let "A Catholic" be assured, that in now recommending it for adoption here, he advocates an injustice to which the Church, I trust, will not sanction.

With reference to the matter in question, I beg to call attention to the sentiments of individuals of high standing in the country, as expressed at the formation of our Diocesan Church Society, and embodied in its constitution. In the published Report of the Society for the year 1842, page 49, may be seen the mode submitted by the Hon'ble Chief Justice Robinson, for the endowment of the Bishopric: he purposes that it should be provided for, partly from the Clergy Reserve Fund, partly from voluntary contributions, and in part, also, from the venerable the Societies in England, and the Colonial Bishop's Fund.—With respect to the Archdeaconries: contemplating the possible necessity for these, he quotes the provincial census, and proceeds to state,—"There can be little doubt that there are 90,000 Churchmen in this diocese:" "now upon the common estimate of five persons to a family, this would give 6000 heads of families in each Archdeaconry; and as 6000 shillings make up the required salary of £300, if each head of a family were to contribute in the whole year but one shilling, this object would be provided for without aid from any other quarter;"—"Passing next to the most deeply interesting question—the resources from whence the great body of the Clergy could be provided for—the Chief Justice observed, that one very important object would be to make the public endowment which still remained, as productive as possible." "No one can contemplate the present condition of the Church in this country, without feeling painfully how miserably inadequate are the stipends now paid to the Clergy. Few of them enjoyed a larger income than was paid to the junior clerks in the public offices, or in banks, or other mercantile establishments." "He trusted it would be amongst the earliest efforts of the Society, to endeavour to secure for those who have laboured long and anxiously in the Ministry, a provision sufficient for their comfortable maintenance, and established on a certain and permanent footing." I would ask "A Catholic" whether, in his knowledge of the affairs of the diocese, he does not remember the promises of the Lord Bishop, made to the Clergy assembled in Visitation in June, 1847; and the expectations then so considerably held out to them, strengthened also by what, in like solicitude, has fallen from his Lordship, in repeated instances, and by various communications. Is not your correspondent aware that the Archdeacon of York, in his intercourse with his brethren of the Clergy during the last summer, encouraged, as by authority, the same hope. And does the Rev. gentleman who has now called forth this controversy, oppose his individual views to this weight of testimony? And I might submit to him the question, to whom is his "suggestion" offered? Is it to the Society for the Propagation of the Gospel? Does he "suggest" to that venerable body a mode for the distribution of its trust, which, as by an inauspicious act, would sully in a moment the long-earned fame of noble, impartial, and disinterested labours for the Church in Canada. Does he address himself to the Lord Bishop? Would he make his diocesan the party to a proceeding which would inevitably impair his Godly influence, and endanger the respect which his office commands. Does he suggest to the Church Society a contravention of its laws? Would he urge upon any who might have the power, the execution of a purpose which would meet with the abhorrence of thousands of attached Churchmen throughout the land. I appeal, not to his sympathy, but his common sense, though I apprehend that his letter will not present him to the world as miraculously characterized by either. C. C. B.

13th November, 1848.

To the Editor of The Church.

"Sur and Assur, or the Assyrians and their Syrian brethren,—with Babylon and Ninevah for capitals,—spread their colossal empire, ages ago, over Mesopotamia, Persia, Arabia, Canaan, and the whole of Asia Minor.—But this race—the people of Nimrod, Bel, Semerimis and Ninus—first committed against God and man the crime of deifying man, and of subjecting the multitude to the passions of an individual; thus introducing into the world priest-craft, idolatry and despotism, which have never since been rooted out.

"For the crime the Assur were swept from the earth's surface. The Sur, less guilty—driven far from the heritage of their fathers—have since multiplied and passed through three thousand years of protracted suffering.—We, the Sclavonians—the Slavi, Surbs, or Servi, are the descendants of the Sur. All the old Syrian and Assyrian names are derived from words of our living languages, the Rus, or Polish, or Serbian, or Bohemian. We can read the inscriptions on the rams of their Asiatic cities, by our modern Sclavonian dialects. The very name of Nebukadnezar, if written in Sclavonic, Nebuh-odno-tzar, records at once our ancestry, and the crime for which we suffer. It means 'There is no God but the King.'"

SIR,—The above extract from a work which fell into my hands the other day, seemed to involve some interesting matter. Can you give your humble servant any idea [illegible] languages has been carried to such an extent, and is so well calculated to afford powerful indirect and collateral proofs of the Scriptural account of the origin of the *three* great families of mankind, that others, as well as myself, would feel greatly indebted by any information you could give or obtain for us on this subject.

I have, &c., INQUIRER.

To the Editor of The Church.

SIR,—The suggestion of your Correspondent "Catholic," when stripped of its *verbiage*, amounts to this: the instant endowment of Bishoprics and Archdeaconries out of the Clergy Reserve fund. And this is supported by the argument, that there being a surplus fund, (which by the bye is not mentioned) "the hierarchy ought to occupy a commanding station," and "the lower clergy ought not to maintain that position in society, which their own habits, and indeed their usefulness requires." Consequently the latter must wait for a "righteous increase of their incomes from private endowments," and for the former a permanent provision must instantly be made.

