

R. Shanklin was also present, making eight Clergymen, besides the incumbent. The meeting, on the whole, was of such a character as to leave the most favorable impressions on the minds of all present.

The next meeting, owing to the postponement of the Streetsville and Vaughan meetings, was held at Bolton village, in the mission of the Rev. H. Osler, on the forenoon of Friday, 13th Jan. The attendance of the Laity was very good, but not so many of the Clergy were able to reach this point as had met on the former occasions. In the important feature of interest on the part of the congregation, this meeting was not at all deficient.

In the evening of the same day the annual Parochial meeting was held in the Church at Lloydston—present, the Rev. H. Osler, Incumbent, the Revs. S. Givins, F. Osler, H. C. Cooper, A. Hill, and J. G. Armstrong. This meeting presented also a marked improvement on the preceding years; and several of the lay gentlemen present spoke with much good judgment and proper feeling upon the subjects brought forward.

As must necessarily be the case in meetings organized for the very same objects, the resolutions bore so much of the same general character that it has not been thought necessary to give them in detail. On a review of the Church Society meetings of this part of the Home Denary, by those who had the privilege of attending most of them, there is seen a decided and positive improvement in every instance on those of previous years; the society, by its various branches, appears to be taking more and more hold upon the sympathies of the members of the church, while the pure and holy objects which it seeks, with God's help, to effect, are of such a nature as to commend themselves to the approval, and support of many who, while not with the Church in everything, still cannot but appreciate the good work in which she is engaged.—Communicated.

Our readers will recollect that after the decease of the late Mr. Reid, Esq., to erect a monument over his pious remains necessary amount was read. The arrangements were made by Mr. Osler, and Mr. Farquharson of the Messrs. Woolfenden & Co., who, as artists, the people of Port Hope may feel proud. It stands about nine feet high, and is of pure white marble. The die upon which the inscription is engraved is 1 foot 8 inches square, and 2 feet 9 inches high. We understand that the cost of the monument was about £70, and that the work has given the most perfect satisfaction.

The following is the inscription engraved on a shield cut on the face of the die:

SACRED TO THE MEMORY OF HENRY S. REID, ESQ., WHO WAS BORN IN THE EAST INDIES, ON 10th February, 1792, and was called to eternal life on the 28th day of November, 1852.

Has been erected by the people of Darnington, as a record of his worth—as a faint tribute of respect to his various virtues, his upright character and integrity of purpose in all the relative situations of life.

He will ever be held in the most cherished remembrance by every one who had the happiness of knowing him.

“Thy soul shall no more go down; neither shall thy name withdraw itself;” and the days of thy mourning shall be ended.”—Isaiah li. 20.

UNITED STATES.
(From the New York Churchman.)
New York, Dec. 27. The Rev. Dr. Van Kleeck, of St. Paul's church, Troy, preached his valedictory to his parish last Sunday the 5th inst., to enter upon his new office as General Agent of the Board of Domestic Missions. From a brief abstract of the sermon, given in the *Troy Daily Times*, it appears that the Rev. Dr. Van Kleeck has been St. Paul's parish sixteen years, during which time he has solemnized 267 marriages, baptized 767 persons, averaging 64 a year, and buried 607, of whom 188 were communicants. The number of persons confirmed in the parish during the same period, is 392, which is an average of 24 each year. The present number of communicants is 300, which is nearly 100 more than it was 16 years ago. The church has also been renovated and beautified, so that, altogether, he leaves not only a good example of a successor. Not the least valuable part of his work has been the establishment of a parish school, which has grown from small beginnings to such a pitch of usefulness as to have received several legacies, one of them being the sum of \$4,000, bequeathed by the late William Bradley. The *Times* states that on Monday, several gentlemen of the parish attended the Rectory with the handsome sum of \$1,000 as a token of their esteem and confidence.

CONNECTICUT.—On Sunday morning, the 29th ult., St. James' church, Birmingham, which has been much enlarged and improved, was reopened with suitable services by Bishop Williams, who preached the Sermon on the occasion. Eight thousand dollars have been expended upon the alterations, by which the church has gained additional length of 19 feet, and a steeple 86 feet high. The whole interior has been renewed, and the church is now one of the most beautiful and attractive of country churches. Besides this, the parish has built a Rectory, the cost of which £9,000, has been assumed by the ladies of the parish.

