

this instance, at least the prediction in my pastoral letter was fulfilled: "Nor am I without a strong hope, that should there be obstacles to the disallowance of the act, we shall, nevertheless, find among the contributors to our Church University some of the present Ministry."

UPPER CANADA CHURCH UNIVERSITY. The undersigned Noblemen and Gentlemen, having heard from the BISHOP OF TORONTO a statement (the subject of which is annexed), feel deeply impressed with the justice and importance of his Appeal, and urgently recommend the same to the Christian sympathy of the Members of the Church of England in the mother country.

This Diocese may reasonably be expected to prove the stronghold and principal seat of the Church in British North America.

In 1827 an University was founded by Royal Charter, and liberally endowed with property now realizing about £11,000, per annum. It was open to all; no tests were required from Professors or Students, with the exception of the College Council, or governing body, the Professor of Divinity, and Students in that faculty.

But in 1849 the Legislature of the Colony passed an Act, which came into force on the 1st January, 1850, excluding from the University all religious instruction, according to any form of doctrine; virtually abolishing all religious observances; and disabling the Crown from nominating any Graduate in Holy Orders, or other Religious Teacher, as a member of the Senate.

The members of the Church, thus deprived of an University with which they could in any sense as religious men co-operate, feel that it is their duty to sacrifice endowment rather than principle; and that it is impossible for them, great as the sacrifice is, to hold connexion with an Institution now essentially anti-Christian, though originally bearing the honoured name of the Sovereign of this empire, and established for religious purposes.

For this purpose the members of the Church in Upper Canada have already contributed, within the Province, no less an amount than £25,000; but as this sum will barely suffice to erect the necessary buildings, an equal sum, at least, will be required to form an Endowment for a Church University for Canada.

The aged Bishop of the Diocese, having to begin anew the work which has occupied half a century of his life, has come to England to obtain assistance from his brethren in the faith. Among other distinguished persons from whom he has already met with the most marked sympathy and encouragement, he has a melancholy satisfaction in referring to the illustrious Statesman whom Providence has so recently removed from the scene of his labours and his usefulness: as well as to his Grace the Duke of Wellington, who has promised to become a liberal benefactor to the Fund he proposes to raise.

HENRY MACKENZIE, M.A. } Hon. Secs. SIMON J. G. FRASER, B.A. }

79, Pall Mall, July 10, 1850.

All Communications and Contributions are requested to be addressed "The Upper Canada Church University Fund, 79, Pall Mall, London."

Liberal Donations are expected from the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel. The University of Oxford has already voted £500 towards the object.

Payments may be made by cheque on a London Banker, crossed "MESSRS. DRUMMOND," or, by a Post Office Order on Charing Cross, payable to "Mr. EDMUND FAYERMAN." Payments will also be received at the Bank of MESSRS. GLEN, 67, Lombard Street, and MESSRS. DRUMMOND, 49, Charing Cross.

Contributions of Books will be thankfully received at 79, Pall Mall.

Having arranged as far as possible to make my

object known to all the Clergy, and the most influential portion of the Laity, I was at more liberty to visit particular places—to attend public meetings where they could be got up with advantage, and also to endeavour to interest persons of commanding power and influence in my proceedings.—Not that I had altogether neglected these matters till this time, on the contrary, I had attended at several such meetings and visited both universities.

The first meeting of this kind which I attended was at Windsor, on the 21st May, by the request of the Bishop of Oxford. His Lordship preached in the morning before the Windsor and Eton Church Union a very interesting sermon. After service a public meeting for religious purposes was held; a report of the proceedings of the Windsor and Eton Church Union was read, which gave ample evidence of the great activity and prosperous condition of the Institution. Some resolutions were then proposed and passed, and the meeting adjourned till seven o'clock in the evening. At the adjourned meeting there were several good speeches: the Bishop of Oxford's was excellent; the Rev. Mr. Pope, Missionary from the East Indies, and the Rev. Mr. Gill from Tasmania spoke well. I was also called upon and made my statement, and was listened to with great interest.—The Clergy and inhabitants of Windsor and Eton were particularly friendly to my object. At parting, the Bishop kindly invited me to Oxford on the Monday following, and promised to introduce me to the heads of houses, and to recommend my cause.

Twenty-seventh May, Monday—took the express train for Oxford, 63 miles, one hour and a quarter; met the Bishop of Oxford, but unfortunately his Lordship was obliged to return almost immediately to London. He, nevertheless, contrived to introduce me to several heads of houses; I resided with Dr. Jeune, Master of Pembroke College, whom I found surrounded with a very interesting family. He received me with the greatest cordiality and did all in his power to serve me; to his kind exertions I am chiefly indebted for the noble donation of £500 which the University bestowed on the Church University. It is quite delightful to visit Oxford, there is so much frankness and generosity of heart, and so much readiness to promote every good work.