Very cogent to convince is the fact "Catholic" states that he has been in the Ministry Eight Years; so that supposing he was ordained at the Canonical age, he is 31 years old.

But it does not require to be even that age to ask Sydney Smith's question: "Why is the Church of England to be nothing but a collection of beggars and bishops?—the Right Reverend Dives in the palace, and Lazarus in orders at the gate, doctored by dogs, and comforted with crumbs?" Now, before the clergy consent to a measure so detrimental to the Church at large, as the endowment of 3 or 4 Bishoprics and Archdeaconries, and leaving the rest to the tender mercies of voluntaryism, let it be clearly ascertained, in whom the appointment to the Bishoprics is rested. In Scotland and the United States the Bishops are elected by the presbyterate. In England and Ireland nominally by a Dean and Chapter of each Cathedral, in reality by the Prime Minister. A pretty condition the Canadian Church will be in with an enormously endowed hierarchy, and a pauper Clergy!

Moreover how great the evil is of having a Bishop thrust on the Diocese against the consent of the Church in that Diocese, has been exemplified in the case of Hereford; and that the Canadian Church may never be subjected to a like degradation, is the only reason I have sent this hint to be placed aside of the Suggestion of your *juvenile* Correspondent "Catholic."

I am, Sir, &c.,
PROTESTANT.

13th November, 1848.

To the Editor of The Church.

DEAR SIR,—An event has occurred this year in the annals of our Church, which, I think, deserves to be recorded, but which, unless I have overlooked it, I have not seen mentioned anywhere in the columns of your paper. I allude to this being the jubilee of the Church Missionary Society: will you allow me, therefore, to call the attention of those of your readers who may not be aware of it, to this fact? This society is a most important one, its express object being to preach the Gospel to the heathen. It was first set on foot in April, 1799, and since then its growth and increase have been most encouraging. In an admirable address, which its committee have circulated this year, to draw the attention of its friends to its jubilee commemoration, we learn that, when first established, Sierra Leone was the only place which appeared open to their labours, but that since then they have been extending their influence over countries in every part of the habitable globe,—so that now they employ 140 clergymen, with more than 13,00 lay teachers, as catechists and school-masters and mistresses under them, in upwards of one hundred different missionary stations; and the number of communicants alone returned, exceeds 1,3000, and at the same time this society is supporting five different institutions, in various parts of the world, for the purpose of educating its missionaries—at Islington, (England,) Sierra Leone, Tinnevelly, Travancore and Ceylon.

The Society for the Propagation of the Gospel in Foreign Parts, to which we, in this Province, are much indebted, is engaged chiefly in extending our Church in the Colonies of the British Empire; but the field of the Church Missionary Society is confined almost exclusively to the Heathen world—a field which comprises 600,000,000 of our fellow creatures. For the eternal benefit of these this society is "stretching forth the curtains of its habitation, lengthening its cords and strengthening its stakes." The principles of this society entirely agree with those of our Church, and the society is supported by nearly the whole bench of Bishops, with our Primate at the head—His Grace having presided at its last anniversary meeting, where he gave his "public pledge and assurance" that he "considers it amongst the best of those various means God has set in motion for the great purpose of diffusing the light of His Gospel through the world."

In bringing this subject before your readers, may I not likewise suggest that something should be done by the members of the Church in this part of the Province, to shew that they take an interest in this cause, by sending some offerings towards the funds of this society, on this their jubilee commemoration. Doubtless there are many of the friends of this society scattered amongst us, who, when in dear England, delighted to upport, by their contributions, its labours abroad. Though they have changed their habitations by crossing the wide sea, it cannot be that they have changed their sentiments, and lost their interest in the welfare of the Heathen. But it may be they have ceased to contribute of their means, through not having an opportunity of forwarding their gifts. I know that in this Province we have much to think of amongst ourselves, and that perhaps some would say our exertions ought to be confined to establishing the Church in our own land. It certainly is our duty to do much more than is done for supporting that noble means of disseminating the Gospel amongst us, I mean the Church Society of this Diocese, but I do not think our exertions to support it would be one whit diminished by our taking an interest, in our prayers and by our self-denying contributions, to promote the blessed work among the heathen in foreign lands. Perhaps there are some who have never yet contributed anything for the heathen, surely on this joyful occasion for once they might be asked to do something. Fifty years seldom comes oftener than once in a person's life, and therefore a special donation to so holy a cause as that of sending the Gospel "to all nations" might be asked where, perhaps, under the circumstances of the Church here, more might not be expected. Allow me, therefore, again to suggest that some offerings should be sent from amongst us to augment, though it may be in a small degree, the contributions which will, I trust, be poured into the treasury of this society to enable them the more fully to carry out their holy design.

Should no other way be suggested for promoting these proposed contributions, I would mention that in the neighbouring diocese, where an interest in this cause has for some time existed, (as, among other instances, the constitution of the Church Society there, providing an opportunity for any member to send donations to the Church Missionary among other Home Societies, evinces): a committee has been expressly appointed in Quebec for the purpose of inviting contributions towards the Jubilee Fund, and an encouraging commencement made. C. H. Gates, Esq., being the Treasurer, would doubtless be willing to forward any sum for us.

