

land and Ireland in Upper Canada, urging the establishment of the proposed University, I have to acquaint your Lordship, that Her Majesty was pleased to receive the same very graciously. I have also laid before Her Majesty the petition which your Lordship communicated to me at the same interview, from the Clergy and Laity of the Church of England in Upper Canada, expressing their objections to the Act passed in the last Session of the Legislature of Canada, for the amendment of King's College, Toronto, and praying that measures may be taken for restoring that College to its efficiency, with such modifications of its original Charter, as shall separate it entirely from politics. Upon this petition, which, judging from the terms in which it is expressed, I should, I apprehend, have been delivered to me previously to the confirmation of the Act referred to, I have been unable to advise Her Majesty to issue any commands."

On the 18th June, I inclosed a draft of the proposed Charter to the Secretary of State, which is merely a transcript of that of King's College or of Queen's College, now in successful operation at Kingston, with such alterations only as might separate the institution it seeks to establish from any political influence whatever, and enable it to proceed in its work of religious and scientific instruction in security and peace. I offered, at the same time, some reasons to induce Lord Grey to relinquish any reference to the Provincial Government which had shown itself so hostile to the interests of the Church. I respectfully submitted that the avowed object of the party which had destroyed King's College, was to have only one University, and to affiliate with it all existing Colleges or Seminaries in the Province, and although this object had signally failed—yet, while the desire existed we could not look for any favourable result from such reference. I likewise brought under consideration the hardship and great evil of delay—that the members of the Church supplied a greater number of Students for Collegiate instruction than any other Denomination, and that the refusal of a charter was nothing less than intolerance and proscription, that we were only asking what had been already granted to others, and could not be withheld from us without manifest injustice.

I deprecated such a course as giving us reason to envy our neighbours in the United States, where there was no instance of a Charter such as we desired, being refused. Instead of circumscribing their Colleges and Schools of learning, that acute people take delight in their multiplication, and so little jealous are they in this respect, that they have uniformly cherished all such Institutions as had been founded by the Crown previous to the Revolution, and such have received from their several Legislatures the greatest encouragement, after such Legislatures had become foreign to the British Empire. Thus the Colleges founded by the Kings and Queen's of England in the Colonies, now the United States, are respected, and their endowments not only held sacred but generously increased.

On discussing this difficulty with some friends, one of them remarked that he did not consider the case altogether so desperate as some others for it presented two aspects, from each of which something of hope might be extracted. First, as to Lord Grey, his conduct throughout seemed fair and honourable, and no where did it evince any particular opposition to granting a Charter—but from the extraordinary position taken by the Canadian Legislature in passing an act so reckless and unconstitutional, it became a question of great delicacy to know how to deal with such a body.—Hence it was not improbable that His Lordship had adopted the most discreet way of smoothing down matters, and in due time bringing about what was desired. That His Lordship was no doubt as much aware of the violence and injustice of suppressing King's College, as Sir Robert Peel, or any one else, and yet he might not feel himself justified in making it a subject of contention with so great a Colony. At all events it would put the provincial authorities more than ever in the wrong, and saddle them with all the responsibility, an advantage of great importance to the Colonial Office, which had already incurred no small odium from sanctioning a measure so generally condemned.—Even with respect to the leaders of the present majority in Canada, there were some causes for indulging hope. They must be convinced by this time of the foolish absurdity of attempting to confine the education of the youth of an intelligent population, already nearly a million, and soon to become many millions, to one place and one seminary. They must also have discovered from experience that the enactment complained of, contains within itself the seeds of contention and dissolution, and from its political character is the worst of all Seminaries for the instruction of youth, who ought to be kept quiet and secluded from every sort of agitation. Again, they must feel that monopoly is in the present age of all things the most hateful, and can never be endured in a free country, or be countenanced by any man of truly liberal principles.

