

# The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XIV., No. 23.]

TORONTO, CANADA, JANUARY 2, 1851.

[WHOLE No., DCCIV.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Jan. 5.	2d S. AFF. CHRISTMAS. { M. Isiah 41. Matt. 4. E. " 43. Rom. 4. }	
M	" 6.	EPIPHANY. { M. " 60. Luke 3. E. " 49. John 2. }	
T	" 7.	" " " " M. Gen. 9. Matt. 5. E. " 12. Rom. 5. }	
W	" 8.	" " " " M. " 13. Matt. 6. E. " 14. Rom. 6. }	
T	" 9.	" " " " M. " 15. Matt. 7. E. " 16. Rom. 7. }	
F	" 10.	" " " " M. " 17. Matt. 8. E. " 18. Rom. 8. }	
S	" 11.	" " " " M. " 19. Matt. 9. E. " 20. Rom. 9. }	
F	" 12.	1st SUN. ART. EPIPH. { M. Isiah 44. Matt. 10. E. " 46. Rom. 10. }	

\* Creed of St. Athanasius. † To verse 23. ‡ To verse 12.

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## Poetry.

### HYMN FOR THE NEW YEAR.

Harp, awake! tell out the story  
Of our love, and joy, and praise:  
Lute, awake! awake our glory,  
Join a thankful song to raise:  
Lo! a theme for notes of sadness—  
In ourselves with sin defiled:  
Lo! a theme for holiest gladness—  
In our Father reconciled.

Heavenly guardian! Thou hast lengthened,  
And hast blessed, our mortal span;  
And in our weak hearts hast strengthened  
What thine own free grace began.  
In the dust we bend before Thee,  
Lord of sunless hosts above;  
Yet in lowly joy adore Thee,  
God of mercy, grace, and love.

Let thy favour, and thy blessing,  
Crown the year we now begin;  
Let us all, true life possessing,  
Grow in grace, and die to sin.

Storms are around us, hearts are quailing,—  
Signs in heaven, and earth and sea;  
But, when heaven and earth are failing  
Saviour, we will trust in Thee.

### FEAST OF THE CIRCUMCISION.

JANUARY 1st, 1851.

**THE COLLECT.**—The Circumcision of Christ is the next great event after his Nativity. He who had now assumed the human nature became subject to the law in all things, and is admitted into the privileges of the covenant which had been made with the descendants of Abraham at the time, and according to the manner which the law of that covenant commanded. In the circumstances of this event, there is proof afforded of the union of the divine with the human nature in the person of Christ. It was usual at the initiation of the child into the Abrahamic covenant, to give him a name which implied his union to the God of Israel. The name of the Messiah, which denoted His relationship, office, and nature, was announced from heaven, although it was given according to the custom of the law on earth. Received into the Church as the Son of Abraham, Christ was declared from heaven to be the Son of God. As the Son of God He was free from sin; as the son of man He is placed under the dominion and power of the law; that the sinlessness of his nature might be demonstrated by the sinlessness of his obedience. Being placed in all things like unto His brethren, the children of Adam, He endures the first of the many pains inflicted on Him as the surety of man, and sheds the first drop of that precious blood which He meant to pour out upon the cross, as the propitiation for the sins of the world. One day of the annual commemoration of this great event, of the circumcision of our Lord, has been set apart by the Church from an early period. This festival was in many liturgies merged in the octaves of the nativity: but there was always in the services of the eighth day after Christmas, an especial reference to the circumcision and naming of our blessed Redeemer. In later times, the eighth day in the liturgy of the Anglican and other Churches was known as the day of the circumcision, and was commemorated by peculiar services suited to the just commemoration of that event. This festival falls on new year's day; or the old kalends of January.

It was a general custom among heathen nations to celebrate this day with riot, feasting, and intemperate rejoicings, which frequently led to impurity and excesses. The converts to the Christian Church endeavoured to engraft these practices of their heathen ancestors upon the observance of this festival. Many of the Christian Fathers and councils denounce this desecration of a Christian holy day; and these practices probably caused, to some extent, a discontinuance of its celebration. The Church of England, in consistency with the sermons of the early Fathers, allows to it the title of "New year's day," but celebrates it with the due religious services, as an anniversary commemoration of a most important event in the life of our blessed Redeemer.

**THE EPISTLE (Romans iv. 8).**—Justification by faith only, was the one mode of acceptance before God in the Patriarchal, Levitical, or Christian dispensation. Jew and Gentile were brought under condemnation by the law. They both are accepted by faith in One who, having fulfilled all righteousness, suffered as a transgressor. Abraham, the great founder of the Jewish nation, the pattern of believers, and the friend of God, was in one sense the father both of Jew and Gentile, and became so in the reception of the sacrament of circumcision. Abraham received this rite of circumcision not as a cause of justification, but as a token of God's favour towards him; and as a seal, pledge, and token, that the very faith which he had, being uncircumcised, was accepted before God. Abraham being accepted in uncircumcision, was the father of the Gentile believers; and gave them an assurance that all who should entertain the same faith, should be rewarded with a like acceptance. Abraham called by circumcision, was made, in a more particular manner, the father of the Jewish people; and obtained by this sacrament a seal to all his descendants, of the certain fulfilment of the promises of Jehovah more particularly vouchsafed to them. Called as a Gentile, the venerable patriarch was a pledge to the Gentiles, of the acceptance of a Gentile faith before God. Made by covenant a Jew, he was the source of peculiar blessings to his children and sons according to the flesh. Accepted when in uncircumcision, he became in circumcision the head of a peculiar and beloved people. The institution of circumcision, the future seal of more peculiar blessings, did not disannul or diminish the efficacy of his former faith. In both circumstances he was justified by his faith in the expected seed of the woman. He believed the promises of God, and it was accounted unto him for righteousness. By the like faith all, whether Jew or Gentile, are alike justified. A passage of Scripture which thus points out the blessings secured by circumcision to the children of the covenant, and proves that the blessings of the former dispensation are secured to a right faith, and not withdrawn or disannulled, is suitable to the services of this festival.

**THE GOSPEL (St. Luke xi. 15).**—This Gospel relates the fact of the circumcision. Having assumed our nature in all its weaknesses, infirmities, and wants, Christ became subject to all the requirements, penalties, and exactions of the Jewish law, and submitted to all the burdensome obedience to rites and ceremonies required of a child of Abraham. He came unto his own and his own received Him not. He took not on him the nature of angels, but He took on him the seed of Abraham.—As Abraham was under two laws, to each of which he owed obedience, the moral and the ceremonial law; so Christ, as the partaker of the nature of the children of Abraham, and as a surety for his brethren, paid an obedience to each of these laws.—As they were under the moral law, He gave a perfect and unassuming obedience to all its precepts.—As they were under the ritual law, so He became obedient unto the same, and He began that obedience at this moment. He came as it was determined from the beginning, to do the will of God. The will of God was revealed in the moral law at the beginning, in the ritual law of Moses, in the law of repentance under John, and in the law of implicit obedience ending in the completion of the atonement, which, though it was begun when Christ before the creation consented to become man, was only terminated by His painful death upon the cross. By his condescending to become man, Christ began his obedience to the moral law. By his circumcision, He began his obedience to the ritual law. By his baptism from the hands of John, He began his obedience to the law of repentance, that He might fulfil all righteousness. By his victory over the temptation, He began his obedience in all points, which either did or did not come un-

der one of these descriptions of the law of God, and he finished his course of sinlessness on the cross, as the prophets had foretold. The event of the circumcision was the seal of the covenant, the everlasting covenant, to which Christ as at this time submitted: that He might thereby as surety for man fulfil all righteousness, and perform the will of God, by rendering a perfect obedience to the requirements of his law.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of the Widows and Orphans of the Clergy in this Diocese. *The twentieth Sunday after Trinity*—13th October, 1850.

Previously announced in No. 18.....	£298 4 8
St. Mary Magdalene, Napanee.....	£0 15 0
St. John's Bakers Corners.....	0 5 0
—per Rev. W. B. Lauder.....	1 0 0
St. James' Church, Stuartville, per Rev. R. V. Rogers.....	2 15 1
Waterloo, per Rev. W. Greig.....	0 2 9
St. Luke's, Camden.....	0 6 7 1/2
Dunbar's School-house.....	0 2 6
Tiner's do.....	0 5 0
Baker's do.....	0 2 8 1/2
Williams do.....	0 3 0
—per Rev. Paul Shirley.....	0 19 10
Trinity Church, front of Landsdowne.....	0 10 0
Gananoque.....	0 8 9
11 Con., Elizabethtown.....	0 7 6
South Lake.....	0 3 9
—per Rev. F. Tremayne.....	1 10 0
Mersea, per Rev. R. C. Boyer.....	1 10 0
St. Mary's Tallamore, Chinguacousy, per Rev. W. G. Tucker.....	0 6 0
Colchester, per Rev. F. G. Elliott.....	0 15 0
160 Collections amounting to.....	£307 3 4

Toronto, Dec. 27, 1850.

The Treasurer has also received from the Oakville Parochial Association, for the 8th year, per the Rev. Alexander Pyle..... £1 0 5  
From the Rev. F. G. Elliott, Collection on account of the Mission Fund, 8th year..... 0 10 0  
Ditto Widow's and Orphan's fund do..... 0 15 0  
Ditto Bishop's Student's fund do..... 0 5 0  
Ditto Mission Fund, 9th year..... 0 10 0

### CHRISTMAS DAY.

This holy festival, so delightful to every Catholic Christian, was celebrated last Wednesday in a becoming manner in the several Churches of our city. The sacred edifices were appropriately decorated with evergreens, arranged in a tasteful and, in many instances, artistic manner. In particular, we were pleased with the style in which the Churches of the Holy Trinity, and St. George were dressed, strongly reminding us, as they did, of the Christmas-decked Churches of our dear Father-land. The congregations in the various places of worship were numerous, and the sermons appropriate to the solemn occasion.

### ENGLAND.

**ST. MARY'S CHURCH, WEST BROMPTON, LONDON.**—This Church was consecrated on the 22nd instant, by the Bishop of London. It is in the form of a Cross and is from the design of G. Goodwin, Esq. F. R. S. The expense has been provided for to a large extent by the Rev. H. J. Swale. The tower, not yet quite finished, is to carry an octagonal lantern and spire.—The nave is 86 feet long, 33 feet wide, and 45 feet high to the ridge of the roof. The tower is 17 feet square inside, carried on four massive arches, with clustered columns and richly-carved capitals. The transept measures 81 feet in length by 26 feet wide: the chancel is 28 feet deep, and 20 feet 6 inches wide. The walls are of stone: the chancel is paved with Minton's tiles; the other part of the floor with ordinary tiles, of black, red, and buff colours. The seats are open, and of deal stained and varnished. The pulpit, font, and sedilia are of stone well-carved and of good design. The walls under the East window and at the back of the sedilia are diapered. Two of the chancel lights are already with memorial windows of stained glass. The great East window is immediately to be filled in a similar manner. The Church will accommodate 750 persons. The Organ is situated in the North transept of the Church.

### UNITED STATES.

The Secretaries of the House of Bishops, and of the House of Clerical and Lay Deputies, have kindly furnished us with the following attested copy of the canons passed in the late General Convention.—*Banner of the Cross.*

#### CANONS PASSED IN GENERAL CONVENTION IN CINCINNATI, OCTOBER, 1850.

##### CANON I.

#### OF FOREIGN MISSIONARY BISHOPS.

**SECTION 1.** The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in any missionary station or sta-

tions of this Church out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Clerical and Lay Deputies, may have designated. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, expressing their assent to the said nomination, which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

**SECTION 2.** Any Bishop elected and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated to exercise Episcopal functions in any place or country which may have been thus designated, shall have no jurisdiction except in the place or country for which he has been elected and consecrated. He shall not be entitled to a seat in the House of Bishops, nor shall he become a Diocesan Bishop in any organized Diocese within the United States, unless with the consent of three-fourths of all the Bishops entitled to seats in the House of Bishops, and also of three-fourths of the Clerical and Lay Deputies present at the Session of the General Convention; or, in the recess of the General Convention, with the consent of the Standing Committees of three-fourths of the Dioceses.

**SECTION 3.** Any Bishop or Bishops consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, shall, on presentment by two-thirds of the Missionaries under his charge, for immorality, or heresy, or for a violation of the Constitution or Canons of this Church, be tried, and if found guilty, sentenced in all particulars as if he were actually resident within the limits of the United States, except that the Trial may be within any Diocese in the United States.

**SECTION 4.** Any Bishop or Bishops elected and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, may ordain as Deacons or Presbyters, to officiate within the limits of their respective missions, any persons of the age required by the Canons of this Church, who shall exhibit to him or them the testimonials required by Section 2 of Canon IX. of 1841, signed by not less than two of the ordinary Missionaries of this Church who may be subjected to his or their charge. Provided, nevertheless, that if there be only one ordained Missionary attached to the Mission, and capable of acting at the time, the signature of a Presbyter, under the jurisdiction of any Bishop in communion with this Church, in good standing, may be admitted to supply the deficiency.

**SECTION 5.** Any Foreign Missionary Bishop consecrated under this Canon, or heretofore consecrated, may, by and with the advice of two Presbyters, one of whom may if necessary require, be a Presbyter in good standing under the jurisdiction of any Bishop in communion with the Church, dispense with those studies required from a Candidate for Deacon's order by the Canon of this Church; Provided no person shall be ordained by him who has not passed a satisfactory examination, in the presence of two Presbyters, as to his theological learning and aptitude to teach. And provided further, that no person shall be ordained by him until he shall have been a Candidate for at least three years. Nor shall any Deacon so ordained be advanced to the order of Presbyters, who has not been in Deacon's Orders for at least one year. Nor shall any Deacon or Priest, who shall have been ordained under this Canon, be allowed to hold any cure, or officiate in the Church in these United States, until he shall have complied with existing Canons, relating to the learning of persons to be ordained.

**SECTION 6.** Any Foreign Missionary Bishop or Bishops elected, and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, shall have jurisdiction and government, according to the Canons of this Church, over all Missionaries, or Clergymen of this Church resident in the district or country for which he or they may have been consecrated.

**SECTION 7.** Every Bishop elected, and consecrated under this Canon, or Foreign Missionary Bishop heretofore consecrated, shall report to each General Convention his proceedings, and acts, and the state of the Mission under his supervision. He shall also make a similar report, at least once every year, to the Board of Missions of this Church.

**SECTION 8.** Canon VII. of 1841 is hereby repealed. The former Canon on this subject was the seventh of 1844.

##### CANON II.

#### OF EPISCOPAL RESIGNATIONS.

**SECTION 1.** If during the Session of the General Convention, or within six calendar months before the meeting of any such Convention, a Bishop shall desire to resign his jurisdiction, he shall make known in writing to the House of Bishops such his desire, together with the reasons moving him thereto; whereupon the House of Bishops may investigate the whole case of the proposed resignation, including not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation, may be placed fully before the House of Bishops.

**SECTION 2.** An investigation having thus been made, the House of Bishops may decide on the application; and by the vote of a majority of those present, accept or refuse to accept such resignation; and in all cases of a proposed resignation, the Bishops shall cause their proceedings to be recorded on their Journal; and, in case of acceptance, the resignation shall be complete when thus recorded, and notice thereof shall be given to the House of Clerical and Lay Deputies.

