

THE CANADIAN CHURCHMAN.

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

NEW SERIES, Vol. I, No. 8.]

TORONTO, CANADA, SEPTEMBER 23, 1852.

[OLD SERIES, Vol. XVI.]

WEEKLY CALENDAR.

DAY	Date	1st Lesson	2d Lesson
C	Sept. 26, 16 S. ARR. TRIN.	M. Ezk. 2.	Matt. 27.
		E. Psal. 133.	1 Cor. 11.
M	" 27	M. Mal. 4.	Matt. 28.
		E. Psal. 133.	1 Cor. 12.
T	" 28	M. " 2.	Mark 1.
		E. " 3.	1 Cor. 13.
W	" 29 St. Mich. All An.	M. Gen. 32.	Act. 12.
		E. Dan. 10.	June 12.
T	" 30	M. Tobit 4.	Mark 3.
		E. " 6.	1 Cor. 15.
F	Oct. 1.	M. " 7.	Mark 4.
		E. " 8.	1 Cor. 16.
S	" 2	M. " 9.	Mark 5.
		E. " 10.	2 Cor. 1.
C	" 3, 17 S. ARR. TRIN.	M. Ezk. 11.	Mark 6.
		E. " 18.	2 Cor. 2.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.

Regular practice every Wednesday, at Eight P.M.—Terms of admission, Performing Members 20s. per annum, Non-performing 10s.

J. P. CLARKE, Mus. B.Sc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

COMMON PLACE BOOK

SINCERITY.

Sincerity is an openness of the heart which is rarely to be found; that which commonly personates it is a refined dissimulation, whose end is to procure confidence. A desire to talk of ourselves, and to set our faults in whatever light we choose, makes the main of our sincerity.

DEPARTED INFANTS.

"In their mouth was found no guile."

Forth, as the birds of spring they come,
Around our hearts they twine,
With all their growing, winning charms,
Like tendrils of the vine;

Yet oft, while wrapp'd in cloudless joy,
They feel the morning ray,
And feed upon the dews of love,
They fleet like dews away.

Sweet, lisping tones were on their lips,
Affection's tenderer smile,
The simple want, the cheris'd name,
But not the sound of guile;

So, all unharm'd by falsehood's snares
That haunt our earthly race,
Before the Great White Throne they stand,
And see Our Father's face.

And in His Temple, day and night,
Do serve Him, void of fear;
Oh, Mourner! let thine infant's bliss
Check thy repining tear.

ALMIGHTY POWER.

Do we want to contemplate the powers of the Almighty? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the most unthankful.

Communication.

To the Editor of the Canadian Churchman.

SIR,—I am sorry we differ in opinion respecting the most desirable plan for the Church Society to adopt in the matter of future Presentations to the Rectories of this Diocese; but as I think the question is one which will benefit by discussion, I venture to address you again in reference to it.

Your first reason for proposing that future Rectors should be elected by the Church Society, or that several names should be submitted to his Lordship, appears to be grounded on the fact of the Bishop having an absolute veto on all and every the acts of the Society. This, I apprehend, in no manner affects my argument, that an elective Presentation would produce much uneasiness when vacancies occur. But supposing that our Clergy were to act in a totally different manner from all others, and canvassed neither directly nor indirectly, would

it not be a very invidious task for the Bishop to veto any appointment that the Society should make? The licoperated members of the Society (assuming that the elections are made by the Society at large) who attend its meetings are chiefly those who reside in and about the Cathedral City, and whose personal acquaintance is limited to his immediate neighbourhood. They know little of the hard-working Parsons of the Harrow District, or of the far-distant Ottawa. There are, of course, Clerks deserving of promotion whom they only know by name, and of whose merits they have never heard. Obviously therefore they would labour under great disadvantages if called upon to decide on the claims of several candidates. But the Bishop knows them all. He sees them at his triennial visitations in their parishes, and notes their zeal and discretion. He is cognizant to some extent of the manner in which their own households are ordered, and the respect able to judge who are worthy of more prominent places of honour in the "City of God." He is by then they say the "Prayer of the Church, when they read the Lessons, and when they preach the Gospel of the Kingdom. In a word, the Bishop is more cognizant of the excellencies and imperfections of his Clergy than any other person or body of men can be, and is consequently, I humbly conceive, the most fit channel for the dispensation of such little patronage as we now possess. And after all, Sir, Eulion, to what with am I not? The new too large Diocese of Toronto will shortly be divided into three. Supposing that an equal number of the Rectories belong to each Diocese, there will not be 17 for each respective Bishop; and when we remember the age at which a Priest usually arrives before he is consecrated to the holy office of curia Pastor, and the number of Rectors who will, in all human probability, outlive him, very few will be the opportunities which he will possess of exercising his right of Presentation to these few Benefices. Surely it is not too much to say that a Bishop should have the power of rewarding the deserving in these few instances.

Your second reason for withholding from the Bishop the right of Presentation, viz., "the unobtainable and sealed determination of the Church to exercise her legitimate Synodal powers," appears to me to be founded on an erroneous conception of what Synodal powers are. I have no history of Convocation at hand, but I am almost sure that neither the Convocation of Canterbury nor of York ever exercised any rights of Patronage. If I am wrong in this point, I hope you will cite cases in which they have done so. Nor, Sir, do I think that the position of Australia can be very aptly compared with our own, for there are many points in which our circumstances widely differ,—so widely that, as I happen to know, these points of difference constituted one difficulty which Mr. Gladstone had to combat when introducing his Bill for the Emancipation of the Colonial Church at large. I am at a loss to understand your assurance that "the lay element will even in the mother Church be removed from the Civil Legislature, and be seated on the benches in Convocation." That there is a growing feeling in favour of a limiting laymen to certain seats of authority in the Anglican Church, is a fact none can question; but how that can be effected by a transfer of members from the House of Commons, I cannot understand. I do, however, sincerely hope that we shall not be in too great a hurry—I mean we of Canada—when we have the untroubled power to admit laymen to an equal rule with Priests in all matters Synodal. Most desirable is it to interest the laity in Church matters and to set before them their rights and duties; but we should beware lest we go beyond Primitive precedent, and thus trench on the province not only of the Priesthood but also of the Episcopate. Is it not a notorious fact that no layman was ever permitted to sit in a Council of the Church in the times of the early undivided Church? The modern instance in favour of admitting the laity to sit and vote in Synod, is the instance of the Church in the United States of America, and I do think that this precedent is a beacon to warn us to approach this weighty matter very carefully. In her Synods unbaptized laymen are compelled to discuss the most sacred mysteries of our faith. It was owing to his influence that the Athanasian Creed was rejected from her Prayer-Book, and it is owing to his influence, mainly, that she maintains the Marstonian principle of caste. I quote Mr. Cassell's words—than whom we can cite no more competent authority: "It is true that nearly three quarters of the American Episcopates are resident in the Free States, and consequently escape a y direct patronage in the greater evils resulting from State-very. But they have not yet conquered that pre-judice which places even the free-born man of colour in a degraded position. The clergy and laity of African descent are debarred

from that share in Church affairs to which by the canons they are entitled. Disinctions unworthy of a Catholic Church are permitted to exist among worshippers, catechumens, communicants, and candidates for orders. The taint of African blood is sufficient to exclude a young man of excellent character from the Episcopalian Schools, Colleges, and Theological Seminaries. On this account an American Priest has lately obtained in an English University and an English at those literary advantages for which he thirsted and which had been denied him in his native country. If we are wise we shall permit the Church when in such inscriptionsal practices exist to be our warning rather than our example. In a Church like the Canadian, where the general rule will be that the Clergy are supported, not by endowment, but by voluntary offerings from the laity, the influence of the latter will always be powerful. Ostensibly it may not be so, but virtually they will be the Patrons in most of our Parishes; and I submit, with due deference, that in a few, as the Rectories are, it is most safe to leave the Patronage wholly in the hands of the Bishop.

I am, Sir,
Your obt. servt.,
10th September, 1852. D. C. L.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

MISSION FUND.

Previously announced in Canadian Churchman
June 1. No. 6. £ 180 19 2
Emily, per Rev. Robt. Harding ... 0 12 6
St. Paul's, Kingston,

—per Rev. W. Greig 0 15 6

118 collections amounting to..... £ 182 7 2

GENERAL PURPOSE FUND.

Emily, per Rev. R. Harding..... £ 14 1

St. Paul's, Kingston 0 15 0

ANNUAL SUBSCRIPTIONS.

Rev. Mr. Greig, Kingston..... £ 1 5 0

WIDOWS' AND ORPHANS' FUND.

Alexander Gaviller, Esq., Tecumeth..... £ 2 0 0

Wednesday, the 29th, being the last Wednesday in the month, there will be a meeting of the Standing Committee at the Society's Board Room No. 8, Wellington Buildings, at 3 P.M.

THOMAS SMITH KENNEDY, Sec'y.

TRINITY COLLEGE.

On Monday evening last, a meeting was held in St. Paul's Church, in this Town, to receive the Rev. T. B. FULLER, with a deputation to advocate the claims of Trinity College, upon the support of the members of the Church. There appeared a considerable number of persons present, a great portion of whom were ladies, and considering the importance of the subject, we cannot but regret that there was not a more full attendance; however, from the lively interest taken by those present, and the liberal manner in which they responded to the call by their subscriptions, it appears most probable that London will not be behind other places in its support of Trinity College.

The Rev. Chas. C. Brough was called to the chair, who opened the meeting with an appropriate prayer; and having called upon the Rev. Mr. Fuller to address the meeting, that gentleman came forward, and in the most clear and convincing manner gave a full and interesting detail of the causes which led to the necessity of the Establishment of Trinity College which is now in full operation for the education of the youth of the Church of England; and which must have shown clearly to the satisfaction of every unbiassed mind; that the course taken by the Bishop of Toronto in declining to affiliate with the University of Toronto as it is now constituted, and by extraordinary exertions in originating and indefatigably carrying out the establishment of Trinity College, although its policy and practicability was at first doubted by many conscientious members of the Church, was not only wise and judicious, but was the only way in which the true interests of the Church in providing for the education of its youth, could, in the present situation of the country, be permanently secured.

The following Resolutions were put to the meeting and unanimously adopted.
Moved by L. Lawrason, Esq., and seconded by the Rev. Richard Flood, M.A.

Resolved—"That the exertions made by the Lord Bishop of Toronto, to establish Trinity College, Toronto, demand the grateful acknowledgments of this meeting."

Moved by H. C. R. Becher, Esq., and seconded by Mr. J. G. Armstrong.

Resolved—"That the members of the Church in this neighbourhood are called upon, as patriots, as churchmen, and as christians, to uphold an institution, based as we believe this to be, upon the purest christian principles."

Moved by W. W. Street, Esq., and seconded by the Rev. R. Flood.

Resolved—"That the following gentlemen be requested to act as a committee, to solicit subscriptions and donations for Trinity College, and further, to promote the objects of the meeting:—L. Lawrason, W. W. Street, and J. Shanley, Esquires, with power to add to their numbers."

The Resolutions were spoken to by the movers and seconders in an able and impressive manner: a subscription list was opened and nearly £200 was subscribed upon the spot, and from what we hear of the feeling in favour of the institution, we have no doubt that large subscriptions will be obtained by the Committee appointed for that purpose. We wish them every success.—London Times.

Address presented to the Rev. W. Wickes, A.M., on his departure from the Mission of New Ireland and Inverness, 6th Sept. 1852.

REVEREND SIR.—As the period of your taking charge of this extensive mission (though prolonged beyond your first anticipation) is now about to terminate, we cannot allow the connection which has subsisted between us to be severed, without expressing our gratitude for your ministrations amongst us.

On your arrival here, in December last, our churches were not only in an unfinished state, but were unfit for the decent performance of divine worship;—by your strenuous and persevering exertions, they will soon be ready for consecration, together with the buying-grounds attached to each of them.

You have been to us a faithful minister of Jesus Christ, and also a sincere Christian friend. You have declared unto us "all the counsel of God." You have kept back nothing that was profitable unto us; but have taught us publicly, and from house to house, testifying repentance toward God, and faith towards our Lord Jesus Christ.

We shall ever retain a grateful remembrance of you, and of your zealous and indefatigable efforts to promote our best—our eternal—interests.

And now, in bidding you adieu, we earnestly pray that the blessing of Almighty God may rest upon you, and upon your labours, in whatever part of our Catholic Church you lot may hereafter be cast.

Signed, in name and on behalf of New Ireland Church,

THOMAS WOOD, } Wardens.

IRA HALL, }

1st Inverness Church,

JOHN MARSHALL, } Wardens.

GABRIEL KERR, }

2nd Inverness Church,

THOMAS WILSON, } Wardens.

JOSEPH PATTERSON, }

R. G. WARD, Catechist.

[REPLY.]

MY CHRISTIAN FRIENDS.—I sincerely thank you for the good wishes conveyed in your Address, and fully, I hope, appreciate the motives which have led you to speak so favourably of my services among you.

Your partial kindness has, however, much exaggerated those services, and thrown a veil over my many shortcomings.

Instead of speaking of my own exertions, I would rather bless God that our united efforts, persevered in amid much that was discouraging, have been crowned with so large a measure of success.

And here you may well find ground of encouragement for the future. You have seen that a few months of persevering exertion (accompanied, as I firmly believe, by the Divine blessing,) have accomplished what many previous years had not done. I trust the lesson will not have been lost upon any of us.