In the afternoon of the same day, the Bishop visited Christ church, Ansonia, preached, and confirmed four hundred persons, to whom he also delivered an address. In the evening he preached at Seymour, and confirmed a sick person.

RHODE ISLAND.—Not long since we mentioned a project for erecting a new church in Newport, for the benefit of the operatives in that town. The Rev. Mr. Wiley spoke of the project, and has been so prosperous as to place its success almost beyond question. A lot has been purchased for the building, and only \$2,000 is needed to complete the fund necessary for the erection of a substantial church, that will seat 600 persons. The mission is in the hands of the Rev. K. J. Stewart.

PENNSYLVANIA.—A very interesting meeting in behalf of the Church Missionary Society, was held on Thursday evening, the 2nd inst., in the church of the Advent. The Rev. Dr. Howe alluded to the necessity which existed for the formation of this Society, and to the cheering prospects before it. The Rev. Mr. Wiley spoke of the importance of our sending forth our Church in her true character, and the Rev. Dr. Newton followed in an effective appeal to the congregation, to bestow upon this Society its means, its sympathies, and its prayers. The addresses were listened to with marked interest, and after a collected and fervent prayer, the meeting concluded the services. We trust that meetings of this kind will be generally held in our churches. They cannot fail of exciting a deep interest in the welfare of the important Christian institution recently established in this diocese.—Recorder.

MARYLAND.—Mount Calvary church, Baltimore, whose rector, the Rev. Alfred A. Miller, was forced, by ill-health, to resign his charge, has since been temporarily supplied by Bishop Whittingham. The Vestry have now, we learn, called Bishop Southgate, of the church of the Advent, Boston, to the vacant rectorship.

KENTUCKY.—The Right Rev. Bishop Otter, having changed his residence from Columbia to Memphis, requests that his letters and papers may be directed accordingly.

DEAD MAN'S LAKE.
When a proposition is made to cut through the Trinity Churchyard, shovel away the mouldering remains of some 40,000 of the peaceful dead, and open a street to raise the price of some property in the rear, there is hardly any occasion for a Churchman to speak.

He abhors the desecration of the remains of the departed so instinctively, that the general response of Churchmen is known as a matter of course, before it is uttered.

It is a timely and proper expression of opinion, especially when it is considered that in this matter Trinity Church is—alone, and against a large share of unpopularity—opposing equally for the rights of all denominations of Christians; for the dead of all sleep in peace under the shadow of their pledged protector.

“A project is on foot, with the probability of success, to cut through Trinity Churchyard, for the purpose of connecting Broadway with Greenwich Street, &c., on the west side of the town.

The object is, of course, to raise the price of lots, and to dig into the pockets of the living by juggling with and casting out the bones of the dead.

We most seriously and earnestly hope that the sense of public decency, if not of morality and religion, will prevent this avaricious and sacrilegious project from being carried out. There is no relic more sacred to us, as the facility with which men toss about the relics of the dead, carting them off like offal and refuse from the path of the railway or the business street. If the inhabitants of our villages and cities were copper-headed, they could not be more disrespectful to the dead than to that delicate, precious and purifying sentiment, which honors the very dust that has enshrined genius, valor, fidelity and love.

If they were heathen idolaters, without any knowledge of Christ and the resurrection, they could hardly more thoroughly and practically ignore that blessed Word which teaches us of the body that, “It is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.” What God watches healy and he will glorify in his kingdom, that who profess to believe in God should not throw their bodies into the pockets of the streets. What life sublimed, and love consecrated, should not be estimated at merely its value in the market for dirt.

The man who has had father, mother, sister, child, may be wife, whose very dust, to him sacred, should certainly see to it that he disturbs no other of those who have been mothers, sisters, brothers, children, cherished wives, venerated parents, as dear to others as to him.

“We have no especial veneration or fondness for the Trinity Corporation; certainly no attachment for their rites. On the contrary, we heartily and earnestly wish that their wealth was much less than it is, and that what they possess was differently applied. But this mediated destruction of the sanctity of the grave has relation to many other besides them. It touches directly every one who has a spot dear to his heart because a friend's loved form has consecrated it.