**SECTION 3.**—In case a Bishop should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known to the Presiding Bishop such his desire, with the reasons moving him thereto; whereupon the Presiding Bishop shall communicate, without delay, a copy of the same to every Bishop of this Church, having Ecclesiastical jurisdiction; and also to the

Standing Committee of the Diocese to which the Bishop desiring to resign may belong, and at the same time summon said Bishops to meet him in person, at a place to be by him designated, and at a time not less than three calendar months from the date of his summons: and should a number, not less than a majority of all the said Bishops, meet at the time and place designated, they shall then have all the power given by the previous sections of this Canon to the House of Bishops: and should a number less than a majority assemble, they shall have power to adjourn from time to time, until they can secure the attendance of a majority of all the said Bishops. Should a proposed resignation of a Bishop be accepted at any meeting of the Bishops for that purpose held during a recess, then it shall be the duty of the senior Bishop present to pronounce such resignation complete, and to communicate the same to the Ecclesiastical authority of each Diocese, who shall cause the same to be communicated to the several Clergymen in charge of Congregations therein. And it shall be the further duty of the Presiding Bishop to cause such resignation to be formally recorded on the Journal of the House of Bishops that may meet in General Convention next thereafter. If the Bishop desiring of resigning should be the Presiding Bishop, then all the duties directed in this Canon to be performed by the Presiding Bishop, shall devolve upon the Bishop next in seniority.

SECTION 4. No Bishop whose resignation of the Episcopal jurisdiction of a Diocese has been consummated pursuant to this Canon, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union with this Church: nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts at the request of any Bishop of this Church having ecclesiastical jurisdiction within the limits of his Diocese.

SECTION 5. A Bishop who ceases to have the episcopal charge of a Diocese shall still be subject in all matters to the Canons and authority of the General Convention.

SECTION 6. In case a suspended Bishop of this Church should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known by letter to the presiding Bishop, such desire, whereupon the presiding Bishop shall communicate a copy of the same to each Bishop of this Church having jurisdiction, and in case a majority of such Bishops shall return to the Presiding Bishop their written assent to such resignation, the same shall be deemed valid and final, and written information of the said resignation shall at once be communicated by the Presiding Bishop, to the Bishop and Diocese concerned, and to each Bishop of this Church.

SECTION 7. Canon IV. of 1844 is hereby repealed. Former Canons on this subject were the thirty-second of 1832, and the fourth of 1844.

CANON III.

OF THE ELECTION OF A PROVISIONAL BISHOP IN THE CASE OF A DIOCESE WHOSE BISHOP IS SUSPENDED WITHOUT A PRECISE LIMITATION OF TIME.

A Diocese deprived of the services of its Bishop by a sentence of suspension without a precise limitation of time, may proceed to the election of a Provisional Bishop, who, when duly consecrated, shall exercise all the powers, and authority of the Bishop of the Diocese during the suspension of such Bishop, and who in case of the remission of the sentence of the Bishop; and his restoration to the exercise of his jurisdiction, shall perform the duties of Assistant Bishop prescribed by Canon IV. of 1832, and who in all cases shall succeed to the Bishop, on his death or resignation.

CANON IV.

OF EPISCOPAL VISITATIONS.

SECTION 1.—Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his Clergy, ministering the Word, and, if he think fit, the Sacrament of the Lord's Supper, to the people committed to his charge, and administering the Apostolic Rite of Confirmation. And it is deemed proper that such visitation be made once in three years at least, by every Bishop to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation.—And it is hereby declared to be the duty of the Minister and Vestry of every Church, or Congregation, to make such provision accordingly.

SECTION 2.—But it is to be understood that to enable the Bishop to make the aforesaid visitation, it shall be the duty of the Clergy in such reasonable rotation as may be devised, to officiate for him in any parochial duties which may belong to him.

SECTION 3.—It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

SECTION 4.—Canon XXV. of 1832 is hereby repealed. Former Canons on this subject were the third of 1789, the first of 1795, the fourth of 1801, the twentieth of 1808, and the twenty-fifth of 1832.

CANON V.

OF A MINISTER DECLARING THAT HE WILL NO LONGER BE A MINISTER OF THE CHURCH.

SECTION 1. If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare in writing to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of a Clergyman, or where there is no Bishop to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in the future in any of the offices thereof, it shall be the duty of the Bishop, or where there is no Bishop of the Standing Committee, to record the declaration so made; and it shall be the duty of the Bishop to depose him from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. Provided always, nevertheless, that if the Bishop to whom such declaration renouncing the Ministry is made, have reason to believe that the party has acted unadvisedly and hastily, he may forbear all action thereupon for the space of not more than six months, during which time the party may withdraw his application. And provided further that if the Bishop shall have ground to suppose the party to be liable to presentment for any canonical offence, in his discretion he may, and with the consent of the Standing Committee, proceed to have the applicant put upon his trial, notwithstanding his having made the aforesaid declaration. And the same discretion is allowed to the Standing Committee, in case the Diocese should be without a Bishop.

In the case of deposition from the Ministry, as above provided for, it shall be the duty of the Bishop to give,

notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese, wherein there is no Bishop.

SECTION 2. Canon XXXVIII. of 1832 is hereby repealed.

Former Canons on this subject were the second of 1817, the seventh of 1820, the third of 1829, and the thirty-eighth of 1832.

CANON VI.

OF A CLERGYMAN IN ANY DIOCESE OR MISSIONARY DISTRICT CHARGEABLE WITH MISDEMEANOR IN ANY OTHER.

Former Canons on this subject were the second of 1792, the twenty-eighth of 1808, and the fortieth of 1832.

SECTION 1. If a Clergyman of this Church belonging to any Diocese or Missionary District, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the ecclesiastical authority thereof, shall give notice to the same ecclesiastical authority where he is canonically resident, exhibiting with the information given reasonable ground for presuming its correctness. If the ecclesiastical authority when thus notified shall omit for the space of three months to proceed against the offending clergyman, it shall be in the power of the ecclesiastical authority of the Diocese or Missionary District, within which the alleged offence or offences were committed, to institute proceedings, and the decision given shall be conclusive.

SECTION 2. If a Clergyman shall come temporarily into any Diocese under the imputation of having elsewhere been guilty of any crime, or misdemeanor, by violation of the Canons, or otherwise; or if any Clergyman while sojourning in any Diocese shall misbehave in any of these respects, the Bishop upon probable cause, may admonish such Clergyman, and forbid him to officiate in said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is under way and all circumstances, prohibited, and like notice shall be given to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

SECTION 3. The provision of the second section shall apply to Clergymen ordained in Foreign Countries by Bishops in Communion with this Church: provided that in such case, notice of the prohibition shall be given to the Bishop under whose jurisdiction the Clergyman shall appear to have been last, and also to all the Bishops exercising jurisdiction in this Church.

SECTION 4. Canon XL. of 1832 is hereby repealed. Done in General Convention in the City of Cincinnati, October, 1850.

Attested: JONATHAN M. WALNWRIGHT, D. D. Secretary to the House of Bishops.  
Attested: M. A. DE WOLF HOWE, D. D. Secretary of the House of Clerical and Lay Deputies.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—F. D. CH.]

A LETTER TO A FRIEND. OCCASIONED BY THE PRESENT STATE OF RELIGIOUS PARTIES IN ENGLAND.

The Glebe, St. Andrew's Day, 1850.

MY DEAR —, It was with unfeigned gratification that we received your most welcome letter. Its sketch of the state of things in England, from one so capable as yourself of seeing and judging, interested us, you may be sure, exceedingly; and especially your graphic and earnest-minded account of the spiritual difficulties and the Church conflicts in which you are engaged.

Your present position, I am sure, must be trying, especially to one whose early habits of thought would tempt him to answer the question, "What is truth?" rather from the dictates of his own reason, than from the testimonies and teachings of others, many of whom, in every age, he cannot but feel were his inferiors in intellect and knowledge! And though I have pleasing evidence that in you grace has greatly subdued this pride of intellect, yet, it is not to be wondered at, if, while associated with those who perhaps, now in judicial ignorance, have clothed that very same pride in the garb of a specious spiritual and, apparently, simple-minded humility, and invite you, in the sacred name of Christ to bring even the ways of the Infinite to the bar of your own reason; it is indeed matter of thankfulness, I repeat, if under such circumstances you are enabled to resist an invitation so gratifying to that last infirmity of noble minds—a haughty rejection of intellectual submission. And after all my dear —, what is the boasted spirituality of your friends, the Plymouth Brethren and their, at least, equally consistent compeers, the Romish Recusants, but a very thinly veiled deification of their intellects, if not indeed in most cases of their self-will? For that it is not, as they do vainly, if not impiously, boast, the Holy Ghost whose infallible guidance they are following, is as evident as common sense can make it; since whatever may be the divisions of sentiment within the bosom of the Catholic Church itself, they are perfect unity compared with the endless variety of doctrines and practice, whose name is verily "legion," which are rife amongst those who, worshipping their own will-guided intellect, claim the personal direction of the Holy Spirit. Apropos, your friends, in common with others of their class—some of whom have disturbed my own parish—silence all opposition by saying, that "they are led thus to act by the guidance of the Holy Ghost." I had, three or four weeks ago, the high gratification of spending a day or two at the house of a mutual friend in the United States with that excellent and zealous Churchman, the Right Rev. —, Bishop of —. His lordship told me that Dr. —, a celebrated presbyter of the Church, who has lately joined the Romish schism, was a most intimate friend of his; and that just before the Doctor took the fatal step, he (the Bishop) spent a large portion of one night in earnest argument with him against his doing so, until the unhappy man, being driven from all reasonable ground, at last said, "Well, Bishop, I cannot help it.—I am led to this step by the inward guidance of the Holy Spirit." I will not answer for the exact words, but I have the literal idea. Yet, from what the Bishop told me, as well as from other sources of information, I judge this individual to be not only a learned, but also a sincere and earnest-minded man, inasmuch that it was in tears and with strong emotion that he informed the Bishop of the step which he was about to take.

Now, as the same ever blessed Spirit cannot guide one man to Rome, and another to the Plymouth Conventicle, what is it, but that both are deceived by the worship of that same idol—human reason—in one form or other? "Thou shalt have none other Gods but me," is a command, the violation of which, especially by God's own people, is even followed by its appropriate punishment;—not the least of which is, that fearful sentence, "Inasmuch as they did not like to retain God in their knowledge, He gave them over to a reprobate mind." For I have long thought that it applies in its degree, not only to the complete apostate, but to all those, as the Romish Recusant or Protestant Sectary, who disliking some portion of Gospel or revealed truth, close their eyes against its reception, on bringing it to the bar of their fallen reason and boldly discard it. Yet many even of these will, I trust, be saved by Him who seeketh to shew mercy, though their works being "wood, hay, stubble" shall be burnt and consequently the reward thereof perish with them. I have mentioned the Romish Recusants, and I think you will see, that, with all their boasted subjection to the teaching of the Church, they are ultimately as well guided by the idolating of their own wills and reason, in opposition to their lawful guides and to Catholic antiquity, as are the veriest Puritan Schismatics; for to whom, in their final decision, do the former trust in judging of the claims of the Anglican or Roman Communions, but to their own private judgments.

Your letter found me reading Gibbon's notorious fifteenth chapter of his "decline and fall," and I could not but be very forcibly struck with the coincidence between the methods by which that most dishonourable and malignant enemy of the Gospel endeavours to undermine Christianity, and the principles which, under the delusion of the very same spirit of darkness, the Plymouth Brethren and other similar sectaries, are at this time so vigorously endeavouring to disseminate. Nor need this surprise us, for it is all one to that personification of depraved intellect, whether he destroys the souls of men by the sneering insinuations of a proposed foe, or by the exhibition of the same false views of Christianity in the foolish conduct, perverted teaching, and self-willed interpretations of deluded, if not often self-righteous, disciples. Nay, the evil one doubtless prefers the latter method, as thereby he causes the Redeemer to be pierced in the house of His friends! Amongst the most singular of these coincidences I may mention the effort of Gibbon to prove, that in the primitive Church all its members were equally privileged to teach, to exhort, or to prophesy, as the spirit gave them utterance; and that consequently the division of the Church into clergy and laity was an innovation of a later day, caused of course he, states, by the ambition of the former. Gibbon, as you may remember, speaking of the "whole congregation," uses this language, "every member of which supposed himself invested with a sacred and sacerdotal character." How exactly is this the language held by the Plymouth Brethren, the Quakers, &c., yes I question not but that the wily historian was moved to these misrepresentations by a deep conviction that the most successful attack he could make upon Christianity, would be to divest its ministry of their peculiarly sacred character and divine authority. How sad then that those who regard themselves as being in an especial manner "the saints," should be found in such unholy company. Is it not a master-piece of policy on the part of our cruel adversary?

That there is a very blessed sense in which the language of St. Peter, (2 Epis. ii. 9.) applies to all true Christians is thankfully admitted, for are we not all members of Christ, the great high Priest of our Profession? Are we not all temples of the Holy Ghost? Are we not all privileged, yea, commanded, to do all that we can, in our various degrees, by example, advice, authority, and so forth, to extend the kingdom of Christ, and to lead our fellow men into the paths of salvation! But what has all this to do with the full prophetic and priestly character of Christ's appointed ambassadors? Equally strong with the declaration of St. Peter, are the promises made by Jehovah to His ancient people, and from them indeed, the Apostle appears to have borrowed, in the passage alluded to, his beautiful description of the Christian's dignity. For example, in the six chapter of Exodus, 6th verse, Jehovah makes this promise to the obedience of His chosen people, "And ye shall be unto me a kingdom of Priests, and an holy nation;" and very frequently does he style them in the clearest language, a people holy and peculiar to himself; yet does any one question the distinctive character of the Jewish Priesthood? With what consistency then, can they question the distinctive nature of the Christian priestly and prophetic office on the ground of the language used respecting the Christian laity, whereas as I have shown, it is not one whit stronger than that used towards the Jewish laity? And for positive proof of the distinctive character of the Christian ministry, what stronger evidence can be required by any man of plain, sound, and honest understanding, than that which is afforded by the Epistles to Timothy and Titus, by St. Paul's address to the Presbyters of Ephesus, by the whole book of Acts, by the numerous exhortations in the Epistles to submit to our spiritual rulers, &c. &c.; that to speak of the entire animus of our blessed Lord's teaching when speaking of His church, as a flock, a household, or a kingdom, all of which imply rulers and guides, or of the broad declaration that the Jewish Church was the pattern of the Heavenly or Christian Church, and if a "pattern," surely so important a part as its Levites and Priesthood must have their antitype.

If men will select isolated passages of Holy Writ, and interpret them so as to suit their own preconceived prejudices, to the neglect or perversion of equally important portions of the same sacred writings, and of the consent of the Church of God in all ages, need we wonder if the insulted Majesty of Heaven leaves them the victims of the darkness which they have chosen? For what is such conduct but "loving darkness rather than light?"