And may He to whose service you hope soon to see your churches consecrated, fill them with crowds of devout worshippers, and grant that the faithful ministrations of our Church may be long continued therein, blest to you and yours, and leading many to exclaim, with the Patriarch of old: "This is none other but the House of God; this is the Gate of Heaven."

I must beg of you to convey to those whom you represent my best wishes for their welfare in time and eternity.

(Signed) W. WICKES

To Mr. R. G. Ward and others.

ENGLAND.

ENGLISH ECCLESIASTICAL.

ST. DAVID'S COLLEGE, WALES.—It has already transpired that an application, on the part of St. David's College for the power of conferring degrees, at last in theology, had some

time ago been preferred, and had been favourably maintained by the late Ministry notwithstanding the secret opposition of Sir Benjamin Hall. It now appears that Lord Derby's Government have not been less liberal in their view of the matter than their predecessors in office, and we have the satisfaction of being the first to announce that the instrument conferring formally the desired powers has been signed and sealed. We understand that there will, in all cases be three examiners, two of whom will be sent by the Vice-Chancellors of Oxford and Cambridge while the third will represent the authorities of Lancaster. Those gentlemen who passed through St. David's College before examiners were sent from the Universities will of course be subjected to some kind of ordeal; but in case where a certificate has already been granted by the University examiners, we apprehend it will place the candidate in a position in which he need seldom entertain much fear of the honory recognition of a career already passed being refused to him. Since, however, the degree is to be a theological one, it will not be formally conferred until an interval of five years (we presume in Holy Orders, and with testimonials to character) shall have elapsed after the close of his college education. The principle of such an interval is very much that already adopted in the case of an M.A. degree at either of the Universities.

The more sanguine advocates of local institutions in Wales will perhaps wish that the power of conferring degrees in arts, as well as in theology, had been conceded. Others again may be of opinion that the power of granting such distinctions is more properly confined to its ancient seats or to the great centers of wealth and refinement. Our own opinion is, that gentlemen who have gone through a thorough academical course, may reasonably desire such a recognition of their attainments in the learned languages as may separate them from the mere Dissenting preacher; at the same time, if their course of study has been directed rather to the solid acquirements of theological lore than the graceful meetings of classical scholarship, the modest, though respectable, degree of B.D., appears the one most appropriate to their case. Without being masters of Greek versification, they may have studied both the Old and New Testaments in their original tongues, and be able to investigate the authorities from which the Liturgy is drawn and by which her Articles may be defended.

DIOCESE OF EXETER.

St. MARY'S CHURCH.—We have much pleasure in directing attention to the announcement which will be found in another column, of the intended formal commencement of the work of Church restoration and enlargement, at St. Mary's Church, on Tuesday, in the ensuing week. We have still greater pleasure in being permitted to mention the name of so sound a churchman, and so distinguished a layman, as Sir John Patterson, as having undertaken to perform the ceremony of laying the first stone. The Archdeacon of Totness, we understand, has also signified his intention to be present, and, as the proceedings are likely to be of a highly important character, the attendance of Clergy and others will, no doubt, be large. The indefatigable exertions of the Vicar have triumphed over every difficulty; and the attempts which have been made to obstruct him have been signally and deservedly defeated. Even the necessary interference with the graves, of which his opponents sought to make a handle, and which they thought, no doubt, would be a successful element of strife, has turned to his great advantage; for the greatest satisfaction has been expressed at the unwearied personal attention which he has given to the matter, and at the care with which the operations have been carried out under his own eye. We understand that Mr. Weston has permitted no coffin to be removed in his presence, and that all bones and casually have been placed in wooden shells and re-interred.

Surviving relatives appreciate the feelings which dictate these arrangements; and the hopes of the factory have been supported.

The following a handsome address to the workmen employed upon the altar, has been issued and will be read with interest.

My Friends,—You are now engaged in the erection of the House of God. You are all trying to feel that it is a great honor to be allowed to use your strength and abilities, to the honour and glory of your Maker and Redeemer.

I wish to draw your attention to the following clause in the specification of the work to be done, and the manner of doing it; and sincerely hope that none of you will give me any occasion to put the power I have reserved to myself in force.

DECENT BEHAVIOUR OF WORKMEN.

The contractors accepted for the performance of the works is expected to employ, as far as possible, labourers and others connected with the parish; and he is required seriously to caution the workmen employed by him not to conduct themselves irreverently, or behave in a quarrelsome manner, or to use improper or profane language while engaged in the erection of the House of God, as, in the event of any impropriety of conduct coming to the knowledge of the Vicar of the parish, he will call upon the contractor summarily to dismiss any workman so misconducting himself, and the contractor is to read over this notice to every workman so employed, and this is to be considered a sufficient notice of the Vicar's intention.

It is my daily prayer for you that God will keep all who are engaged in erecting this House of God from every vain and covetous, and unholy thought, and word, and work, and from all dangers and accidents, and I earnestly de-

sire that your own prayers may be mingled with mine, that the work in which we are employed may be overruled to promote God's glory, and to set forward the Salvation of our own souls, and that of the souls of our brethren.

As some of you may be strangers to this parish, I have to inform you that, in addition to the Daily Service, there is a Sermon in the Evening Service on Fridays which begins at seven o'clock, and that the hours of Divine Service on Sundays are—half-past ten in the Forenoon, three in the Afternoon, and half-past six in the Evening. The Holy Communion is administered every Sunday in the Forenoon Service. On the second and fourth Sundays in the month it is also administered at eight o'clock in the morning.

Commending you to the Blessing of God and to the Word of His Grace.

I am, my dear Friends,

Your faithful Servant in Christ Jesus

And (under the Bishop) your affectionate Pastor

ALEX. WATSON.

The Vicarage, 17th August, 1852.

So far we have reason for congratulation; but much remains to be accomplished; and it would be matter for sincere regret to every earnest-minded Churchman, if the design which has been so well conceived, should fail of its full accomplishment for want of funds. The circumstances of the parish are peculiar. It has been singled out by Sir Culling Eardley, and his schismatical associates, as the scene of their greatest effort. They have appealed to "Christians unattached," throughout the empire, to help them in their endeavour to establish a schismatical mission there, to signalize at once their hatred of the Bishop, and their hostility of the Church. They have urged, already, as one justification of their movement, that there is a deficiency of Church accommodation in the parish; and, although the suggestion that they intend to supply the deficiency is nothing better than a hypocritical pretence, it is incumbent upon Churchmen to take care that they shall not be any longer able to plead this as an excuse, and that the parish Church shall become what it is the Vicar's object to make it, essentially the "Poor Man's Church."—*Western Luminary.*

SCOTTISH CHURCH INTELLIGENCE.

THE LAY ELEMENT IN SYNOD.—At the annual synod of the diocese of Moray and Ross, held at Inverness on the Feast of St. John the Baptist, the subject of the introduction of the lay element into Ecclesiastical Synods came under discussion, and two motions were submitted to the meeting. The first proposed by the Very Rev. the Dean, and seconded by the Rev. W. H. Hutchins, was to the following effect:—

That the Presbyters of this diocese respectfully assent to the conclusion arrived at by the Episcopal college, to the effect that "it is not inconsistent with the Word of God, and is not contrary to the pure constitution of the Church, to admit the laity into Ecclesiastical Synods under certain conditions, and to speak and vote therein on a large class of ecclesiastical questions." But at the same time, they would express themselves as very doubtful as to its expediency.

The second proposed by the Rev. J. Smith, and seconded by the Rev. J. Patterson, was in these terms:—

That this Synod, having carefully considered the resolution arrived at by the Episcopal college, on the 20th of April last, in reference to the introduction of the lay element into Ecclesiastical Synods is desirous of expressing its willingness, and even anxiety, to enlist the co-operation of the laity in the work of the Church, but is not prepared at present to affirm the principle contained in said resolution.

The latter motion was supported by only two votes out of eight.

PROTESTANTISM ABROAD.

RELIGIOUS MOVEMENT IN THE SCANDINAVIAN CHURCH.—A meeting of Clergy and laity of the Swedish Church, at which some Danish Clergy were also present, has been held at Helsingborg, under the leadership of Rector Hammar, editor of the *Evangelical Church Friend*. The tendencies of the movement are of a Presbyterian character, and in harmony with the views of the London Evangelical Alliance; and owing to the lifeless and Erastian state of the Swedish Episcopate, it is likely to become popular.

On the other hand the *Kirköskolande*, the Danish Church Gazette, contains a letter from a Danish Pastor named Hass, who states that he has, through an English Clergyman, entered into correspondence with the Episcopal Church respecting the conditions required for receiving from it episcopal ordination. "I have," he says, "always considered the true apostolic ordination as a great blessing, which, if not absolutely necessary, was exceedingly to be desired, and most profitable, as well in a Church communion entirely free from connection with the powers of the State, and, therefore, from the fear of worldly force and oppression, as in the case of their union; for I conceived that it would mightily contribute to clear the relations between Church and State, where they should continue on good grounds to be united, so that the Church should allow the State to hold what is its own—land and municipal authority over all worldly matters—and the State, on its part, abstain from interference (judicial or otherwise) with the Church's sacred things, great and small."

As, moreover, at the same time, it was likewise evident to me that either Christians in this country must separate from the national Church, should it again become a State Church or State engine (for the new would manifestly be far worse than the old), or the relations must be so ordered that Christianity might operate with the

necessary freedom, unhindered by the civil law and the heathens of the land, I considered that, happen what might, a connection with the great and most powerful Protestant Church communion would be of most signal importance, provided the bond of union might be the true ordination, and the ground of the union 'the universal Christian faith.'

From hence it is evident that it was not merely for myself individually I desired such a connection, but for the whole Protestant Lutheran Church community, which, as is well known, is in a very confused and miserable state. However, some one must make an advance towards such a union—some one must begin—nothing comes of this eternal talking without any practical intent.

A correspondence has accordingly been opened, and has advanced so far that I believe I may give the assurance that both I and every true Lutheran Priest in this country can receive the true ordination from a free Episcopal Church without being required to give any promise that can clash with our convictions as Lutherans, either in respect of doctrine or the administration of the sacraments.

POPERY ABROAD.

POPISH MIRACLES IN FRANCE.—The *Union de l'Ouest* contains an account of divers miracles said to have taken place on the holy mountain of La Salette on the 1st of July, the eve of the feast of the Visitation of the Virgin. A young girl from the religious establishment of the Visitation at Valence, who had been for three months completely blind from an attack of gutta serena, on having the sacrament administered to her, suddenly recovered her sight, and with her eyes fixed on a statue of the Virgin, exclaimed, "Ma bonne mere, je vous vois!"—A woman nearly 61 years of age, who for the last 19 years had not had the use of her right arm, in consequence of a dislocation, suddenly swinging round the once paralysed limb, exclaimed, "And I also am cured!"—Another woman, for many years paralytic, having ascended the mountain with the aid of crutches, felt, on the first day of the *uravine*, a sensation as if life was coming into her legs, and on the last day, after having received the communion, went without any assistance to the Cross of the Assumption, where she hung up her crutches.

THE JESUITS AT PADUA.—The Jesuits have been publicly installed by the civil and ecclesiastical authorities at S. Giovanni di Verdara, in Padua.

IRVINGISM IN PRUSSIA.—The Supreme Ecclesiastical Council in Prussia has prohibited the Protestant Clergy from admitting Irvingites to the sacraments and other Church rites. A Protestant Clergyman having in consequence refused to perform a marriage for a declared Irvingite, the Civil Court was appealed to, but declared itself incompetent in matters of a purely ecclesiastical nature. An appeal has been lodged to the supreme Civil Tribunal.

Colonial.

RESOLUTIONS.

Take proposed by Mr. BOYLTON, in amendment to the Honorable Mr. HINGE'S Resolutions on the subject of the Clergy Reserves.

1. Resolved, That His late most gracious Majesty George the Third, was graciously pleased to express His desire to make a permanent appropriation of Lands in Upper and Lower Canada for the support and maintenance of a Protestant Clergy within the same, and for the purpose of fulfilling such other intentions an Act was passed in the first year of His said Majesty's reign, containing certain provisions for the support and maintenance of such Protestant Clergy within the said Provinces.

2. Resolved, That after nearly 20 years of unprofitable legislation on the subject of these Reserves in Upper Canada, (prior to its union with Lower Canada,) and after the bitter feelings had been engendered amongst its inhabitants, by an Act passed by the Parliament of Upper Canada, in 1833, intitled "An Act to re-invest in Her Majesty the Lands set apart for a Protestant Clergy," it is recited that doubts had arisen respecting the proper legal construction of the said Act, and that it had been made a question, to what sects or denominations of Protestants, the term Protestant Clergy used in the said Act was intended to be applicable, and that the continuance of such doubts, and the controversies to which they have given rise, were in a high degree prejudicial to the peace and good government of that Province, and unfavourable to the spiritual and temporal interests of the people thereof, and that it was expedient to put an end to such doubts and controversies by enabling Her Majesty, Her Heirs and Successors, to dispose of the said Reserves, and that the monies accrued, or thereafter to accrue therefrom in such manner as to Her Majesty, Her Heirs and Successors, may seem just and fit for the maintenance of public worship and support of Religion within the said Province.