It touches every one who hopes to rest himself in an unplundered grave. We trust that this greedy lust for money may be constrained to glut itself for the present from the living, and to amass its treasures.”

It was reserved for the late Common Council to add to the passing of this Ordinance, the capstone of a monument of glory, which during their career they had been diligently and successfully raising to their own memories, until it now towers proudly beyond any danger of probable or possible competition. It is nothing but money that has produced this result—money in the most sordid and profligate mode of its operations.

It is indeed an extraordinary price for men to offer their souls to raise the price of their lots; and in the account of such men, the bones of other men's bodies is held, if that be possible, of far less value than even their own souls. But there is something horrible in this ghastly groping after the graves for their race. Men are accustomed to shudder at the thought of that dread trade which robs the grave, in order to supply the dissecting room; though the latter is necessary that the living may be saved.

The agitators for opening Dead Man's Lane, however, are incomparably worse than these resurrectionists; for they cannot pretend even to the self-interest of necessities of Science, to cover the shameful nakedness of their unclean idol—Mammon.—Church Journal.

TO SUBSCRIBERS.
Several enquiries have been made by Subscribers, as to their accounts, for previous vols. of *The Church and Canadian Churchman*, the present Publisher begs to state that he has not the Books of account connected with the Paper previous to his becoming the Publisher. All amounts due up to 31st of July last, when Vol. 16 was completed, are payable to the former Publisher, Mr. Pless; and as he is now residing at Kingston, H. Rossell has no means of replying to enquiries respecting subscriptions for former volumes.

LETTERS RECEIVED TO MARCH 1.
A. M. Troy, N. Y.; W. T. London, rem. in full; 17. M. R. Adolphstown; Rev. J. S. Cornwallis; Rev. C. F. Granville; Rev. G. J. R. Moore, rem.; Rev. G. A. B. Hamilton, rem.; Rev. E. J. B. Morrisburg; Rev. H. C. C. Etobicoke; D. D. Cartwright; Rev. J. E. Prince William, N. B.; A. S. Astor, rem.; Rev. J. S. Quebec, rem.; Rev. F. Richmond, J. Hamilton; Rev. W. C. and J. C.; Rev. J. G. G. Hamilton; H. W. Guelph.

NOTICE.
The Lord Bishop of Toronto gives notice that it is his intention, with the Divine permission, to hold Confirmations in the Niagara District during the month of May next; in the Gore and Districts West of Hamilton in the months of June and July; and in August at the Manitowaning Mission, and Sault Ste. Marie, &c., Lake Huron. A list of the days and places of Confirmation will be published hereafter, and his Lordship requests that notice may be given to him as early as possible of such new Stations as may have been established, or new parishes organized, at which confirmations are required to be held or churches to be consecrated.

Although former usage required that every candidate for confirmation should have attained the full age of fifteen, the Bishop, in order to meet the frequent applications of the clergy in favour of persons somewhat younger, is induced to admit such candidates as have completed their fourteenth year, provided they be

repeatedly recommended by their respective pastors. The clergy will be pleased to have in readiness and furnish to the Bishop, previous to commencing the service of the day, a list containing the names and ages of the several candidates, whom they are to present for the holy rite.

Some years ago the Bishop called the attention of his brethren the clergy to the advantage of registering in their parish books the names of the confirmed, to which they might afterwards usefully refer, and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that the candidates for confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practical means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the true Church of Christ.

Toronto, Feb. 21, 1854.

GORE AND WELLINGTON BRANCH ASSOCIATION, C. S. D. T.
MANAGING COMMITTEE, 29th November, 1853.
The following arrangement for holding the Parochial meetings was agreed to:—
Wednesday, 8th March,..... HAMILTON, 7 P. M.
J. GAMBLE GEDDES, Secretary.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.
Notice is hereby given that the Annual Parochial Meeting of this District Branch of the Church Society will be held as follows, viz:—
COBURG, GENERAL ANNUAL MEETING,..... Mar. 8 7 P. M.
The Clergy of the neighbouring Districts are respectfully requested to co-operate in attending these meetings.
By order of the Committee,
J. WILSON, Secretary.
Grafton, Dec. 20, 1853.