In fine they cannot offer public opposition to the granting of a Charter for a Church University, or for one desired by any other respectable denomination in the Province, without confessing their

dread of a rival, and that their Mammoth institution must be propped up by penal laws or like the walls of Jericho, it would fall to the ground, and thus expose them to universal scorn. To refuse the protection necessary to enable free men to educate their children, would bring upon them a stream of obloquy which must soon overwhelm them. I am therefore inclined to believe that they will be satisfied with the mischief they have accomplished in destroying the Charter of King's College and seizing its property—and not allow their hatred to prevent it by farther violence, from rising in a better form out of the dust into which they have thrown it, for such conduct would be like striking a man already felled to the ground—an act the most cowardly and revolting to every honourable mind. On the whole I am disposed to believe that you have no great reason to be discouraged. Lord Grey has done all that could have been fairly expected of him under the peculiar circumstances of the case, and there are some acts too mean and contemptible, even for the most bitter partisans to commit. Even should we be in error as to our hopes on this score, it is in truth, of little moment, a few months will make a change here or in the colony, and in either case the Charter of your University, should it be considered of any value, can easily be obtained.

(To be concluded in our next.)

A HOME THRUST.

Mr. D'Israeli has addressed the following emphatic letter to the Lord Lieutenant of the county of Buckingham. It has excited marked attention in England, and strikingly contrasts with the emasculated fustian of Lord John Russell's paltry epistle to the Bishop of Durham. Unlike the time-serving Premier, Mr. D'Israeli, puts the saddle upon the right horse, and demonstrates to the satisfaction, (we are convinced,) of every impartial mind, that "the whole question has been surrendered and decided in favour of the Pope, by the present Government."

My Lord—I have received numerous appeals from my constituents requesting that I would co-operate with them in addressing your lordship to call a meeting of the county, in order that we may express our reprobation of the recent assault of the Court of Rome on the prerogatives of the Sovereign and the liberties of her subjects. I think it very desirable that a meeting of the county should be called for that purpose, but, as far as I can gather from what reaches me, great misapprehension is abroad respecting the circumstances which now so violently, but so justly, excite the indignation of the country. Men are called upon to combine to prevent foreign interference with the prerogatives of the Queen, and to resist jurisdiction by the Pope in her Majesty's dominions. But I have always understood that, when the present Lord Lieutenant arrived in his Viceroyalty, he gathered together the Romish Bishops of Ireland, addressed them as nobles, sought their counsel, and courted their favour. On the visit of her Majesty to that kingdom the same prelates were presented to the Queen as if they were nobles, and precedence was given to the nobility and dignitaries of the National Church; and it was only the other day, as I believe, that the Government offered the office of Visitor to the Queen's Colleges to Dr. Cullen, the Pope's delegate, and pseudo Archbishop of Armagh, and to Dr. Hale, the pseudo Archbishop of Tuam.—What wonder, then, that his Holiness should deem himself at liberty to apportion England into Dioceses, to be ruled over by Bishops! And, why, instead of supposing he was taking a step insolent and insidious, should he not have assumed he was acting in strict conformity with the wishes of her Majesty's Government? The fact is, that the whole question has been surrendered, and decided in favour of the Pope, by the present Government; and the Ministers, who recognised the pseudo Archbishop of Tuam as a peer and a prelate, cannot object to the appointment of a pseudo Archbishop of Westminster, even though he be a Cardinal. On the contrary, the loftier dignity should, according to their table of precedence, rather invest his Eminence with a still higher patent of nobility, and permit him to take the wall of his Grace of Canterbury and the highest nobles of the land. The policy of the present Government is, that there shall be no distinction between England and Ireland. I am, therefore rather surprised that the Catholics are so indignant, as a certain letter with which we have just been favoured informs us they are. I have made these observations in order that, if the county meets, the people of Buckinghamshire may understand that the question on which they will have to decide is of a graver, deeper, and more comprehensive character than, in the heat of their landable emotion, they may perhaps suppose. I have the honour to be, my Lord, your faithful servant, B. D'ISRAELI.

Hughenden Manor, Nov. 8

Our exhausted limits will not permit us to make, as we had purposed, some remarks upon the gratuitous insolence of that portion of Lord John Russell's letter, which has reference to the Anglican Church. It exhibits all the petulant flippancy of the political dissenter, and cannot fail to recoil with disgrace upon the writer. Lord John knows right well that the number of what may be styled "Romanizing" clergymen in England, is a mere fraction—but this fraction he strives with impotent malignity to magnify into a host, if not an actual majority. Most confidently do we affirm, that never was the Church of our Fatherland in a more healthy state than at the present moment—and it is impossible to believe that the Premier can be ignorant of the fact.