That good people, and those of high intellectual attainments too, should be thus deceived, seems, my dear —, to be one of your chief difficulties; and perhaps it is one of those mysteries which is permitted while we are in this state of probation, to try our faith in the Divine wisdom and goodness, even where we cannot follow His footsteps, and at the same time to humble that arrogance of spirit which is tempting us continually to question the doings of the Infinite. Yet, in part, it admits of solution, notwithstanding the present imperfect state of our mental vision. 1st—These errors of the sincere are often to be traced to the neglect and mistakes of parental and ministerial teaching and education. In such case, though spiritual loss will doubtless be sustained by the individuals themselves, owing to their wandering out of the appointed way, still the guilt will rest upon the parents or pastors; excepting in so far as "the people have loved to have it so," and have therefore wilfully neglected, or even resisted clearer light. 2ndly—Even

"good people,"—I speak of God's baptized elect, who are endeavouring to walk as becometh saints,—even will and intellectual pride; and these, if not carefully they have in them the seeds of evil, especially of self-watched against, will, under the direction of Satan, manifest themselves even in a fleshly zeal, and the subtle pride of a wilful and voluntary humility. 3rdly—Cultivated minds are in especial danger from this wilful intellectualism, and its counterpart proud humility; because religion, at least, in its commencement requires rather a teachable spirit than a commanding intellect. This offends the wise of this world, and when they are under partial religious influences, is in danger of operating in one of two ways,—either leading them to test the things of God by their reason, and then as accident directs, they become puritans or papists; or else they go to the opposite extreme, and seeking to attain to something beyond the common herd of Christians, they abandon, under the excitement of a fleshly humility, the exercise of reason altogether, and yield themselves the unquestioning disciples of puritanical pretension or papal arrogance.

I trust, my dear —, that I have succeeded in suggesting a reflection or two which may aid even our fallen, and therefore defective understandings, in comprehending what, after all, I grant, is yet in some degree a mystery,—the defection of apparently "good people" from the pure truth of the Apostolic Church. At all events, we who have the sure word of Prophecy need not to stumble thereat, since it was evidently foreseen by the Head of the Church that it would be so; for is it not of exactly such self-willed and mistaken servants of God, of whom the inspired apostle speaks, when he says, "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire;" (1 Corinth. iii. 15) the whole passage from the tenth verse is strikingly prophetic of the conduct to which we are alluding. How thankful should we be for the grace which has hitherto preserved your dear daughter, as well as you and ourselves, amidst snares to which so many of the seemingly great and good have fallen victims.

(To be continued.)

To the Editor of the Church.

SIR,—The Superintendent would gratefully acknowledge the receipt of the following Christmas Presents, viz:

Mrs. Fred. Coate, a Plum Pudding. Hon. George Crookshank, fat sheep, two bbls potatoes, two do apples, and two do turnips and carrots. John Arnold, Esq., one gr. beef.

Also a subscription from sundry parties, amounting to £2 3s. 9d., to provide a Plum Pudding, &c., for the inmates, collected by Master H. S. Rowsell.

EDWARD PERRY, Superintendent.  
House of Industry, Toronto, Dec. 27, 1850.

For The Church.

SHIPWRECK ON THE COAST OF AMERICA.

Extract from a letter written at sea on board the Brig "W. J. Watson," bound for Barbados, after their disasters. Friday, 18th Oct. 1850.

"We are now I trust within four days sail of Barbados, we have at last a fine trade wind and are making the most of it after a long voyage unparalleled to me in peril and misery. Let me desire, however, to forget all that is past in thankfulness to God, that we are spared and well, and a few days more, if it be His will, will set us on the shores of Barbados. I will try and give you a hasty sketch of our voyage thus far, which I can finish and despatch as soon as I land.

We sailed on the 28th Sept., the morning was lovely, and with a fine favourable breeze we shipped out of the harbour (New Haven) in fine style, lost sight of land that evening, crossed the Gulf stream without knowing it, so fine was the weather, and continued to progress rapidly, till we passed the latitude of Bermuda, the Captain hoping that he should make a fine and short passage. By Sunday the 6th Oct., we were rather more than half way, when the wind hitherto so favourable died away and left us becalmed for the next two days: still the Captain (who is a fine seaman) said it could not last, and we must soon have a breeze again and in a day or two more be in the latitude of the West India trade winds.

Tuesday the 8th Oct., commenced by a continuance of the calm I have mentioned, and with long faces we fancied ourselves in for a long spell of calm. In the afternoon however, a slight breeze freshened up, and by evening, five o'clock, we were again driven on in fine style, all sail set and a splendid breeze. I was on deck with the Captain, at half-past seven in the evening, and was joking about the passage.

I mention all this to show how little we could foresee what was raging in the elements. By eight it commenced to blow so fresh that we somewhat shortened sail—but still the glass kept high, and away we bounded in fine style. At ten the wind increasing again we shortened sail and by twelve were running under close reefed topsails, the wind strong but steady, the brig was with this little sail then flying through it in a way that I confess I did not like. The night was as dark as pitch and the Captain said he thought nothing of it as the Barometer kept up. After this however the glass fell suddenly two-tenths, from a steady breeze it altered to constant change and squalls and by two, was running under a storm stay-sail, everything else being taken in. I had been in gales before and the glass had not fallen much more. I then prayed to our good Heavenly Father to watch over us, and lay down for an hour in my clothes. I was roused before long by the Captain's voice speaking to the owner, and all I heard was his answer "anything you like." I jumped up in a fearful state of alarm; in fact he came to me. The Captain he said had just come to ask him if he might throw the deck load overboard as the vessel laboured fearfully. I found the glass was falling more than it had, but I told him not to give way to alarm for his wife's sake and all might be well.

From that time I remained up and heard the Captain's voice on deck every minute, as he stood by the wheel giving his orders as quick as lightning to meet the sea. "Port," then "Starboard, Port, Starboard, Port, Port, Starboard;" it was fearful to listen to. Then for a few minutes she would go easily, and I heard this cry, "Save the hay," the next minute and a sea struck her, and over she lay into it. Over with the hay quickly don't lose time, and away went the deck load and bravely she came up.

This was a little after three o'clock; for a time she then was easy comparatively, but still labouring fearfully, and the hurricane at its height. At this time Mr.

T. was in his cabin with his bride, trying to keep up her spirits. Presently came a deluge of rain and sea—the companion door opened to let down the cook, an old coloured man; he said it was worse than he had ever seen it, and the Captain had ordered all the crew aft and the fore-castle to be nailed up. In this interim, a fearful one, I got my Prayer Book and found how specially applicable are the beautiful prayers our Church has provided for such awful occasions: "Save, Lord, or we perish! Oh! send thy word of command to rebuke the raging winds and the roaring sea."

I kept up bravely enough during the fearful scene, but it was after, when all was still and quiet again, that the tumult of the mind subsided and gave place to those calmed recollections of a fearful peril past, to which nature more easily gives way, and with a fearful sick head ache I was obliged, at three o'clock in the afternoon, to return to my wet and wretched berth. I have said little more than to allude to my feelings during the agonizing minutes that ensued between the moment of the vessel being thrown on her beam ends, and her righting after the masts were cut away. No, I commenced this paragraph with an attempt to explain them, but even at this length of time, the recollections even of those moments are so agonizing that I cannot dwell on them. May He who saved me, bless them to my good. God gave me much strength and assistance.

Colonial.

THE ROMAN CATHOLIC BISHOP OF BYTOWN AND THE HON. T. MCKAY.

Bytown, November 29, 1850. Honourable Sir,—I have learned on my return from Europe, that I have been the object of your attack, at the object of your bitterest censure, but you were not content to judge my acts, but even to scrutinize my intentions. The words of a man of your rank have always a certain gravity, and were I to remain silent, the public might believe your accusations, it is therefore my duty to answer. I do not deny your right of discussing before the House everything which, in your opinion, tends to the interest of the Province, since it is for this purpose that you have been called to the Legislative Council, and drawing upon me false suspicions. You have done this, Sir, in a place where I could not answer, and at a time when I was about two thousand leagues from Canada. Was this a generous act on your part? Permit me, Sir, to enter now into the close examination of your spurious statements. You have said that scarcely half a dozen of Indians were to be found on the Gatineau. You have deceived the House. I have in my possession the names of one hundred heads of families belonging to the Algonquin Tribe, or to the Tetes de Boule Tribe, who most earnestly beg for a priest to come and live with them on the land promised by the Government. Their petition was handed me by more than forty Indians together, and certainly that petition did not contain the names of all the Indians interested in the matter.—How comes it then that this Indian affair, so much perverted and so badly represented by you, should serve you as a theme to cry out against Jesuits, Jesuits' Cloak, and a set of Foreigners, who wish for nothing

else but to enrich themselves, at the expense of the public. Although you did not designate me by name, yet the veil you have endeavoured to cover me with was of such transparency, that one can easily guess whom you meant.

The language you used, Sir, was beneath you, and not becoming your rank; I wonder you should have adopted it. A man in my position can by no means be attacked by injurious insinuations which seem to be inspired only by a spirit of bigotry and fanaticism. Some few fanatics might feel satisfied with such doings, but not so with an attentive observer, he seeks for proofs and you give none. To your examination I leave my conduct during the six years I have been in Canada, and I defy you to find out a shadow of justice and of truth, in the accusations you have thrown upon me. Would you have the courage to stand the same trial?

When I supported the petition made by the Indians to obtain a certain portion of land to be at their disposal. I did not seek for anything else than the interest of those poor Indians who can no longer find in the woods nor in the lakes means of subsistence, since every year sees a great many perishing with hunger. My ardent wish was, and is yet, to make them partakers of the benefits of civilization, to which they have a just right as well as the rest of mankind; and if a prompt and timely assistance is not rendered them, they will very soon disappear from the face of that land of Canada of which they had been the first proprietors. As they are Catholics and in my diocese I have believed, and I still believe, that their Bishop ought to be their guardian both for the temporal and the spiritual—that their interest requires it, and were they consulted they would confirm heartily my assertion.

I had besides the right of expressing my opinion on that grave question, since I was specially requested to do so. The plan adopted by Government in this affair may turn contrary to my convictions, but whatever may be its decision, I will respect it as that of a Judge, and I will the more readily and joyfully adopt it, the more I find it advantageous to the suffering Indians.

Now let me inform you, Honourable Sir, that it is my intention to have this letter published in the public papers.

I have the honour to be, Honourable Sir, Your most obedient servant, JOSEPH EUGENS, Bishop of Bytown.

To the Hon. T. McKay, Legislative Councillor.

Rideau Hall, December 5, 1850

My Lord Bishop.—I have to acknowledge the receipt of your lordship's letter of the 29th ult., by which I notice you are highly indignant at the part which I took in the public debate, regarding the large tract of land you petitioned for upon the Gatineau River.

I pass by the uncourteous and undignified expressions used by your Lordship, as they neither carry argument nor refutation relative to the question at issue; on the contrary they only tend to show that you are sorely annoyed, and to assuage your disappointment, you vent your ire against an humble individual like myself.

I am aware, my Lord, that it is a serious matter to come under the ban of a Dignitary in your Church holding the rank you do—but you will judge very erroneously of my character, if you imagine that your frowns ever deter me from doing my duty to the public, in accordance with the dictates of my own conscience.

The question regarding the lands now in consideration comes before the public as a public matter; in this view I treated it; and found your name as the prime mover interwoven with it. Was it because you happened to be, as you state, six thousand miles from Canada, at that time, that I should sit quiet in my place in the Legislature of my country, and allow such an act of public spoliation to be consummated without raising my voice against it? Strange reason this would be, indeed, my Lord Bishop!

I am as desirous as your lordship can possibly be, to benefit the poor Indians. In the mode of doing so, you and I differ very widely. Your lordship is doubtless aware that there is a peculiar office connected with the Government of this country, called the Indian Department, kept up at a heavy expense to the country, solely for the purpose of looking after the temporal affairs of the Indians. To my apprehension, this bureau is the proper guardian for the Indians in secular affairs; your Lordship may, if you so please, take the spiritual affairs of the Indians in your safe keeping—but not both.

Your lordship charges me of making charges against you without proving them; this is not true. I required nothing further in corroboration of what I stated in Parliament, than your own written documents. Permit me to quote from your letter to Mr. Buchette of the Crown Land Department, dated the 6th May last. You write—

"The Indians being considered minors, they could not obtain patents in their own names. I expressed to you my desire to represent the Episcopal Corporation of Bytown. The Legislature has invested it with the right of holding certain lands belonging to different localities which are not legally erected into separate parishes.

"It would seem to me, therefore to be natural that the land in question should be placed in this category for the Indians being all (Roman) Catholics, the Bishop becomes the natural guardian even of their temporal interests."

Now, my Lord, your wishes are very plainly expressed there. As to your intentions, they are best known to yourself.

My spurious accusations, as your Lordship is pleased to call them, are just this—I charge you with endeavouring in a surreptitious manner to get possession of 160,000 acres of wild land in your own name, as the natural guardian of the Indians; there are no proofs required on my part to maintain this—your own writing proves it. The public my Lord, would be more convinced by your letter, if you had refuted any portion of my statement, instead of filling it with unclerical recriminations, which have no point.

Your Lordship in a sneering manner accuses me of bigotry. I do not understand the word in the sense you seem to imply, but no doubt you know the meaning of it better than I do. If to be a bigot means my opposition to your wishes to become a very extensive landowner at the expense of the public, I shall of course plead guilty to the charge.

On this, as on every other public question, I shall always act without fear or favour; and furthermore, I beg to apprise your Lordship that I shall oppose by every means in my power, both in and out of Parliament, any grant of lands to any religious body whatever, under the flimsy plea of holding it in trust for the In-

dians. Too much of this has been done already, which the country will some day deeply deplore.

In conclusion, my Lord, I beg to say, that as I am amenable to a higher tribunal than your Lordship for my public acts, it is not my intention to take any further notice of any communications through the public journals upon the subject.

I have the honour to be, your Lordship's, Obedient humble servant, THOMAS MCKAY.

To his Lordship the Roman Catholic Bishop of Bytown.

CHURCH OF ENGLAND GRAMMAR SCHOOL AT COBourg.—On Friday last a private examination of the pupils attending the above school, in this town, took place before their parents and friends. It proved highly satisfactory. The translation of Boughall in the *Edipus Rex* of Sophocles, was a most creditable performance, and displayed a well grounded knowledge of the meter, and other parts of the Greek Drama. After this followed various examinations in the Latin Classics, in which the new works in Latin composition by the Rev. K. Arnold were taken as the text books. After this the boys were questioned upon the elementary parts of natural philosophy, geography, and other simpler branches of knowledge, with all of which they evinced an intimate acquaintance. The studies pursued at the above school are mostly of a practical nature, and so far from being confined to the Classics, take within their range all those ordinary branches of learning which have direct application to the daily occurrences of life. The examination being over, the boys adjourned to the Venerable the Archdeacon's, where they partook of a lunch kindly provided for them.—After lunch Dr. Bethune addressed them, expressing his satisfaction at the progress they had made, and at seeing about him the members of what he styled the Church Grammar School of Cobourg. The boys then presented their teacher, the Rev. Mr. Jessopp, with an elegantly bound volume of Shakspeare as a mark of their esteem. The Venerable the Archdeacon has done a great deal for education in this district, more perhaps, than any other man in it. He has, in establishing the above school, conferred a very great favour on the public, and one which we are sure will be appreciated. Aware that indifferent schools make indifferent scholars, his aim has always been to make the system of instruction the best that circumstances would permit. In carrying out this system, he has secured for the Church Grammar School at Cobourg the services of a gentleman who is not only a man of learning (being a gold medalist in the Toronto University) but a person thoroughly skilled in the art of instruction, and possessed of the rare faculty of imparting his knowledge to the young.—Star.