The Secretaries and Treasurers of the several District and Parochial Branches, are respectfully reminded that the Society's financial year closes on the 31st of March. No monies received after that date can appear in the Treasurer's Account.
THOMAS SMITH KENNEDY.
Monies received on account of the contingent expenses of the Synod, in accordance with the recommendation of the Lord Bishop of Toronto, in his Pastoral, dated 10th January 1854.
St. Peter's Church, Cobourg, per the Venerable the Archbishop of York, £20 0 0.
THOMAS SMITH KENNEDY.
NOTICE TO THE CLERGY.
According to the constitution of the Church Society, four collections are required to be taken up in the course of the year, in behalf of the following objects:—The General Purpose Fund—the Widows and Orphans Fund—the Mission Fund and the Theological Students' fund.—The last appear in the Treasurer's Financial year, which closes on the 31st day of March, has ordinarily been appointed for Palm Sunday. This year Palm Sunday falls in the month of April, after the Society's books are supposed to be closed the proceeds of the fourth collection, therefore, that for the Theological Students' fund, would not be expedient to have two collections for the one object during the same year; and as referring to a measure dependent upon that fund, it will be admitted by all this collection ought not to be omitted. The Lord Bishop therefore requests that the collection in aid of this last-mentioned object of the Society be taken up in the third Sunday in Lent,—the 19th March.

The Clergy are respectfully requested to transmit the amount of their several collections, as soon as possible after the above date, so that if they cannot appear in the Treasurer's annual statement, they may be included in the appendix of the collections made in the several parishes, and marked as late to be included in the books of the Society for this year, but properly belonging to its income.
THOMAS SMITH KENNEDY, Secretary C. S. D. T.
LENT.
The Church hath again met us, to conduct us, in the steps of our Blessed Lord, into the wilderness. May grace be given us to follow with suitable feelings of penitence, self-abasement, and self-denial.

There is one particular connected with the self-denial of Lent—and not with that only, but with the self-denial involved in our daily Cross,—which it is most important to keep in view. Our self-denial must be cheerful; it must breathe the spirit of true filial obedience; otherwise the constraint will spoil all,—the reluctant sacrifice lacking Evangelical life. But, with this evangelical life, the sacrifice will be one of sweet-smelling savour to God.

Imagine, for the sake of illustration, some person,—some young woman, we will suppose,—who has been looking forward, with some degree of eagerness, to a pleasure-excursion or some innocent social entertainment.

But in the meantime something happens, not creating a necessity for breaking off the appointment, but suggesting retirement and religious meditation instead. Some case of poverty, sickness, or suffering has, perhaps, suddenly presented itself before her, and deeply touched her heart; or, it may be, the sudden death of some unprepared sinner has occurred near her, and brought to her mind very solemn thoughts of the uncertainty of human life, and the importance of being always ready. In this important frame of mind,—I could without may say to herself,—“I could without sin, carry out my plans of amusement. I sin, may, as it seems, without breaking one of God's Commandments, avail myself of the innocent pleasure to which I have been looking forward with so much satisfaction. But, under the circumstances of the case, I am impressed as I have been by passing incidents, with solemn feelings in regard to a fleeting world and human sorrow and judgment to come,—it would be better for me, I think, to stay at home. I feel that here is an opening for self-denial, and that this self-denial assumed for Christ's sake and my soul's good, will amply repay me for the poor sacrifice of a little present enjoyment.

I can remain at home, and employ the time thus gained in devotional exercises in the reading of God's word, and in prayer. The preparations, too, for the expected festivity will involve some expence. This I cannot do wrong to spare, and to entertain my dear Redeemer that He will accept the offering, unworthy though it be, either in the persons of His poor or for the service of His Church,—for the

service of that Church which has so much cause to complain that our pleasures have extensively robbed her of her provision and her rights.”