I remain, dear Sir, as always,
A FRIEND TO THE HEATHEN.

[Our correspondent would perceive that we noticed, last week, the Jubilee of the Church Missionary Society. The article should have appeared some time ago, but had been accidentally laid aside.—ED. CHURCH.]

For The Church.

INSTANCES OF THE WRONG USE OF THE WORD CATHOLIC, WITH CORRECTIONS.

INSTANCE VI.

"In the meanwhile the upper classes of the Catholics were soured and alienated by their exclusion from Parliament; they saw the most unfit of their co-religionists emancipated, while *they* remained in a state of proscription."—*Quarterly Review, September*, 1848, *p.* 599.

[This is from an article on Ireland, in the last number of the London *Quarterly*, in which the writer well traces to the degrading effects of Popery upon the minds of the mass of the people in that unhappy country, the evils which are now giving so much trouble to the English Government. Throughout the whole paper, with the above and one other exception, the phraseology is most carefully and studiously correct. But here the old ignorant and inaccurate habits, which, probably, the writer was accustomed in former times to give way to, of unguardedly allowing Romanists to be "Catholics," of a sudden gets the better of him. By the upper classes seeing the most unfit of their "co-religionists" emancipated, he refers to the privilege of voting allowed to 40s. freeholders, prior to the passing the popularly but wrongly called "Catholic Emancipation Act." To render the above sentence harmonious with the whole article, it ought to stand thus:]

CORRECTION VI.

"In the meanwhile the upper classes of the Romanist portion of the population of Ireland were soured and alienated by their exclusion from Parliament; they saw the most unfit of their co-religionists permitted to exercise the right of voting at elections, while *they* remained in a state of proscription."

A PROTESTANT CATHOLIC.

November 20th, 1848.

To the Editor of the Church.

SIR,—It occurs to me that much good might result from a more general circulation of *The Church*, among a class whose means are too limited to admit of their becoming subscribers, and who are besides deprived of the [illegible] would suggest is, that all who take *The Church* in this place, shall, every week, on receiving a fresh number, return the preceding one to a place fixed upon, and that arrangements be made to distribute them through some known zealous member of the Church, in each village or township, in such a manner as that passing from hand to hand, a large proportion, if not all desirous of so doing, may have an opportunity of reading it. The expense of postage which would be but a trifle, would be met by a very small subscription. Such a system would, I think, result on an additional number of subscribers, and what is of still more consequence, might disseminate sound principles of both Politics and Religion, "a consummation devoutly to be wished."

A SUBSCRIBER.

Toronto, November 18th, 1848.

WEEKLY CALENDAR.

Day.	Date.			1st Lesson	2d Lesson.
A	Nov. 26,	23rd Sund. aft. Trinity. Sund. next bef. Advent.*	M, E,	Prov. 11. " 12.	John 18. Heb. 2.
M	" 27,	....	M, E,	Isaiah 8. " 9.	John 19. Heb. 3.
T	" 28,	Cardinal Wolsey died in Leicester Abbey, 1530.	M, E,	" 10. " 11.	John 20. Heb. 4.
W	" 29,	....	M, E,	" 12. " 13.	John 21. Heb. 5.
T	" 30,	St. Andrews.	M, E,	Prov. 20. " 21.	Acts 1. Heb. 6.
F	Dec. 1,	Rebels retire from St. Denis, 1837.	M, E,	Isaiah 14. " 15.	Acts 2. Heb. 7.
S	" 2	Communion in both kinds administered, 1547.†	M, E,	" 16. " 17.	Acts 3. Heb. 8.
A	" 3	1st. Sunday in Advent.	M, E,	Isaiah 1. " 2.	Acts 4. Heb. 9.

* The Collect, Epistle and Gospel for the 25th Sunday after Trinity shall always be used upon the Sunday next before Advent.

† Convocation of the E. Church declared that the Communion should be administered to all persons in both kinds.

THE CHURCH.

TORONTO, NOVEMBER 23, 1848.

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A Bad Room for Hearing.

CLERGY RESERVES.

It will be seen that much of that portion of our paper which we devote to correspondence is this week occupied by communications regarding the appropriation of the surplus disposable funds of the Clergy Reserves. The question, confessedly, is one of grave importance, and consequently it is not strange that it should engage the attention of all who take an interest in the Canadian Church. While, however, we would not dream of infringing upon the liberty of discussion, we may be permitted to suggest, that for the present, at least, enough has been said upon the subject, and that a controversy could serve no substantial end.—We place the most implicit reliance upon the judgement and zeal of the Trustees of the Clergy Reserve Fund; that venerable corporation to which we lie under obligations difficult to express, and impossible to repay; and from what we have learned we have every reason to believe that before long they will announce an arrangement which will meet the views of, and give satisfaction to all parties.

THE "BRITISH CANADIAN."

With much regret we notice that business arrangements have rendered necessary the temporary suspension of this excellent journal. "Our object,"—says the Editor, in his valedictory article,—"is to collect our dues for the purpose of enabling us to issue the *Canadian* semi-weekly."