3. Resolved, That in and by the said Act of the Parliament of Upper Canada, it was enacted that all the lands then vested in Her Majesty, and which before the passing of the said Act were reserved, allotted, and appropriated for the maintenance and support of a Protestant Clergy in the said Province of Upper Canada, under the authority of the said Act of Parliament of Great Britain, passed in the 31st year of his said late Majesty's reign, should be, and remain vested in Her Majesty, Her Heirs and Successors, freed and absolutely discharged from all and every of the trusts, conditions, limitations and restrictions, contained in, or imposed or declared by the said last mentioned Act; Provided always, that the said Lands were by the said Act vested in Her Majesty,

Her Heirs and Successors discharged from the said trusts and conditions, to the intent and in order that the said Lands might be, by and under the authority of the Parliament of Great Britain and Ireland, applied and appropriated by way of endowment or otherwise solely for the maintenance of public worship, and the support of Religion within the said Province and to no other use or purpose whatsoever.

4. Resolved, That in 1810 the Legislature of Upper Canada, at the instance of the Right Honorable C. Poulett Thompson, passed another Act to provide for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof, when said Bill was carried in the House of Assembly by 28 to 20, and in the Legislative Council by 14 to 5.

5. Resolved, That in the preamble to the said last mentioned Act it is declared, "That it is expedient to provide for the final disposition of the lands called Clergy Reserves in the said Province, and for the appropriation of the yearly income arising, or to arise therefrom, for the maintenance of Religion and the advancement of Christian Knowledge;" and in pursuance thereof, the said Act enacted that the said Reserves and the funds arising, or to arise therefrom should be appropriated for the maintenance of Religion and the advancement of Christian Knowledge.

6. Resolved, That in a Despatch from the late Right Honorable C. Poulett Thompson to Lord John Russell, Her Majesty's Secretary of State for the Colonies, dated 22nd January, 1840, inclosing the Bill above mentioned, it is stated, "that there is no subject of such vital importance to the peace and tranquility of the Province as the question of the Clergy Reserves; That there is none, with reference to the future union of the two Provinces, which it is more necessary to determine without delay; That it has been for many years the source of all the troubles in the Province, the never failing watchword at the hustings, the perpetual spring of discord, strife and hatred; That to leave this question undetermined would be to put an end to all hope of re-establishing tranquility within the Province; but to establish the union without settlement of it, and to transfer the decision to the United Legislature would be to add to the sources of discord which then prevailed in Lower Canada, an entirely new element of strife, for amongst the various evils by which Lower Canada had been visited, one and one only, perhaps the greatest of all—has been wanting—religious dissension. That he was satisfied that the value of arriving at a settlement could not be over estimated, and that strong as those feelings might have been, the immense advantage of having the question finally withdrawn from the sources of popular discussion and dispute would reconcile all parties to it."

That he most fervently prayed that the settlement agreed on might be final, and that no obstacle might be opposed to its confirmation by Her Majesty;—that should it be otherwise, and the question be again thrown back for decision in Canada, he could not foresee the consequences; but, at last, he knew that peace and tranquility must in that event long remain strangers to the Province.

7. Resolved, That in consequence of the earnest importunities of the said late C. Poulett Thompson, and in consequence of the said last mentioned Act of the Province of Upper Canada, and with a view to the final settlement of the question, by an Act of the Imperial Parliament, passed in the 24th and 25th years of the Reign of Her present Majesty, cap. 78, it is declared "to be expedient to provide for the final disposition of the lands, called the Clergy Reserves, in Canada, and for the appropriation of the yearly income arising, or to arise therefrom, for the maintenance of Religion and the advancement of Christian Knowledge within the said Province."

8. Resolved, That by the last mentioned Act of Parliament, a disposition was made of the said lands, by appropriating two-sixths thereof to the Church of England, one-sixth to the Church of Scotland, and the remaining three-sixths to be applied by the Governor of Canada, with the advice of the Executive Council, for purposes of public worship and Religious instruction in Canada;—and that by such Act, the Church of England and the Church of Scotland, and other denominations, have already acquired a vested interest therein.

9. Resolved, That the people of Canada concurred in the final settlement of the said question by the Imperial Parliament, and for years it was so considered by all of the various political parties in Canada.

10. Resolved, That in 1846, a Committee of the Legislative Assembly of Canada, consisting of Messrs. Petrie, McDonald, (of Kingston,) Stuart (Bytown,) Price and Cuthberts, none of whom belonged to the Church of England, unanimously reported that no change or deviation from the system then existing should be sanctioned by the Legislature.

11. Resolved, That the Hon. Robert Baldwin, late Attorney-General for Upper Canada, and late colleague of the Hon. Francis Hincks, declared in his place in the Legislative Assembly, in 1846, during a debate on the Reserves, "that the Bill passed by the Legislature of Upper Canada, in 1840, led to a final disposal of the question by the Imperial Parliament. That he called on Hon. members to mark his words, that if the question be reopened, there is no agitation would be resumed. That so much did he dread the renewal of agitation, that he had in every instance, and in the discussion, declared such a course, and that he therefore pressed upon both sides of the House to forbear reviving the question."

12. Resolved, That the Hon. James Hervey Price, late Commissioner of Crown Lands, and late colleague of the Hon. Francis Hincks, and the originator and mover of the resolutions of 1850, declared at the same time and place above mentioned.

"That the settlement under Lord Sydenham had been considered final."

"That peace had succeeded the long and fierce conflict, and the Country was settling down in the hope that agitation on that subject was at an end."

"That although three-fourths of the people believed that the arrangement was made in justice and impartiality, they quietly submitted, as the only means of restoring peace to the land; that proportionate to that hope would be the grief and excitement produced by the reopening of the question."

"That he implored His Excellency to allow them to be dealt with in accordance with the Imperial Act, and one great source of heart-burning and mutual recriminations among the foreign bodies would be at once and forever lost in the oblivion of the past."

13. Resolved, That at the same time and place, the Hon. Mr. McMillan, came on, now a colleague of the Hon. Francis Hincks, stated that he was one of those who was opposed to the settlement, and for the sake of peace was obliged to bear a grievance, and that he would like the House to let the Act of the Imperial Government take its course, let the land be sold, and the different Churches get the proceeds in strict accordance thereto."

14. Resolved, That His Excellency, Lord Elgin, in his Despatch to Lord Grey, of July 19th, 1850, accompanying the Address of the Provincial Legislature, declared that he "deeply regretted the revival of agitation on this subject, of which Lord Sydenham truly observed, that it had been in Upper Canada the one all-absorbing and engrossing topic of interest, and for years the principal cause of discontent and disturbance which had arisen, and under which the Province had laboured."

15. Resolved, That this House deprecates in the strongest manner any attempt to bring back to this Province for future Legislation, a subject which in the language of the late Lord Sydenham is declared to be the perpetual spring of discord, strife, and hatred, and which, if transferred to the United Legislature, would introduce into Lower Canada, an entirely new element of strife."

Resolved, That in the present unprincipled agitation should succeed in secularizing the Clergy Reserves, thus depriving Religion in Upper Canada of its existing support, the same agitation, ere long, may be renewed and disturb those endowments of the Roman Catholic Church, which hitherto have been so instrumental in conferring a moral and religious education upon the members of that communion, and hence may arise in Canada a spirit of antagonism between the Protestants and Roman Catholics which happily has not hitherto existed.

17. Resolved, That the Hon. Inspector General in defiance of the action of the Legislature of Upper Canada, in defiance of the declared final action of the Imperial Legislature on that subject, in defiance of the assent which was tacitly given in Canada to that settlement, in defiance of the expressed opinion of Lord Sydenham, "that the subject of the Clergy Reserves had been for many years the source of all the troubles in the Province, the never-fading watchword at the hustings, and the perpetual spring of discord, strife and hatred, and that it thrown back for decision in Canada, he could not foresee the consequences; though at least he knew that peace and tranquillity must in that event long remain strangers to this Province," and in defiance of the declared sentiments of several of his late colleagues, and of the Hon. Malcolm Cameron, one of his present colleagues, that the question was finally settled by the Imperial Parliament, has by the resolutions, which he has laid before this House respecting the Clergy Reserves, again revived that subject which His Excellency the Governor-General, Lord Elgin, in the above Despatch declared he deeply regretted had been revived; which has been declared by such high authority to be the source of all the troubles in the Province, the perpetual spring of discord, strife and hatred, and yet up to this period of the session he and his colleagues, as an Administration, have studiously avoided announcing to the Legislature or to the Country, their opinion as to the final disposition which should be made of these Reserves, and this House has reason to believe there exists within the Cabinet, a wide difference of opinion on the subject.

18. Resolved, That after the Imperial Government had finally legislated on this most important subject, in accordance with the earnest entreaties of the late Lord Sydenham, Governor-General of this Province, and after the Legislature of Upper Canada had passed an Act for such purpose, it is unstatesmanlike, unmanly and ungenerous for the Administration to use threatening or intimidating language to such the Imperial Government, whilst as a Provincial Cabinet, they have neither the courage nor integrity openly to avow to the People of Canada what in their opinion should be the final disposition of these Reserves.

19. Resolved, That an Honorable Address be presented to Her Majesty, praying that the settlement of the Clergy Reserves by the Imperial Parliament in 1850 may not be disturbed.

RESOLUTIONS

Of Mr. Bickley's amendment to the Resolutions of the Hon. Francis Hincks, on the 25th of July of the Clergy Reserves.

1. Resolved, That His Excellency the Governor-General, in His Despatch to Earl Grey of July 19th, 1850, accompanying the Address of the Provincial Legislature on the subject of the Clergy Reserves, concerning certain Reserves, intended to be sold by the Honorable Judges, Hervey Farnham, then a Member of the Government, and colleague of the Hon. Francis Hincks, declared that He deeply regretted the revival of agitation on this subject, of which he said Lord Sydenham truly observed, that it had been in Upper Can-

nada, the one all-absorbing and engrossing topic of interest, and for years, the principal cause of discontent and disturbance which had arisen, and under which the Province had laboured.

2. Resolved, That since the expression of the above language, by the present Governor-General, he has not enunciated or communicated to Parliament any opinion that it is desirable to revive the agitation, or in anywise legislate on the subject, which has heretofore produced such discord, strife and hatred in this Colony.

3. Resolved, That in the absence of any change of sentiments on this all important subject, and of any recommendation on from His Excellency that it should again occupy the attention of Parliament, it is right to infer, that His Excellency's views thereon, as expressed in the above mentioned Despatch, are unchanged.

4. Resolved, That this House has therefore the right to assume, that on this all important subject there is a difference of opinion, between His Excellency the Governor-General and his present advisers, as to the policy of reviving agitation on this subject, which the reopening of a Parliamentary discussion thereupon must inevitably produce.

5. Resolved, That under our present system of Responsible Government as introduced into and carried out in this Province, the power and responsibility of the Executive Council cannot be divorced from that of the Sovereign's Representative.

6. Resolved, That the Representative of Her Majesty in this Colony acts through His Cabinet, who are responsible to Parliament for the acts and measures of the Head of the Government; and that being incumbents of office by their own consent, they must be held as bound to defend and support in Parliament, the acts and measures of the Head of the Government.

7. Resolved, That before discussing the Resolution on the subject of the Clergy Reserves, proposed by the Hon. Francis Hincks, this House should not only be made aware by the Government of their views, as an Administration, as to the final disposition of these Reserves, but also be informed whether the Cabinet in introducing these Resolutions has the countenance and support of the Head of the Government, or whether the Governor-General's expressed opinion deprecating any renewal of agitation on this vexatious subject still remains unchanged.

THE CHARTER OF TRINITY COLLEGE, TORONTO.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith. To all to whom these Presents shall come,

GREETING:

WHEREAS, by an Act passed by the Legislature of our Province in Canada, in the fifteenth year of our Reign, intitled "An Act to incorporate Trinity College," there was constituted and established in the City of Toronto, within the Diocese of Toronto, in our said Province of Canada, a body corporate and politic under the name of Trinity College, in connexion with the United Church of England and Ireland; which Corporation is by the said Act made to consist of the Lord Bishop of Toronto, or in case of the division of the said diocese, of the Bishops of the several Dioceses into which the Diocese of Toronto might be thereafter divided, and also of the Trustees of the said College, and of the members of the Council of the said College, not to be less than three in number, which said Trustees and the members of the said College Council, it was by the said Act provided should be named in the first instance by the Lord Bishop of Toronto, and in the event of their death, removal from the Province, dismissal from office, or resignation, shall be replaced by other persons to be named in like manner, or in such other manner as may from time to time be directed by any statute of the said College, to be passed for that purpose.

AND WHEREAS, it is by the said Act further provided that the said Corporation of Trinity College shall, besides other corporate powers and capacities necessary to the well ordering of their affairs, have full power to make and establish such rules, orders, and regulations (not being contrary to the laws of Canada, or to the said Act) as they shall deem useful or necessary, as well concerning the system of Education in, as for the conduct and government of the said College, and of a Preparatory School to be connected with, or dependant on the same; and for the management of the property belonging to the said Corporation, and shall have power to hold for the said College real and personal Estate and Property, and to sell, alienate, convey or lease the same, it need be; provided that the total yearly income from the property so acquired shall not at any time exceed the sum of five thousand pounds of current money of our said Province.

AND PROVIDED ALSO, that no rule, order or regulation which shall be made and established by the said Corporation in manner aforesaid, shall be of any force or effect until the same shall have been sanctioned and confirmed by the Lord Bishops as aforesaid.