ELECTRO BIOLOGY.—The following letter from Dr. Marsden, of Quebec, appears in the *Morning Chronicle* of that city:—"Having been interrogated lately, almost hourly, respecting a surgical operation performed last week under the influence of Electro Biology, I will briefly state the case for the information of your readers at a distance as well as here. On Wednesday last, William Corrigan, farmer, of Valcartier, came to town for the purpose of having a tumor removed from the lower jaw bone, by the knife. Having great dread of being unable to bear the operation, which is a most painful one, I placed him under the influence of Electro Biology, and on Thursday morning, whilst in that state, the operation was performed by Dr. James Douglas in the presence of a number of persons (professional and others) without the patient feeling the very slightest pain. The operation consisted, in few words, in cutting and sawing out a large portion of the lower jaw bone, and this was effected without pain, and almost without loss of blood. On the patient being told the operation was completed, he rose up briskly, without help, and walked to his bedroom, declaring that 'he felt no pain at all, although he knew and saw all that that was doing, and knew that a tooth was drawing, and saw and heard the sawing out of the bone.' There was no unconsciousness or loss of memory, or sleep, or stupor, or want of feeling in any part of the body excepting the part operated on, where alone the feeling was completely destroyed. In conclusion, I am convinced that Electro biology is destined to become one of the greatest blessings of the age; and its use in nervous and other painful diseases, under judicious management, will be omnipotent, as well as in surgical operations. I am also of opinion from my own private experiments that the Voltaic influence or impression is much more extensively applicable, than the public experiments which we have witnessed would lead us to suppose. For such as desire more minute particulars touching this case, I refer them to the forthcoming number of the 'Montreal British American Medical and Physical Journal,' where it will be found reported at length. I am, Sir, &c., W. MARSDEN, M.D., No. 6, Anne Street.

Quebec, Dec. 15, 1850.

JUDICIAL APPOINTMENTS.—We announced last week that J. G. Spragge, Esq., was appointed one of Her Majesty's Vice-Chancellors for Upper Canada, vacant by the resignation of Mr. Jameson. We now learn that Andrew W. Buell, Esq., Clerk of the Crown in the Court of Common Pleas, has been appointed Master in Chancery, in room of Mr. Spragge. We further learn that Lawrence Seyden Esq., has been appointed Clerk of the Common Pleas in the place of Mr. Buell, transferred to the Court of Chancery.—Globe.

The *British Whig* says that the thermometer was 20° below zero at Kingston, on the morning of the 24th; and that the streets of Kingston were filled up with pyramids of snow, thereby preventing the mails from proceeding east or west.

THE PRESCOTT AND BYTOWN RAILWAY.—The *Bytown Gazette* states, that Messrs. Walker & Chamberlin, who built a large portion of the Ogdensburg railroad, and have been otherwise extensively engaged on public works in the United States and Canada, have offered to take the contract for building the road from Prescott to Bytown upon the lowest terms, when the survey is completed, and to take twenty five per cent., or one-fourth of the whole *st. ck.* They propose to send a person on the survey with the Engineer employed by the Company, if it should appear probable that the road will be commenced, and upon his agreeing in the correctness of the estimates then made, they will take the contracts, at the rates then decided on.

FIRE AND LOSS OF LIFE.—A shanty, in a remote part of the 2nd concession of Charlottenburgh, occupied by a party of men engaged in manufacturing Black Salts, for S. Baker, Esq., was burned down on the night of Thursday last, the 12th inst., and sad to relate, three of the occupants were destroyed in the building. It appears that two or three of the party departed for the Front, on the afternoon of Thursday,

for provisions, &c., and on returning next morning were horrified to find nothing but the smouldering embers of their late habitation and the calcined remains of their relatives and friends. It is supposed that, as the night was severe and blustry, the ill-fated men had made a stronger fire than usual, the hut thereby becoming ignited, and that the inmates were suffocated in their sleep. Their names were Moses and Peter Laplante, brothers, and John Boyeau, all sober, industrious men.—*Cornwall Freeholder*.

A CRASH!—FALL OF PART OF THE HORSE SHOE FALL.—On Tuesday evening the 10th of December, our citizens were startled on hearing a loud and terrific noise, resembling as near as we can describe it, the heavy booming of artillery, in quick succession, which shook the earth around us very sensibly. We did not know for a time what could be the cause of such a fearful noise: and for a few minutes were thrown into amazement, supposing that Miller's Millennium was at hand. It proved to be a part of the Horse Shoe Fall on the Canada side, which had fallen, carrying away about ten rods of the rock in length, by four in width. The canal boat, which has lodged for the last few months on the brink of the rock which has fallen, and which has excited the admiration of all who beheld it, was also carried over with the rock. It is now in the Whirlpool, two miles down the river, dancing attendance to the freaks of that great malstrom. The crash occurred about 7 o'clock in the evening; and it is indeed providential that it fell at such an hour, and at this season of the year. Had it been in the summer when so many thousands of strangers are here, there undoubtedly would have been persons crushed to death; for it is precisely the spot where so many continually passed, and where so many have stood to contemplate the grandeur of nature, and behold the waters of the mighty Cataract above them rushing terrifically over their heads, that is now filled with the huge masses of rock which have fallen from above. The loss of this portion of the rock has not in the least diminished in appearance the view of the Falls; but has, in our opinion, added to the scene, and looks grander and more sublime, if possible than ever.—*Niagara Falls Iris*.

POLICE OFFICE, TORONTO.—Great complaints are made of the inequality of the attendance of the City Magistrates at the police office. As one instance, among many others, it may be mentioned that the stage driver whose inhumanity in leaving a passenger, who was drunk, lying on the snow, was referred to in our last paper, attended at the office to explain the transaction, which, as previously stated, was grossly discreditable to him. He was accompanied by Mr. Miller, the stage proprietor, whose knowledge of the occurrence was derived from the report in the *Patriot* and the *Globe*, and who naturally desired to express his disapproval of everything like carelessness on the part of his servants. After remaining some hours, and in the absence of any Magistrate, the chief police-officer allowed the driver to depart, as there was no specific charge on which to detain him. It is to be regretted as well on Mr. Miller's account as on that of the public, that the driver's version of the affair was not made in Court. We learn, however, that he admits having placed and left the passenger, in a state of intoxication, on the foot path against the post-office; but he states that he did so only temporarily, until he stabled his horses—that he sent a fellow passenger to the police office to apprise the officers of the circumstances—and that on his own return, finding the passenger gone, he concluded that he had nothing further to do in the matter.

THE ASYLUM.—In compliance with a custom which has prevailed since its opening, the unfortunate inmates of this establishment were provided with a sumptuous dinner on Christmas day. The entertainment took place in one of the principal corridors, from the ceiling and walls of which evergreen festoons were tastefully suspended. At either end of the gallery, a long table was prepared—that at the east end being for the females, that at the west for the men. Both were loaded with edibles of the most solid kind: beef, roast and boiled, turkeys, geese, and so on; while at reasonable distances, were placed plum-pudding of no ordinary richness. At half-past one, the patients, numbering altogether upwards of 200, sat down to their respective tables, at which the officers of the asylum officiated as carvers. Each of the patients had a knife and fork and a glass of ale. The demeanour of the men—mad men—was as collected and orderly as though they were part of the most rational section of humanity; in many instances we noticed attention to the small ordinary courtesies of life; and the whole evinced decidedly less tendency to gluttony, than is observable at the dinner table of a public and promiscuous assemblage. The ale appeared to be the article most in request. The females, though generally well conducted, were not quite so peaceable. They were more fastidious and talkative—apparently more disposed to find fault—than their 'lords and masters' in the adjoining apartment. In reply to an observation to this effect, the matron remarked, that "whether sane or insane, ladies were proverbially most troublesome." (The judgment is a lady's, not ours.) The whole entertainment exhibited a degree of discipline which could not fail to awaken feelings of astonishment and pleasure in those who, for the first time, became acquainted with the arrangements of a modern asylum.—*Patriot*.

The City Corporation have framed a Bill to amend the Market Law, by permitting the sale of fresh pork and venison in small quantities, throughout the city.

THE RAILROAD.—We understand that the arrangements for the Ontario, Simcoe and Huron Railroad, are now finally completed, and the contract signed. Messrs. Storey, De Witt and Seymour, arrived in town on Tuesday, after a week's detention on the road, owing to the snow storms of the last few days. They were met in this city by the Directors, and Messrs. Armon, McConkey, Lount, and Lane, representing the Simcoe County Council, with authority to secure the payment of the £50,000 voted by the County. All the conditions of the contract having been fully adjusted, the Contractors and Chief-Engineer started yesterday morning, with the Simcoe deputation, on their way to Barrie, on a visit of inspection; the survey will be commenced at as early a date as the weather will allow. So far all has gone on admirably, and we apprehend that even the most sceptical of our fellow-citizens will now admit that the Railroad is a "great fact," and that ere long, our streets and highways will be enlivened by the loud snorting of the "iron horse," and the cry of "all aboard" will quicken into unwonted activity, our heretofore slow-going travellers. Soon may it arrive, we say, and success to the Railroad!!!—*Patriot*.

**POLICE—RE-EXAMINATION.**—The parties concerned in the riot on Christmas night, who were remanded for further examination, were brought up yesterday, and after a full examination Schenk, Float and Stephens were fully committed to the Assizes. Scheffer was admitted to bail on his own recognizance. Mrs. Duffy, the keeper of the shabehouse in which the riot occurred, was examined and confirmed the evidence formerly stated, that the assault was quite unprovoked, and must have resulted from the infuriated state of the mind through intoxication. Dr. Cadwell stated that Keel had entirely lost the sight of his right eye. His left eye would, however, be saved.

Mr. T. M. Herschfelder has been appointed to the Lectureship of Hebrew and Oriental Literature, in the Toronto University.

We learn from the *Colonist* that the Bank of Upper Canada is importing a supply of copper coins, which is expected soon to arrive.

The *Toronto Mirror* last week contained an attack upon our contemporary the *Patriot*, which for unscrupulous assertion, and vulgar vituperation, we have seldom seen equalled. We perfectly agree with the concluding paragraph of the *Patriot's* judicious and telling rejoinder, that the *Mirror* "in its career of impudence, mendacity, sedition, and tergiversation, is not upheld by one single individual of respectability belonging to the persuasion of which it fancies itself the representative.

**THE NEW DIVISION COURT ACT.**—Our readers are aware that the new Division Court Act comes into operation on the first January—after which all sums under £25 may be recovered in that Court. The first Court for this city will be held on twenty-first January, and summonses must be served ten days previously.

Saturday's *Extra Gazette* contains the usual proclamation, deferring the Meeting of Parliament till the sixth of February, not for the despatch of business.

#### SECRETARY'S OFFICE,

Toronto, 25th Dec., 1850.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to make the following appointments, viz:

John Godfrey Sprague, of Osgoode Hall, Esquire, Barrister at Law, Master in Chancery, to be one of her Majesty's Vice Chancellors in Upper Canada, in place of the Honourable Robert Symson Jameson, resigned.

Andrew Norton Buell, of Osgoode Hall, Esquire, Barrister at Law, Clerk of the Crown and Pleas in Her Majesty's Court of Common Pleas for Upper Canada, to be Master in Her Majesty's High Court of Chancery for Upper Canada, in place of John Godfrey Sprague, Esquire, appointed one of Her Majesty's Vice Chancellors.

Lawrence Heyden, Esquire, to be Clerk of the Crown and Pleas, in Her Majesty's Court of Common Pleas for Upper Canada in place of Andrew Norton Buell, Esquire, appointed Master in Chancery.

William Benjamin Wells, of Osgoode Hall, Esquire, Barrister at Law, to be Judge of the County and Surrogate Courts of the United Counties of Kent and Lambton.

John Waddell, Esquire, to be Sheriff of the United Counties of Kent and Lambton.

George Buck, Junior, Esquire, to be Clerk of the Peace of the United Counties of Kent and Lambton.

Bernard Foley, of Osgoode Hall, Esquire, Barrister at Law, to be Judge of the County and Surrogate Courts of the County of Haldimand.

Richard Martin, Esquire, to be Sheriff of the County of Haldimand.

John Stevenson, Esquire, to be Clerk of the Peace of the County of Haldimand.

To be Coroners in and for the United Counties of Kent and Lambton—James W. Little, Thomas W. Rothwell, James Baby, Benjamin Bell, Hugh Johnston, Archibald Young, Junior, Rowley Pegley, James A. Rolls, and William K. Cornish, Esquires.

To be Coroners in and for the County of Haldimand—Dr. John Jarron, Jeremiah G. Winslow, Alexander McDonald Lockhart, and Robert Young, Esquires.

N. B.—These appointments to take effect from the separate organization of such Counties by Proclamation, under the Act 12 Vic. cap. 78.

George Duggan, Junior, of Osgoode Hall, Esquire, Barrister at Law, to be Recorder of the City of Toronto.

George Garnett, Esquire, Mayor, to be Police Magistrate of the City of Toronto.

James Wilkes, Esquire, to be Police Magistrate of the Town of Brantford.

The Receiver General gives notice in the *Gazette* of the 27th Dec., that he is prepared to redeem, to a certain amount, all Provincial Debentures chargeable on the Consolidated Fund, which bear interest at six per cent., per annum, and mature within five years from the present date, *at par*, and all those having the same period to run to maturity, bearing five per cent., interest, at a discount of one per cent., per annum. Notice is also given, that the Receiver General will redeem "Quebec Fire Loss" Debentures to a limited amount *at par*, or, will exchange all Debentures chargeable on the Consolidated Fund, being within ten years of maturity, for others at twenty years bearing interest at six per cent., payable on *Compons*.

#### ACKNOWLEDGMENTS.

LETTERS received up to Tuesday, Dec. 31st, 1850:—Messrs. MacKechnie & Co., rem.; Reverend Jonathan Shortt, Rev. Jas. Pyke, rem. for Y. C., the subscriptions were duly received. Rev. Robt. Harding Emily, Rev. W. Belt—the error, we regret to say, lay at our door, having erased the name from the Prescott list, when the new entry was made in the Ancaster list the *amende* shall be made. The Rev. Arthur Palmer, Guelph, Miss M., rem.; F. Evatt, Esquire, Port Hope. Rev. Geo. J. R. Salter Moore, rem. for "Church" paper to June, 1852, and rem. for Y. C.; Rev. J. Taylor Eaton, Rev. J. S. Wood, Three Rivers, rem. for Y. C.; Rev. A. Lantman, St. Mary.

## THE CHURCH.

TORONTO, THURSDAY, JAN. 2, 1851.

The Lord Bishop of Toronto has appointed the First Sunday after Epiphany (Jan. 12, 1851), for the third of the four Sermons to be preached annually in the several Churches, Chapels, and Stations in this Diocese, in aid of the funds of The Church Society, in accordance with Art. XIX. of the Constitution of the Society.

The proceeds of the Collections will be applied to the General Purposes Fund of the Society in compliance with the recommendation of the Standing Committee, which was adopted at the General Monthly Meeting, held on the 2nd October, 1850.

The Bishop begs to direct the attention of the Clergy to the importance of maintaining the *General Purposes Fund* as from that source an important part of the income of the Widow & Orphans' Fund depends\* as well as its being the only means at the disposal of the Society for assisting in the building of Churches and Parsonages.

\* Extract from the By-law to make provision for the due administering and improving the Widows and Orphans' Fund of The Church Society of the Diocese of Toronto:—

"CLAUSE III.—And that the Society shall and will, put to the credit of the Widows and Orphans' Fund yearly, and every year, a sum of money equal to One Pound Five Shillings for each duly recognized Clergyman in the Diocese, from the Fund for General Purposes, providing that Fund will bear such a charge upon it; and that after the current and customary expenses of the Society are paid, the charge for the Widows and Orphans' Fund shall be the first paid from the General Purposes Fund, and that such sum shall be put to the credit of the Widows and Orphans' Fund on the 1st day of January in each year, on the Lord Bishop of the Diocese, forwarding to the Treasurer a list of the Clergy duly recognized, signed with his hand."

