

duty accordingly, viz:—Cotton Warp, Slate, Fire Brick, Mustard Seed, Ultra Marine and Paste Blue, Sal Ammonia, Prusiate of Potash, Alum, Phosphorus, Sulphuric, Muratic and Oxalic Acid, Bleaching Powder, Cochineal, Copperas, Vitriol, Shellac, Felts, Borax, Strong Fluid Acids, including Nitric.

By command, W. J. DUNSCOMB.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Dec. 18th, 1850:—Rev. S. Armour, Cavan, rem. for Mr. E.; T. R. Esq., Galt, rem.; R. W. Esq., Dublin, with thanks will be inserted next week, Rev. H. E. Plees, J. S., Helmingstone, England, with many thanks; will be attended to.

THE CHURCH.

TORONTO, THURSDAY, DEC. 19, 1850.

The Lord Bishop of Toronto has appointed the First Sunday after Epiphany (Jan. 12, 1851), for the third of the four Sermons to be preached annually in the several Churches, Chapels, and Stations in this Diocese, in aid of the funds of The Church Society, in accordance with Art. XIX. of the Constitution of the Society.

The proceeds of the Collections will be applied to the General Purposes Fund of the Society in compliance with the recommendation of the Standing Committee, which was adopted at the General Monthly Meeting, held on the 2nd October, 1850.

The Bishop begs to direct the attention of the Clergy to the importance of maintaining the *General Purposes Fund* as from that source an important part of the income of the Widow & Orphans' Fund depends* as well as its being the only means at the disposal of the Society for assisting in the building of Churches and Parsonages.

* Extract from the By-law to make provision for the due administering and improving the Widows and Orphans' Fund of The Church Society of the Diocese of Toronto.—

"**CLAUSE III.**—And that the Society shall, and will, put to the credit of the Widows and Orphans' Fund yearly, and every year, a sum of money equal to One Pound Five Shillings for each duly recognized Clergyman in the Diocese, from the Fund for General Purposes, providing that Fund will bear such a charge upon it; and that after the current and customary expenses of the Society are paid, the charge for the Widows and Orphans' Fund shall be the first paid from the General Purposes Fund, and that such sum shall be put to the credit of the Widows and Orphans' Fund on the first day of January in each year, on the Lord Bishop of the Diocese forwarding to the Treasurer a list of the Clergy duly recognized, signed with his hand."

TRINITY CHURCH, KING STREET.

Sermons will be preached in Trinity Church, King Street, on Sunday, the 22nd instant, by the Lord Bishop of the Diocese, in the morning, and by the Rev. R. J. MacGeorge of Streetsville, in the evening; on both of which occasions collections will be made towards defraying the building debt still affecting the Church.

CHURCH UNIVERSITY.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

(Concluded from our last.)

The question of granting or not granting to the Church a Royal Charter for a University, in which to educate her youth for the sacred work of her Ministry, and the other liberal professions, having been thus referred to the Provincial Government, nothing remained but for me to express my regret at the course adopted, and to hope against hope, that our opponents would be content with the evil they had already done the Church and her members, and would not add the further iniquity of refusing their assent to a measure so reasonable and just, now that the responsibility was thrown wholly on themselves. At the same time it could not be concealed that a Charter on such terms must lose much of its dignity and value because it would not be altogether the gift of our Sovereign. Hence it became a matter of consideration whether under such a painful humiliation we should not better consult our honor, and the integrity of our principles by withdrawing our petition, and waiting a more propitious season for renewing our request, and this course was suggested by several influential friends, but on the whole it was thought wiser to let things take their course. This reference from the Secretary of State to the Colony—was made about the end of July, and as it was not my intention to leave England before the middle of October, there was ample time for an answer. In the mean while I not only attended to my Committee, and the increase of contributions, but made frequent excursions into various counties—to Canterbury, to visit the Missionary College of St. Augustine—to Maidstone, Colchester, Northampton, &c. &c. I thus continued—(London being my head quarters,) till the prorogation of Parliament. On the 27th of August I proceeded to Scotland, visiting Edinburgh, Glasgow, St. Andrews, Perth, and Aberdeen, and on my return south, I was hospitably received in the North of England—stopping at York, Wakefield, Leeds, and Liverpool, at all which places opportunities were afforded me of stating my case, and thus gaining friends and donors. On the 25th of September I was again in London, and

