

religious school of learning, on account of which you have made so long a journey and passed through so many dangers, in successful operation, is our sincere prayer to our Heavenly Father.

Signed in behalf of the Six Nations Indians.

Grand River, Nov. 13th, 1850.

Jacob Martin, John S. Johnson, George Martin, Jacob Isaac, Seth Newhouse, John Whitecoat, Nicholas Guning, Isaac Hill, Peter Barning, Joel Smith, Joseph John, Henry Paulus, Joseph Martin.

REPLY

To the Indians, members of the Church, residing on the Grand River:

MY DEAR CHILDREN,—I received with great satisfaction, your affectionate congratulations on my safe return from England, where I had gone to endeavour to augment the means of promoting religious learning, and the prosperity of our holy Church in this Diocese, and I am happy to inform you, that in both objects I have been blessed with a reasonable measure of success.

Much reason have I to be thankful to the Giver of all good for His merciful guidance and protection throughout my long journey, and the hearty welcome of all my people on coming back to my Diocese, whose fervent prayers for my health and safety strengthened and encouraged me during my absence.

Happy am I to receive your assurances, the fruit of long experience of the inestimable benefits which you have derived from the ministrations of our holy Catholic Church, and that you so feelingly rejoice in her constant and rapid extension in all parts of the world as well as in this Province.

Remember, my dear children, that you have been her members for more than a century—that your forefathers, then a powerful nation, were among the first fruits of her missionary labours on this great continent, and that in continuing steadfast in the form of sound words which she has taught you, and in the faith and love of the Lord Jesus Christ, you are following in their footsteps and preparing for yourselves a crown of glory which fadeth not away.

JOHN TORONTO.

Toronto, 5th December, 1850.

ADDRESS

Of St. James' Church, Carleton-Place; St. John's Lanark; and St. George's, Ramsey, to their late Pastor, the Rev. JOHN A. MULOCK, on his removal to the Rectory of Adolphustown.

REVEREND AND DEAR SIR,—We cannot part with you without conveying to you the expressions of our heart-felt regret at losing a Pastor who has become endeared to us by services and qualities which claim our utmost gratitude and esteem.

During the years of our pleasing communion, your zeal and activity in your Divine Master's cause, and your fearless and able exposition and defence of the Doctrines and Institutions of that Church, of which you are so talented and worthy a Minister, have been great indeed.

Your walk and conversation have, in all respects, been such as becometh the Gospel of the Blessed Lord and only Saviour Jesus Christ, whose lambs you have fed with the sincere milk of the Word, rightly dividing unto each in season.

In you, local education acknowledges an enlightened Pastor, and temperance a fearless advocate.

Your address and manners have been highly pleasing to all your people, and have secured their ready co-operation in your judicious suggestions relative to Church improvements.

And, Reverend and dear sir, while we so greatly regret our having lost your services and your society from any cause, it adds to our esteem for your character, that your removal from us—which has been effected upon your own application—has not proceeded from a regard to leave, but from a justifiable compliance with the dictates of a Christianized heart, and a regard to the happiness of your amiable help-mate and your young family.

That you may see many years of increasing usefulness in the Pastoral office, and be best in bringing many souls to Christ—that you may ever labour amongst a grateful and devoted people, and see your own household growing up unto all that is lovely in character and affectionate in spirit, is our sincere and unanimous prayer.

Accept of the accompanying volumes, as a memento of the gratitude and esteem of

Reverend and dear Sir, The people of your late Pastoral charge.

Signed on their behalf by the Churchwardens of the respective Churches.

JAMES ROSEMOND, St. James', Carleton-Place; WILLIAM HAWKINS, do. do. HENRY MARTIN, St. John's, Lanark Township; JACOB HALPENNY, do. do. JOHN JAMET, St. George's, Ramsey Township; EDWARD LEARY, do. do.

21st Dec., 1850.

REPLY

To James Rosamond, Esq., and William Hawkins, Churchwardens of St. James' Church, Carleton Place; Henry Martin, and Jacob Halpenney, Churchwardens of St. John's Church, Lanark Township; John James, and Edward Leary, Churchwardens of St. George's Church, Ramsey Township; and to the respective Congregations represented by them.