#### DIOCESAN CHURCH SOCIETY.

We beg leave especially to direct attention to the announcement which appears in our paper, of the collection appointed to be made on Sunday week next, in aid of the funds of the Church Society of this Diocese.

Our readers will probably recollect, that, on the 25th of last September, the "Standing Committee on applications before the Society for assistance towards Churches and Parsonage Houses" rendered a report, which appeared in our journal under date the 17th of October last. In that document, it was stated that there had been no fewer than fourteen applications made to the Society, for aid towards the building and completion of Churches, and five for the erection and repair of Parsonage-houses.

The Committee in all these cases were constrained to recommend, that the applications should be suffered to lie over, in consequence of the "Fund for General Purposes," from which alone such grants could be made, being more than exhausted.

To show that the conclusion to which they had come was unavoidable, the Committee farther reported, that "the income for general purposes for the past year, was £242 16s. 10½d., whilst the expenditure, including the grant made to the Widows and Orphans' Fund, was £671 10s. 2½d., leaving a deficiency of £428 13s. 4d."

It may not be amiss here to state, that only one-fourth of the annual parochial collections is devoted to the Society's Fund for General Purposes; the remaining three-fourths being at the disposal of the respective parishes or congregations raising the same. When it is considered that this Fund is charged with the whole expenses of the Society, no one can feel surprise at the existence of the before-mentioned deficiency.

Earnestly do we trust, that the appeal about to be made to the Churchmen of our Diocese will be liberally responded to. A stronger case it is not easy to conceive of, or one which commends itself more directly to the conscience and tenderest sympathies of the sincere Christian.

We have entered upon a new secular year—possibly the last many of us are destined to behold. Can we commence it more appropriately than in lending our aid to build up the house of prayer—provide Christ's ministering servants with convenient dwelling places—and comfort (so far as human agency can comfort) the grief-stricken widow and the bewildered orphan, cast upon the churlish charity of this wintry world?

#### THE PAPAL AGGRESSIONS—THE SECRET PLANS OF THE JESUITS.

We now return to the disclosures of the Abbate Leone, and shall briefly recapitulate the more prominent features of the Jesuit plans, as far as they have been given in our last publication. It will be seen that their policy, from the date of that correlative, was changed; that thenceforward they were "to give a new varnish to religion, by appearing to make large concessions" to Protestant feeling;—they were to strive to enlist in the Romish cause the foremost statesmen of our times;—they were to "beguile the aristocracy of Protestant lands," believing that when "a few of these personages were converted," either to their principles or their faith, others would imitate them;—they were so to labour, that "the foremost statesmen" of the day should be brought to yield to their fears what their reason denied;—they were so to labour that "the apathy of the ancient enemies of the Papacy" should be augmented, "whilst open strife with the strength of Protestantism should be avoided," and the Lion of England left undisturbed in its slumber; and when by these means "a few breaches should be made" in Protestantism, the Papacy and Jesuitism would be content, as well they might, with "pulling down the stones of the Protestant citadel one by one, instead of venturing to carry it by storm." When

this should be accomplished, then would Popery expand its influence and consolidate its power, until the hour for the final struggle came, and then would they "exalt the antiquity, the harmonies, and the wonderful perfectibilities of Popery!" Then, "with devoted Bishops, and with a clergy, whose tactics have been perfected by a serious course of study, they would prepare for the people such instructors as would teach the (Roman) Catholic from his childhood to abhor the breath even of a heretic,—to firmly resist all overtures from them,—and preserve them in a state of isolation: in fact, to utterly overthrow the Christian Church, and sacrifice the Romish laity, in order to place in the crown of holy Mother Church "that brightest and richest gem—THEOCRACY."

But what is a Theocracy? some perhaps may ask. Its entymological meaning is—the Government of God,—that reign, for the establishment of which our Saviour commands us to pray; but, in the Jesuit and Papal sense, it is the usurpation of the temporal power by a caste, or sacerdotal power, separate from the people, and exercising political, social, and religious despotism; and such a despotism must inevitably prevail, if the late Papal aggressions be not hurled back with a giant force against the parties from whom they emanated.

But to resume. It will be recollected that the first step recommended was, to "give a new varnish to religion, by appearing to make large concessions" to Protestant feeling; and forthwith we find, amongst other measures, that, in 1826, the Irish Roman Catholic Bishops addressed the Protestants of England in a document, in which they say:—"Bearing equally with you, our fellow-subjects, the burdens of the country, and upholding equally its institutions and its glory, we claim to be admitted to a full participation in all the rights of British subjects. Every principle and practice hostile in the remotest degree to these institutions, we most explicitly disclaim. Year after year, we repeat the humiliating task of disavowal: still we suffer the penalties of guilt." This is only one of the many specimens of Jesuit "varnish," which we could give. Day by day, year by year, were they repeated. But this must suffice for our limits.

Thus far we have seen Jesuitism and Popery as suppliants, appealing to the generosity of the English people. Their next appearance is beating up for recruits "amongst the foremost statesmen" and "the aristocracy of Protestant" England, believing that the appearance of a few such persons in their ranks would serve as a decoy for others, and by their united exertions a "few breaches be made in Protestantism." Persuasion was effectual with some, whilst the timidity of others was worked upon, until at length, in the year 1829, the Duke of Wellington, Sir Robert Peel, and other leading statesmen of the day, were suddenly found advocating the removal of those civil disabilities affecting the Roman Catholics, which these very statesmen had spent a life in upholding. Roman Catholic Emancipation was now carried. Thus the corner-stone of our Protestant constitution was torn away, and shelter given to the enemy in his future labours for its final overthrow. Emancipation was soon avowed to be only "an instalment" of ultimate objects. By it, "the equilibrium," as they called it, was overthrown, and their next object was to annihilate all the privileges and all the institutions essential to Protestantism. But the initiatory step to attain these ends was the most difficult of solution.

Nothing, however, seems to have been lost sight of by this conclave, and the next important step—that "most difficult of solution"—was now to be undertaken, namely,—to isolate the Catholics (Roman), without their appearing in any way to be isolated; and this was to be done by "the Bishops as well as the clergy," who, we are told, "must learn the necessity of realizing this plan, but since a knowledge of the means of execution is indispensable, it must be our task to select them, and inculcate them. Our business is to contrive: 1st. That the Catholics be imbued with hatred for the heretics, whoever they may be, and that this hatred shall constantly increase, and bind them closely to each other. 2nd. That it be nevertheless dissembled, so as not to transpire until the day when it shall be appointed to break forth. 3rd. That this secret hate be combined with great activity, in endeavouring to detach the faithful from every government inimical to us, and employ them, when they shall form a detached body, to strike a deadly blow at heresy." Again, we are told, that "The higher classes are always very inaccessible to the lower ones. Let us nourish their mutual antipathy. Let us accustom the mob—which is in fact an implement of power—to look upon us as its warmest advocates; favouring its desires, let us feed the fire of its wrath, and open to its view a golden age; and let the Pope—Rome—Catholicism—or the Church—let each of these words become for the people the expression of all its rights,—the point on which its eye is fixed,—the object of its devotion,—the moving-spring of its thoughts and intentions,"—and then they would be able "to push up the faithful higher and higher, over the shoulders—over the heads—of these heretic dogs."

Well and faithfully and effectually did the

Bishops and clergy effect this isolation, and nourish this antipathy; and long will be remembered the war of extermination so long waged in Ireland, by ignorance against intellect—poverty against property—tenant against landlord—employed against employer—by which thousands of valuable lives were lost, millions of property sacrificed, and the kingdom shaken from one end to the other, by a heartless agitation for unattainable phantoms. To accomplish their ends, a powerful engine was now in their hands. The masses of the people were worked to a state of phrenzy; but their political power was inadequate until they subsequently leagued with the Whigs, and aided them in carrying a measure of almost revolutionary parliamentary reform, in return for which their new allies agreed to support them in an attack upon the Protestant institutions of the land. Thus, in the year 1832, the so-called Parliamentary Reform was carried, and the Irish Church was at once marked out by these allies as the first object for attack. In the year 1833, the Roman Catholic members of Parliament in utter defiance of the oath they had taken, solemnly abjuring "any intention to subvert the present Church Establishment as settled by law," succeeded in passing a bill abolishing ten Bishops in Ireland; another abolishing Church-rates in that country; and a third, taxing all Ecclesiastical benefices above £300 a year. In the same year, "the Bible, that serpent which, with head erect and eyes flashing fire, threatened with its venom—that cruel asp that for three centuries had left them no repose"—was assailed. The Kildare-Place, and the various other Societies that received aid from Government for the purpose of the religious education of the Irish people, were struck down, and 372,000 children of the Irish peasantry, of whom nearly one-half were Roman Catholics, were at one fell swoop deprived of the Word of God.

With admirable tact this success was made to pave the way for their own course of instruction of the Irish youth,—for what they call "bringing them back from the Bible to Catholic (Roman) authority," which, say they, "retrenches from this book only what is hurtful, allowing free circulation to those portions of it alone which ensure good order;" and to enable them to do this it was of urgent necessity "to create a language whose phrases, borrowed from Scripture or from the Bulls, should convey to the uninitiated nothing beyond their ordinary meaning, but which should contain for those who are initiated the principal elements of our doctrine. This device is so much the more specious as by its means we might officially propagate our ideas under the very nose of Government (a la barba de Governi), unknown to them, and without the least hindrance. Those who are furnished with a Key will be able to explain this language on all proper occasions so as to make known the will of Rome. In this way each word will be made the envelope of a vast political idea."

And these plans were carried out to the letter for them by the British Government. In the same year (1833) that the government grants in aid of Scriptural Education were discontinued, the National system of Education was established, conducted by a Board composed of Papists, Socinians, and nominal Protestants. As was to be expected, the Bible was excluded from the schools, and in lieu of it, what they called "Scripture Extracts," precisely such as are above defined, made by this liberal Board, were substituted for the Bible.

In the following year, the late Romish Bishop, Dr. Doyle, inculcated the doctrine of passive resistance to the payment of tithes, and instructed the Irish Roman Catholics that "their hatred to tithes should be as lasting as their love of virtue;" and Mr. O'Connell moved a resolution that tithes should be appropriated to purposes of general public utility. Now commenced that agitation of the latter question which caused the savage murder of so many hundreds, and deluged the soil of Ireland with the blood of her martyred Protestant sons.—In 1835 it was proposed to withdraw the Clergy of the Established Church from 850 Irish parishes, and the celebrated "appropriation clause" was brought forward, by which the Church property in every parish where there were less than fifty Protestants, was to be on the spot transferred to Popish education, under the control of the Popish priests. In this monstrous design they were happily defeated.

The agitation for the abolition of tithes, which deprived the Irish Clergy of nearly one-third of the residue of their incomes next followed; and finding that any further overt attacks upon the property of the Irish Clergy would not be sanctioned, they subsequently succeeded in having introduced into the Irish Poor-law Bill, a clause which has ultimately been in effect a confiscation of the Ecclesiastical Revenues of the Clergy in many parts of Ireland, and has driven the Incumbents to the surrender of preferments with onerous duties, but without any emolument.

The success which had hitherto attended their "secret plans" was such, that additional engines were now prepared and brought into play. In the year 1838, a society was formed in London for the "diffusion of Catholic Publications," and in the same year was organized the still more formidable association called "The Catholic Institute," for the like purpose, as well as effecting a complete

organization of the English Roman Catholics, similar to that long previously existing in Ireland, in the blood-stained Ribbon Association; and by means of this new society, intrigue was to give way to intimidation. This was also a part of the secret plan, for we find it there laid down "all (Roman) Catholic serfs must take those of Ireland for their model," for there was, "no chance of success except by means of associations, powerfully combined, which shall have their chiefs—their own peculiar language—an actual and well organized correspondence, and all sorts of stirring writings."

From that time the Romish press both in England and Ireland has teemed with publications calculated to uphold their views, and damage their opponents; and it has been lately avowed that many of those publications, and those the most powerful and effective, have been carried on at a complete loss for years, but money was as nothing in the scale. The outworks of Protestantism were again assailed with renewed vigor. The Irish Municipal Corporations were overthrown, and what O'Connell truly called "Normal schools for Popish agitation" were erected in their place. Slowly and steadily did they advance: toleration was one thing, and equality another, but supremacy was the grand desideratum. Maynooth was permanently endowed,—diplomatic relations with Rome were attempted to be established,—and to pave the way for the final establishment of a full and complete Romish hierarchy, "with ecclesiastical pomp as a bait," the penalties imposed by the statutes of Elizabeth were repealed.

But an assault upon the civil rights of Protestantism was but a prelude to an assault upon the true Catholic Faith, which many of our martyred ancestors upheld even to the faggot and the stake. *Wolves in sheep's clothing were to enter our Catholic fold.* Our Universities were invaded, and one of the earliest fruit of the Jesuit's labours there was the Tracts for the Times, which emanated from Oxford, and did so much to unsettle the minds of many. With remarkable precision the Abbat Leone discloses to us the way that this was done: in his record of the conclave, the remarkable language of one of the speakers is thus given:—"To ensure success to our efforts, we require instruments well proved, and of a nature to resist all seduction. We must on recruiting them gain them over to our doctrines by whatever is most flattering to their desires—this is the surest way of making zealous and prudent propagators; and let all courts, and particularly those of heretic princes, be provided with some of our most vigilant sentinels, who must be wholly ours, ALTHOUGH BELONGING IN APPEARANCE to the Protestant sect." This was poisoning the well from which Catholic truth was to be imbibed; and the success with which it has been done is now being manifest. But we must defer any further remarks on this subject or the disclosures as to the late extension of the Romish hierarchy for another post.

**A DISSIDENTING FABRICATION.**  
The following statement is made by the Toronto correspondent of the Pilot, the writer expressing his belief in its truth:—"An on dit is current, and a good deal talked of, that Bishop De Charbonnel lately dined with Bishop Strachan, and that the preparatory notes ran thus:—"The Bishop of Toronto requests the honor of Doctor De Charbonnel's company at dinner on —." "The Bishop of Toronto has the honor to accept Doctor Strachan's invitation to dinner on —."

In the Globe of Tuesday the same story is repeated, garnished with much of the ribald abuse which that unscrupulous organ of liberalism has of late been directing against our venerable Diocesan. We have the best authority for saying, that the correspondence alluded to, is a pure fabrication.—No such "notes" passed between the Bishop of Toronto, and the present, or late, Roman Catholic Bishop of that city.

**THE POPISH AGGRESSION**  
According to the intelligence received by the Baltic, the anti-Romish agitation in England continues unabated. Meetings are being held in every quarter of the empire, and a multitude of addresses have been presented to the Queen, protesting against the late audacious act of usurpation on the part of the Bishop of Rome. The answers to these addresses have not yet reached us, but they are stated to have given very general satisfaction. The Duke of Norfolk has published a letter to Lord John Russell, in which his Grace takes the same view that Lord Beaumont did, of Dr. Wiseman's proceedings. From the influential position which the Duke occupies amongst the Romanists of England, his epistle will doubtless create no small impression. As yet we are in the dark regarding the course which government intend to pursue, though it is rumored that the Queen's Counsel have received instructions to prepare a bill for the insuing Parliament, the object of which is to amend and extend the law as it presently exists. Be this as it may, one thing is obvious, that some measures of a decided nature must be adopted, or the Premier's tenure of office will not be worth six months' purchase. Never did England speak out in a more unanimous and decided manner than what she is at present doing.