We shall miss our contemporary during the period of its non-appearance. In harmony with its title, a sound uncompromising British tone uniformly pervaded its columns; and in every prominent question affecting the moral or political interests of the province, our brother was always found fighting on the right side. Higher praise no periodical could aspire to, especially in these days of low principle and expediency. Most cordially do we hope that the *British Canadian* will ere long resume the position which it has hitherto so worthily occupied and that with fresh vigour and renewed strength.

CHURCH TRACTS FOR COTTAGE WALLS.

We are happy to perceive that the subject of suitable prints and ornaments for cottages is beginning to attract that share of attention which its importance justly demands. The following extract from the *Britannia*, a London paper, is so much in accordance with our own views, that we very gladly give it additional publicity, hoping that our Church Book-sellers will supply themselves with a stock of Mr. Robinson's Church Tracts for Cottage Walls:—

"Mr. Robinson, of Fleet-street, has published some folio sheets, highly ornamental in appearance, which are well adapted to be hung on cottage walls. At the top is an elegant wood-engraving representing a village church or some other appropriate object, and below are plain, concise, forcible reasons for adhering to the communion and observing the ordinances of the church. These 'reasons,' conceived in a scriptural spirit, are replete with that homely good sense which directly appeals to the understanding of even the most uneducated. We cannot imagine any better furniture for cottage walls than these sound and excellent papers, which, if framed and varnished, would last for years, and exercise, in all probability, a lasting and beneficial effect on the minds of the labouring classes. The disposition very early receives its bias for good or for ill; and many a shining example of piety and virtue may hereafter acknowledge with thankfulness the benefit he received from these admirable precepts having been made familiar to his eye in childhood. We are satisfied that the publication of the sheets only requires to be made known to ensure for them an extensive distribution in rural districts by those benevolent persons, who are on the watch to seize every opportunity of strengthening the faith of the people, and recommending to them those mental and personal habits best calculated to ensure both their temporal and their eternal happiness."

THE CHURCHMAN'S ALMANACK.

We have just received a copy of this very useful annual for the ensuing year, and when we say that it is at least equal to the preceeding numbers we can add nothing in the shape of commendation. As usual the ecclesiastical statistics are ample and correct, and the general information which it conveys is as ful as could be looked for. The typography of the Almanack does no discredit to the press of Messrs. Rowsell & Thompson.

"'AND YET THERE IS ROOM.'

"Our subscription list continues to increase; but the additions might be more numerous. We have not yet had time to ascertain from our brethren who among them have thought well of our suggestion, have adopted it, and with what success. We presume in the course of a few days cheering intelligence will be received upon this point. Back numbers can be supplied.—*Christian Guardian.*"

In a public journal which calls itself, and evidently considers itself, as *par excellence*, the *Christian Guardian*, one would hardly expect to meet with profanity. We were, therefore, not a little startled to meet with the above paragraph in the organ of a religious body, who seem to regard themselves as possessing a sort of monopoly of reverence for Holy Scripture, and whose cry is the Bible, and nothing but the Bible. If the leaders and teachers of that sect treat God's Holy Word with such irreverence as to head a puffing paragraph, put forth for the purpose of increasing their subscription list, headed with a solemn sentence from the lips of our blessed Lord, it can be a matter of no surprise to find their followers disregarding the plain precepts of that blessed book of which they speak so much, and ruling their conduct by *what they* think, and *not* by *what God says.*

We are rejoiced to hear that our esteemed friend Captain Baldwin is now in a state of confirmed convalescence.

We cannot account for the irregularity of which the *Church Times* complains. The paper is regularly sent with the parcel for Halifax.

NOTES OF AN EXCURSION IN THE UNITED STATES.

Addressed to the Editor.

LETTER IV.

New York, Sept., 1848.

MY DEAR FRIEND,—One thing that has struck me in my intercourse with the Clergy here, has been this—that there is not so clear a view as there ought to be of the question of ecclesiastical jurisdiction. You hear some speak, almost, as if they thought that the Church of Italy had a joint jurisdiction in the United States, with the Church of the United States. As long as there is an indistinctness of view on this subject, it need cause no great wonder when men of immature, ill-informed, and morbidly-disposed minds lapse away from the Church,—and pass over, without being aware of the sinful schism of which they become guilty in so doing, into what they simply suppose to be "another portion of the Lord's vineyard,"—to use Dr. Pusey's demented expression in reference to the apostasy of Mr. Newman.

I have been doing my best to get some of my friends to see that our Lord's Body is, and can only be ONE, in every nation; that there cannot be, at the same time, in any land *two* co-ordinate branches of the one Body, for then Christ would be divided in that land. And I endeavour every where to shew that that society of Christians which is the true branch of the One Body in any land, is not determined and settled so much by *priority* of occupation as by *lawfulness* of occupation.

If, for instance, as some urge, Maryland was originally settled by Roman Catholics (as they are called) it does not follow that their superintendents and ministers have valid jurisdiction in Maryland. These Roman Catholics (as they are misnamed) were English and Irish schismatics before they came there, and their coming there did not heal the schism which they were guilty of perpetuating in the land they came from.