AND WHEREAS, since the passing of the said Act, the Council of the said College have, with the sanction of the Lord Bishop of Toronto, by their petition to us humbly set forth, that in pursuance of the provisions of the said Act, Trinity College had been duly organized, by the appointment of Trustees and of a College Council, and that certain Statutes, Rules, and Ordinances have been made by the said Council, with the approval of the Lord Bishop of Toronto, and further that a suitable building has been erected, and a Provost and Professors in the Faculties of Divinity and the Arts, and in Law and Medicine, have been duly appointed, and are now engaged in the education of a number of Scholars, duly admitted

according to the Statutes and Ordinances of the said Corporation, and the said College being, according to the intention of the said Act of the Legislature of our Province of Canada, in strict connexion with the United Church of England and Ireland, and supported wholly from funds contributed by the members of that Church, and humble application had been made to us by the said Corporation, and many of our subjects in the said Province of Canada, that we would be pleased to grant our Royal Charter for the more perfect establishment of the said College, by granting to it the powers and authorities mentioned.

NOW KNOW YE THAT WE, having taken the promises into our Royal consideration, and being willing to promote the more perfect establishment within the Diocese of Toronto of a College in connexion with the United Church of England and Ireland, for the education of youth in the Doctrines and duties of the Christian Religion as inculcated by that Church, and for their instruction in the various branches of Science and Literature which are taught in the Universities of this Kingdom, have our special grace, certain knowledge, and mere motion, willed, ordained, and granted, and do by these Presents, for us, our heirs and Successors, will, ordain, and grant, that the said College shall be deemed, and taken to be a University, and shall have and enjoy all such and the like privileges as are enjoyed by our Universities in our United Kingdom of Great Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of these our Letters Patent; and that the Students in the said College shall have Liberty and faculty of taking the degrees of Bachelor, Master, and Doctor in the several Arts and Faculties, at the appointed times, and shall have liberty within themselves of performing all Scholastic exercises, for the conferring such Degrees, in such manner as shall be directed by the Statutes, Rules and Ordinances of the said College.

AND, in order that such Degrees may be indue form granted in the said College, WE do further will, and direct, and ordain, that there shall be at all times a Chancellor of the said University, to be chosen at and for such periods of time, and under such rules and regulations as the College Council, by and with the sanction and approbation of the Lord Bishop or Bishops aforesaid, may by their Statutes, Rules, or Ordinances, to be from time to time passed for that purpose, think fit to appoint.

AND that the Chancellor, Provost, and Professors of the said College, and all persons admitted therein to the degree of Master of Arts, or to any in Divinity, Law or Medicine, and who from the time of such their admission to such degree shall pay the annual sum of Twenty Shillings of sterling money for and towards the support and maintenance of the said College, shall be, and be deemed, taken and reputed to be the members of the Convocation of the said University, and as such members of the said Convocation, shall have, exercise, and enjoy all such powers and privileges in regard to conferring degrees, and in any other matters, as may be provided for by any rules, orders or regulations of the said College Council, sanctioned and confirmed by the Lord Bishop or Bishops as aforesaid, so far as the same are capable of being had and enjoyed by virtue of these our Letters Patent, and consistently with the provisions thereof, and with the said Act of the Legislature of our Province of Canada.

AND WE WILL, and by these Presents for us, our heirs and Successors, do grant and declare, that these our Letters Patent, or the enrollment or exemption thereof, shall and may be good, firm, valid, sufficient, and effectual in the Law, according to the true intent and meaning of the same, and shall be taken, construed, and adjudged in the most favorable and beneficial sense, and to the best advantage of our said College, as well in our Courts of Record as elsewhere, and by all and singular Judges, Justices, Officers, Ministers, and other subjects whatsoever of us, our heirs and Successors, any mis-recital, non-recital, omission, imperfection, defect, matter, cause or thing whatsoever to the contrary notwithstanding.

IN WITNESS WHEREOF, we have caused these our letters to be made Patent.

WITNESS OURSELVE, at our Palace at Westminster, the Sixteenth day of July, in the sixteenth year of our Reign.

By Her Majesty's Command,

EDMUNDS.

POPULAR BAPTIST ARGUMENTS REVIEWED.

Continued from last week.

"Paul and Silas spake unto the jailer the word of the Lord, and to all that were in the house; and he was baptized, he and all his, straightway;" and "he rejoiced, believing in God, with all his house."—Acts 16, 31. The Apostles would not speak the word of the Lord to infants. Nor could it be said of infants that they rejoiced, believing in God. But this is said of the jailer and of all his house."

If there were infants in this family, they were unquestionably baptized. The words "he and all his" are decisive on this point. The reasons assigned above to show that they were not present are exceedingly frivolous, viz: Paul and Silas spake the word to all that were in the house. They would not speak the word to infants, therefore they were not in the house. A specimen of reasoning exactly similar is the following: St

Paul spake the word to all that were in the house. He would not speak to the jailer's sword, therefore it was not in the house. Any one but a person resolved to prove his position at all hazards would at once see that the historian when he wrote that St. Paul spake to all that were in the house, meant to all that could understand him. He never calculated on having readers so obtuse as to suppose that the words "he spake to all that were in the house" were equivalent to saying that all the human beings present who heard him, understood him, and, consequently, could not be infants. And as the words of the sacred writer do not necessarily imply that infants were not present, neither does the omission of any mention concerning them, prove their absence. Had the omission been supplied thus:—"he rejoiced, believing in God, with all his house, except the infants," we should have had a piece of information quite unworthy of an inspired writer. From these considerations, we are warranted in saying that there is no proof whatever from the words of the history, that there were no infants in this household; but, on the contrary, besides the probability of there being infants in every family, let the reader observe the accumulation of allusions to the whole family in this short account of the jailer's conversion, "Thou shalt be saved, and thy house." "He spake the word to all that were in the house." "He was baptized, he and all his." "Believing in God, with all his house." Now, here are four designed allusions to the whole family, which, when combined with the fact that there is not a shadow of proof that all the family was adult, justifies us in asking would St. Luke have misled his Jewish readers, who, to a certainty, would have inferred that the jailer's infants were baptized, unless informed to the contrary?

"Crispus believed on the Lord with all his house;" and "many of the Corinthians hearing believed, and were baptized."—Acts 18, 8. "All the house of Crispus believed on the Lord, therefore none of them could be infants. The many Corinthians heard, believed, and then were baptized."

It is curious to observe the anxiety with which Baptists endeavour to prove that there were no infants in any of these families. Perhaps there were none in that of Crispus, and perhaps there were. The words of the text certainly do not prove anything on the subject, St. Luke evidently meaning that Crispus, and those of his family who were capable of believing, believed. Indeed, this method of disproving infant baptism is most absurd. The Baptists quote all the instances of baptism they can find; and from each they argue that positively there were no infants present on any of these occasions; then, summing up the argument, they tell us that they have enumerated all these instances to show that in them there is not the slightest intimation of infants being baptized. Surely it would be very odd if there were any intimation of the baptism of persons not present. That baptism should not be administered to infants, because there happened to be none but adults present on a few occasions when the Apostles baptized, is extraordinary reasoning.

"Paul baptized the household of Stephanas."—1 Cor. 14. "Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints."—1 Cor. 16, 15. These ministers to the saints could not be infants.

Certainly not. But that does not prove that there were no infants in the family. Suppose we said: "We knew a family which was both amiable and liberal," who would imagine that we meant that there were no infants in that family? Every one would see that we intended to say that those of the family who could exhibit amiability and liberality, did so. Let us, then, apply the same test to St. Paul's words; we should to each others. Such are the objections, from the Scripture instances, to infant baptism, which, say the Baptists, "prove that nothing can be gathered from Scripture in favour of infant baptism." Let the candid reader decide whether the objections contain a particle of proof against infant baptism; and let him remember that we should be content had we (as we have) established this point.

(To be continued)

ACKNOWLEDGMENTS to Sept. 22:—W. L. Drummondville, 5 new subscribers; J. E. North Gower; J. F. Richmond, for T. G.; J. P. Frankton; J. F. Smith's Falls; Mrs. C. Niagara; R. B. Prescott, for self and Mr. C.; G. H. Hawkesbury, for self and T. H.; D. S. Hamilton; W. W. Quebec; G. A. A., Shamouville, Mr. W.'s papers have been regularly sent, the fault does not lie with us.

Canadian Churchman.

THURSDAY, SEPTEMBER 16, 1852.

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

The Clergy are respectfully reminded that the last Sunday in this month is the one appointed by the Church Society for taking up Collections in the various Churches, Chapels and Stations, on behalf of the Widows and Orphans' Fund.

THOS. S. KENNEDY, Secretary Church Society.

OUR COLOURED POPULATION.

Some few weeks ago, a correspondent directed attention to the duty which the Church owes to the coloured portion of our Canadian fellow subjects. The subject is one of paramount importance, and we are most anxious that it should meet with the regard to which it is so justly entitled.

There is no use attempting to deny the fact that hitherto the class to which we refer have been signally neglected, in our Province, so far as any provision for their instruction in the doctrines of the United Church of England and Ireland is concerned. For many years the number of our negro brethren resident in Toronto, has been considerable, and additions are constantly being made to the amount, but up to this period not even a week-day service has been appropriated to such of them as are members of the Church, or well disposed towards her ministrations.

We are not possessed of any definite statistics on the subject, but there is every reason to believe that a large proportion of this interesting people, are more inclined to our communion than to the ranks of dissent. With hardly an exception they are devotedly loyal—we had almost said enthusiastically loyal, to the Sovereign, under whose benign flag they enjoy the blessings of liberty, and in all ages and climes loyalty and scorn have been antagonistical principles. Besides in the Southern States of Republic America, our beloved sister Church is unwearied in nurturing her darkhued children, and amidst many difficulties, bringing them up as members of the Catholic household of faith.

It is impossible then to conceive that the Church in Canada has no materials to operate upon, so far as the sons and daughters of Ethiopia are concerned. If they be strangers to our altar it can only be because no one has been found whose special duty it has been to invite and encourage them to approach the same.

Greatly does the poor negro require such kindly fostering. Accustomed, in the land of his recent bondage, to regard himself as separated by an impassable gulf from the lighter complexioned children of Adam, he naturally looks upon them with feelings little akin to familiar communion. He is instinctively suspicious that his presence, either in Church or market, would not be desired by them, and consequently his impulse is to stand aloof.

In these circumstances there is the most peculiar and urgent necessity for the Church delivering a special message to these isolated dwellers within her boundaries. It is not enough that the negro has the privilege of occupying the privately unowned space in our houses of prayer, the specialties of his case demand that he should have a tone appropriated to himself wherein he could worship our common Father!

So far as Toronto is concerned there could be no difficulty in the way of such a consummation, provided always that the will was not wanting on the part of those who should take it in hand. Many are the calls upon the liberality of our Churchmen, we feel assured that if half a dozen individuals actual-

ed and constrained by the love of Christ, were to take the matter in hand, the means to erect a convenient chapel for the use of our coloured population, could be procured in a week's space. The endowment necessary for the support of a minister might take longer time to accomplish, but in the interval, we have reason to know that some of our brethren would cheerfully undertake the duty of Sunday and occasional services.

We earnestly trust that the matter will be early taken up by our Diocesan Church Society. It is one which most legitimately falls within the scope of its operations—quite as much so as the moral and spiritual enlightenment of our aboriginal Indians. Let the Society take the initiative, and appeal to the Christian benevolence of the people, and we repeat there can be no doubt as to the result. The movement would be eminently a popular one, (in the best sense of that much abused word) because there are hundreds who feel that hitherto we have been signally to blame in the premises, and who would anxiously aid in freeing the Church from a stigma at once grave and well merited.

BAREFACED FALSEHOODS.

We present our readers with some specimens of the barefaced falsehoods which are printed on the public by the Canadian Churchman of this city; and, although we are inclined at present to regard those misrepresentations as the result of ignorance more than of malice, we therefore advise the gentleman or lady, or whoever it may be who edits the Churchman, to read some trustworthy history of the "days of yore" and not trust to his or her recollection of the silly fables and monstrous falsehoods, which alas! we too lately hoped were rapidly disappearing from the printers and elementary tables, that have so long held the young Protestant mind in the lowest species of ignorance, and which, in the language of Count de Maistre, have made history for three centuries a vast conspiracy against truth.

Such are the words which the Mirror (the Romish organ in this city) commences what it would have its readers believe is a plain, unswerving defence of the Romish Church, and a withering blast on all who differ from her—more especially that thorn in her side, the Anglo-Catholic branch of the Church Universal.

The editor of the Mirror must excuse us, in answering him, if we should prefer to take the side of Latin, and sober reason rather than stoop to that low, abusive phraseology, which the advances of secular learning alone might have swept from the columns of every periodical, and which is beyond measure out of place in one that assumes, as the Mirror does, the sole right to teach.

Laying aside as far as possible the bad, abusive, vulgar language in which this article deals, masculine as it is quite beneath us to notice it,—we find two or three points to be answered. First, the Mirror charges us with "painting barefaced falsehoods upon the public." We said that "the ignorance of Romish writers, and the propagation of error amongst their sects, is as much to be lamented at this day as it was of yore." The Mirror says, "may we ask to what precise period of history do the words 'days of yore' refer?" We answer him,—they refer to the period before our plague-stricken sister had defiled herself with idolatry; when the far-famed chair of St. Peter was filled by a holy Bishop who exercised episcopal authority in his own diocese alone; when the Bishop of Rome could ask the Bishop of Smyrna, who was there on a visit, to consecrate the elements for him at the celebration of the eucharist; when a well known writer of that age, naming the apostolic Churches, places Corinth, Philippi, Thessalonica, and Ephesus in exactly the same rank as Rome. We refer to that period when neither a letter from any other Bishop to a Bishop of Rome, nor from him to them, was addressed or subscribed by other than equals; to that period when, notwithstanding the rage of heretics and heresies, and the great trouble the Church found to suppress them, neither one individual nor a council ever thought of arguing the sentence of the universal Father and Judge to add weight to either side of the question—and why? because such a thing had never been thought of. We refer, in short, to that period of which we can our erring sister and all her communion are most ignorant—the period of the three first centuries.