MY DEAR FRIENDS.—Accept my sincere thanks for the very flattering expression of respect and esteem bestowed upon me in your address on my leaving you to labour in another part of the vineyard. During my sojourn among you my object has been, with God's assistance, to promote among you real, vital, heartfelt religion, and if I have been instrumental in rescuing one sinner from the bonds of death, and pointing him to a crucified and all sufficient Saviour, to God be all the praise. "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." The separation between a pastor and his flock is ever attended with painful sensibility, but it must afford a sweet ingredient in our cup of happiness to know that there is a land where farewell is never spoken, where there shall be a perfect recognition of kindred spirits never more to be separated. Be assured, my dear Friends, it need not your valuable present to keep you in lively remembrance as my ministrations among you shall ever be regarded as a green spot in the wilderness of this world.

Accept also my grateful thanks for your kind wishes in behalf of my wife and family; and that God may ever bless both you and yours and enable you to walk in wisdom's ways; is the only way of pleasantness and peace is the fervent and heartfelt prayer of

Your affectionate and late Pastor, JOHN A. MULOCK.

Carlton Place, Dec., 25th 1850.

Williamsburg, 3rd Jan'y 1851.

Mr. EDITOR.—Will you allow me space in your paper to return thanks to my Congregation in Williamsburg and Matilda and other kind neighbours, for the donation party of last evening.

It will be gratifying to the ladies who took the management of it to learn that of these yearly parties, this has been the best, with the exception of the first—and that the first was better, is to be accounted for by the fact, that many persons connected with the construction of the Canal were then present, and these have since then removed.

I remain your obedient servant, EDWARD J. ROSWELL.

DIOCESE OF QUEBEC.

The following particulars, serving to shew the degree of progress which the Church has been permitted to make, form the substance of a summary of some Ecclesiastical Statistics which have been officially communicated to the Society for the Propagation of the Gospel, by the Bishop of Quebec.

They are connected with his Lordship's episcopal administration from October, 1836, when Bishop Stewart went to England, in broken health, never to return, to October, 1850, when the charge of the new Diocese of Montreal had been delivered over to Bishop Fulford.

UPPER CANADA, OR CANADA WEST.

Upper Canada, now constituting the Diocese of Toronto, erected in 1839, having been for about three years preceding, together with Lower Canada, under the charge of the Bishop of Quebec, contained clergymen, when he assumed that charge, to the number of..... 51

Ordained for Upper Canada during that time... 15

Introduced or adopted..... 4

Increase in the three years..... 18

(Besides three theological students taken upon the list who were afterwards ordained by the Bishop of Toronto.)

One Visitation performed throughout Upper Canada in 1838, and Confirmations there held in places... 51

Churches consecrated..... 9

Miles travelled on this Visitation, from Quebec and back..... 2500

LOWER CANADA, OR CANADA EAST.

ORDINATIONS, &c.

Number of clergymen ordained by the present Bishop of Quebec, for the service of Lower Canada, since his assumption of the charge in 1836..... 77

Number adopted or introduced..... 10

(Total number ordained for Canada... 92

Total number adopted or introduced..... 14

One ordained at the Red River in the Hudson's Bay territory in 1844.)*

NUMBER OF CLERGY.

Number of Clergy in what is now the Diocese of Quebec, when the present Bishop assumed his charge in 1836..... 17

Do. Montreal, do..... 17

Total number in Lower Canada at that date... 34

No. in the Diocese of Quebec at this date (increase 19)..... 36

No. in the Diocese of Montreal at this date (increase 39)..... 48

Total in Lower Canada at this date... 84

Total increase in Lower Canada..... 50

CHURCHES.

Number of Churches in what is now the Diocese of Quebec, when the present Bishop assumed his charge in 1836..... 21

Do. Montreal, do..... 21

Total in Lower Canada at that date..... 42

Number of Churches at the present in the Diocese of Quebec,..... 56

Do. Montreal, do..... 56

Total now in Lower Canada, (increase 74) ... 116

Number of Churches built to replace the original buildings in the Diocese of Quebec, since the present Bishop's assumption of his charge in 1836..... 6

Do. Montreal, do..... 3

Total number of new Churches built in Lower Canada within the period,..... 83

CONSECRATION OF CHURCHES.