All the original United States, previously to the acknowledgment of their independence by George III., were in the jurisdiction of the English Church. When the civil territory of the United States became, in the Providence of God, independent of England, the portion of the Church then limited and bounded by the said civil territory, became independent of the English Church, but continued to possess the same lawful jurisdiction within the limits of that territory that it had possessed before. All Christians not confessing the jurisdiction of this now independent portion of the Church, and not uniting in communion with it, continued to be schismatical, as they were previously, and dividers of the One Body.

So that, by any one reflecting a little on the subject, it will readily be seen that the validity of the jurisdiction of the Church, in these United States, does not depend upon priority of occupation; it does not depend upon the result of a race between two sets of men rushing to get possession of the country; but it depends upon its own simple right as derived from the Mother Church.

Supposing the Romanists to have had a legion of bishops (I believe, indeed, they had not one) in the United States previous to the arrival of the Anglican bishops in the land, this would not have altered the case. The English Church solely possessing valid jurisdiction within England, and the territories of England, and solely representing the whole Church within those territories, might delay long to send the Episcopate to regions so far remote from the only Church or Christian body, that, previous to the Revolution, could validly take the step. And *after* the Revolution, she was the only quarter to which United States' Church-people could, with any seemliness, look for the gift of an Apostolically-descended line of spiritual rulers.

I account for this indistinctness of view among some of the clergy here, on the subject of the sole jurisdiction of the Church in this way. On looking into the Prayer-book of the Church in these United States you find, that from the Ordinal is struck out, what we call the oath of Supremacy, and nothing analogous to it has been put in its place. Thus the minds of the clergy here are not so solemnly impressed *ab initio* as they ought to be with the grand Protestant fact and truth, that "no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual," within the civil territories wherein they dwell.

Again, when you look into the Articles of the United States' Church, you find erased that calm and dignified declaration of our 37th—"The Bishop of Rome hath no jurisdiction in this Realm of England"—with no protest to the same effect, adapted to the case of the United States, supplying its place. Once more—in the fifth paragraph of the Preface to the United States' Prayer-book, there is an unnecessary and uncalled-for concession which goes to break up unity, and to authorize confusion among Christians. The worthy authors of that Preface seem, at the place referred to, to have laid down for the moment, the stern two-edged sword of true Protestant Churchmanship. With so many breaches in the walls and defences of the One Body, in these United States, it is well, that hitherto, disastrous results have not ensued.

It occurs to me, by dint of local association to mention, that in St. John's Church, in this city, I last summer had the good fortune to be present at the General Convention of the Church of these United States, and saw a sight never to be forgotten, viz., a goodly company of six and twenty Right Reverend Fathers, the noble out-branching and blossoming of the Rod of the Anglican succession in the territories of this Republic. With one exception, all wore the usual Episcopal officiating attire, *minus* the academic cap which *our* Bishops are wont to carry. As the proceedings of that Convention are already known to you from its published Journal, I need say nothing about them.

At the Holy Communion which was administered at the opening of the Synod, Bishop Chase, the presiding Bishop, conspicuous for his age, and for wearing, from infirmity, a black velvet coif, consecrated and made the oblation of the Elements, according to the Liturgy of the United States' Church, which, as you know, corresponds more with the Liturgy of the Scottish Church, in this point, than with ours. The remaining Bishops relieved each other in succession, in distributing the elements to the large assemblage of clergy and people.

The appearance of many of the Fathers was noble and commanding. It is the practice of the Clergy here, "at all times of their ministration," not to wear gloves. It is considered effeminate to do so. I liked the weather-beaten, muscular and practical look of the Bishops' hands. They seemed in this respect (some of them, that is), as if they were accustomed to grapple with sturdy difficulties—as if they would not scruple to lay hold even of physical obstacles, if need be, and put them out of the way. A warmed-hearted, honest grasp from one or two of the good Fathers of the far West and South, would, and probably often do, bring tears into the eyes of a Mississippi raftsman.

And so, my dear friend, should it be. Although we know that the Church, like Wisdom itself, is justified of *all* her children, the refined as well as the rough,—yet the Church-work of many parts of this great Continent, wants not, just now, men suited only for "King's houses,"—wants not fine gentlemen, nor dainty, ladye-fingers. Can you not easily imagine the hands of the Fisherman or of the Tentmaker, as bearing marks of toil and "hardness?"—Or our own Boniface—when, with his devoted band of English Missionaries, he sailed up the then-savage Rhine, for the purpose of establishing the Church in central Germany,—or when at last he met his cruel fate, while executing the same errand among the rude Frieslanders—can you not easily suppose, that you would *not* have run much risk of mistaking him, could you have seen him, for the prince-palatine prelate of Durham?

These indeed are slight things, but as being characteristic of this country and of the circumstances of the Church here, they will perhaps interest you.