So much for the "days of yore" of which we spoke. This is the sort of "plain and elementary truths" which he says they "did and do" the Anglo-Catholic Churchmen mind, not "in the lowest species of ignorance, as the Mirror has done." But history rooted and grounded in "the truth" and "but once," as he says, in the "truth." It is the total neglect of this period which has caused and still causes "history to be a vast conspiracy against truth."

The next subject referred to by our censor is, the fact that the ruined monasteries mark the course that our fathers travelled in "days of yore." We should be imitating the bad

example of our would be teacher, if we were to deny that history bears testimony to the ruthless destruction carried on by some at the time of the Reformation, to wit, the vile sacrilegious destruction of holy things and places, and the senseless demolition of monasteries; but it is palpably false to charge the Anglo-Catholic Church with that which was the work of a sect starting at the Reformation. But, alas! this is always the way with our erring sister. Not ashamed of her own external and internal iniquities,—not satisfied with endeavouring to cure her own positive sins, she is always crying out at the negative errors. We never took any more part with Cromwell and the Puritans than we now do, with —Macaulay, whom the Mirror tells us is our own historian. —Macaulay is a Presbyterian, and has written a romance upon English history; but no true son of our Church would need to be told that he is utterly ignorant of what the Church of Christ is, and that he writes to suit the taste of a novelty-seeking age. What can make the editor of the Mirror father Macaulay upon us? unless it be the hope to mix us up, as our civil rulers do, with the numberless sects which read the unity of Christ's body. Won't do, Mr. Editor. You may live to see realize I want some of our misguided perverts once said of us—that Rome has but one enemy in England, and that is the true Anglo-Catholic.

The Mirror tells us, "You cannot be so ignorant of history as not to know, that it was by a missionary sent from Rome by Pope Celestine that the Irish Church was founded A. D. 432. It was by a Pope the faith was founded in Britain while yet a Roman Province, A. D. 181; and every schoolboy can tell you that St. Augustine received his mission from Gregory the Great."

Doubtless the editor of the Mirror would have us believe all this as gospel, and tell us it must be so, because an erring Pope of the seventh century, or a packed Council of the ninth said it was. We only asked a plain question, "Who was it that met St. Augustine when he arrived in England?" We did not detract from the praises justly due to our erring sister for her missionary zeal, nor did we deny that St. Augustine was sent by a Pope, for the touching story related concerning the "angels" in the market at Rome is well-known to every-body. All we asked was, who met him on his arrival?—was he met by wild beasts, or heathen, or was there any trace of religion in the land?—did he find any Bishop there, any churches, &c.? If so, a new field of inquiry opens. If he found Bishops, were they glad to welcome another emissary from the Pope? The doors of every Church surely were opened wide to receive the mandate of "Christ's vicar upon earth—the only judge in matters spiritual as well as temporal." Such may be the voice of Romish historians, which Count de Maistre may well say "is a vast conspiracy against truth;" but it is not the voice of authentic records, nor does honest inquiry lead us to any such results.

The fact is that we have evidence from Tertullian, Origen, Athanasius, and others, that Christian Churches, governed by Bishops and having no connection whatever with Rome, existed in Britain as early as the second century. In A. D. 314 the British Church flourished so much that three Prelates, Bishops of London, York, and Lincoln, were present at the Council of Arles in 311. The Councils of Sardica and Arminium were also attended by British Prelates, A. D. 359. In the misery which followed the Saxon invasion, the Christians were driven into Wales and Cornwall. In 587, ten years before St. Augustine arrived in England, and as long before Pope Gregory knew there were any inhabitants there, Thionius and Thadoctius, Archbishops of London and York, retired to Wales with their Bishops. When St. Augustine arrived he received permission to preach in St. Martin's Church, where the Christian Bishop Lullhad had been in the habit of publicly officiating. Augustine endeavoured to bring them into subjection to the Romish See, but they stoutly resisted all papal interference, and declared, they "owed no obedience whatever to the Pope of Rome; but were under the government of the Bishop of Caerleon-upon-Uske, who was their overseer under God."

The fact is, only two counties north of the Thames, viz., Norfolk and Suffolk, can be said to have been subjected to Romish jurisdiction.

Now, you see Mr. Mirror, that our "primary and elementary truths" vary very much from yours. As Romish, you would wish us to believe that we are indebted to a Pope of Rome for our Christianity. We know better. We can prove by the undying voice of those histories which our unblushing sister has now suppressed in her schools in France, the names and the dates "when every Romish novelty took its rise;" and, moreover, we can prove that "notwithstanding all the efforts of St. Augustine to subdue

the rightful independence of the British Church, she still maintained from the mountains of Wales and Cornwall her dignified position, free and pure as the gales from those hills by which she was surrounded." Years of Papal tyranny bowed down the back and belittled the benevolent countenance of our spiritual Mother, the Church of the living God—the pillar and ground of the Truth. But the blessed Reformation chased away the stain, and we continue soon as God grant we may do, by far the purest branch of the one Holy Catholic Church.

WIDOWS AND ORPHANS' FUND.

In an especial manner would we remind the Christianized of this Diocese, that the annual collection in aid of the Widows' and Orphans' Fund, is held for the last Sunday of the present month.

Of all the objects to which we are called upon by the Diocesan Church Society to contribute (and they are far from being unimportant) these are those which come more directly home to the heart and sympathies of the sincere Christian, than that for which an appeal is so soon to be made. There is a pathetic eloquence in the simple words "Widows and Orphans," which demands no colouring to enhance their power. These lonely ones God has promised to be His "special care."—And he has solemnly commanded them to the regard of all who claim to be His faithful children.

Hard and stern is the fate, which the great majority of our Canadian Clergy have to wage with the numerous difficulties of life! Few of their number can do more than meet the pressing requirements of the present hour. Small, sadly small, is the minority who in the dark hour of death, can solve the riddles which the assurance, that the tender ones they leave behind will not be exposed naked and shivering to the cold sleet storms of poverty!

Let such as may, comparatively be "rich and increased in goods," take these considerations seriously to heart, and contribute as a thankful Jehovah has been pleased to prosper them. By so doing they will not merely soothe the bereaved, but nerve the hard working ambassador of the Cross to a more efficient discharge of his sacred functions. The "wounded ox" cannot be expected vigorously to tread out the corn; and the energy man whose mind is in some degree set at rest, as to the future destiny of his wife and children, will more assiduously apply himself to the duties of his high calling in this noble, but still rugged and poor country!

THE DEBATE UPON THE RESOLUTIONS OF THE HON. F. HINCKS.

We extract from our contemporary, the British Canadian, the following judicious remarks upon this debate:—

Mr. Hincks, in moving his resolutions, stated, his object was "to bring the matter home for decision." That in his opinion the Provincial Legislature might be trusted upon the question, but that "regard for the constitutional rights of the county," (now certainly not for them) demanded that "it should be settled by a Provincial Act." Now, to effect a "settlement" there must be a "majority," yet, in the very next moment Mr. Hincks proceeds to say that should the settlement by the Provincial Legislature, to whom he would refer it, not be "satisfactory," it "might be of awards at cred," and thus would the Hon. F. Hincks effect a final settlement of the question by doing what in 1816 he declared would be "a renewal of former fierce agitation," and which his late colleague, the Hon. James Hervey Price, at some time "imposed upon members" to a law the question "to be dealt with in accordance with the Honoral Act, and on great source of a suit-labouring and mutual recriminations among the religious bodies, would be at once and for ever put in the oblivion of the past."

Mr. Hincks, when introducing his resolutions, further stated that in his opinion "how far the support of religion was advisable, was to be decided by the people of Upper Canada"—that "what he desired was, that the question should be settled in accordance with the wishes of the county, and if not as he pleased, it would only prove that the people were not manly."

Now, it was made too easily evident at the recent election that a considerable reaction in public opinion had taken place on that question, and there was strong reason to believe that the Methodist body who had been great advocates of the voluntary system, and supporters of the past agitation, had modified, if not altogether changed their views, and now considered that the circumstances of this Province demanded State aid in support of religion generally. The fact of this change was confirmed a few weeks since by the Methodist organ, The Christian Guardian.

published in this city, in which their adhesion to the principles contended for by the United Church of England and Ireland, was avowed. The *Christian Guardian* said that "the spirit of the times at least would furnish a strong argument in favour of placing all religious denominations upon a perfect equality with regard to State connexion and support."

The sense of the Upper Canadian members was distinctly expressed upon this question in the division upon Mr. Boulton's three last resolutions, which were to the effect, that, if the Government would bring back the question for local legislation, they should first state their opinion as to the final disposition to be made of the reserves, but that they had neither the courage nor integrity to avow their intentions as a government, and therefore that "an humble address be presented to Her Majesty, praying that the settlement of the Clergy Reserves by the Imperial Parliament in 1810, may not be disturbed."

One word more and we are done with this debate. Mr. Hincks further stated that his resolutions "were submitted by authority of government, and were to be made a Cabinet question." Well, the amendments of Mr. Boulton, to which we have last referred were adverse to these resolutions, and thus, so far as Upper Canada is concerned, there has been a *majority against the Government* on a vital question. The resolutions have however been carried as a whole.

A ROYAL EXAMPLE.

Many of our readers, perchance, are not aware that there is in Buckingham Palace, a regularly organized Sunday School for the instruction of the children of the servants and other resident officials of that establishment. With sincere gratification do we add, that our beloved Sovereign Lady the Queen, not merely patronizes this interesting seminary, but acts as an instructor therein.

This fact cannot be too widely known, as it may have a tendency to stir up the upper classes of our Colony to the discharge of a duty, in which, frequently, they are greatly remiss, particularly in the more rural districts. Many of our Brethren who labour in the country have complained to us of the difficulty which they experience in prevailing upon the ladies of their flocks, to take an active part in the recitation of religious knowledge to the young on the Lord's day. We fully grieve that higher and noble motives than the example of earthly royalty should urge Christian matrons and maidens to the discharge of this most important, and delightful duty. Considered however, as human nature is, the precedent afforded by the highest personage in the realm may not be without its good effects. "The Queen's name is a law of strength," either for good or for evil; and it may be that some who have hitherto kept aloof from the Sunday School, through feelings of false pride, may from the example of the Sovereign be led to the performance of a work, incumbent upon all who have the leisure and ability therefor.

THE BAZAAR.

We again direct attention to the Bazaar at present open in the Parliament Buildings, Front Street. Independent of the attractions usually to be met with at such affairs, the Picture Gallery in connection therewith, will richly repay a visit. The *British Canadian* gives the following account of a singularly interesting feature of the collection:—

"Foremost we must notice eight small paintings in oil, which are numbered respectively 10 to 17, and are said to be the original sketches of the immortal Raphael for his famous cartoons. We have day after day gazed upon the latter and studied them well, and we feel strongly disposed to attribute the small paintings now before us to the same master-hand. The seven at Hampton Court, and seven of

these paintings are identical in colouring and tone, save in one respect, namely that in the large cartoons at Hampton Court the cranes in the "miraculous draught of fishes" are *white*. In the small picture they are *black*, indicating that the artist had varied from his original intention in the larger picture. There were originally eight cartoons. There are but seven at Hampton Court; one was lost, yet in the eighth painting now exhibited it is revived, the subject being the death of "Saphira"—the companion picture to the "Death of Ananias."—Our own opinion is strongly in favour of the genuineness of these gems of art, but there cannot be a doubt of their being Cabinet gems of sterling merit. They have been contributed by Capt. Creise, in whose family, we are informed, they have been for upwards of one hundred years."

PROVINCIAL FAIR.

As the Fair can be properly said only to commence to-day, it is obviously out of our power to give any details of the multitudinous objects of attraction which it embraces. Enough to say, that as a display of mechanical and agricultural wealth, it has never been surpassed, perhaps never equaled, in this Province.

MUSICAL TUITION.

We direct attention to the Card of Mr. R. G. Paige, which appears in another column. Connected as Mr. Paige was with a Cathedral Church in the mother country, and bringing with him testimonials of the most unquestionable character we can confidently recommend him as a teacher of vocal and instrumental music.

We also beg to direct attention to the corrected advertisement of the Trinity College Examinations: the word *Matricula* having been inserted instead of *Matriculation*, as it now appears.

Communications.

To the Editor of the Canadian Churchman.

REV. SIR.—As some very excellent articles are issuing from your columns on the Baptist controversy, the following extract from a work lately published by the Rev. Moses Margolouth, a converted Jew, may not prove uninteresting to many of your readers. The extract is taken from Vol. II. page 397, of "A pilgrimage to the land of my Fathers."

"It is absurd to argue baptism by immersion from the baptism in the river Jordan: the rapidity of the stream is too intense to allow it. The pilgrims who think it their duty to bathe in the river, are obliged to have ropes tied round their waists, which are held fast by their companions, whilst they take a dip in Jordan. Now, just fancy the time it would consume if John had to do the same with all he baptized!"