From our latest English files, we learn that the anti-Popish excitement continued unabated. Influential meetings were being held in all quarters, at which resolutions condemnatory of the insane presumption of the Bishop of Rome were carried by overwhelming majorities. The Whigs must indeed be strongly fixed in office if they can withstand this mighty "pressure from without!"

FIRE AT THE PALACE.

On Wednesday morning about ten o'clock, the inmates of the Episcopal Palace, Front Street, were alarmed by symptoms of fire. It appears that the heated air apparatus for warming the building had been permitted to become too hot, and the flooring of some of the rooms were found to be in a state of ignition. Most providentially the fire was discovered and extinguished before any great damage had occurred. If the flames had been permitted to spread for a very few minutes longer, the Palace must, in all probability, have been consumed.

POPIISH APPRECIATION OF THE PERVERTS.

There is a periodical published in London called the "Catholic Magazine," which, we believe, expresses the sentiments of the more moderate and better informed members of the Romish sect in England. The August, September, and October numbers of this Magazine contain a notice of the late Dr. Peter Augustin Baines, "Bishop of Siga and vicar apostolic of the western districts in England." From the sketch given, it would seem that he was that rare character, a sincere, kind-hearted, honest, and intelligent Romanist. A few years since, this Doctor Baines issued a pastoral address, which is now made public in the periodical alluded to, and which, it appears, when issued, excited great animosity against him in the minds of the Perverts, who have wickedly forsaken the faith once delivered to the saints. Speaking of them, he of Siga, in his pastoral, declares:

"Is there a practice of piety which the Church tolerates rather than approves, which good taste cannot defend nor reason easily explain, which is calculated to confirm the prejudices of Protestants, and rebut them at the threshold of inquiry, this is the practice, of all others, which these perverse converts parade on all occasions, in preference to the most approved, most ancient, and most improved forms of Catholic devotion. Is there a doctrine peculiarly obnoxious to Protestants which belongs not to the code of defined dogmas, and which Catholics, therefore, may without censure reject, this doctrine is made a motto for the title pages of their books of piety, as if their object was to deter the unbeliever from reading another line."

Again, in allusion to the post-apostasy vagaries in the way of miracle-mongering of these deluded men—he says:

"Mised by the rapid influx of Irish labourers, who every where swelled the numbers of the Catholic congregations, and rendered necessary the erection of churches of larger dimensions, they seemed to consider the Catholic cause as already triumphant—proclaimed aloud the rapid increase of the Catholic population—exaggerated beyond measure the number of the converts that were made—boasted that in a short time the Catholic religion would become dominant in England—and that the Anglican establishment, which they assailed with every species of vulgar and opprobrious epithets, would be presently swept away."

"The party of which I have spoken was averse to pacific measures, which they represented as cowardly and deficient of zeal. They were for open war with the heretics, and for carrying everything with a high hand. That they possessed the sanction of heaven they attempted to demonstrate in the usual way, viz., by prophecies and miracles. It was asserted that various holy men, in Italy and elsewhere, had long prayed for England, and had predicted its speedy conversion; that others had foretold that this desirable event would be preceded by a great national revolt the horrors of civil war, the overthrow of the throne, the spoliation of the Anglican church, and the previous persecution of Catholics."

"All these idle and mischievous ravings were whispered about and believed by the more fanatical of the Catholic body, but chiefly by certain enthusiastic converts. The chief of the prophets was a Cistercian lay-brother or oblate in a monastery of the midland district. This man had constant visions relating to individuals and the nation at large. Amongst other divine communications, he was informed that a lady of exalted rank, since married, was never to marry, but to become the foundress of a religious community which was to usher in the conversion of England. Another lady of rank, afflicted with a naturally incurable malady, was to be instantly cured by certain processes, which he detailed—one of which was the application of water to her face, blessed, not in any manner which the church has approved, but according to a form revealed to the prophet. For the performance of this miracle the consent of the vicar apostolic of his district was said to be obtained, and the lady was brought, in an inclement season of the year, a distance of above two hundred miles, to receive the promised benefit. Fortunately the indiscreet project was prevented by the firmness of the vicar apostolic of the north, in whose district the prophet had declared that the miracle was to be performed."