found time to visit the Isle of Wight, Arundel, and Brighton, &c., bringing my numerous excursions to a close on the 9th of October. The few remaining days which intervened between that and the 17th, on which day I was to leave London for Liverpool, were employed in making preparations for my journey, and putting all my affairs in good order before sailing; and right glad was I to see the day for turning my face homewards so rapidly approaching, for my energies had been rather too much tasked while in England, both in body and in mind.

On Saturday, the 19th of October, I sailed from Liverpool at noon, and on Saturday morning the 2nd of November, at one o'clock, I was in Toronto, being 13 days and 13 hours. The result of my labours on leaving England, as already frequently stated, is in money and bonds, nearly sixteen thousand pounds currency; the collections are however still proceeding.

The summary of my journey to England thus given is submitted with kindness and respect to all the Church members of the Diocese, every one of whom has a deep interest in the prosperity of the Institution which we are establishing; but more especially is it submitted to those who signed the petitions to the Queen and the two Houses of Parliament, and came forward so affectionately and honourably with their countenance and subscriptions, to strengthen and cheer me on my tedious journey, and paved the way for my encouraging success. To such tried friends and supporters it will be at all times a great pleasure to me to afford every information in my power respecting our proceedings, for we have no reason for mystery and concealment.

As respects the Church University, although commenced in one faculty, little can be said, because its provisional organization is not yet complete. When the necessary buildings are finished, it will be conducted on the system of a well regulated Christian household—all will be resident, except it should at any time seem fit to the visitors and council to give dispensations for special reasons to some of the Students living with their parents in the city, or near vicinity, subject, nevertheless, to strict attendance at Chapel, and to all the rules of discipline.

Our first and great object will ever be to produce young men of moral worth and sound learning,—men who will in after life do honor to their professions, and bless the Society in which they move.

In regard to emolument, the Church University can offer no temptations, for though our friends have done much and well, yet the work is great, and events over which we had no control, have made us comparatively poor. The desire of gain cannot therefore become the motive of any aspirant to office among us, or if it should, disappointment must follow.

The government will be in the Bishop, or rather Bishops, so soon as the Diocese is divided, (an event not distant), assisted by a competent Council, which Council must of necessity be provisional, till the Institution is ready to commence the business of instruction. Appointments to Professorships and other offices, can never with us create any other difficulty than that of selecting the most able and efficient candidate, for the salaries will be so moderate that none will apply except those whose hearts are directed to the furtherance of the far higher objects, which the Church University will have constantly in view.

The Church University will be managed with the strictest economy, in order that its advantages may come within the reach of families of moderate and even of narrow incomes; hence we expect that the sons of Clergymen, half-pay officers, and merchants, respectable farmers, and tradesmen, will flock to our Halls, and under our instruction and guidance qualify themselves for every station in the Church and State. With such views and principles we shall proceed in the even tenor of our way, neither turning to the right nor to the left, but so proceeding as to preserve a conscience void of offence towards God and towards man. We shall be kindly disposed towards all kindred Colleges and seats of learning, who fear God, and maintain religious worship within their walls—the only rivalry we shall tolerate, will be an earnest striving for superiority in religious, moral, and secular knowledge, and provoking one another to love and good works.

On my way home I thought that Prudence would compel us to omit for a time, the important faculties of Medicine and Law, because our finances are too limited to afford them any other encouragement than Lecture-rooms, when our buildings are finished. But the noble and disinterested manner in which the gentlemen now forming the Medical Department of the Church University came forward, removed every difficulty.