I am, Rev. Sir, yours faithfully,
22nd Sept., 1852. A PRESBYTER.

To the Editor of the Canadian Churchman.

SIR.—A correspondent in your last issue, signing himself an "English Churchman," inadvertently, I suppose, misrepresents the Rev. Dr. McNeil, of Liverpool, in a gratuitous attack upon this gentleman.

Dr. McNeil represented to have said, on a certain occasion, "that all priests, hearing auricular confessions, should suffer capital punishment!" This libel is simply false. The writer of this note happened to be in Liverpool on the before-mentioned occasion, and is cognizant of all the facts.

Dr. McNeil did say that "any priest, to whom a penitent in the confessional should declare that he was about to commit an atrocious murder, and who did not use means to prevent the consummation of the intended crime, was morally guilty of complicity, and ought to suffer capital punishment, equally with the actual murderer himself."

This sentiment was drawn from him on the production of a well authenticated case in point—A Roman Catholic priest had received such a declaration in confession; but did not feel at liberty, from the inviolability of the secrecy of the confession, to warn the intended victim, or otherwise to avert the impending blow! This is the exact substance of what Dr. McNeil did say. And who but a Roman Catholic, or your correspondent, would maintain a different sentiment?

It is known that the above Jesuitical misrepresentation was concocted, and circulated in the English press, at the time alluded to; but it was duly contradicted.

But what can have induced a *Churchman* to publish a slander of a distinguished member of our church, with the apparent intention of making an apology for the Romish Church, is inexplicable. The fact is, your correspondent must have in a fit of absence substituted himself an *English Churchman*, when he intended to have written a *Romish Churchman*; and, also, in the same fit of absence, he must have sent the document to the *Canadian Churchman*, when he intended to have sent it to the *True (?) Witness*.

I remain, Sir, &c,
A TRUE CHURCHMAN.
Kingston, 18th Sept., 1852.

LATEST PARLIAMENTARY SUMMARY BY TELEGRAPH.

Quebec, 20th September

The ministry gave notice of the introduction of the representation and registration bill. The hon. John Young rose and stated in his place that he would resign his office of Executive Councillor and Commissioner of Public Works, and that he had been permitted by his Excellency the Governor General to state the circumstances of his joining the ministry, and added that no difference had existed between him and his late colleagues on any other subject than the commercial policy of this country. He read the following letter:—

Quebec, 18th Sept., 1852.

SIR.—The memorandum of the Inspector General on the future commercial policy, and the adoption of that policy by the government places me in the unavoidable position of considering how I can under the circumstances, retain my relation to the Governor General as one of his advisers. I understand it is the intention of the Government to pursue towards the United States a retaliatory policy, which is to be carried out first by charging a higher toll on American than on Canadian vessels and their cargoes, in passing through the Welland Canal. Secondly, by levying a higher rate of duty on sugars, molasses, salt, tea, corn, woollen goods, and on iron and hardware, leather, glass, and paper manufactures, than the same articles are chargeable with, if imported by the Gulf of the St. Lawrence.

This policy delays for an indefinite period the making free the navigation of the St. Lawrence, between Quebec and Montreal, to American vessels.

It also involves a like delay in the commencing of the canal to connect the St. Lawrence with Lake Champlain, by charging a higher rate of toll to American than to Canadian vessels and cargoes. The American trade will be forced from Oswego and Ogdensburgh to Buffalo, and the canal and railroads connected with it, whatever might be the advantages of reciprocity in trade with the United States, far greater advantages would result to Canadian Commerce by opening the St. Lawrence, abolishing agricultural duties, arranging for a reciprocal trade with the British West Indies, and constructing a canal to connect the St. Lawrence with Lake Champlain, than would result from any retaliatory policy against the U. States. Such a retaliatory policy cannot fail to be understood by the American people, as the establishment of an aggressive commercial policy between the two countries, while it may be productive of other immediate and remote evils, and will, in my opinion, be subversive of the vast increase of trade which would follow the policy I have recommended. I entered the Government as an avowed friend of free trade. My views have been the result of some years' action and reflection, and were well known to my colleagues on entering the ministry. To abandon free trade in order to carry out a retaliatory policy which, I am satisfied will in the end be most injurious is a sacrifice of principle I am not prepared to make, and a sacrifice which, had I supposed it would have been required of me, would, without hesitation, have prevented my becoming a member of the Government. Under these circumstances, I have the honor to request you to tender my resignation to His Excellency the Governor General, of my office as Executive Councillor, and also that of Chief Commissioner of Public Works.

I have the honour to be, Sir,
Your most obedient servant,
JOHN YOUNG.

To the Hon. A. N. Morin,
Provincial Secretary.

Last night after the report left Mr. Hincks explained on behalf of the Government, in reference to the resignation of Mr. Young, he stated that he believed the policy the Government intended to adopt to be a truly Canadian one, and one that would place Canada in a position to negotiate for reciprocity with the United States. He said he could pledge his reputation upon its success. He stated that there were no other differences between the ministry and Mr. Young than upon Commercial Policy. The remainder of the evening was principally taken up in discussing in Committee of the whole a series of resolutions of Mr. Merritt in favor of constructing a Ship Canal between the River St. Lawrence and Lake Champlain. Mr. Hincks stated that the Government were in favor of the project; also, that the statements contained in the report of the Commissioners of Public Works in reference to this Canal were of great importance, and were calculated to produce a deep impression on the public mind.

On motion of Mr. Drummond a Committee was appointed to take into consideration the state of the law, in relation to the authority under which houses may be blown up to stay the progress of fire, and also in relation to the indemnification of injured persons.

Mr. Morin presented a return to an address for statements relative to the public deposits and the public debt. Also a return to an address for correspondence on the subject of separate common schools between the Roman Catholic Bishop of Toronto and the Chief Superintendent of Schools. Five hundred copies of each were ordered to be printed.

Quebec, Sept. 21.

The following bills were introduced.
To facilitate the redemption of mortgages in Lower Canada.
To regulate proceedings on seizure of real property in Lower Canada.
For the incorporation of a navy company in the lower part of the River St. Lawrence.
To amend the act incorporating the Barwell Harbour Company.

To incorporate a company to construct a railroad from Fort Erie to Goderich via Brantford. The House is in Committee of the Whole on the report leaves on Mr. Robinson's resolutions, relative to the employment of steam tugs on the St. Lawrence. No decision has yet been arrived at. Mr. Robinson condemned the course adopted by the Government. Mr. Young is defending the Government. Rumour is rife in this city respecting the successor of Mr. Young. Mr. Cabot has been mentioned to-day.

ARRIVAL OF THE PACIFIC.

New York, Sept. 21 1852.

The steamer Pacific arrived about six, with four days later news. Cotton declined—prices unchanged. Sales for three days 19,000 bales. Flour more active, and prices favor the seller, at 21s. freely paid for B. more and Poland. Sp. S. country parcels neglected. Corn on the spot—sales irregular. Turpentine firm, at 8s 6d. Lard 58s. Other articles unchanged. The Pacific's news is unimportant.

The London Gazette thinks that America is doing all she can to provoke a war with England on the Fishery question, though it considers it will not do so at present, but wait a more suitable opportunity.

Many practical agriculturists are of the opinion that the loss of potatoes will be greater than in any preceding year since 1846. Some go further, and we know several extensive growers in the neighbourhood of the metropolis who state that the destruction will exceed that of any former season, including 1846. Under these circumstances, a moderate advance in the value of breadstuffs does not appear improbable at present; however, there are certainly no symptoms of improvement. The weather has on the whole been favorable since our last harvest work. A few showers have fallen in some parts of the country, but carting of grain has scarcely been interrupted.

Henry Byron, long a parliamentary reporter for the London press, is appointed British consul at Hayti.

Mr. John Stewart, Queen's Counsel, chiefly known as a violent Tory and an opponent of currency reform, has been just appointed Vice-chancellor of that court.

An old gentleman named Neild of Ashford, Kent, has just died and bequeathed \$1000 to his relatives and \$1,500,000 to the Queen.

FRANCE.

The proposed reduction of the French navy by the suppression of 39 companies of marines, who are to be replaced by the same number of men from the army is announced.

The President will commence his journey through the southern provinces on the 19th Oct., and return to Paris. Most of the towns through which he will pass have voted considerable sums for his reception, but the Prince has caused the authorities to be informed, that being desirous of learning the real state of the people, and not anxious for ceremonial display, he should be free to see too sumptuous feasts, and would learn with satisfaction the portions of the sums had been applied to the relief of the poor.

It is rumoured that, acting on the request of the Councils General, and other petitioners for the re-establishment of the Empire, Louis Napoleon will be declared by the Senate President for life—a step to the highest dignity.

ENGLAND.

Another misunderstanding has occurred with England, the British ship of war "Modeste" having been fired into by a shore battery while attempting under distress of weather to run thro' the Dardanelles. The British brig "Polly," of Newcastle, was fired into under the same circumstances, and her sails, &c., cut to pieces. An explanation has been demanded.

TORONTO MARKET Sept. 21, 1852.

Flour—Millers' Extra Superfine per barrel 17s 6d to 18s 9d; Farmers' per 196 lbs. 16s 3d to 17s 6d; Wheat—Fall per bushel, 60 lbs 3s 7d to 3s 10d; Spring — Old-mal per barrel 19s 18s 9d; Oats per bushel 3s 1s 3d to 1s 4d; per bushel 2s 6d; potatoes per bushel 1s 10d to 2s 6d; hay per ton 45s to 60s; butter, fresh per lb 9d to 11d; tallow 6s 7d; eggs per dozen 5d to 6d; beef 3d to 4d per lb; ducks 2s 6d to 3s per pair; fowls 1s 3d to 1s 9d per pair.

To-day the market was very thinly supplied, we suppose owing to the wet morning. Every thing in good demand.

New Advertisements.

AN English Lady thoroughly experienced in House-keeping, wishes to take charge of the department, in any responsible public or private Establishment, or she would like to reside with a lady as Companion, and her own journey to travel. Address Box 443, P. O., Royal Hill.

PROVINCIAL EXHIBITION.

NOTICE.

IT has been ordered by the Local Committee of the Provincial Agricultural Association of Upper Canada—

That ALL SCHOOLS desirous of visiting the Provincial Show at the forthcoming Exhibition will be allowed access to the Grounds Free of Charge, provided that each School attends in a Body, under the superintendance of its Teachers. W. B. CREW, Sec. P. A. U. C.

Toronto, September 14th, 1852. 2-1-2

NEW REFORMATION IN IRELAND.

(Continued from last week.)

Our relations with the sister island have subsisted for nearly seven hundred years—during which we have been concerned in two great enterprises or experiments. For more than three hundred and fifty years we laboured to govern her *with Rome for our ally*—during the latter term of the connexion that power has been an adversary. If it were required of us to prefix a motto to the history of England's first experiment in Irish rule we would take Edmund Campion's version of perhaps the most important of the resolutions or Canons adopted at that synod or council which Henry II. caused to be holden (we dare not decide whether) at Cashel or Lismore—A.D. 1172:—

'That forasmuch as God hath universally delivered them into the government of the English, they should in all points rites, and ceremonies, accord with the Church of England.'—*Campion's History of Ireland*, book ii. cap. i.

Here are two great announcements made: Ireland has lapsed, 'universally' under the government of England—she must be reduced under the ecclesiastical dominion of Rome. That yoke England had already taken upon herself—and the conquered country must submit to the same burden. The comment of an Irish historian, a Popish ecclesiastic too, we believe—and one who 'trailed the puissant pike' as well as the pen in what he thought his country's cause)—on the compact of which this Canon is an exponent, may also be worth citing:—

'To root out Irish monks and plant English in their place to keep a strict alliance with the Pope by an annual subsidy, was to wield the two edged sword of the spiritual and temporal power for the subjugation of Ireland.'—*Tauf's History of Ireland*, vol. i. p. 63.

Artful, however, as the policy of Henry II. may have been, it was artifice which higher art controlled and baffled. One part of his object was to attain what in the other was frustrated by the genius of Rome. The work which Henry pledged himself to the Pope to do was done; ruinously well done. The old religion was obliterated—so effectually that its only vestiges have faded into mythology, and that ecclesiastical Ireland has been justly described as a Palimpsest, where principles and practices of the Roman Priesthood, Regular and Secular, are inscribed over the effaced characters in which the earlier Church of the 'Island of Saints' had its records written. So far as it for the religion which Henry was under obligation to intrude into the conquered country. But how sped the objects of civil government? As Rome enlarged her power that of England declined. The domain 'universally' delivered into her rule soon became narrowed to the twelve counties of the Pale. For the other districts—no Bishop De Burg's in his *Hibernia Dominicana* instructs us—'although the armies of England came there from year to year, her laws never reached them out to the times of Henry VIII.' And within that interval—as Mr. O'Connell in his *Ireland for the Irish* not unjustly boasts—a further curtailment of power had been experienced. The government of England at length comprised under its jurisdiction four counties only; and 'they that lived by west of the Barrow, lived by west of the law.'—Such was the issue of our first experiment. It commenced when Ireland was *universally delivered* to our government, and was to be reduced into spiritual submission to the See of Rome. As its close the Papal aims were achieved—while England had shrunk to the occupation of a garrison upon the eastern coast. Every where Rome had her armies established and her laws in authority. A glance over the Hibernia Dominicana, or Archdall's Monasticon, will bring under view the pet-work in which the various Regular Orders had covered the country and caused it to feel and tremble under the Italian influence. In this state of things, England repelled into her garrison, and confining herself there against the broad dominions which she had handed over to the Papacy, the second experiment commenced.

