannels, Scarfs, Bonnets and Cap Ribbons, Huckabuck and Diaper Towels, etc. with prices.

With other Goods too numerous to mention.

MILLINERY DEPARTMENT

Table listing various millinery items such as Plain and Fancy Tuscan Bonnets, Silk and Satin Bonnets, Children's do., Hats, Head Dresses, Dress Caps, etc.

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

AN INSPECTION IS RESPECTFULLY SOLICITED.

MILLINERY SHOW ROOMS UP STAIRS.

WHOLESALE AND RETAIL.

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

Toronto, May 14th, 1852.

THE STEAMER "ROCHESTER."

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

Toronto, April 22, 1852.

1-tf

THE STEAMER "CITY OF HAMILTON."

CAPTAIN JOHN GORDON.

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

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

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

Three times a Week to Rochester.

THE STEAMER "ADMIRAL."

CAPTAIN KERR,

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

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

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

1

THRASHING, THRASHING, THRASHING.

THE Subscriber informs his friends that he has on hand, and is Manufacturing THRASHING MACHINES of the most improved kind. From an experience of Twelve years in Manufacturing the above Machines, and being himself a practical machinist he flatters himself that the machines will stand on trial No. 1.

N.B.—All kinds of Castings made to order.

F. H. MEDCALFE.

Toronto, April 24th, 1852

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 Insurance.

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-tf



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.

Table listing directors: James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackson, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid.

Toronto, June 5th, 1850

21-t

"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. 9d. 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

Table listing agents: M. Ogle & Son (Glasgow), George J. Bliss (Frederick N.B.), Rev. Jas. Hudson (Mt. Michi.), L. P. W. Desrosiers (Richmond), S. J. Scovill (St. Jhn.)

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.