Several matters intervened to prevent me from proceeding to Cambridge, till the 3rd of June.—Found unfortunately that the term had broken up some days sooner than usual, and that almost all the heads of houses and most of the influential men were absent. I nevertheless met a few excellent persons who said that although the University itself was at present rather poor, they yet hoped that something would be done in my case. On the 4th I returned to London leaving a letter for the Vice-Chancellor, requesting him to bring my object before the authorities of the University at his convenience.

June 21st, Friday.—Attended the Society for the Propagation of the Gospel at two o'clock; several matters connected with my Diocese under deliberation. It is very pleasing to see the great interest taken by the different members in the Colonial Church, many of them noblemen and men of high consideration in the country, besides the Bishops and Dignitaries of the Church—and the time and labour which they expend in examining and disposing of the different matters which come before them, and their earnest anxiety to promote our prosperity in every just and proper way.

(To be concluded in our next.)

THE PAPAL APPOINTMENTS.

Our Journal last week contained a document of grave interest, destined to occupy a prominent position in the annals of our nation. We need hardly say that we allude to the "Apostolic Letter" of the usurping Bishop of Rome, establishing a Schismatical Episcopal Hierarchy in that kingdom, which, from the earliest ages has protested against the un-catholic assumptions of the Vatican!

If the compiler of a lexicon desired to illustrate the meaning of the word audacity, he could not do better than refer his readers to this most monstrous Bull of Pius IX!

Think of a paltry Italian monk-prince, himself so bankrupt of means as to require to be propped on his throne by the bayonets of infidel France, taking "heart of grace" to trample under foot the constitution and laws of the greatest Empire in the Christian or heathen world!

Did we not know the unreasoning and sinister perseverance of the ecclesiastical Roman Thugs, who are sworn to obey the behests of their spiritual chief, we would pass over the affair as a sorry and scurvy jest!

Had not Peter Dennis indoctrinated us, touching the indifference with which the vassals of the Vatican regard the morality or immorality of means, when a Pope-sanctioned end is concerned, we could see in this blatant Bull, nothing more than the idiotic conceit of the naked African Prince, who daily, after the conclusion of his filthy repast, made proclamation that as he had dined, the other monarchs of the universe were at liberty to follow his example!

But Pope Pius is more exclusive than his bro-

ther potentate of Negroland! Not a morsel of spiritual food must be masticated except, what he measures out. He reserves not an independent crumb for the heretic Queen of England! Her name is not so much as mentioned or alluded to in his preposterous and un-Apostolic, "Apostolic Letter!" If our Royal Victoria had been nothing more substantial than a Myth, her prerogative could not have been treated with less deference than it has been by this demented Italian Bishop! Her individuality as head of a national Church, is left altogether unrecognised—"whistled down the wind," like the legends of "Number Nip" or "Jack the giant killer!" As for that Church, its very existence seems to have escaped the memory of the custodian of "the seal of the fisherman!" He speaks, it is true, in his "Letter" of the "English Church," but by that designation indicates merely the grim group of "mass houses," which, like rank, unwholesome fungi, deform our beloved mother country! To repeat the words of the Bishop of London, quoted by us last week, the attempted outrage "is virtually a denial of the legitimate authority of the British Sovereign and the English Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of this realm!"

And here a question comes most naturally to be asked: How does Lord John Russell, the Premier of Great Britain, the official adviser of our Sovereign, how does he bear himself in this constitutional crisis?

Precisely as might be expected from that most microscopic of all statesmen, who ever directed the destinies of a great nation!

In his letter to the Bishop of Durham, which we laid before our readers last week, his Lordship plays the thimblerrigg game, which he has been practicing for so many dreary years,—and gives the pathway to Popery! We concede that he adopts the language of reprobation when speaking of the bullying Bull. Less than this, an expediency-governed politician could not well do, when the flames of hundreds of "Guys" were dazzling his vision, each of the effigies being dubbed "Archbishop of Westminster!"

Still with words Lord John begins, and with words, "most impotent," he ends! In substance he intimates that, if the Pope keeps within the marked letter of the law, he may ride rough-shod over the dioceses of "merry England," and that in such a contingency, the marrowless and undefined abstraction called Protestantism, is amply sufficient to meet all the exigencies of the case!

Not so argued—not so acted the men who were instrumental in bringing about the Revolution of 1688!—a transaction lauded "many a time and oft," by my Lord John, on the hustings—in Parliament, and sundry unreadable works! The "managers" of that affair (to use Bishop Burnet's expression,) set aside an ancient and legitimate race of sovereigns, because the bear-eyed, and besotted James, sought to weaken the authority of the true Catholic Church of England!