It seemed to have an auspicious opening. Henry VIII. abolished by law the Pope's supremacy, and assumed the title of King. The great mass of the Irish chieftains mani-

festated favour for both these assertions of independence. They declared 'that they would accept and hold his said Majesty, and the kings his successors, as the Supreme Head on earth, immediately under Christ, of the Church of England and Ireland,' and 'that they will annihilate the usurped primacy and authority of the Bishop of Rome.' 'It may be presumed,' writes the Roman Catholic poet and historian Moore, 'that neither by the clergy nor by the laity was this substitution of the supremacy of the Crown for that of the Pope considered as a change seriously affecting their faith, since almost all the native lords and clergy came forward to confirm their allegiance by this form of oath,' &c., (*Hist. of Ireland*, iii. 300.) Various explanations have been offered of so ready an acquiescence on the part of the Irish chieftains in the claims, temporal and ecclesiastical, now put forward by the Sovereign of England. It appears to us by no means difficult to account for. The royal title took the fancy of a people who ages before had felt it soothing to the mortification of defeat to distinguish their invader by the cognomen *Fitz-Empress*. The Supremacy asserted by Henry VIII. was aptly associated with the rights of a King;—it had been so in the old native Church of Ireland—although not comprised among the privileges attached to the title of *Lord*. And while thus prescription and fancy lent their aid to magnify the authority of the King, the doctrine of Romanism had not yet ascribed to the Pope the high and absolute sovereignty which was afterwards usurped by him. At the time when Henry VIII. dissolved his partnership or coalition with the Pope, the Church of Rome was in that state of transition through which it passed from the mixed monarchy of mediævalism into the monarchical absolutism of modern days. More than twenty years were to elapse before the creed of Pius IV.—the charter of the actual Romanism—made its appearance. (A.D. 1564.)

While thus 'the King's name was an host,' the Papal ascendancy not altogether ascertained and absolute, and the exactions of Papal functionaries harassing to the Irish nobles, it was not wonderful that the bold proceedings of Henry were welcomed as the challenge and prelude to a great struggle, and that, even for the sake of the expected combat, they found favour with a turbulent people. More, it is evident, than the mere assertion of Supremacy was looked for:—

'Not content with his formal renoucement of Rome,' writes Mr. Thomas Moore, 'O'Brian in a paper entitled *The Irishman's Requests*, demanded that there should be sent over some well-learned *Irishmen*, brought up in the Universities of Oxford and Cambridge, not being infected with the poison of the Bishop of Rome, and that, having been first approved by the King's Majesty, they should then be sent to preach the word of God in Ireland.'—

The hopes and wishes of many, it may be, spoke in these expressions of the potent Chief of Thomond; but they were doomed to disappointment. Little of the anticipated controversy took place until the accession of Elizabeth, and, in a few years after, Romanism assumed its modern character and organization. 'The Pope, he is the Church,' as Le Maistre insists—is the great principle of the existing Church of Rome:—a principle developed in the concluding Sessions of the Council of Trent, and to the assertion of which the Creed of Pius IV. was made subservient. When the controversy, which ought to have commenced twenty years earlier on the part of England, was opened languidly in the reign of this great Queen, the minds of Irishmen had been preoccupied against it—the elevated style and port of the Pope had effaced the impression produced by the bold assumption of her father—and her own formal deposition by a Bull found perhaps more favour with an excitable people than Henry's adoption of a title which had proclaimed the 'Lord of Ireland' an independent King in that island no less than in England.

The antagonistic parties were now soon formed, and in action. On one side there were arrayed Ireland and the post-Tridentine Church of Rome; England and her Reformed Church on the other. This contest has been prolonged for nearly three hundred years, and its broad issues, thus far, may be regarded as in contradiction to those of the former experiment. In that, England extended all

over the land the religion of which she was the accredited champion, and in recompense, had the mortification to find her government rejected by nine-tenths of the country once 'universally' delivered to her. In the latter experiment she has (fully in theory at least) won back dominion for her laws, but has failed in the propagation of her faith. There may seem something anomalous here—but in reality there is not. England in neither case failed to accomplish what she sedulously exerted herself to achieve.

(To be continued.)

Advertisements.

DR. BOVELL,

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

Toronto, January 7th 1852. 23-11

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. 5-11

J. P. CLARKE, Mus. Bac. H. C.

PROFESSOR OF THE PIANO-FORTE,

SINGING AND GUITAR,

Residence, Shuter Street.

Toronto, May 7, 1851. 41-11y

JOHN CRAIG,

GLASS STAINER,

Flag, Banner, and Ornamental Painter,

HOUSE PAINTING, GRADING, &c., &c.

No. 7, Waterloo Buildings, Toronto.

September 4th, 1851 6-11

WILLIAM HODGINS,

ARCHITECT and CIVIL ENGINEER,

LONDON, CANADA WEST.

February, 1852. 28-11

T. BILTON,

MERCHANT TAILOR,

No. 2, Wellington Buildings,

King Street Toronto.

MR. CHARLES MAGRATH,

Barrister, Attorney, &c. &c.

OFFICE: Corner of Church and Colborne

Streets, opposite the side entrance to BEARD'S

Hotel, Toronto, February, 1852. 27-11

W. MORRISON,

Watch Maker and Manufacturing Jeweler,

SILVER SMITH, &c.

No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery,

Watches, Clocks, &c. Spectacles, Jewellery

and Watches of all kinds made and repaired to order.

Utmost value given for old Gold and Silver.

Toronto, Jan. 28, 1847. 61

HERBERT MORTIMER

BROKER,

House, Land and General Agent,

No. 89, KING STREET EAST, TORONTO,

(Opposite St. James's Church.)

References kindly permitted to J. Cameron, Esq., T. G.

Blount, Esq., James Brown, Wm. McMaster, Esq., P.

Paterson, Esq., Messrs. J. C. Beckett & Co., Bowers & Hall,

Crawford & Hagar, Bidou Brothers & Co., Ross, Mitchell

& Co.

Twenty years' Debentures constantly on Sale, at a liberal

discount.

Toronto, February 26, 1852. 30-1y

DYEING AND SCOURING,

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Mores 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. M. Murrich, and Walter Macfarlane, Esquires.

Toronto, March 9th, 1852. 32-11

JUST PUBLISHED.

A SERMON Preached in the Chapel of Trinity

College, Toronto, on Sunday, June 27,

1852, by

GEORGE WHITAKER, M.A.

Pastor of Trinity College.

Published at the request of the Students.

Price 1s. 3d.

Any profits arising from the sale of this Sermon

will be given to a fund for the erection of a Col-

lege Chapel.

HENRY ROWSELL,

Publisher, King Street.

Toronto, Sept. 17th, 1851. 31

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. N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's. Toronto, May 6, 1852.

BAZAAR.

IT is intended to hold a Bazaar in the month of September next. (Of the precise day due notice will be given.) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church, St. Catharines. The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables:—

Mrs. E. S. Adams.	Mrs. Helliwell.
" Clement.	" Leslie.
" Sanderson.	" Miller.
" Bate.	" Eccles.
" Capt. Hamilton.	" Towers.
" Benson.	" Ranney.
" Slate.	" Atkinson.

N. B.—It is particularly requested that contributions may be sent in not later than the first week in September. St. Catharines June 5, 1872.

THE LARGE 103 YONGE ST.

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

The gentle showers of the Spring have been shed, And fresh life again that were withered and dead; And trees that were leafless are bursting their chain, And waving in loveliest verdure again.

The birds of our forests that left us so long, Again fill the air with the power of their song, Rejoicing that heavy Grim Winter is past, And that Springtime and Summer have found us at last.

Now away with the Clouds and the Fogs which you wore, Through many a *snare storm* they muffled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm.

Away with your Bonnets of Dark Velvet Plé. Let them rest on the shelf or the box for a while; Yet something in *Straw*, if you take my advice, In Devon, or Luton, or Tuscan, or Rice.

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

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

There are many things more, which one might suppose, They are mentioned below in straightforward prose; The *Stock*, he may add, is extensive and nice, While the whole has been marked at a moderate price.

His direction will still be the same as the former, On Yonge street, one door from Richmond-street corner While the front of his house, hereafter, shall be Better seen by the figure *One Hundred and Threet*

THANKFUL FOR PAST FAVOURS.

JOHN McDONALD

WOULD invite attention to a very large Stock of SEASONABLE GOODS. Already Received, upwards of

1000 STRAW BONNETS!!!

which he offers from 7th upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7th per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s. Sewn Muslin Sleeves, Caps, Chimzeettes, &c. Widows' Caps, commencing at 13s. 9d. per doz., Chinese and Pink Office Tapes. Between

5000 and 6000 Yards

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

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.

FURNISHINGS.

to any extent, furnished at the shortest notice, and at moderate prices. In the

GENTLEMEN'S DEPARTMENT.

Cambrie and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Deskings, 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 endeavor 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 at

100 Pattern Book Paper,

Embracing about 2500 Rolls. The designs are very beautiful and the Papers good.

* Remember the LARGE 103, Yonge Street.

MR. JULES HECHT,
Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfurt on the Main.
BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian, or German Vocal Music, with Piano-accompaniment.
 Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.
 Toronto, September 14th, 1851. 6-1f

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

COUNTY OF YORK.
CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmsley House) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers.
 (The above to be sold in Lots to suit purchasers.)
CITY OF TORONTO—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.
TOWNSHIP OF YORK—Part of Lot 21, in the 2nd concession from the Bay, on the West-side of Yonge-street, 12 Acres.
TOWNSHIP OF URBRIDGE—Lot 34, in 3rd concession, 200 Acres.
TOWNSHIP OF WHITCHURCH—Part of Lot 17, in 4th concession, 80 Acres.
TOWNSHIP OF NORTH GAVILLIMBURY—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.
TOWNSHIP OF CALEDON—North east half Lot 12, in 3rd concession, 100 Acres.
COUNTY OF NORFOLK.
TOWNSHIP OF WOODHOUSE—Lot 12, in 5th concession, 200 Acres.
COUNTY OF WENTWORTH.
TOWNSHIP OF SALTFLY—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.
COUNTY OF SIMCOE.
TOWNSHIP OF INNISFIL—North half 13, in 10th concession 100 Acres.
COUNTY OF NORTHUMBERLAND.
TOWNSHIP OF HALDIMAND—Lot 20, broken fronts B and A, 300 Acres.
TOWNSHIP OF MURRAY—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A, 600 Acres.
COUNTY OF HASTINGS.
TOWNSHIP OF THURLOW—Lot 25, in 3rd concession, 200 Acres.
COUNTY OF LANARK.
TOWNSHIP OF MONTAGUE—Lot 20, in 7th concession, 200 Acres.
 For particulars, &c., apply to
GEORGE CROOKSHANK,
Front-Street, Toronto.
 November 19, 1850. 15-1f



CANADA WESTERN ASSURANCE COMPANY.
Chartered by Act of Parliament.
CAPITAL—£100,000, in Shares of £10.
HOME OFFICE—TORONTO.
President Isaac C. Gilmore, Esquire.
Vice-President Thomas Howarth, Esq.
Directors:
 George Michie, M. P. Hayes,
 James Beatty, Wm. Henderson,
 Hugh Miller, Rice Lewis,
 And John Howcutt, Esquire.
Secretary and Treasurer—Robert Stanton, Esq.
Solicitor—Angus Morrison, Esq.
 Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.
 Office Hours—10 A. M., to 3 P. M.
 — ISAAC C. GILMORE, President.
 ROBT. STANTON, Secretary & Treasurer.
Agents:
 In addition to those previously notified, the following are appointed:—
 Quebec, Thos. Morkill, Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; St. Catharines, T. Paterson; Markham, A. Barker; Amherstburg, T. Saindon; Preston, L. W. Deasner; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.
 *The establishment of further Agencies will be duly notified.
 Toronto, Dec. 11, 1851. 21-1f

MONEY TO BE SAVED.
FROM FIFTEEN TO TWENTY-FIVE PER CENT

J. CHARLESWORTH
HAVING hitherto had a branch business in the Town of Woodstock, C. W., in addition to the one in Toronto, has determined to close up one of the two shops; and in order to clear out the
WHOLE STOCK OF
MILLINERY, STAPLE, AND FANCY DRY GOODS,
AT THE
TORONTO HOUSE,
Victoria Row, No. 60, King Street East,
6 doors West of Church Street Toronto.