Number of Churches consecrated in what is now the Diocese of Quebec, by the present Bishop since his assumption of his charge,..... 14

Do. Montreal, do..... 24

Total consecrated by him in Lower Canada, ... 38

The great number of unconsecrated Churches is an evidence of the difficulties of the Church in the country, and the poverty, very generally, of her people. In some instances the obstacle arises from debt: in a great many, from the incomplete state of the building, although it may have been used for years.—Some few of the 116 Churches on the list, are not yet so far advanced as to be fit for use at all.

The list includes the Chapels of the cities—and many country Churches upon a very small scale and of exceedingly humble pretensions.

CONFIRMATIONS.

Number of places visited for holding Confirmations, in what is now the Diocese of Quebec, when the present Bishop assumed his charge..... 17

Do. Montreal, do..... 17

Two places not visited upon first Circuit on account of the recent Confirmations by Bishop Stewart..... 2

Total in Lower Canada at that date..... 36

Number of places visited upon last Circuit before the division of Lower Canada into two Dioceses, in the present Diocese of Quebec..... 47

Do. Montreal..... 48

Total, Lower Canada, present date (Increase 59) 95

MISCELLANEOUS MEMORANDA.

Number of places at which Confirmations were held at the Red River Colony, in 1844 (848 individuals there confirmed,)..... 4

* One Deacon and one Priest—but the gentleman ordained Priest had previously been ordained Deacon by the same hands in Lower Canada. The statement given above does not comprehend gentlemen admitted to Priests' Orders who had previously been ordained Deacons by Bishop Stewart—but it does comprehend two gentlemen who had received Deacons' Orders in England, and were ordained Priests here by the present Bishop, for service in Canada, one in the Upper Canada, and one in the Lower Canada list. Those whom he ordained both Deacon and Priest, himself, are, of course, reckoned only once.

Episcopal Charges delivered in Canada in 1837, 1842, 1845, 1848

Charter of Bishop's College obtained in December, 1843.

Corner stone laid in September, 1844.

College opened in September, 1845.

Number of Theological Students who have been admitted, 34.

Number thus far ordained, 18.

Charter of Diocesan Church Society obtained in June 1844.

Extreme points within the range of Episcopal labour performed—Red River Colony in Hudson's Bay Territory, two thousand miles N. W. of Quebec,—and Magdalen Islands, between five and six hundred miles below it in the Gulf.

Three Sees now established within the regular charge attached to the see of Quebec when the present Bishop entered upon the administration of it in 1836.

Four Sees within the range of his Episcopal labours performed since that date.—Canadian Ecclesiastical Gazette.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

On Monday afternoon the 25th Nov. a Public meeting of the above Society was held in the Exhibition Room, Durham, the Ven. Archdeacon Thorp, D. D., in the Chair. The Rev. G. U. Pope, from Tinnevely, and the Rev. F. J. Lundy, of the Diocese of Toronto, attended as a deputation from the Parent Society. Upon the platform were the Rev. Canons Douglas, Townsend, and Gilly, the Rev. T. Chevallier, and the Rev. J. Cundill.

Dr. Lundy addressed the Meeting at some length in which he argued the claims of British North America, as a quarter in which the sympathies and support of the Society ought to be exercised concluding by enforcing the necessity there was for supporting the missionary cause in Canada, on account of the large stream of emigration which was continually pouring into the provinces from Great Britain and Ireland.

After Mr. Lundy's speech a circumstance occurred which led to some rather sharp remarks from different speakers, and a little misunderstanding in the meeting. Mr. Wharton, of Dryburn, proposed one of the ordinary resolutions, upon which Dr. Gilly observed that as there appeared to be a unanimous feeling with regard to the aggressions of the Pope he would propose that there should be added to the resolution words to the effect that this meeting pledges itself to support those Protestant principles on which the society was originally based.

This was opposed by various speakers. Mr. Elliot thought by so doing it would make it appear that there was some ground for suspecting the society of a leaning towards Roman error.—Rev. J. U. Pope, one of the deputation, objected to it on the ground that the society had already issued its protest in London. Rev. E. Elder, with reference to a remark of Dr. Gilly's that such a resolution would be peculiarly appropriate as there were so many clergymen present, reminded Dr. Gilly that the clergy of the Archdeaconry had unanimously signed a very strongly worded protest within the last few days.—The Archdeacon said if the meeting wished the resolution to be put he would do so, but he complained of the discourtesy shown to the chairman by bringing forward a resolution which had not been previously submitted to him.—Dr. Gilly afterwards withdrew his resolution, the necessary business of the meeting.