It is encouraging to observe here, as elsewhere, a growing desire on the part of the Clergy, to re-assume their distinctive canonical dress. It is now found by experience, and it will appear manifest to all on a little reflection, that the adoption by the Clergy of the dissenting minister's dress, is one of the principal things (however trivial and non-essential it may seem), creating at this moment, an ambiguity in the minds of the bulk of men, on the subject of the Christian priesthood.

Slightly educated and slenderly informed, the bulk of men cannot enter into the historical and other arguments that prove the existence at this day, of the Apostolic line of "special messengers and ministers of Almighty God," (see Canon the 74th), instituted by our Saviour;—but they simply judge by sight and sense; and when they see with their eyes and hear with their ears, no *difference* between the Apostolically-descended priest, tracing back his descent for 1,800 years to the Saviour, and the (for instance), Knoxite minister, tracing back his succession of some six years' duration up, even up to the late Dr. Chalmers (and "who laid hands on *him?*")—they cannot readily understand that there *is* any difference.

Thus the lineal ambassadors of the Saviour are obscured, and in many quarters, rejected of the world, who know not what they do, any more than those knew what they did, when they crucified Him in whom they could perceive no especial beauty or comeliness.

I observed that the bishops of Maryland and Vermont wore a canonical cassock coat, which also many of the inferior clergy also wear. Indeed it seems only to require an audible authoritative command or recommendation from the bishops, to secure a uniformity of dress among the clergy, so that they might always know one another, whenever they meet,—instead of, as now, looking at each other, with eyes askance, each reciprocally wondering and surmising of the other, what sect or subdivision of the extra-ecclesiastical Babel of English and American Christendom he belongs to,—till at length some lucky accident discovers them to be brothers in the ONE BODY.

We all know indeed that the Apostolic commission lies no more in a cassock than it does in a white suffocator, or tourniquet neck-band, as methodists and others seem to think. The cowl does not make the monk. But with the mass of men these external things are what they principally judge and act by.—Therefore these external things are important; and there can be no doubt but that the true clergy of England, Ireland and Scotland, and North America, have suffered as much in their influence and in the universality of their recognition, by the non-obrervance of the 74th Canon, as by any thing else.

The clergy are either what the ordination book sets them forth to be, or they are not. If they are what the ordination book sets them forth to be, then the sooner that all men see and know it the better,—for their office is a very important one to men. It is the duty of the real clergy to make themselves manifest and known unto all, so that none may through ignorance run the risk of rejecting an ordinance of the Saviour. I know that it is thought popish to desire a distinctiveness for the clergy,—but alas! popery is riding in triumph through the land, in no slight degree, from the continued invisibility of the real clergy, arising from their relinquishment of the canonical dress now for many a year. Like the Shield that was said to have fallen down from heaven in antient times at Rome, the line of *true* clergy has been rendered uncertain by the eleven but too-exact counterfeits, with which it has become mixed up. Depend upon it, my friend, that the outward dress has had as much to do as anything else with the lamentable doubtfulness and ignorance that exist in the popular mind at this moment, relative to the church and clergy within the realms of England, and within the United States.

I am, as you know, no advocate for anything popish. What I desire, I think would be most protestant. I think it would be a most protestant act for the clergy to burst through the misty ambiguity that now surrounds them, and shew themselves clearly to their fellow men. I think it would be a most protestant act—an act that would cut the knot of many difficulties, were the clergy of Montreal and Quebec, for instance, situated as they are in the midst of a popish population, plentifully supplied with popish ministers, to re-assume the canonical dress at once, so that the people, Protestant and Romish, might know them, and not confound them any more, as now, from a very great similarity of costume, with the general swarm of Protestant dissenting ministers.

Here appropriately I may tell you of my friend ——, of these parts, a worthy and most unpopish Presbyter of the United States Church, who was walking through the street with his clerical coat on, not long since, when he was suddenly stopped and accosted by a Quaker lady-friend, in the rather familiar, irreverent way of her sect, and in the ungrammatical English which it is their custom to use,—thus: "Mr. F——, why dost thee wear that long coat? Thee look'st like a Catholic priest." "Madam," was F——'s answer, "I *am* a Catholic priest, and" (with great solemnity pointing heavenwards) "a servant of the Lord Jesus Christ."

I regretted very much during the Convention, that at least, the Bishops, did not all wear a canonical dress; as in the streets, I several times rubbed rudely against, or passed without recognizing at the instant, a right reverend Father,—and so passed him without uncovering, or offering some other dutiful Christian salutation. By the way, I do not observe that many of the clergy here have yet assumed the use of the Cassock-vest,—that step towards the Clerical dress, which has been so generally taken in England, and which is in fact a resuming of the Cassock, bereft of its petticoat-portion.

I was amused the other day at observing in an English book,—a collection of well-meant but most unpopularly managed "Tracts for the People," what is usually called a Bishop's or Archdeacon's Apron, termed a *Gremial:* the writer evidently did not know that it was the canonical Cassock, worn *short*, as Archdeacon Sharp, in his book on the Rubrics, shews.

Farewell. It is time that I shift the scene. I am about to wend my way from the even yet hot atmosphere of this restless, toiling city, to the pure air, and bracing breezes of Long Branch, situate on the broad Atlantic: from thence I hope to visit Burlington, the *locale* of the well-known Bishop Doane of New Jersey: and from thence I shall pay a flying visit to Philadelphia, Baltimore, and Washington.