Nor will the gentlemen of the law be long behind, in attaching their faculty to our rising Institution. What an immense field does the legal profession embrace? Public law or the law of nations—the Roman and civil law—English and Scots law—the American and Colonial law, to which may with propriety be added, the science of political economy. What a knowledge of human nature do these branches unfold! It cannot be that in the Church University—such an extensive and profound

faculty should be long wanting, or that we should consider its onerous duties discharged by one solitary lecturer. It is true these two faculties are in all Universities of any name, attended with little or expense to the public chest, in the way of salaries, which seldom exceed £50 or £100, because such Professorships are considered an honor. Their Incumbents depend for support on their professional practice, and not on their academical position, which repays them sufficiently by the rank it confers.

Since the passing of that iniquitous act, by which King's College is considered to be annihilated, two or three things have occurred which deserve notice, because they seem to give some obscure indications of a gradual return to a better spirit.

First, we have what is called the explanatory act of the last Session, which, in truth, gives no explanations at all, but in a few silly and impotent clauses, ludicrously marshals certain vague intentions, in the teeth of positive enactments which it leaves un repealed. We are, nevertheless, willing to receive even this feeble attempt towards what is right, as a tardy confession of error, while we lament that the framer should have halted on the threshold of repentance, and not have proceeded boldly to correct all that had been done wrong. The correction was easy and still in time—if enamoured of an affiliating University, why not adopt that of London with such slight modifications as might accommodate it to the state of the Colony.

In London, a University has been established by Royal Charter for conferring degrees, and for no other purpose whatever. It consists of a Visitor-Chancellor, Vice-Chancellor and Senate, with a body of Examiners, selected from the most eminent scholars of the different faculties. To this University all the Collegiate Institutions for education, in the United Kingdom and the Colonies, corporate or unincorporated, are affiliated, or on application may be affiliated. This affiliation entitles such Colleges and Institutions to send up their Students who have passed through their respective prescribed courses of study, to the University, with certificates of proficiency, and to request a degree. As the London University is responsible for the honors it confers, the authorities besides verifying these certificates, require the candidates to submit to a strict examination on the branches of knowledge especially required for the degree—and the granting of such a degree depends upon the favourable report of the examiners. The degrees thus conferred by virtue of a Royal Charter, are recognised through all the British dominions. As the London University merely confers degrees, it has no Professors and gives no instruction of any kind, nor does it meddle or interfere in any way with the affiliated Colleges, or have any connexion with them except through their certificates. Now all this is very simple—there is no dragging up these Colleges from the locality which they have chosen as the most convenient for their peculiar objects, nor are they called upon to waste their funds in building halls or Churches round the London University, but they are left to build where they please, to make their own arrangements, and manage their own affairs, and to regulate their studies and doings as they think fit.

If instead of the foolish act of last Session, a measure had been passed on the model of the London University, and then sent home to be converted into a Royal Charter, that its degrees might extend through all the dominions of the Crown, and not be confined to the Province as those conferred by the Toronto University, a substantial good would have been effected. In such case Queen's College, Victoria College, Knox's College, Regiopolis College, &c. &c., on being affiliated could send up their students with certificates of proficiency, for degrees, and if such proficiency was confirmed by examination, the degrees requested would, as a matter of course be conferred. Moreover, as such a University would cost little or nothing to keep it up, and as that little, viz., a trifle to the examiners, and a competent salary to the Registrar, would be more than defrayed by a very moderate fee upon each degree, the whole of the endowment of King's College, instead of being wasted as it seems likely to be on the present Mammoth Institution, might be divided among these existing Colleges, and such others as may hereafter spring up, in proportion to the members of the denominations to which they respectively belong. Thus, instead of harassing and insulting these Colleges with the mockery of the present proposed affiliation, which offers them bread, and gives them a stone, they would receive the most substantial advantages. Some such measure must be adopted sooner or later, for Toronto University as at present constituted and managed, can never stand.

2d—A bill was introduced during the last Session of the Provincial Parliament, by the Bishop of Toronto's friends, for the purpose of acquiring corporate powers to receive the donations given, and to be given for the establishment of the Church University. Now, although this measure was not passed from the lateness of the Session, we are thankful for the general favour which it met with, for we have only heard of one solitary voice against it; and we trust that by next Session that voice will have become sensible of the indelicacy, to say the least, of opposing the grant of such legal facility for the security of Church Education, which is

scarcely ever refused to the most humble petitioners, in cases of far inferior importance.