The sum of £32 2s. 10½d. was collected after the meeting.

The Times states that the publication of Lord Fielding's correspondence with the Bishop of St. Asaph has been attended with the happiest results for the interests of the Protestant Church in the parishes of Whitford and Holywell. In less than a week from the appearance of that correspondence upwards of £1,900 have been promised towards the erection of a Church in the district, and the following names, selected from the first list of subscribers, will show that the nobility and gentry of the principality are resolved to mark their sense of his lordship's conduct by liberal contributions in aid of the edifice which is destined to counteract the baneful effects of Papistical teaching:—Mrs. Pennant, £500; the Marquis of Westminster, £100; the Marchioness of Downshire, £100; Earl Howe; Lord Dinorben, £100; the Bishop of St. Asaph, £100; the Misses Luxmoore, £100; Mr. John Day, £100; the Rev. R. Briscoe, D.D., £50. It should be remembered that St. Dewi's Church cost £10,000, and that the subscriptions in opposition to it should at least equal that sum.

The following decision has just been pronounced by the College of Bishops with respect to the late election, at Elgin, of a Bishop coadjutor of Moray and Ross:— "Whereas, a mandate was requested and granted for the election of a Bishop coadjutor for the Diocese of Ross and Moray, to which two returns were made, one declaring the Rev. Robert Eden, the other the Rev. James Mackay, duly elected; and whereas neither of these returns appears to be supported by a clear legal majority, the Bishops refuse to accept and confirm either."

A correspondent mentions that, owing to some circumstances which have come to light, since this document was drawn up and signed, it is believed that the Bishops will be induced to reconsider the whole matter. Inverness Courier.

At a meeting of the subscribers to the Adelaide window in the Worcester Cathedral, convened for the purpose of selecting an artist for the execution of the window, it was resolved that it should be a disqualification to the artist that he should be of the Roman Catholic religion.—London Globe.

PAPAL AGGRESSION.—THE BISHOPS.

The following is a copy of an address from the Archbishops and Bishops (except Exeter and St. David's), to Her Majesty:—

To the Queen's most Excellent Majesty. The humble Address of the Archbishops and Bishops of the Church of England.

May it please your Majesty,—We, the Archbishops and undersigned Bishops of the Church of England, approach your Majesty with sentiments of veneration and loyalty at a time when an unwarrantable insult has been offered to the Church and to your Majesty, to whom appertains the chief government of all estates of this realm, whether they be ecclesiastical or civil. This our country, whose Church being a true branch of Christ's Holy Catholic Church, in which the pure word of God is preached, and the Sacraments are duly ministered according to Christ's ordinances, is treated by the Bishop of Rome as having been a heathen land, and is congratulated on its restoration, after

an interval of 300 years, to a place among the Churches of Christendom. The return of our people is anticipated to a communion, the errors and corruptions of which they deliberately renounced, and which continues to maintain practices repugnant to God's word, inculcates blasphemous fables and dangerous deceits, and prescribes as necessary to salvation the belief of doctrines grounded on no warranty of Scripture.

It is part of the same arrogant assumption that in defiance of the law which declares that "no foreign prelate or potentate shall use and exercise any manner of power, authority, or jurisdiction, spiritual or ecclesiastical, within this realm," the Bishop of Rome has pretended to exercise spiritual dominion over the people of this country; and, in nominating certain Roman ecclesiastics to particular places or sees in England, has re-asserted his claim of supremacy over the kingdom, and has interfered with a prerogative constitutionally belonging to your Majesty alone.

We consider it our duty to record our united protest against this attempt to subject our people to a spiritual tyranny from which they were freed at the Reformation; and we make our humble petition to your Majesty to discountenance by all constitutional means the claims and usurpations of the Church of Rome, by which religious divisions are fostered, and the labour of our clergy impeded in their endeavours to diffuse the light of true religion amongst the people committed to their charge.