How does Lord John Russell comport himself in an emergency infinitely more stringent than that which presented itself during the closing days of the reign of the last Stewarts? He speaks not of a fresh act of Parliament to repair what may be defective in that existing law. This would be an unpopular proposition, ill suited to the onward spirit of the age.

PRINCIPLE is such a weathercock thing, that in 1688 it may be potent enough to sanctify the sin of treason, and in 1850 be too feeble to make an amendment to a statute!

The voice of undefined Protestantism, including the Sacrament scorning Quaker, and the Christ degrading Unitarian, is amply sufficient to preserve intact the faith and the stability of the Anglican Church!

Such is the political confession of faith of our present enlightened, and creed-unfettered legislators!

Most practically orthodox was the dictum of that glorious old Tory and sound Churchman, Samuel Johnson, that WHIGGISM IS THE NEGATION OF ALL PRINCIPLE!

Our limits being exhausted, we must defer our remarks upon Lord John Russell's cowardly, and sneering side-blow to the Anglican Church, till a future opportunity.

SCOBIE'S CANADIAN ALMANAC.

We take blame to ourselves for not having sooner noticed this very meritorious publication. After a careful review we can declare with every confidence, that Scobie's Canadian Almanac for the ensuing year, contains every important item of information which could reasonably be looked for in such a manual. Amongst other novel features we are presented with a series of "Meteorological notices," derived from a journal kept from 1831 to the present time, by the Rev. C. Dade, the value of which to the natural philosopher must be self-evident. The Almanac is enriched moreover, with a carefully executed map of a part of Canada West, "being the commencement of a complete map of the whole Province," to be continued in future numbers. Cordially do we hope that a large

sale will remunerate Mr. Scobie for his diligence and enterprise, in producing a work which would do no discredit to the parent country.

CARD.

Received from the Rev. Henry Scadding, Incumbent of the Church of the Holy Trinity, the sum of ninety pounds, being in full for a certain Organ-case, together with the non-speaking pipes therein, now erected and being in the said Church of the Holy Trinity.

(Signed) ROBERT PETCH.

The Incumbent, Churchwardens, and Congregation of the Church of the Holy Trinity, Toronto, beg to offer their thankful acknowledgments to those friends who have kindly assisted in the payment of the above sum.

Toronto, Nov. 30th, 1850.

ARRIVAL OF THE "EUROPA."

Wednesday Night, November 27, 1850.

The steamship Europa, from Liverpool, November 16, arrived at this port at 7 o'clock, with forty passengers for Boston and nine for Halifax.

The renewed misunderstanding between Prussia and Austria is confirmed. All Germany is arming. Austria and Bavaria are in arms. Prussia has drawn the first blood. Her troops occupied the village of Byolzell, upon which the Austrians advanced, with their swords sheathed, but were at once fired upon, and several of their number were wounded. The shots were returned, and the Prussians finally evacuated the place, carrying off their wounded with them.

England, France, and Russia, have offered their mediations on the German question.

The latest accounts are more peaceable, although in Vienna war is now looked upon as certain.

Louis Napoleon has sent a long message to the Assembly, which has given general satisfaction. He disclaims all personal ambition.

The steamer America arrived at Liverpool on Monday, the 11th inst. She sailed from Boston on the 28th ult.

TORONTO MARKETS.

TORONTO, Dec. 4, 1850.

Table with 4 columns: Commodity, Price, and other details. Includes items like Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Market Flour, Do. (in Bags), Oatmeal, Beef, Pork, Mutton, Lamb, Hams, Bacon, Potatoes, Butter, Cheese, Apples, Straw, Hay, Fire Wood, Bread, Turkeys, Geese, Ducks, and Coals.

Gore and Wellington Branch of the Church Society.

The next meeting of the Managing Committee of this Association will be held in the Sunday School Room Christ's Church on Tuesday the 10th day of December at 12 o'clock; to make arrangements for holding Parochial meetings in the several Parishes of the united Districts. The Clergy and Churchwardens are requested to take notice.

J. G. GEDDES, Secretary.

PROSPECTUS.

THE YOUNG CHURCHMAN, And Sunday-School Visitor.

THE want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales, original as well as selected.

The progress and prospects of the Church in Canada, will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quarto form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

It is intended, if sufficient encouragement be received to warrant the undertaking, to issue the first number in time to reach subscribers by the 1st of January, 1851; and thus to enable parents and teachers to present their children and classes with a suitable New Year's Gift.

A. F. PLEES, Publisher.