Yours always,
A. C.

AGRICULTURE.

OBSERVATIONS FOR DECEMBER.

About the end of November, in Canada, the setting in of hard frost generally puts an end to field operations in farming for the season, and a different routine of work has then to be undertaken. This year, indeed, ploughing has been already suspended for a few days, but the occurrence at so early a date is very unusual, and the weather having now moderated again, permitting the continuance of operations, ploughing has been resumed, and we may reasonably expect another week or two sufficiently mild to allow the prosecution of that work. Occasionally the season has been known to remain open with slight interruptions, to a considerably later period in the year,—till after Christmas, or the middle of January; but in most cases the average time at which the setting in of winter weather puts a stop to field work may be stated to be about the last week in November.

When the frozen surface of the ground no longer permits the use of the plough, advantage may still be taken of an interval, before the frost penetrates to a great depth, to effect many useful improvements on the farm, for which time can scarcely be found during the more busy portions of the year. Among such operations may be enumerated: making convenient farm roads, digging ditches, making drains through wet places, straightening and improving small water courses, levelling unsightly banks, picking stones off the fields, and carting them to where they may be afterwards required for purposes of draining, building, or road making, &c.

On the approach of winter, one of the most important cares of the farmer must be to have his buildings in proper order, for the comfortable accommodation of his stock of the different kinds, and for the accumulation of the greatest possible supply of manure for the next year's crops. All loose boards about the sheds and barns should be nailed up in good time, and the fence and gates of the yard made in good order, to prevent the cattle wandering about the fields, and scattering their manure to be wasted by the winds and rain. The formation of the yard is a matter of much importance. How often do we see farm buildings situated on a slope, where the liquid elements of the manure are washed away in winter and spring with the melting snow, and every fall of rain, and carried of by the nearest stream, as if it had been a matter of deliberation how to get easily rid of that which forms the most valuable portion. And so in reality it had been in many cases; the great object in view being to have a dry yard, the disadvantages of the plan not being believed in. But intelligent and educated farmers are quite convinced of the improvidence of such a course. The frugal and industrious inhabitants of Holland, Belgium, and Flanders, as well as many in Great Britain, and other places, have long known the value of that portion of their farm capital, and have taken good care to save it by constructing proper tanks for its reception, from whence it is afterwards distributed to their green crops by means of liquid manure carts. And the result in the produce of their fields, shows the correctness of their estimate of its value. Where tanks are not made, much may be done by having the yard of a concave form—lowest in the centre. Then by having proper eave-troughs to the barns and sheds, to prevent more water than can be avoided entering the yard, and supplying the cattle with plenty of litter, much will be absorbed and retained for future use. The objection generally made to a flat or concave barn-yard is its occasional wetness; but in this climate where the ground is generally frozen hard a great part of the winter, and where the quantity of water falling, either in the shape of rain or snow, is not often very great, the inconvenience resulting from that cause could seldom be so serious as to outweigh the advantage of saving the manure. Besides, if concave, the outer parts of the yard would always be sufficiently dry, while by under drainage, which would conduct into tanks, the difficulty would be completely done away with.