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- J. B. Cantuar. G. Peterborough. F. Ebor. H. Worcester. C. J. London. J. Lichfield. E. Dunelm. A. T. Chichester. G. R. Winton. Tho. Ely. R. Bath and Wells. S. Oxon. J. Lincoln. T. Woulver St. Asaph. C. Bangor. J. P. Manchester. G. Rochester. R. D. Hereford. H. Carlisle. J. Chester. J. H. Gloucester and Bristol. S. Norwich. C. T. Ripon. A. Landaff. E. Salisbury. J. Sodor and Man.

THE NEW ROMAN CATHOLIC HIERARCHY.

The following is an address to the English Bishops, copied from four of the Scotch Bishops:—

"To the Most Rev. the Archbishops, and the Right Rev. the Bishops, of the Church of England, the undersigned Bishops of the Episcopal Church in Scotland, send greeting—

"Most Reverend and Right Reverend Brethren—We feel it to be our duty in this season of anxiety and danger, when the Church over which, by Divine permission, you preside, is assailed with unexampled insolence by the Court of Rome, to express to you our cordial sympathy, and our lively hope that the Wisdom which is from above will guide your counsels to the maintenance of Scriptural truth, to the banishing of all erroneous and strange doctrines, and to the defence of that ecclesiastical authority which you rightfully possess, in accordance with God's word and the constitution of your country.

"Since this arrogant assumption on the part of the Bishop of Rome has been held to be justified by the example of our Church in claiming the ecclesiastical supervision of the ancient dioceses in this part of the United Kingdom, we may be permitted, on this occasion, to mention that, while our Church claims indeed, an origin which no earthly government can justly dispute, she rejoices also to remember that she is, in express terms, 'protected and allowed' by the statutes of the realm. Her Bishops are recognised by law, as Bishops of the Church. Her clergy are required before ordination to take the oaths of allegiance and supremacy, by which they declare that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power or superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. We receive the Thirty-nine Articles equally with the clergy of the Church of England, with which our own is in full communion, and in which our clergy are admissible to officiate, under due ecclesiastical license. We yield to no class of her Majesty's subjects in an earnest repudiation of the errors and superstitions of the Church of Rome, and in a hearty desire to co-operate with your lordships, to the utmost of our more limited influence and ability, in resisting this intolerable aggression on the rights of that venerable Church from which we derive our own orders and Liturgy, and which has been the source of such unspeakable blessing to all parts of the British empire.

"Peace be within her walls, and plenteousness within her palaces.—We subscribe ourselves, Most Reverend and Right Reverend Brethren, your Lordships' faithful and affectionate servants in Christ,

"W. SKINNER, Bishop of Aberdeen, Primus. "C. H. TERROT, Bishop of Edinburgh. "ALEX. EWING, Bishop of Argyll and Isles. "W. J. TROWER, Bishop of Glasgow and Galloway. "Festival of St. Andrew, 1850, 18, Claremont-terrace, Glasgow."

The Nottingham Mercury announces, on authority, that Mr. Newman is to be the Roman Catholic Bishop of Nottingham.

We have no reason to believe that an individual of considerable wealth, but who has hitherto taken no considerable part in public affairs, and who resides in the north of England, has resolved upon instituting a prosecution against one of the newly created Roman Catholic bishops for a misdemeanour. The legal question will thus be brought to issue without the direct intervention of the Government. An eminent Queen's Council, and a gentleman with large practice below the bar, have been retained to draw and settle the indictment.—Legal Observer.

IRELAND.—The Orange Lodge has met and issued its manifesto against the Papal aggression in an address to the people of England, countersigned by its Grand Master, the Earl of Enniskillen. The following paragraphs will convey a fair specimen of its general tone and spirit:—"It has been said, in defence of the endeavour to bow down England under this odious and debasing despotism, that the Papacy aspires to do more in Great Britain than that it has been permitted to accomplish in Ireland. A hierarchy such as England protests against is in existence here, and that form of law with which you are menaced has long had authority in Ireland. That is true; and Ireland mourns because of it. The canon law of Rome has had time to develop its purposes and to display its character and tendencies. Ireland is a witness against it. In the crimes and miseries of this most afflicted portion of the empire, and still more in the abused consciences of those over whom the canon law has been permitted to exert its power, there is undeniable and convincing evidence against that spiritual government which Romanism, encouraged by your indirect sanction of which here, is now audaciously and insidiously erecting against yourselves. For vice and crime, unhappily