This is a simple illustration; yet here, in its measure, would be genuine Christian love. A surrender of anticipated gratification thus quietly, modestly, and religiously made, though in itself apparently trivial, might be accepted, we think, as a very encouraging symptom of a child-like temper and a renewed heart. An insignificant sacrifice it is, assuredly, when contrasted with the richness and the magnitude of redeeming love; but still hopeful as a sign; precious as an effort of evangelical self-denial. Yet small as the sacrifice is, are there many who are ready to make it at all. Ye! are there not cases in which the sacrifice would be refused even by the white-headed worldling you, might well suppose from his tottering frame and his weight of years, had done with earthly gaiety for the rest of his life!

The English papers inform us that an offer had been made, or is to be made, to Mrs. Goldschmidt (Jenny Lind) of £20,000 for the next season in London. We trust that those who made, or purpose making, the offer will think better of it. With a serious war just at hand, with hunger gnawing at the hearts of the poor, and pestilence (as there is reason to fear) suspended in the air waiting only till spring shall release it from its letters of frost, is this a time for our Mother land to expend upon “singing men and singing women” large sums—claimed by charity, better bestowed on the relief of human misery. We shall be glad to hear that this most unseasonable proposition has been recalled or abandoned.

IMPROPER USE OF THE WORD CATHOLIC.
At a general meeting of “all denominations,” held not many years since in an important city in England, to devise means to put a stop to the encroachments of Romanism, a clergyman, we regret to say, occupied the platform with Socinians, Baptists, cum multis aliis, and distinguished himself by the violence of his denunciations against what he called the “Catholic Church.” His speech was received with great applause by the motley throng around him, and encouraged to still higher flights of eloquence, he declared, that “ever since he arrived at man's estate he had used all the talents that had been bestowed upon him, all his influence, and all his energy, in opposing the “Catholic Faith.” Here he paused for a moment, and an elderly gentleman who sat near the platform, taking advantage of the lull, said in a tone which he heard distinctly all over the hall, “which except a man believe faithfully he cannot be saved.” The simple quotation had an extraordinary effect upon the clerical orator. A sudden sense of the absurdity of his position seemed to flash across his mind, and he sat down completely disconcerted.

Our object in relating this anecdote is to impress its moral upon our readers. In books written even by members of the Church, and in ordinary conversation amongst Churchmen, we frequently see and hear our glorious heritage given recklessly away to the adherents of the Romish persuasion. Sunday after Sunday we repeat our belief “in the Holy Catholic Church,” and yet many who do so let it appear by their week-day use of the word that it is in the Romish Church they believe, and that it is for its “good estate,” they heartily pray on Sundays.

The word “Catholic” was originally applied to the Christian Church to signify its universality in comparison with the preceding dispensation, which was confined to the Jewish nation, and afterwards, in the licentious exercise of the human intellect originated various heresies, it was used in the sense of orthodox. Now in giving up the term to the Romanists, we grant them powerful weapons against ourselves; we yield all that they desire, for they declare that their corrupted branch is the only orthodox church in the world.

We have said enough to show the dangerous impropriety of throwing away this most excellent title. “When,” says Dr. Hook, “we give it to the Romanists, we as much as admit them to be orthodox; and they gladly avail themselves of this admission, on the part of some Protestants, to hold up an argument against the Church of England.” “*Christiamus mihi nomen, Catholicus cognomen*,” was the motto in which an early Christian rejoiced, for the one distinguished him from the heathen, and the other from the holders of false doctrines, and we should appreciate it as an inestimable blessing that both titles are our just inheritance, and guard the latter as well as the former with the most scrupulous care.

CHURCH SOCIETY.
Following up the remarks which we made in our last issue but one, on the Church Society and the vitality which seems to be infused into its various ramifications of District Branches and Parochial Committees, we will now mention that during the past few days, there have been meetings of the following branches in the Home District, viz: Etobicoke, Sydenham, Springfield, Lloydton, Boulton, York Mills, Thornhill, Scarborough, Markham, Whitby, Tullamore and Burwick.

A valued correspondent has sent us a short account of the meeting at the last mentioned place:

It was held in the Church on Thursday evening, the 9th instant, and was the first ever assembled for this especial object in this place. The chair was taken at 7 o'clock by the Rev. J. Gilbert Armstrong, the Incumbent. After a hymn, the usual prayers were read, and the Rev. Chairman explained succinctly the objects of the meeting; saying he felt he need not enter on the subject at large, as so many gentlemen, both clergy and laity, had kindly promised to address the meeting; he, therefore, called on J. W. Gamble, Esq., M.P.P. and Warden for the County, to move the first resolution, which was to the effect, that the objects for which the Church Society was formed, have an imperative claim upon every member of the Church.