3rd—We are also grateful to the Senate of Toronto University, for lately permitting the evidences of the Christian religion, to be noticed in the lectures of moral philosophy. These things, though perhaps in themselves of little moment, are, nevertheless, of great value, as indications of a gradual return to a better spirit.

Only one point more remains to be disposed of. Some of our friends are filled with grief, and others with indignation, on being constantly taunted by our opponents with the fact, that if it was wrong to destroy King's College and establish an infidel Institution in its stead, it was a Churchman that did it, and that he has still some members of the Church among his abettors. Now, as we cannot deny this melancholy fact, we must be content to bear the approbrium, and I therefore entreat the faithful children of the Church to do so with patience, and without any feelings of personal resentment. We have only to reflect that such contradictions have happened in the Church of God from the beginning—there was an adversary among the Apostles, and St. Paul had his Alexander the coppersmith.

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.
Toronto, 10th Dec., 1850.

THE PAPAL AGGRESSIONS—CARDINAL WISEMAN'S MANIFESTO.

It was in the year 1588, that Queen Elizabeth led on the phalanx of the Reformed Church of Christ in England, against the then attempt to re-establish the Ecclesiastical supremacy of the Pope. On that occasion our maiden Queen, though far advanced in years, rode on horseback between the lines of her devoted soldiers at Tilbury Fort. She told them that she was "resolved to live or die amongst them, and to lay down for her God, for her Kingdom, and for her people, her honour and her blood even in the dust." "I know (said the Queen), I have the body but of a weak and feeble woman, but I have the heart and stomach of a KING AND A KING OF ENGLAND too." As the Sovereign so was the people, and Popery and Jesuitism received a blow, that for a lapse of years preserved our country from their further assaults. After a period of more than 260 years a female Sovereign again rules the land; Popery and Jesuitism have once more approached our shores—and the Bishop of Rome has again assumed the right to partition the Realm of England amongst his Clergy, and to introduce the Ecclesiastical Constitutions and Canons of his faith to the nullity of the Government of Queen Victoria in England. Audacious as was the Act, there was not one of the responsible advisers of our Sovereign found to warn her of it in time, or when the blow fell, to defend her from the consequences. But, when at length the truth did come to her knowledge, she at once trampled on the Papal fetters and the Papal minions who had so long hemmed in her throne, and proved that she too "had the heart and stomach of a King and a King of England;" and with all the impetuosity of her Queenly prototype addressed her astounded ministers in these emphatic words—"I am Queen of England—I will not bear this."

When such is the determination of the Sovereign, it is in vain her Romish servants strip her coinage of the title of "Defender of the Faith," for "by the Grace of God, Defender of the Faith" she will be still.—When such is the determination of the Sovereign, little need her true-hearted sons dread either the duplicity of a Minto, the subterfuge of a Russell, the open audacity of the Papacy, or the craft and subtlety of the Jesuit, even though garnished with all the pomp and arrogance of a pseudo-Cardinal Archbishop of Westminster.

Our readers have now had ample time to learn the boundless audacity of the Papal Bull, and the despicable trickery of Lord John Russell's reply to the Bishop of Durham's letter. They have now before them the address of this Cardinal, in defence and justification of this modern fruit of modern liberality. We have perused this document with studious care—we have analysed its contents, and whilst we candidly admit the great ability with which it is penned, we receive it as a most important evidence of the policy of Popery and Jesuitism for the last five-and-twenty years; and as affording unquestionable proof of the whole designs of Rome. It is true the Cardinal has proved all that he intended to prove—and something more—but this is not the first time that Satan has outwitted himself.

This extraordinary and able manifesto is divided into several heads. We learn from it that down to the year 1847, the ecclesiastical affairs of the Roman Catholics of England were managed by vicars-Apostolic, taking as their guide the constitutions of Benedict 14th. That in 1847, in consequence of the expansion of the Roman Catholic Church in England "since the Emancipation Act", the vicars-Apostolic considered it necessary to "extend the full and complete code of the Church to England," and to do so, one condition was, that the church must have a hierarchy, "that the canon law was inapplicable under vicars-Apostolic—that