As soon as cattle can no longer derive a full subsistence from the pastures, they should be assisted by a small allowance of nutritious food daily, increasing in quantity with the deterioration of the pastures, in order to prevent them falling away before the severe weather commences, and to prepare them for the change from the fields to the barn yard. There is much more lost in allowing them to lose condition in the early part of winter, than the expense of the preparatory feeding would amount to. When winter has finally set in, and they have to depend for support entirely on being fed, there is much attention requisite in order to carry them through till spring in a healthy and vigorous condition. There is much truth in the old adage, "cattle well wintered are more than half summered." Those that are merely kept loose in the yard should be provided with good sheds, to protect them from the cold north and east winds, and a liberal supply of dry litter, as warmth and comfort are of much importance to keeping them in a thrifty state. Young cattle, as steers and heifers, that are growing up as stock will subsist very well on fresh clean straw, that has been cut before it became too ripe, though the addition of a few turnips, or mangel wurtzel, will be a valuable assistance. Milch cows, of course, require warmer housing, and a better description of food; such as carrots, or other roots, bran or boiled oats, with clover hay, or corn, or pea meal, mixed with cut straw or chaff, and steamed. Stall feeding cattle for market on hay and grain is generally too expensive a process to prove profitable, at the very low price of butcher's meat in this country, but when a successful growth of turnips has been obtained, the case is different. They being a green crop, and leaving the ground in as good condition for sowing grain as if fallowed, may be considered as costing nothing more than the difference in the labour required to produce them, and that of making a naked fallow; which additional expense will be more than repaid in the value of the manure formed from their use, thus leaving the produce in meat obtained from feeding them, in fact, as so much clear profit. Cattle may be fattened merely on turnips and good straw, but much better, of course on hay instead of straw, and with the addition of a little corn, bean, or pea meal, or oil-cake better still. Young calves require careful treatment during winter, they should be kept under warm cover at all times, except for a short time occasionally in warm and sunny days. Exposure for a few hours in severe weather may do them more injury than can be remedied by careful attention for a week afterwards. They also require nutritious food, as fresh coloured, green-cut hay, with the addition of a little meal, a few sliced carrots, or other roots. There is some danger, however, in keeping calves in too high condition, as it is frequently those in the finest looking order that are attacked by that fatal disease, the black quarter, a complaint induced by an excited state of the system, and which generally causes death in a few hours. In feeding straw in the open yard economy is strictly necessary, to the extent of being sure that the supply will hold out well till spring, but any further than that it is not required, as the more of it that is converted into manure the better. The ordinary way of feeding it is that of giving it in racks; but there is, perhaps, no better mode than to distribute it about the yard equally in small heaps. Fed in this way the cattle interfere with each other less in feeding, and the manure formed will be of a more uniform quality. In none of the domestic animals is the domineering propensity so strong as in horned cattle, particular attention is, therefore, required to prevent the strong from injuring the weaker individuals. The master animals will often habitually neglect their own food for no other purpose than to drive the weaker ones from theirs. These being thus prevented from ever taking their food unmolested become dispirited, and scarcely attempt to feed in presence of the others—than which there can be no more unfavourable condition for thriving. And as they can only venture to take their fodder after the others have done, there is nothing but the coarsest part left for them; when, on the contrary, they should have the best. Much more of the miserable order in which many of the animals appear in spring is owing to this cause alone than is usually suspected by their owners. The care of sheep is also an important part of farm management in winter. More complete shelter from the weather than they are frequently allowed is necessary to keeping them in good order. They should be kept at night, and in rough weather, under low close sheds, open to the south. For food they require the best hay on which they will thrive very well, though the addition of a few turnips will be of much service to them. It is necessary to the economical use of hay to give them but a small quantity at a time, and a number of times each day, as they will not eat it after it has remained long before them. Feeding them on grain is not generally to be recommended, as it causes the wool to become loose; and is thought by some to render the successful lambing of the ewes uncertain. Peas straw, however, that has been cut before too ripe, and partially thrashed, makes an excellent fodder, and is much relished by the sheep. In this country sheep are not much subject to those diseases which often prove so fatal in some other places. By providing them with proper food and shelter, and avoiding keeping them much on low or wet ground, much need not be apprehended from that source. They frequently suffer, however, very much from ticks. Sheep, especially the spring lambs, will often die in winter from the misery occasioned by these vermin. If found to be troubled in this way, some wash or preparation should be used to destroy the insects. There is, perhaps, nothing better for the purpose than a moderately strong decoction of tobacco poured carefully into the skin, the sheep being laid on its side, and the wool parted in several places when the operation is performed. Three or four pounds of tobacco will form sufficient liquid for about fifty or sixty sheep. We have often known this remedy applied with complete success.

Working horses, on the farm, that are to be constantly employed during the winter, require, of course, to be well fed on hay and oats; but when they have little or no work to do, they may be kept sufficiently well, and more economically, till the approach of spring on clean wheat straw, with a little grain or pea straw partially thrashed, with some carrots, or other roots, or oats sheaf converted into chaff by a cutting machine; or a little chopped peas or grain mixed with chaff or cut straw. Young horses, or brood mares, require no other provision than the run of the barn yard with the horned cattle, and an occasional allowance of hay. Foals, however, demand greater attention, confinement in warm loose boxes is preferable to having them tied in stalls. They may be kept on good hay, with a small quantity of grain or oats sheaf, and a little bran occasionally, &c. With all cattle in winter, strict regularity in the time, both of feeding and watering, is of great importance. It is, also, necessary to their health to give them salt regularly—if placed in a trough where they can have access to it at all times, they will not take more than they require. Salt is particularly important to sheep, as preventing diseases to which they are subject, especially the *rot.* We have now described briefly the ordinary winter management necessary, of nearly all the domestic animals on the farm except pigs. There is no care bestowed on those animals better repaid than that during the first winter of their growth. They require warm comfortable lying places, and a sufficient quantity of food, besides what they pick up, to keep them in a thriving condition; if stinted at that period of their lives they will never recover a free healthy growth afterwards.

A necessary branch of labour, which occupies some portion of the time in winter, is that of getting out a supply of firewood for the next year's consumption. On new farms, where a potion of the land is yet to be cleared, nothing else is necessary than to take the wood from that part. But where the clearing is completed a different system of management should be adopted, unless we would soon see the country entirely denuded of woodland. It is still the custom with many, who have but a small portion of wood left, to go on "chopping it out of the face;" to use a common expression—thus rendering certain its total destruction in the course of a few years; while, with proper treatment, twenty or twenty-five acres on an ordinary sized farm would last for ages. No growing timber should be cut, so long as there are any fallen or dead trees to be found, and when the latter are all disposed off, the old and full grown trees should next be taken before the young and thrifty ones. In the early part of winter, before there is much depth of snow on the ground, is the most favourable time to go through the wood and cut up all the fallen timber. Treated in this way, the remnants of our native forests will remain an ornament and a service to the country instead