Mr. Gamble in a very eloquent and effective speech—which was most attentively listened to by a crowded audience—reviewed the history

of the Church Society from its commencement. He said there were, however, one or two points which he would wish to see altered, one of which was the reduction of the subscription for incorporated members from £1 5s. to £1. He thought that this was a happy moment for establishing a branch of the Church Society in this parish, and spoke of the interest all her members were now taking in the permanent establishment of their Holy Zion. Mr. Gamble instanced his late visit to New York, when he was honoured as one of the delegates from the Synod of this Diocese to the General Convention of the Church held in that city. He was never more gratified in his life than at the reception which he met with there, not as an individual, but as the representative—however unworthy—of the United Church of England and Ireland in Canada. Mr. Gamble then went into a history of the rise and progress of the Church Society in this parish, and spoke of the interest all her members were now taking in the permanent establishment of their Holy Zion. Mr. Gamble instanced his late visit to New York, when he was honoured as one of the delegates from the Synod of this Diocese to the General Convention of the Church held in that city. He was never more gratified in his life than at the reception which he met with there, not as an individual, but as the representative—however unworthy—of the United Church of England and Ireland in Canada. Mr. Gamble then went into a history of the rise and progress of the Church Society in this parish, and spoke of the interest all her members were now taking in the permanent establishment of their Holy Zion.

Two resolutions were then moved by Rev. Dr. Lett, and seconded by Rev. S. Givins—the one thanking the Society for their generous gift, and the other, thanking J. W. Gamble, Esq., for his able statement on which the grant was made.

Mr. Gamble, in his usual felicitous manner, thanked the meeting for their unanimous vote of thanks to him and hoped that presents always be enabled to forward their best interests.

Before the meeting closed a subscription list was opened, and very liberally signed by many present.

Collector's books were also issued, and every hope is entertained of general success in this neighbourhood for the Church Society.

His Lordship the Bishop of Rupert's Land has done us the honor to send the following ecclesiastical intelligence:

ORDINATION, RUPERT'S LAND.—On Sunday, December 25th (Christmas day), the Bishop held an ordination in St. John's Church, Red River, when the Rev. Thomas Cochrane, B.A., and the Rev. Griffith O. Corbett, Col. Church Society, were ordained Priests, and Mr. James Settee, Native Catechist, was admitted to the Order of Deacon.

VISITATION.—On Tuesday, Dec'r 27th, the Bishop held his triennial Visitation in Saint John's Church, on which occasion the Rev. Wm. Cochran, of St. Andrew's Church, Red River, who has laboured for more than a quarter of a century in the country, was appointed First Archdeacon of Assiniboia, comprising the Rev. Rivers and Fairford, and the Rev. James Hunter, of Christ Church, Cumberland, who has translated the Gospel of St. Matthew into the Cree language, was appointed First Archdeacon of Cumberland, comprising the Saskatchewan and York.

From his Lordship's letter we learn that the total number of the clergy at present in his diocese is 15.

EPISCOPAL FUND.
JOHNSTOWN DISTRICT.
We place the following important minutes in a prominent position:—
MONDAY, Feb. 28, 1854.
SIR,—Be so good as to insert the following in your next number of the Church.
I remain,
Your obedient servant,
J. BOSWELL.

A meeting of the general committee for raising an Episcopal fund in the Johnston Diocese was held in St. John's Church, Prescott, on Wednesday 22nd February 1854, at 11 o'clock A. M.

Present—of the Clerical Members the Rev. Messrs. Patton, R. D. Blakey, Boswell, Pless and Harris.

The Secretary, by request, then read the Minutes of the former meeting, and the Rev. Mr. Patton read an address to the Members of the Church in the Johnston Diocese, and which was submitted to the meeting for its approval.