THE CHURCHMAN'S ALMANACK.

This neatly printed manual has now made its appearance, and we can confidently recommend it to the attention of our readers. In many respects it is superior to its predecessors, and embraces a body of information deeply interesting to the Churchmen of Canada.

THE YOUNG CHURCHMAN.

The publisher of *The Young Churchman* requests us to express his regret, that the first number of that periodical has not made its appearance this week, according to promise. The delay has been occasioned solely by the non-arrival of the heading, which is being executed in Buffalo. It is confidently trusted, however, that by next week the first number will be ready for delivery.

ST. GEORGE'S CHURCH.

On Sunday, the twelfth instanc, being the first Sunday after the Epiphany, sermons will be preached at the Morning and Evening Services in St. George's Church, by the Rev. Septimus Ramsay, Rector of Newmarket. After each sermon, a collection will be made towards liquidating the debt of the Church.

An appropriate anthem—the words taken from Solomon's dedication prayer—composed by the Rev. Dr. McCaul, will be sung by the choir on the occasion. Contributions from those who cannot attend will be thankfully received by the Rev. the Incumbent, or by John Arnold, Esq., acting for the churchwardens.

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Banker: THE BANK OF UPPER CANADA.

Previously announced in Money, Land, and Building Society Stock..... £23399 12 0  
Lands not valued 2891 acres and two Town Lots.

St. James's, Toronto.  
Rev. H. J. Grasett, M.A. Rector ..... 25 0 0  
Christ Church, Hamilton.  
T. Blakeney, Esq., a Vil. Lot in Oakville Mohawk and Tuscarora.

Cobourg.  
Jacob Martin, Chief ..... 0 10 0  
A Friend, per Ven. A N. Bethune £1 0 0  
H. Covert ..... 25 0 0

Emily.  
Rev. R. Harding ..... 25 0 0  
Toronto.  
Mr. Osborne, West half Lot 10, 7 Con. N. Gwillimbury, 100 acres.

Goderich.  
T.M. Jones, 8 Shares C.E.B.S. £100 0 0  
J. Strachan, 4 do. £50 0 0  
do. 1 T. Lot in Goderich ... 30 0 0

Toronto.  
Mrs. John Strachan ..... 80 0 0  
T. Dark, 1 Share, C. E. B. S. 12 10 0  
C. Widder, 2 " " 25 0 0  
A.W. Strachan, 2 " " 25 0 0  
J. Rattenburgh, 1 " " 12 10 0

Stamford and Drummondville.  
Clericus, 2 Shares in Church of England Building Society, as a tribute of respect to the Bishop of Toronto, for his untiring labours in the cause of the Church, per T. Champion, Esq. 25 0 0  
Rev. C.L. Ingles, 1 Share C.E.B.S. £12 10 0  
Mrs. Murray ..... 1 5 0  
Geo. Taylor ..... 0 10 0  
Luke Brokenshaw ..... 0 10 0

Cornwall.  
A. Maclean, 200 acres Land, Cornwall Stone Bridge.

E. Wheeler, per Rev. W.C. Clarke, 1 Share in Church of England Building Society Sydenham, Owen's Sound. 12 10 0  
Rev. A. H. Mulholland, 1 Share Church England B. Society £12 10 0  
Richard Carney, do. do 12 10 0

St. George's Church, Toronto.  
T. H. Metcalfe ..... 5 0 0

Woodstock.  
Edm. Deedes 4 Shares C.E.B.S. £50 0 0  
Annie Deedes 2 " " 25 0 0  
R. Elwes 4 " " 50 0 0  
R. Deedes 4 " " 50 0 0  
H.C. Barwick 4 " " 50 0 0  
W. Jones 1 " " 12 10 0  
Ann E. Jones 1 " " 12 10 0  
Chas. Clarke 1 " " 12 10 0  
W. Grey 1 " " 12 10 0  
Thos. Smith 1 " " 12 10 0  
R. Morris 1 " " 12 10 0  
Jas. Dagg 1 " " 12 10 0  
G. Whitehead 1 " " 12 10 0  
R. Cudmore 1 " " 12 10 0  
Josh. Walton 1 " " 12 10 0  
Jas. Ingersoll 1 " " 12 10 0  
R. Fauquier 1 " " 12 10 0  
Thos. Scott 1 " " 12 10 0

Kingston.  
John McPherson, 200 acres, Lot 15, 11th Con. Winchester. 50 0 0  
Do 100 acres, North half No 22, 11th Con. Winchester.....

In Money, Land, and B. Society Stock... 24270 17 6  
Lands not valued 3391, and three Town Lots.  
THOS. CHAMPION, Secretary.

ARRIVAL OF THE STEAMER "BALTIC."

The steamer *Baltic* has put into Provincetown, short of coals. She brings seven days later news from Europe. George W. Kendall of the N. O. *Picayune*, and other passengers have arrived at this city. Mr. Kendall kindly furnishes us (says a Boston paper) with European files.

The *Baltic* put into Provincetown on Saturday evening, and remained until Sunday noon. If no coal can be procured at Provincetown she will come to Boston.

Cotton during the week was steady, at an advance of  $\frac{1}{4}$  to  $\frac{1}{2}$  on American descriptions, with sales 41,180 bales; other descriptions of cotton were unchanged.

Breadstuffs, owing to increased arrivals, were heavy, with downward tendency. Demand for English securities good. American stocks were unchanged. The political news is of little importance.

In England, since the fearful storm, nothing seems to have given such general satisfaction as the Queen's replies to the addresses presented to her at Windsor Castle, on Tuesday. In Dublin, the satisfaction at the answers appears to be quite as great as in London and Edinburgh.

A letter to the Premier, from the Duke of Norfolk, has been published, in which His Grace takes the same view of the ultra monast' doctrine of Dr. Wiseman, that Lord Beaumont propounded two or three weeks ago.

The papers continue to teem with accounts of meetings, addresses, petitions, and remonstrances against the new Roman Catholic organization.

Wool commanded increased attention, and holders are looking for higher rates in the manufacturing districts, and higher rates are paid for yarn and wool.

Continental advices speak of an improved appearance at the chief markets there, consequent upon the partial subsidence of political apprehensions. The English money market continues steady and moderate. The several departments of trade and Finance were beginning to show an improving tendency. Market for Foreign and Colonial produce had a more active appearance, and there is every prospect of a further improvement taking place by the beginning of the new year. The Corn Market though not active, kept steady.

Further Extracts from our English Files.

LORD ELDON PREDICTING THE PRESENT CRISIS.

In view of the dangers which are impending over liberty and the British empire, through the progress of Popery, we cannot avoid quoting the very remarkable words of Lord Eldon on the passing of the bill of 1829.

"I know that sooner or later this bill will overturn the aristocracy and the monarchy. What I have stated is my notion of the danger of the establishments. Have they not Roman Catholic archbishops for every Protestant archbishop, Roman Catholic deans for every Protestant dean? Did not the Roman Catholic ecclesiastics dispute against Henry VIII. in defence of the power of the Pope? And, in Mary's time, were not the laws effecting the Roman Catholics repealed, not by the authority of parliament, but through the influence of the legate of the Pope? And, even though you suppress these Roman Catholics who utter those seditious, treasonable, abominable, and detestable speeches, others will arise who will utter speeches more abominable, and more detestable. No sincere Roman Catholic could, or did look for less than a Roman Catholic king, and a Roman Catholic parliament. Their lordships might flatter themselves that the dangers he had anticipated were visionary, and God forbid that he should say that those who voted for the third reading of the bill will not have done so, conscientiously believing that no danger exists, or can be apprehended from it. But, in so voting, they had not that knowledge of the danger in which they were placing the great, the paramount interests of this Protestant state; they had not that knowledge of its true interests and situation which they ought to have. Those with whom we are dealing are too wary to apprise you, by any indiscreet conduct of the danger to which you are exposed. When (said the noble earl, in a tone peculiarly solemn and impressive)—when those dangers shall have arrived, I shall have been consigned to the urn, the sepulchre and mortality; but that they will arrive, I have no more doubt than that I yet continue to exist. You hear the words of a man who will soon be called to his great account. God forbid, therefore, that I should raise my warning voice did I not deem this measure a breach of every notion that I have of a civil contract—a breach of every article of the constitution, and contrary to the spirit of those oaths which I have taken to my king and to that constitution. Pardon, my lords, a man far advanced in years, who is willing to give up his existence to avert the dangers with which all he loves, all he reveres are threatened. I solemnly declare that I had rather not be living to-morrow morning, than, on awaking, find that I had consented to this measure. Believing it, as I do, after all the consideration which I have given it, to be an abrogation of all those laws which I deem to be necessary to the safety of the Church—a violation of those laws which I hold to be as necessary to the preservation of the throne as of the Church, and as indispensable to the existence of the Lords and Commons of this realm as that of the king and of our holy religion. Feeling all this, I repeat that I would rather cease to exist than, upon awaking to-morrow morning, find that I had consented to a measure fraught with evils imminent and so deadly, and of which, had I not solemnly expressed this my humble but firm conviction, I should have been acting the part of a traitor to my country, my sovereign, and my God.—Church Sentinel.

CARDINAL WISEMAN AND DR. CUMMING.—At one of his late Lectures, Dr. Cumming remarked:—First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, before receiving which, he repeated a solemn oath, which will be found in the *Pontificate Romanum*. One clause of the oath is as follows:—"heretics, schismatics and rebels against our Lord, or his aforesaid successors. I will persecute and attack to the utmost of my power." Cardinal Wiseman invited Dr. Cumming to inspect the oath which he had taken, stating, that the said persecuting clause is omitted in the oath taken by all Bishops and Archbishops subject to the British Crown. Dr. Cumming gives the following account of the interview:—"I accepted the invitation, and this day, I inspected the Cardinal's *Pontificate*. I found in the Bishop's oath the very words I quoted, and in bold type but with a line of black ink drawn over the passage with a pen, apparently very recently used, leaving the words disclaimed by the Cardinal sufficiently legible, but without any initials or other verification. On the

fly-leaf at the beginning of the book I found the same oath in MS., without the persecuting clause, and without initials or other verification, apparently recently written. But the startling fact remains. On referring to the oath to be taken by an archbishop, (Dr. Wiseman having been recently made one,) I found the persecuting clause printed in bold type, without any alteration whatever, constituting in the Archbishop of Westminster's own *Pontificate*, the oath which every Archbishop must take. The discovery needs no comment, beyond the expression of surprise that the Cardinal should have had the temerity to invite me to inspect his *Pontificate Romanum*.

On Saturday a meeting of the Birkenhead magistrates was held, when a deputation was received which presented a requisition, condemning the proceedings of the rioters, and requesting that a meeting might still be held. It was, however, deemed expedient, before proceeding further in the matter, to communicate with the Secretary of State. On Tuesday the magistrates again assembled at the Town Hall, and intimated that, having communicated with the Government, they did not deem it expedient, as magistrates, to call a meeting.

At a special meeting of the Birkenhead Commissioners on Wednesday evening, it was resolved by a majority of nine to four, that the chairman be authorized, on the receipt of a requisition to that effect, to call a public meeting of the inhabitants of Birkenhead and vicinity, to address Her Majesty the Queen on the subject of the Papal aggression.

Dr. Wiseman has issued a paper which was read in the metropolitan Romish chapels on Sunday, appointing a jubilee, and granting plenary indulgence to all the "faithful" for twelve days, from the eighth instant to the twenty-second. "The conditions of the jubilee will be as follows:—1. During the space of time above determined, each of the faithful must partake of the sacrifice of penance and the holy Eucharist. 2. Each must visit, on three separate days, some Catholic church or chapel, and either join in the prayers hereafter prescribed, or, if not assigned, say the Litany of the Blessed Virgin, and five "Our Fathers" and five "Hail Mary's." Such as are unable to visit a church may say these prayers at home.

New York, Dec. 27.  
The Charleston News announces the safe arrival there on Monday night of Jenny Lind and suite; they had a very violent gale on the passage.

TORONTO MARKETS.

Table with columns for various commodities and their prices. Includes items like Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Market Flour, Oatmeal, Beef, Pork, Coals, Lamb, Hams, Bacon, Lard, Apples, Straw, Hay, Fire Wood, Bread, Turkeys, and Geese.

The Clergy of the NEWCASTLE DEANERY are requested to attend the meetings of their Branch of the Church Society, as follows:—

Table listing church meetings: St. Paul's, Perrytown, Monday, January 6, 11 A.M.; St. Paul's, Cavan, Monday, " 6, 3 P.M.; St. John's, Cavan, Tuesday, " 7, 10 A.M.; Manvers, Craig's, Tuesday, " 7, 3 P.M.; Cartwright, Flook's, Wednesday, " 8, 11 A.M.; Darlington, Wednesday, " 8, 6 P.M.; Newton, Clarke, Thursday, " 9, 11 A.M.; St. John's, Port Hope, Thursday, " 9, 6 P.M.

JONATHAN SHORTT, Secretary N. D. B. C. S. December 31, 1850.

PROSPECTUS OF 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.

## CANADIAN COLLOQUIES.

## BOOKS.

Having at the request of Squire Patch, Postmaster, and principal inhabitant of the village of Lavron, agreed to give a week-day service in that remote quarter of my mission, I arrived at his dwelling about sun-down of the evening preceding my appointment.

The Squire was a well-doing man in the world's usual acceptance of the term. Starting in life's race with very slender means, he had gradually raised himself to a comfortable independence; and at the close of twenty years of honest and unflinching industry, he occupied a prominent position in the community amongst whom he had pitched his tent.

Enoch Patch, however, laboured under one signal disadvantage. Though shrewd, and well-informed in ordinary matters, he lacked the blessing of a sound solid education. It is true, I grant, that he possessed a fair knowledge of what Cobbett calls *kitchen learning*. He could read, spell, and cypher correctly enough,—and was able legibly to subscribe the warrants which he was called upon to issue, (a qualification, by the way, which many of our Canadian magistrates sorely desiderate).—Still, in the intellectual sense of the word, he was an illiterate man, and though fond of reading, had not judgment to guide him to a selection of works profitable either for himself or his children.

When I reached the house of my friend (who, in passing I may remark was loyally attached to the Anglican Church, into which he had been admitted when an infant at the Baptismal Font,) I found myself in the midst of a scene of unwonted excitement for such a quiet and out-of-the-way locality. The pedlar, who stately perambulated the district, had just arrived, and having opened his treasures at the Squire's, was busied on my entrance, in arranging and displaying them to the best advantage.

Mr. Patch's dwelling was thronged by representatives of almost every family in Lavron—the fair sex, as might have been anticipated, forming the decided majority—and great was the anxiety displayed to secure a portion of the mercantile treasures, which were *professedly* offered at "City prices." The table of the principal chamber was groaning under the weight of the contents of Mr. Amiadab Sleek's caravan. There were rolls of silk, packages of linen, hillocks of shawls, and countless groups of the thousand and one superfluities wherewith our Canadian *Bryce Snails-foots* beguile the hard-earned specie of the farmer into their leathern exchequers! Altogether there was something lively and picturesque in the scene as a whole. It was a miniature *Vanity Fair*, conjured up, as it were, by the magician Mammon, amidst the solitude of the back woods!