"A medal, which it was asserted the blessed Virgin had ordered to be struck, had become in the hands of other fanatics the instrument of numberless miracles, and, in the belief of many, whom I have myself heard speak on the subject, possessed greater efficacy than all the seven sacraments!! In many instances the use made of these medals amounted to positive superstition, the confidence placed in their efficacy being wholly extravagant and not justified by any sound argument, either of reason or revelation."

We do not wonder much that this appreciation of their zeal excited "strong feelings" among "the converts," nor that they had the Bishop summoned to stand his trial at Rome on various heinous charges of "lenity to heretics," &c., &c., but we are rather surprised that he obtained a "victory over his opponents." The following touches must have cut deeply.

"A party was getting up in the Catholic body, which I have already described, in which a few neophyte converts figured as leaders. It was a bustling, noisy, conceited, and untractable little party. It affected extraordinary piety, without knowing what piety meant. It was for reforming the church, before it had learnt to reform itself. It imported all sorts of pious practices, and exported such homespun articles as charity, truth, and humility in return. It was so loud in its own

praises, that many believed its boasting; and so bitter in its hostility, that all feared its resentment. This party was becoming every day more formidable, by the forbearance of the bishops—till at last the question rose, who should devote himself to check the headlong evil. It fell to my lot; and I only predicted my own fate, when I said of this little knot of devotees, 'all who join or imitate them in their exterior practices are applauded by them as saints; all who walk in an humble and more beaten track are scarcely allowed to be Christians.'

The Bishop's opinions concerning the conversion of England are not of a very sanguine character. His calculations are curious, but we are strongly of opinion, that if the 221 were closely sifted, even that number would shrink amazingly.

"Here I am a priest of thirty years' standing, and a bishop of seventeen, engaged since my youth in theological studies or ministerial duties, and yet, after all, I have to be taught what is edifying in a pastoral, and what is consistent with the Divine mercy, by some 'new converts,' probably mere laymen, perhaps lay women, whose very names are unknown! Yet, what was my fault? Some of these converts got into their heads that England was on the eve of conversion, and insisted upon a weekly mass being offered in every chapel in aid of the good work. I saw no signs of such conversion, and refused my sanction of the mass. However, as the converts insisted upon the truth of their opinion, in order that I might proceed upon sure grounds, I issued a circular to all my clergy, ordering them to send me in the number of the converts made by them in one whole year. They had made exactly 221. The total population of my district was, according to the last public census, 3,000,195. It is now considerably increased. To obtain the number of years required for the conversion of my district, (at the rate we are now going on), I divided the whole population, 3,000,195 by the converts of one year, viz., 221, which gave me 13,575 1/2 years. It is true that the arithmetical progression here followed is not the true one; but neither would the geometrical be so. And in this mode of calculation, I took no account of those who fall away from the faith (of whom the converts insinuate, too truly, that I have many), I do not think that it is very inaccurate. But if we suppose the number of converts to become double what it is, we must still allow nearly 7,000 years for the conversion of my district. Now, if we suppose it to become thirteen times as great as at present, still the conversion of the western district will require above 1,000 years! This does not look much like an immediate national conversion."

ST. GEORGE'S CHURCH.

On Sunday the twelfth of January next, being the first Sunday after the Epiphany, there will be sermons preached in St. George's Church, after which, collections will be made towards liquidating the debt still due on the Church.

The Secretary of The Church Society of the Diocese of Toronto, acknowledges, with many thanks, the receipt of a parcel of Reports for the year ending 31st March, 1850, from the Rev. H. E. PLEES.

TORONTO MARKETS.

Table with 4 columns: Commodity, Price, and other details. Includes items like Fall Wheat, Spring do., Oats, Barley, Rye, Flour, etc.

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.