After the reading of the address the following resolutions were moved and passed:

From calculations based upon the relative proportions of the members of the Church, and assessed valuation, it appeared that this portion of the proposed new Diocese of Kingston should assess itself to the amount of £250, and in order to raise this sum it was,

Moved by the Rev. Mr. Harris, seconded by James Holden, Esq., that

That the first scale mentioned in the address be adopted:—

The scale is as follows: £900
Prescott,..... 325
Brookville,..... 325
Prescott and Maitland,..... 425
Cornwall and Moulinette,..... 210
Kempenville and South Gover,..... 210
Williamsburg and Matilda,..... 210
Hawkesburg and Finch,..... 170
Merrierville,..... 170
Lamb's Pond and North Augusta,..... 125
St. John's,..... 125
Mr. Watkin's Mission,..... 125
Mr. Tremayne's Mission,..... 80
Edwardsburg, Mountaire and Winchester,..... 80

£3275

2. It was resolved, that the 6th resolution passed at the first meeting, held on the 8th inst., be amended so as to read thus: “That all subscriptions of £2 5s. and upwards may be secured by notes payable to the treasurer or bearer, or by other securities, the interest whereof shall be paid annually until the same be redeemed by payment of the principal at any convenient time to the subscribers within five years from the date of said note, and that all sums of less amount be paid when demanded within one year.”

3. It was resolved that 200 copies of the address, 100 copies of the subscription papers, and 400 copies of the form of note severally adopted at this meeting be printed, for the expense of the subscribers, and that the Treasurer be authorized to pay the cost of the same out of the general fund by the Treasurer.

4. That it is expedient that the work should be commenced at once, and that the Treasurer of each sub-committee be authorized to pay the same as soon as the amount assessed upon him is received, and also to deliver to the said general Treasurer the several notes and securities obtained in accordance with the amended resolution No. 2.

That the Treasurer of the General Committee be authorized to invest in such securities as he may think fit, the following sub-committees, viz: Messrs. Patton, Blakey, and J. W. Merwin, Esq., may deem best, the several sums paid into his hands by the local Treasurer.

During the discussion on the first resolution, the following liberal offers were made: J. S. Merwin, Esq., offered one-fourth of the amount assessed upon Prescott, viz. £125; Mr. Williamsburg, offered £25; and Mr. Merrierville, and Mr. Humphreys £42.

After transacting the above business the meeting adjourned.

H. PATTON, Chairman.
EDWARD J. BOSWELL, Secretary.

THE EARL OF CARNARVON.
The Address in reply to the Queen's Speech, was moved in the House of Lords by the “youthful” Earl of Carnarvon, who on that occasion, made his maiden speech, and a very good one it was. “He is just fresh from Oxford,” the *London Guardian* says, where he took a first class in classics, and with the prestige of his father's accomplished name, raised expecta-

tions that it is paying him no slight compliment to say, he fully realised. For a young speaker to address the House of Lords for the first time, without having had any experience in the Commons, is a most trying ordeal. The cold and measured “hear hear,” of the grave and revered seigniors round him, afford but slight encouragement for display to a young orator. The noble Earl, in a clear and articulate voice, took a general review of the topics in the speech, in elegant and well-turned sentences.

The present Earl of Carnarvon, of whom this promising account is given, was when Lord Rochester, the pupil of a gentleman who will long be remembered by Canadian Churchmen with affectionate esteem,—John Kent, Esq. Mr. Kent, if we mistake not, is now that nobleman's Private Secretary.

HIS ROYAL HIGHNESS PRINCE ALBERT.
The recent imputations against the popular and highly esteemed Consort of our Most Gracious Sovereign have been fully repelled in the recent Parliamentary debate on the Address, both in the Lords and Commons. Lord Derby reminded Lord Aberdeen, that the charges circulated had arisen from the Radical Press. The *English Churchman* makes these remarks:—
“The decided personal testimony of the Prince's high character and exemplary conduct seems to leave nothing more to be said. We are glad to observe that the Prince's position as husband of the Sovereign was duly recognised as giving him rights and privileges in this matter. It is as true of royal personages as of peasants, that husband and wife are “no more twain, but one flesh,” and it is a happy thing for England that we have a Sovereign who recognizes this truth in all the relations of life. We repeat our former significant statement, that the newspapers which have originated and kept alive this agitation are preeminently distinguished for their constant attacks upon those Churchmen who most closely follow the doctrine and practice of the Church's formalities.”