Has commenced selling off **The entire Stock at a Reduction** that will correspond with the above assertion, that is from 15 to 25 per cent. below the usual selling prices—which has always been as low as others in the trade, if not a little lower. These inducements will not continue to be held out for a long time, and could not be given in the ordinary way of doing business. The object now is to sell out the whole Stock and not to make profit. An inspection of the stock and prices will convince all candid persons that the Reduction is a reality.
 J. C. would call particular attention to his **MILLINERY DEPARTMENT**, which will be found very large; & entirely too numerous to enumerate.
 His **DRY GOODS DEPARTMENT** will be found replete and furnished with all that is requisite for family furnishing.
 J. C. does not quote prices in his advertisements; but condemns the habit fallen into by some of our respectable tradesmen of this city of quoting prices for goods that every reasonable and candid person will at once admit to be erroneous and absurd. You are respectfully requested to **call and examine** the goods, enquire the Prices and be your own judge as to their value.
 J. C. Would dispose of the Stock in one lot, together with his interest in the premises, and the Shop fixtures. The Stand is a good one and the house in neat order.
REMEMBER NO. 60 KING STREET EAST, NEXT DOOR TO MR. SALT'S GOLDEN HAT.
NO SECOND PRICE.
J. CHARLESWORTH.
 Toronto, May 14th, 1852. 4-1f

BURGESS & LEISHMAN,
Corner of King & Church Streets, joining the Court House, Toronto.
HAVE ON HAND
THE LARGEST, THE CHEAPEST, AND THE BEST
ASSORTMENT OF
READY-MADE CLOTHING AND DRY GOODS
IN CANADA WEST,
WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.
MOURNINGS FURNISHED ON THE SHORTEST NOTICE.
PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

S. D.	S. D.	S. D.
Men's Br. Holland Coats, from 4 4/4	Men's Black Cloth Vests from 7 6	Men's Moleskin Trousers, 6 7
Do. Check'd do. do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alpaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Check'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courderoy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4 1/2	Do. Sainett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Cassimers do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marceilles do. do.	Do. Buckskin do. do.
Do. Cassimere do. " 25 0	Do. Barathes do. do.	Do. Doeskin do. do.
Boy's Br. Holland do. " 4 4 1/2	Boy's Fanny do. " 3 9	Boy's Drill do. " 4 4 1/2
Do. Check'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Check'd do. do. " 4 0
Do. Moleskin do. " 6 3	Do. Satin do. " 5 0	Do. Moleskin do. do. " 5 0
Do. Tweede do. " 10 0	Do. Cloth do. " 5 0	Do. Canada Tweede do. " 4 4 1/2
Do. Broad Cloth do. " 17 6	Do. Tweede do. " 4 0	Do. Cassimere do. do.
Do. Russell Cord do. " 8 9	Do. Cassimere do. " 5 0	Do. Tweede do. do.
White Shirts, Linen fronts 4 4 1/2	Men's Cloth Caps " 2 6	Red Flannel Shirts " 4 4 1/2
Striped " " 2 6	Boy's do. " 1 10 1/2	Under Shirts and Drawers.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.
New Style Business Coats, in all Materials.
DRY GOODS:

S. D.	S. D.
Muslin Delaines, y wide, from 10 1/4	Table Linens, Quilts, Counterpanes, 2 1/2
Prints, Fast Colours do. " 0 7 1/2	Bed Tick, and Towels, " 3 1/2
Heavy Ginghams do. " 0 7 1/2	Crapes, and Materials for Mourning, " 4 1/2
Splendid Bonnet Ribbons " 0 7 1/2	Infants' Robes, Caps, & Frock-Bodies, " 4 1/2
Straw Bonnets, " 1 3	Shawls, Handkerchiefs, and Neck-ties, " 2 6
Gloves, Hosiery, Ribbons, Laces, Edgings, Artificial Flowers, Collars, Silks, Satins, &c.	Cap Fronts, Muslin, Netts, Orleans, Cobourgs, DeLoines.
Shut, Check'd, & Plain Alpaca.	

No Second Price
BURGESS & LEISHMAN,
Corner of King and Church Streets, Adjoining the Court House.
 Toronto, April 21, 1852. 261-1f

HEALTH WHERE IT'S 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, Gals, n Street, Lambeth, dated Dec. 12, 1850.
To Professor Holloway.
 Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however, I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure.
 [Signed] **WILLIAM SMITH.**
These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Indigestion
Asthma	Inflammation
Bilious Complaints	Jauddice
Blisters on the Skin	Liver Complaints
Bowel Complaints	Lumbago
Colic	Piles
Constipation of the Bowels	Rheumatism
Consumption	Retention of Urine
Debility	Scrofula
Dropsy	Stone and Gravel
Dysentery	Secondary Symptoms
Erysipelas	Sore Throats
Female Irregularities	Tic-Doloureux
Fevers of all kinds.	Ulcers
Fits	Veneral Affections
Gout	Worms of all kinds
Headache	Weakness from whatever cause, &c. &c.

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. 16-1f

AYER'S CHERRY PECTORAL.
For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.
 In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.
 Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.
From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.
 Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends. This I have now done with a high degree of satisfaction, in cases of both adults and children.
 I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.
PARKER CLEVELAND, M.D.
 BRUNSWICK, Ms., Feb. 5, 1847.
 Lowell, Aug. 10, 1849.
 Dr. J. C. Ayer: I have been cured of the worst cough I ever had in my life, by your "CHERRY PECTORAL," and never fall, when I have an opportunity, of recommending it to others.
 Yours respectfully,
S. D. EMERSON.
 Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effects of the medicine was unmistakably distinct:—
UNITED STATES HOTEL, SARATOGA SPRING, July 5, 1849.
 Dr. J. C. Ayer.—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "CHERRY PECTORAL," which gave me gradual relief, and I have been steadily gaining my strength till my health is well high restored.
 While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis.
 I have the pleasure in certifying these facts to you, and am, sir, yours respectfully,
J. F. CALHOUN, of S. Carolina.
 CHESTER, Pa., Aug. 22, 1846.
 J. C. Ayer.—Sir: I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly falling, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Leller, of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.
 With the deepest gratitude, yours, &c.
JAMES GOFFEY.
 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.

BIRTHS.

At Port Hope, on the morning of the 17th inst. the lady of James Smith, Esq., J. P. P., of a daughter.

On Monday, 20th instant, the lady of Captain Kidd, of this city, of a son.

On the 7th instant, Mrs. A. Bethune, Front Charlottenburgh, of a daughter.

MARRIED.

At the Church of the Holy Trinity, Toronto, on the 16th September, by the Rev. R. Garrett, J. R. Thompson, Esquire, Solicitor, Brock, to Jean, second daughter of the late Captain William Johnson, R. N. Georgina.

On the 18th instant, Mr. George Minks, of Kingston, C. W., to Miss Mary Jane Adams, of this city.

At the Chapel of the Holy Trinity, Quebec, on the 9th instant, Donald William McDonnell, Esquire, of Cornwall, to Leah Amelia, second daughter of S. Y. Chesley, Esquire, Assistant Superintendent General, Indian Department, Quebec.

Trinity College.

THE Examinations for the Divinity and Law Scholarships will commence on MONDAY, September 27th, at 9 o'clock, A. M.; and the Matriculation Examination on Friday, October 1st, at the same hour.

Previous notice must be given of all who intend to offer themselves as Candidates, to the Provost, Trinity College, Toronto.

Trinity College, Sept. 14, 1852.

Bazaar under the Patronage of MRS. STRACHAN,

AND THE FOLLOWING LADIES.

- Mrs W. H. Boulton, Mrs B. Bell, Mrs Cameron, Madame Deslandes, Mrs F. Howard, Mrs Harman, Mrs LeRoy, Miss Lambert, Mrs Loring, Mrs Lett, Mrs Mouro, Mrs Patrick, Mrs Perkins, Mrs J. B. Robinson, Mrs Rowell, Mrs H. Sherwood, Mrs Stanton, Mrs Thompson, Mrs Widder, Mrs Wilson.

It is proposed to hold a Bazaar and Fancy Sale, during the week of the Agricultural Fair for the purpose of raising a fund to liquidate the balance of debt still affecting St. George's Church.

Contributions of works of taste and utility will be gratefully received by any of the above named Ladies. In connection with the Bazaar, there will be an Exhibition of Paintings and Engravings. Also of a model of the Crystal Palace, the first and only real representation of this great historical fact that has yet been attempted.

A collection of animals for sale. Contributions to which will be received, by Mr. Hason Murray, St. George's Square, and Mr. Charles Robinson, Beverly House.

Toronto, Sep 3rd, 1852. 6-2m

The above Bazaar opens this day, WEDNESDAY and THURSDAY, the 22nd and 23rd instant, in the Parliament Buildings, Front Street, and will be open from 11 till 6, and from 8 till 10 in the evening, when there will be also PROMENADE CONCERTS

University of Toronto.

MICHAELMAS TERM, 1852.

SEPTEMBER 15, 16, 17, 18, 20, 21, 22, and 23—Annual Examinations in Faculty of Arts. September 27 and 28—Examination for the Chancellor's Medal.

September 28 and 29—Annual Examination in Faculty of Law.

September 29 and 30—Examination for Natural Philosophy Medal, and for Jameson Medal.

October 4, 5, 6, 7 and 8—Examination for Scholarships, and for Admission.

October 14—Lectures commence.

University of Toronto, } Sept. 6, 1852. } 1-4m

The Orphans' Home and Female Aid Society.

Extract from the Minutes of the Special General Meeting of the Orphans' Home and Female Aid Society, held on Tuesday, the 14th inst:—

Moved by E. G. O'BRIEN, Esq., seconded by T. D. HARRIS, Esq., and

Resolved—That the Board of Management be recommended with as little delay as possible, to obtain a house for the immediate reception of Orphans and commence the opening of the Charity.

Resolved—That the foregoing recommendation be taken into consideration at a Special General Meeting, to be called for the 27th instant.—Carried

ELIZABETH JANE WIDDER, President.

In accordance with the above Resolutions I give notice, that a Special General Meeting of the Members of the said Society will take place on MONDAY, the 27th instant, at Three P.M.

By Order, C. B. RIDOUT, Secretary O. H. & F. A. S.

Toronto, September 17th, 1852. 2-2m

THE "CHURCH," NEWSPAPER

ONE Complete Set of the above Journal, since 1846, may be had bound at this office Toronto, Sep. 9th 1852

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

TO be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August.

There are vacancies for three or four Boarders. REV. J. G. D. MCKENZIE, B. A., Principal

[As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.] Toronto July 6th, 1852. 48-1f.

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Of all Cases Determined in the Queen's Bench and Practice Courts for from 1823 to 1851, including the Digests of MR. CAMERON.

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Such Subscribers as wish the work bound in any particular style, are requested to inform Mr. FOSTER & CO., the Publishers, before the 15th of September, next, for after that date it will be sent to all Subscribers bound in boards. Price in boards, \$3 10s.

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

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Course of Studies for the Evening Half Year, ending on December 31st.

FIRST CLASS.—GREEK.—The Seven Chiefs against Thebes, of Aeschylus, succeeded by Books XXIII of Homer's Iliad and Odyssey; and on intermediate days, the conclusion of the Oration of Demosthenes against Ctesiphon, followed by that of Demosthenes concerning the Crown.

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SECOND CLASS.—GREEK.—The Medea of Euripid; The Idyls of Theocritus, Homer's Iliad, Book IX; The Olynthiacs of Demosthenes; and Xenophon's Recollections of Socrates.

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Of the following STUDIES, some are pursued in combined Classes, others by individual Teaching. The Holy Scriptures; the Greek Testament; English Grammar and Composition; History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c., &c.

TUITION, BOARD, &c., &c., for BOYS above 12 years of age, £40 per annum, payable Quarterly, in advance.

No Extra Standing Charges. 8 S. WOOD, A. M., Corp. Col. Cam. Rector.

Three Rivers, } August, 2nd, 1852. } 6 4m

Quebec & Richmond Railroad.

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All persons wishing to tender for the above works, will be furnished with Specifications and forms of Tender, on application to Mr. James McKie, Contractors' Office, 62, St. Louis Street, on and after Wednesday, the 15th instant.

Tenders will be received up to the 22nd. JAMES MCKIE. September 11, 1852.



ROYAL MAIL STEAMBOAT NOTICE.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS LAKE ONTARIO.

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

DOWNWARDS.

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

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

PASSPORT.—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/2 to 1 P. M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports, (weather permitting.)

UPWARDS.

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

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

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

RIVER ST. LAWRENCE.

The Steamer OTTAWA, Capt. Putnam. " " LORD ELGIN, " Farlinger. " " ST. LAWRENCE, " Howard

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

DOWNWARDS.—From Kingston to Montreal, Daily, at 5 1/2 A. M., arriving at Montreal the same evening.

Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Gananoque

Royal Mail Steam Packet Office, } Front Street, Toronto, May, 1852. } 2-1f

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.

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

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

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York by the Express train at 5 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral.

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

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

Fare by Railroad, Rochester to N. York \$7 10 Fare by Railroad and River Steamers, Rochester to New York..... \$5 60

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

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

Royal Mail Steamboat Office, Toronto, 14th May 1852. 2-1f

EDUCATION.

MRS. COSENS' Establishment, for a limited number of YOUNG LADIES, will be re-opened on MONDAY, September 6th. The best masters attend, and the French Department is under the superintendence of M. DEMOISELLE SIMON, St. George's Square August 29th, 1852. 5-4m

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing, Piano Forte and Organ, &c. having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.

Residence, No. 62, Church Street. Toronto, 28th July, 1852.

Trinity College.

COBourg CHURCH GRAMMAR SCHOOL.

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

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

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

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

Cobourg 11th Aug. 1852. 2-1f

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

"The Canadian Churchman"

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The following gentlemen act as AGENTS for this Journal:— M. Ogle & Son, Glasgow. George J. Bliss, Esq., Fredericton N. B. Rev. Jas. Hudson, Mi mchi. L. P. W. Desnoy, Esq., Michibouia. S. J. Scovill, Esq., St. J. Am.

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