The Rev. Dr. Lett's letter has been misplaced under our Colonial Intelligence on our fourth page. It should have appeared under the Editorial head. He declines, it will be seen, to act as Chaplain of the St. Patrick's Society.

We are very sorry that several communications, in type, are excluded this week. The Church Society's meetings and reports so completely monopolized our columns last week that “Vindex” and “D. C. L.” were unavoidably postponed. These, being prior in point of time, are inserted in our present number.

“THE ANGLO-AMERICAN MAGAZINE,” for February, 1854.
Contents:—The War of 1812, '13, '14, chapter XIV.—Thoughts for February—Human Love—Human Sympathy; Poetry—Song of the Hat-Turner; Chronicles of Dreepdally, No. XX; The “North-West” Passage; Old Annie the Charwoman; Sonaps from Punch; Abbott's Napoleon Bonaparte, Reviewed, by W. T. Haley; Pagota—A Venetian Story (concluded); How to Plot out an Evening Party; The Three Nuns; Poetry—Echo; Morton Hall, (concluded); Diamond Dust; Songs and Ballads, No. VI; Bessy Dalry, by a Backwoodsman; Curious Chinese Sayings; The Law's Delay; A Bitter Truth; The Dilemma, a tale by H. G. Bell; How to Grow a Pink of Fashion; To Policemen about to Marry; The Editor's Shanty, sederunt XX; Mrs. Grundy's Gatherings; Chess.

DIocese of Toronto.
THE CHURCH SOCIETY OF THE DIocese OF TORONTO.
COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS IN THE DIocese, TOWARDS THE AUGMENTATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP ON THE 2ND SUNDAY IN JANUARY, 1854.
Previously announced in the *Church News-paper*, Vol. 17, No. 20,..... £259 19 7
Donaldson's School-house (Garnet),..... 0 11 7
Union Church, Woolwich 1 6 3
Erwin's School-house,..... 210
Wellesley,..... 0 17 6
Allanville, do. Peel, 0 6 8
Smith's School-house,..... 170
Egremont,..... 0 5 0
Roney's, do. Arthur, 0 2 3
Smith's, do. do, 0 13 8 1/2
—per Rev. F. Tremayne..... 4 13 0
Wellington Square and Nelson,..... 1 2 6
St. Paul's, Adolphstown 0 10 0
St. Paul's, Fredericks,..... 1 0 0
—per Rev. J. Mulock,..... 1 0 0
St. Mary's, Manvers, per churchwarden,..... 0 12 6
St. Philip's, Marysburgh 0 10 0
St. John's, do, do, 0 5 0
—per Rev. J. R. Tooke,..... 0 15 0

135 collections, amounting to,..... £268 1 7
WIDOWS AND ORPHANS' FUND (Additional).
Previously announced,..... £440 11 6
Perrytown, Hope, per Rev. V. P. Mayerhoffer,..... 0 10 0

801 collections, amounting to,..... £441 1 6
ANNUAL SUBSCRIPTIONS.
Cecil Mortimer, Esq.,..... £1 5 0
THOS. SMITH KENNEDY, Sec. C. S. D. T.
Toronto, March, 1854.

Correspondence.
To the Editor of “The Church.”
In your last issue but one, a member of the Niagara District Association of the Church Society has thought proper to administer rebuke, because the annual meeting of this Branch has been appointed to be held in Lent, and to assert that the meetings of other Branches of the Church Society in other districts, but that in this Niagara District alone, the Meeting put off until after Ash Wednesday.

Permit me to call the attention of your correspondent to the gross mistake of his having committed. In the very paper which contains his rebuke and unequivocal assertion, and in several preceding numbers, he might have seen notices of other District Meetings of the Church Society also appointed to be held in Lent. The Annual Meeting of the Gore and Wellington Branch Association is appointed to be held in Hamilton, on Wednesday, March 8, and that of the Niagara District Branch, in Cobourg, on the same day, that is one week “after, not before” Ash Wednesday. Here we have two other Branch Associations holding their annual Meetings in Lent. Why, then, the Niagara Branch should be singled out for public rebuke, or why it should be adding a meeting, even in Lent, if that time should be deemed more advantage-