Amongst other wares which the itinerant merchant dealt in, was a collection of cheap Yankee publications, printed for the most part in pamphlet form. Just as I entered, my host was closing the bargain for a "lot" of these works, and when we retired from the *ex tempore* bazaar, to a more private apartment, he laid his purchase before me for my inspection, observing as he did so,

*Patch.* You see, sir, that we are not altogether careless about information in this distant quarter. I have just laid out five dollars to provide reading for myself and the youngsters. It is a large sum to spend in these hard times, but I don't begrudge it. As my poor old father used often to say "learning is better than house or land!"

*Myself.* Your father spoke the truth, Mr. Patch. Believe me, it always affords me sincere pleasure to see my people spend their available means in food for the mind. The more knowledge we possess, provided it be of the right description, the greater our happiness, and the greater our power to promote the welfare of ourselves and others.

*P.* Ab, your Reverence! often and often have I lamented that I read so little in my early days. Sorely do I feel the want of it, almost every hour of my life. Hence, Mr. Sleek, always finds in me a ready customer for his *printed notions* as he calls them.

*M.* Money expended upon good books is, as I said before, never thrown away. I trust that you have made a careful and judicious selection on the present occasion?

*P.* Here is the lot which I have bought. You can look over them, if you please, and judge for yourself. For my own part I have no great skill in such matters. When I buy oats, or hay, or pork, I can form a pretty correct opinion of the quality of the wares, but being no scholar, I must just take books as I find them.

[Having inspected Squire Patch's purchase, I discovered it to be of a very miscellaneous description—and I am sorry to add, that the tares greatly outnumbered the wheat. Here and there might be found some solid mental nourishment, but the majority of the works consisted of the infidel, meretricious, and disloyal effusions of Reynolds, Sue, and such like infamous fictionists.—There were also a few Yankee periodicals, embellished (if I can so caricature the word) with glaring vulgarities, mis-named *engravings*, fitted only to please the most common unartistic taste, and replete with exaggerated laudations of Republican-

ism, and equally distorted denunciations of Monarchical institutions.]

*Patch.* Well, your Reverence, what do you think of my speculation? I hope you are of opinion that I have made good bargains? Winter is now setting in, and my boys and girls require something to amuse them during the long nights. As I often say to my lads, a book is better than the bar-room.

*Myself.* Quite correct. Your children could not be more profitably employed, always supposing that their reading was of a profitable description.

*P.* Have I not made a good selection? You do not appear to be overly fond of my purchase.

*M.* Having asked my honest opinion, I am bound of course to give it. Even, however, had you not done so, I should be constrained as your pastor, to say, that I would rather see the majority of these books in the covered wagon of the vendor than in the shelves of your library.

*P.* I think I understand what you are aiming at. There are some novels in the set, and I suppose you are of opinion that young folks or old folks should read nothing of the sort?

*M.* Indeed you labour under a mistake my friend! It is true, beyond all question, that the fewer novels which young people peruse the better. Such compositions when engrossingly indulged in, tend to dissipate and enervate the mind, and to indispose it for profitable and substantial reading. Granting all this, however, to the fullest extent, it must still be conceded that poetry and romance have their uses. They serve to recreate and unbend the overstrained faculties. After the fatigue of study and long concentrated thought, they afford the student a grateful repose. Good novels, like clumps of hawthorn, refresh the pilgrim who is toiling up the "Hill Difficulty" of knowledge.—They are excellent servants, but most miserable masters!

*P.* Why then do you find fault with me for buying the ones now lying before you?

*M.* Because the majority of them, I am sorry to say, are of a very pernicious and dangerous character. So objectionable indeed, that no Christian parent ought to admit them into the sanctitude of his dwelling.

*P.* Sanctitude of his dwelling! Pray what does your Reverence mean by that expression?

*M.* I mean that every parent, be he lay or clerical, is the Priest of his own family. I might as well introduce mental poison into my pulpit, as you to your fireside!

*P.* May I ask which are the productions lying on that table you specially allude to?

*M.* Here, for instance, are two tales by Eugene Sue. Pardon me when I say that I should not have expected to meet with such diabolical works in the house of any one of my parishioners!

*P.* Now you surprise me, your Reverence! I have seen the books which you speak of in many respectable families. Nay, more—I have met with them in the most respectable book-stores in Toronto and Hamilton. Surely such gentlemen as Mr. — and Mr. — would not put into the hands of their customers any thing so pernicious as what you describe these works to be.

*M.* Pray, Mr. Patch, let me ask you a simple question—have you read any of Sue's writings?

*P.* I have not: I have no time to look into such things. It is all I can do to find opportunity to read the *Patriot* and the *Church*; the papers which I regularly take in.

*M.* Well—have you consulted any judicious friend as to whether you might with impunity place such works in the hands of your children?

*P.* To speak the truth, I have not. It was enough for me that I knew them to be vended openly and without disguise by respectable tradesmen. My butcher wont sell me an unwholesome piece of meat—my tailor takes care that his thread is not rotten—because they have characters to lose. On the same principle I think I am justified in trusting to the honour of my bookseller.

*M.* Dear Mr. Patch, you are labouring under a most dangerous mistake. Sorry am I to say, that, in Canada at least, where you thus trust, you lean upon a broken reed!

*P.* Why, your Reverence, do you mean to say that our booksellers are blackguards?

*M.* Very far from it, my friend! On the contrary, many of them to my personal knowledge are most amiable and excellent members of society.

*P.* How comes it to pass then that they bring themselves to disseminate what you call *poison* over the land?

*M.* The best excuse I can make for them is, that not being *reading men* in general, they are ignorant of the quality of the wares which pass through their hands. And to this may be added, that the European re-prints which weekly flood into our Province are so numerous, that it would be difficult for a bookseller, however anxious he might be to ascertain their true character, to peruse a majority of them, before the exigencies of trade constrained him to lay them upon his counter.

*P.* But the writings of Sue and Reynolds have been long published, and yet they are openly sold by the parties you speak of!

*M.* Sorry am I to say, that such is the case.—And here I cannot find the shadow of an excuse

for our booksellers. With hardly an exception the novels of the modern French school, and the English ones constructed upon their model, such as the tales of Reynolds—are tainted with the most abominable immorality. The Scriptural theory of the corruption of human nature, and of the method by which fallen man may be restored to the image of his Creator, are in these hellish productions, altogether sunk and lost sight of. Lust is sanctified—murder canonized—and proud human reason exalted above the revealed will of Jehovah!

*P.* I had no idea that these books were as bad as what you describe them to be. Surely, however, you can not object to this magazine. It contains some good moral essays—and gives interesting accounts of remarkable men, and celebrated places. For instance, in the number which you hold in your hand, there is a history of the great General Washington, telling us of his virtues, and of the hardships which he underwent in securing the liberties of his country. Here, at least, I have made a purchase which you must approve of. My children must be made better by reading about so great and so good a man!

*M.* Enoch Patch, you turned out, unless I be the more mistaken, to put down the rebel McKenzie?

*P.* You may safely swear that, whenever you are required to make an affidavit on the subject. But, surely, you don't mean to blame me for so doing? I look upon the march which I then made from Esquering to Toronto, as one of the most creditable actions which I ever performed!

*M.* And so do I, my friend! Suffer me however, Enoch, to ask, why do you so take credit to yourself?

*P.* Because, your Reverence—because I am a Christian and a Churchman! My Bible tells me to honour the King because he is God's minister, and not because he comes up to my notions of what is just and proper in a ruler. My Prayer Book likewise enjoins me to supplicate for his prosperity, and the vanquishment of all his enemies. No, no! I may have my faults—and well I know to my sorrow that I have many—but this I will say—that the first song I ever taught my children was "God save the Queen!" I would die for her and hers to-morrow!

*M.* Be not angry if I ask you further: Had McKenzie gained the day at Gallows Hill, would you have tossed the Bible and the Liturgy into the fire?

*P.* How can you put such a question? No!—a thousand times no! The law laid down by Jehovah, and not the success of the sinner, is the rule which must guide every sound Churchman! Had McKenzie made himself master of Canada, his sin would have been greater, but my sin would have been increased in an equal proportion, if I had chimed in with him!

*M.* Why, then, in the name of common sense and consistency, can you speak of Washington as you did only a few minutes ago?

*P.* Do you mean to say that the illustrious Washington was a rebel?

*M.* To be sure I do! That deluded man took up arms against the Lord's anointed! Against his lawful, his Scriptural Sovereign! He committed one of the greatest crimes which a created being can commit! In other respects he might be amiable and worthy of imitation. He might have been a good son, and a kind-hearted neighbour, and —

*P.* And suffer me to add a consistent Churchman!

*M.* Consistent, I grant you, so far as *outward* observances went—but nothing more! Why, even Judas, preached the Gospel, and cast out devils along with the rest of the twelve—but, with all this, he is branded now, and will be branded at the great day of judgment as a *perjurer* and a *traitor*. Washington may have repented—I trust that he did! If he did not, then, unless God's word be a cunningly devised fable, he must stand at the final assizes, at the same bar with the suicide betrayer of our blessed Redeemer!

[Here Squire Patch paused for a lengthened space and then said:]

*Patch.*—Your Reverence is right! I now see that McKenzie does not stand so high as Washington, simply because God did not permit him to be so successful a sinner! Before Mr. Amiadab Sleek leaves my house, I shall return him the magazine, whose errors you have pointed out to me, along with the novels you spoke about. But how am I—ignorant as I am—to provide sound reading for myself and my family?

*Myself.* The DIOCESAN CHURCH SOCIETY was instituted among other things, to meet such cases as yours. This evening I am too tired to continue the conversation, but God willing, to-morrow, I shall speak to you further on the subject.

## ORIGIN OF THE CHURCH OF ENGLAND.

Saint Paul preached the Gospel of Christ in Britain about the fourteenth year of the Emperor Nero, and A. D. 63. He there appointed Aristobulus, mentioned in the Epistle to the Romans, as the first bishop, and established a complete Episcopal form of church government. The Church of Britain thus established was senior to that of Rome; Linus, the first bishop of the latter place, being appointed by the joint authority of Peter and Paul,

in the year of their martyrdom, after Paul's return from Britain. The church in Britain continued to be governed by its own bishops for 600 years, independent of any foreign church, and was found in that state by Austin, the Pope's first missionary, at which time they had schools and churches, and a learned clergy; and were in a flourishing state, and refused subjection to the Pope or his emissaries. The British Church was the first Protestant Church in the world, having so early as the 7th century, and 900 years before Luther, strongly protested against the errors of the Church of Rome, and refused to hold communion with that church. Their simplicity and purity of worship was such that they would not sit even at the same table nor lodge under the same roof with the followers of Austin, on account of their superstitious and idolatrous ceremonies. These facts are commended to the special notice of those who talk of the Church of England as beginning a "dubious existence in the reign of Henry VIII." To such unfledged controversialists it may be advised, "to tarry at Jericho until your beards are grown." Do not refer to the "page of history" before you have read it.

## Review.

## WORKS ON CHURCH ARCHITECTURE.

The Church Depository has recently received its autumn importation of new books, of some of which notices have already appeared. We are desirous of drawing the attention of young architects, and all interested in the subject of Church Building to some valuable works on that and kindred subjects.

First in order, as in value, comes the fifth edition of Rickman's well-known *Attempt to discriminate the Styles of Architecture in England*. It was from the second edition of this work that we gained our first accurate knowledge on the subject. Rickman was the first to distinguish the different styles of what, up to his time, had been known in the general as gothic architecture; previous to which our modern gothic architects would design a Church composed of shreds of every style from the Conquest to the Reformation, and not know that they were offending against any principle of congruity or fitness. He taught us that the majority of the Churches which had been previously regarded as Saxon, were in reality Norman, and instructed us in the real characteristics of Saxon architecture; and in so doing showed that it possessed no value, excepting as satisfying our curiosity. The rest of our buildings he arranged into two principal styles, the *Norman* and the *English*; and the English into the *Early*, the *Decorated*, and the *Perpendicular*. Attempts have been made, especially by the Cambridge Camden Society, to set aside this nomenclature, and establish some other: but it has been found too convenient, and has been too widely received, to become permanently displaced. The term *decorated* may appear at times misplaced when applied to a very plain and unpretending edifice; but it is, notwithstanding, very characteristic of the more considerable buildings in that style, as compared with similar buildings in the previous style. It may likewise be very certain, that door-ways and fonts and arches are sometimes to be distinguished as *perpendicular* only by their mouldings; and yet that term is strictly descriptive of the most characteristic mark of most of the buildings of that style, viz.: the prevalence of perpendicular lines in all the ornamented details. Add to this, that no one has succeeded in establishing a different arrangement of the number and dates of the various styles, or even shown that Rickman's is either defective or redundant.

When we first read Rickman, the illustrative engravings were very few. The present edition, however, is copiously supplied with illustrations, both in wood and in copper-plate or steel, got up by the well-known Oxford bookseller and amateur architect, Mr. Parker. We trust that the sale will be sufficient to remunerate him for the zeal, care, and expense he has bestowed on this valuable work: for he has not only supplied the illustrations we have spoken of, but re-arranged a portion of the matter, and added much useful information from his own stores. This excellent edition will be found to establish more firmly the names which Rickman gave to the several styles.

There is a much smaller work, of which, we believe, Mr. Parker himself is the author. It is an *Introduction to the study of Gothic Architecture*. It gives the periods of prevalence of the different styles, and of the transitions from one to the other; and traces the Christian church in the west from its germ in the Roman basilica through the various styles of the Gothic Architecture; from the first known Saxon stone Church in 680 to the latest specimen of meritorious design with incorrect details under the second Charles. This little work is highly interesting: first, from giving specimens of the different styles in chronological order, specifying the actual dates of their erection from good authorities, and tracing the steps by which one style was gradually evolved from the other; with the exception of the Norman, which came into England already formed, although not in a state of maturity: secondly, from establishing, (what might have been expected) that, amongst the Sax-

ons' wooden Churches were the rule and stone the exception; and that Saxon architecture was to a considerable extent an imitation of wooden structures; thirdly, from furnishing many scattered portions of information, which the completer investigation of the present day has brought to light or established; fourthly, from affording a succinct and lucid sketch of the styles of Gothic Architecture in France. This little manual will scarcely supercede Bloxam and Barr, but it is unquestionably a very useful supplement to them.

There is a third work, which in its kind is of the very highest merit, viz.: Paley's Manual of Gothic Moldings, showing "their formations, gradual development, combinations, and varieties."—A publication of this kind is of the most essential importance to the architect who wishes to understand his business thoroughly: for mouldings have rightly been called the very grammar of the art, and no one has any claim to the name of an architect who thinks them beneath his notice; and yet till within the few last years very serious mistakes were frequently committed, even by architects of great repute, in this very essential particular. It might be supposed, however, that such a treatise, even though illustrated with twenty plates of engravings, would be a very dry study for any one but an architect; and yet the enthusiasm of the writer, and the accuracy and clearness of his style, have rendered his essay exceedingly interesting to us.

We are glad to find that this important work is not entirely unknown in Toronto, and hope that its uses will come to be appreciated by every architect who hopes to excel in Church Architecture.

Advertisements.

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street, Toronto. November 13th, 1850. 16-1f

DR. NORMAN BETHUNE, WIDMER'S BUILDINGS, Palace Street. Toronto, November 6th, 1850. 15-3m

DR. HALLOWELL, HOUSE AND SURGERY, No. 38, QUEEN STREET EAST, TWO DOORS FROM CHURCH STREET. Toronto, 17th March, 1849. 34-1f

DONALD BETHUNE, JR., BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c., DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.

MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, No. 98, (Chewett Buildings,) King-street West. Toronto, September 9th, 1850. 7-1f

J. P. CLARKE, Mus. Bac. K. C., PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street. Toronto, January 13th, 1837. 5-1f

OWEN AND MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO. 1

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett & Co., Medical Laboratory,) KING STREET WEST, TORONTO, HAS constantly on hand a beautiful Assortment of Ladies' French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4-1f

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c., No. 9, KING STREET WEST, TORONTO. A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847. 61

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 35-1y

W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice. Residence—Berkley Street. September 8, 1850. 10-1f

Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

FOR SALE. THE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realising about £50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850. 41-1f

UPPER CANADA SCHOOL OF MEDICINE. COURSES of Lectures on the various branches of Medical Science, will be delivered in this Institution, during the ensuing Academical Session, by the following gentlemen:— Midwifery and Diseases of Women and Children, by Ed. Hodder, M. C. and Mem. Roy. Coll. Surg., England. Anatomy and Physiology, Norman Bethune, B. A., M. D., Mem. Roy. Coll. Surg. England. Principles and Practice of Medicine, Jas. Bovell, M. D., Licentiate Roy. Coll. Phys. London. Materia Medica and Pharmacy, Wm. Hallowell, M. D. Mem. Roy. Coll. Surg., Edinburgh. Principles and Practice of Surgery, R. Melville, M. D. Medical Jurisprudence, Francis Badgley, M. D., late Lect. on Med. Jurisp. in the University McGill College. Practical Anatomy, under the superintendance of the Lecturer on Anatomy. Clinical Lectures on Medicine and Surgery will be delivered to, and obsterical cases provided for those Students who avail themselves of the advantages offered by the Toronto Dispensary and Lying-in-Hospital. The Lecturers will illustrate their respective subjects by suitable Preparations, Diagrams, and Plates. Ample materials will be provided for the Anatomical department. A choice and extensive Library will be at the disposal of the Students, under certain regulations. Further information may be obtained, on application to any of the Lecturers. FRANCIS BADGLEY, M.D., Secretary. 17, Bay-street, Toronto, October 22nd, 1850. 12-1f

NOW IN PRESS. CANADA; Past, Present, and Future; being a Geographical and Statistical Account of Canada West, (formerly Upper Canada), exhibiting its past history, present condition and future prospects; shewing its Resources and Capabilities as a great Agricultural and Manufacturing country, and its relative advantages as compared with the other British Colonies, and the United States, as a new home for British emigrants. Also, containing a particular account of the mineral wealth, and other valuable available resources of each district; with an Analytical description of the Mining Region of Lakes Huron and Superior. The whole compiled from information obtained in each locality, up to the date of publication, by W. H. SMITH, Author of the Canadian Gazetteer.

A chapter will be devoted to the special benefit of Emigrants—furnishing them with information concerning the proper measures and precautions to be taken in order to reach the Province in a comfortable and economical manner; with hints as to the readiest and most advisable means of acquiring land, on their arrival, &c. Corrected tables of distances from place to place will be added, with abstracts from such Provincial acts as are necessary to be generally known; and a variety of miscellaneous useful matter. The whole forming a complete text book on the subject of Canada for families, a valuable book of reference for the man of business, and a guide for the traveller and emigrant.

For the convenience of subscribers, the work will be issued in numbers at 1s. 3d. each, and in parts, of double size, at 2s. 6d. each; and will be completed in about ten parts. Each part will be accompanied by a Map, containing one or more Counties; and a general MAP OF THE PROVINCE, compiled expressly for the purpose will be appended to the work. The Maps will be engraved on copper, in the best style of the art, and will contain the latest divisions of Counties, and all the new settlements in the Province up to the latest dates. The work will be furnished to Subscribers only.

A complete Business Directory of the Upper Province will be added to the work, being the first ever published in either Province. As the Author and Publisher possess peculiar facilities for collecting the necessary information; the subscribers will have the advantage of receiving this portion of the work WITHOUT ANY ADDITIONAL EXPENSE.

The first part of the work will be ready for delivery in about a fortnight, and will be supplied to Subscribers or Agents.

Local Agents wanted to canvass for the work; to whom liberal encouragement will be given. Apply personally, or by letter (post paid) to the publisher, Toronto. Papers inserting this advertisement, and noticing the parts as they appear, will be furnished with a copy of the work as it is issued. THOS. MACLEAR, Publisher, 75 Yonge-st. Toronto, October 30, 1850. 19

EDUCATION. MISS SCOBIE respectfully informs the inhabitants of Weston and its vicinity, that having rented the House and Grounds formerly occupied by the late Rev. Dr. Phillips, she purposes opening a Boarding and Day School for Young Ladies, On the 18th inst., when she hopes by strict attention to the morals and general improvement of the Pupils committed to her charge, to merit a share of public Patronage. The House is large, pleasantly situated with spacious grounds attached to it—this Residence is noted for its salubrity, it is within two minutes walk of the Church, and within ten miles of Toronto, where Stages pass to and fro daily. For Terms apply at the Parsonage House, Weston. August, 13th, 1850. 5-1f

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG. References kindly permitted to the Honourable and Right Reverend the Lord Bishop of Toronto; the Venerable the Archdeacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. Terms, for Boarders receiving an English Education £30 per annum. French, Music, Drawing &c. on the usual terms. Nov. 30th, 1848.

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in Town or Country, where his services may be required. His wife having likewise had experience in teaching would also assist, or separately take charge of a female or junior school. Apply if by letter (post-paid) to the Office of this paper. Toronto, June 26th, 1850. 48-1f

MEDICAL PROFESSION. A HOUSE TO LET. A COMMODIOUS DWELLING HOUSE, with Pump, Stable and other out Offices, Garden and small Orchard of choice Fruit Trees; and immediate possession given. The locality being in the centre of a populous neighbourhood, renders it a desirable residence, and where is a fair opening for a Medical Practitioner of reasonable expectations. Apply at this Office. Toronto, February 20th, 1850. 30-1f

PREPARATORY BOARDING SCHOOL FOR LITTLE GIRLS. A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music. References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto. Terms, £25 per annum, including Board and Washing. £5 additional for Music. Toronto, Nov. 27, 1850. 18-1f

Church Bells and Town Clocks. THE Subscriber has been appointed by Mr. A. MENCKLY, West Troy, N. Y., sole Agent in Canada West, for the sale of Church Bells and Steam Boats BELLS. An experience of more than twenty five years has given the manufacturer an opportunity of obtaining the various combinations of metals, the best requisite for securing the greatest solidity, strength, and most melodious tones.

The principal Bells in all the cities of the United States (as well as in this city) have been supplied from this manufactory.—These Bells are warranted for one year. The following sizes on hand, with hangings, &c., complete:—397, 255, 138, 126, 100, 50. The Subscriber is also prepared to furnish Tower and Gallery CLOCKS. Any information required can be had on application to T. D. HARRIS. 4, St. James's Buildings King Street. Toronto, October 10th, 1850. 12-1f

BAZAAR, UNDER THE PATRONAGE OF MRS. CHIEF JUSTICE ROBINSON. IT is proposed to hold a BAZAAR in the village of Streetsville, on or about the month of June, 1851, the proceeds to be devoted to the liquidation of the debt affecting TRINITY CHURCH.

The erection of the Church, which is a substantial brick edifice cost £1000; of which £350 remains unpaid. The following ladies have consented to act as a Committee to make the necessary arrangements for the Bazaar, by any of whom contributions of articles suitable for such a purpose will be most gratefully received: MRS. MACGEORGE, MRS. W. H. PATERSON, " DR. BARNHART, " BIDSALL, " B. SWITZER, " MCMASTER, " RUTLEDGE, " STUDDART, J. STREET, " MITCHELL.

Contributions may be left at the Church Society House, Toronto; addressed to the care of the Rev. R. J. Macgeorge. Streetsville, Nov. 23, 1850. 18-1f

AYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. The annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL."

DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption." Norwich, April 26, 1846. Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties and nothing had afforded him relief until I (Mr. Thorning) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants, REV. DAVID THORNING, HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," Boston Medical and Surgical Journal, "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Richard Katz, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel secure from these dangers whenever this remedy can be obtained. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas.

CHURCH OR CHAMBER ORGAN. FOR SALE, Four Rows of Pipes.— Cheap for Cash, or approved Credit. For particulars, apply to W. TOWNSEND, Berkley-street. September 5, 1850. 6-1f

LOST. A LARGE BLUE CHEST, with the initials W. L., roughly cut on the Lid, badly made iron handles, and addressed Wm. LOGAN, Hamilton. Supposed to have been carried from on board the Steamer Magnet by mistake, at some of the Ports between Cobourg and Hamilton, on her upward trip, on or about the 20th of August last. Whoever will communicate its whereabouts to the Office of THE CHURCH, will be suitably rewarded if required. October 14th, 1850. 17-2m

FOR SALE, A TWO-STOPPED ORGAN, cheap for cash, or approved credit. Apply to W. TOWNSEND, Berkley-street, Toronto. November 6th, 1850. 15-1f

Bibles, Prayer Books, and Church Services. A LARGE and beautiful assortment of Bibles, Prayer Books, and Church Services in Morocco, Vellum and Velvet, just received at the Depository of the Church Society of the Diocese of Toronto. No. 5, King Street West, October 16th, 1850. 12-1f

PROVINCIAL MUTUAL AND General Insurance Company. NOTICE is hereby given to Stockholders, that a Dividend has been this day declared, at the rate of Eight per cent per annum, on the Capital Stock of the Company, paid up previous to the 20th inst., and that the same will be payable at the office of the Company in Toronto, or at the several Agencies of the Company, as may be most convenient to the Stockholders residing in distant parts of the Province, on or after WEDNESDAY, the 8th of January next. The Transfer Books will be closed from the 20th to the 31st instant, inclusive. (By order of the Board.) E. G. O'BRIEN, Secretary. Provincial, Mutual and General Insurance Office, Church-St. Toronto, Dec. 14, 1850. 21-3m

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-1f



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY OFFICE, CHURCH STREET TORONTO, INSURES in its Mutual Branch, Farm Property and detached Buildings,—all extra hazardous risks being excluded. The Proprietary Branch includes Fire Insurance generally, as well as Inland and Ocean Marine Insurance, and Life Insurance.

DIRECTORS: A. M. CLARK, President. J. S. Howard, V. P. John G. Bowes, W. L. Perrin, J. L. Robinson, Esq., Wm. Atkinson, J. C. Morrison, Wm. Gooderham, Charles Berezy, J. J. Hayes, M. D. J. G. Worts, Solicitor—JOHN DUGGAN, Bankers—Commercial Bank. E. G. O'BRIEN, Secretary. Toronto, April 10th, 1850. 37-1y



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY, OFFICE—No. 71, King Street, Toronto, over Darling Brothers INSURES Dwellings, Houses, Warehouse, Building in general, Merchandise, Household Furniture Mills, Manufactories, &c.

DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex'r McGlashan, William Mathers, Joseph Sheard, Thomas Clarkson, Franklin Jackson, John B. Warren, A. McMaster, B. W. Smith, J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f

DIED.

In this city, on the 26th ult., Charlotte Anne, wife of Mr. Burton Campbell, printer, aged 22 years.

At Port Hope, on the 21st ult., aged 45 years, after a long and painful illness, the Rev. C. B. Fleming, Missionary of the Society for the Propagation of the Gospel, and youngest son of the late David Fleming, Esq., of the Medical Staff of the county Longford, Ireland.

New Advertisements.

FIFTY THOUSAND PERSONS

Die annually in England of Consumption. In the New England States the proportion is one in four or five. In Boston, probably one in four. In the city of New York, sixty-seven died in two weeks in December of this disease. It is less prevalent in the more northern latitudes, as Russia, Canada, and among the Alps of Switzerland, where the winters are long and severe, and there are fewer sudden changes.

No theory can be more welcome to the human mind than the one which establishes on good grounds the hope for prolonged existence, if the allegations of those who are at least entitled to veracity may be believed, there is a preventative and a remedy.

The great Author of Nature has provided us with a remedy for Consumption, and the diseases leading thereto which are so fearfully common in our country! Has He left us to find relief from that fatal scourge by ransacking other lands? No, the best Nature's own Remedy, is at our hand. The Wild Cherry and the Pine, furnish us with a cure, where a cure is possible.

One of the most important discoveries of the age, in ameliorating the condition of this large class of suffering humanity, is DR. WISTAR'S BALSAM OF WILD CHERRY.

Which has been before the public some ten years. This valuable medicine was first discovered and introduced in the year 1838, since which time its success has constantly increased the demand until it has become one of, if not the most popular remedy for Consumption, in its incipient stage, ever known.

The genuine is signed I. BUTTS. For Sale by LYMAN & KNEESHAW, Druggists, King Street only Agents for Toronto.

The Churchman's Almanac, For 1851.

IS NOW READY FOR DELIVERY, and can be had at "THE CHURCH" Office, or of the City Booksellers.

Price, Fourpence.

"Church" Office, Toronto, December 24, 1850.

A LADY will be happy to engage in a Family as Resident Governess, where the usual branches of a solid English Education would be required. Address, X. Y. Z., Office of THE CHURCH, December 31st, 1850.

PRIVATE TUITION.

THE REV. ARTHUR PALMER, Rector of Guelph, will have Vacancies for Two Pupils after the Christmas holidays. Guelph, December 23rd, 1850.

LADIES' SEMINARY.

THE MISSES MACNALLY beg to announce, that they purpose re-opening their Seminary after the Christmas Vacation, on JANUARY the 6th, when the Classes will be resumed. 36, Wellington Street West, Toronto, December 30th, 1850.

COUNTY OF YORK GRAMMAR SCHOOL, NELSON STREET, TORONTO.

THE business of this Institution will be resumed after the Christmas recess, on MONDAY the 6th of January. Two Vacancies for Boarders. M. C. CROMBIE, Head Master. Toronto, December 30th, 1850.

UPPER CANADA COLLEGE,

WILL re-assemble after the Christmas Vacation on MONDAY, the 6th of January, 1851. The Resident School House, forms an integral part of the establishment, and all its arrangements, are under the control of the College Council. The Resident School House has been pronounced by every person who has visited it, as worthy of the entire confidence of the community. F. W. BARRON, M. A., Principal, U. C. C. Upper Canada College, Toronto, December 30th, 1850.

NEW ACADEMY OF DRAWING AND PAINTING.

MR. G. F. PRICE, Artist and Resident Teacher, begs respectfully to announce, he has opened an Evening Academy of Drawing, No. 5, King Street East, over Mr. Patton's store.

The Classes will be opened on the 6th of January, and close on the 11th of May. Days of attendance, WEDNESDAYS and SATURDAYS from a quarter to eight, till a quarter to ten, p. m.

TERMS:

\$1 for the Season, (half the amount to be paid in advance.)

The course of study will consist of Drawing from crests after the Antique. Drawing from the human figure after the best Litographic Works as taught in the Academies of France. Landscape Drawing, after the best English Masters. Ornamental Drawing, from the Works of the School of Design, Somerset House, a course of study on Aerial and Geometrical Perspective, illustrated by diagrams on the board, which will be explained to the Pupils.

In these Classes it is proposed to instruct Pupils by simple and recognized principles of art, as it is by no other means possible for persons to acquire a sound and practical knowledge of Drawing.

A Class will also be formed for Ladies, every TUESDAY and THURSDAY, (7th and 9th of January,) Hours from half-past 1 to 3 P. M. In which will be taught Landscape Drawing, Painting in Water Colours, and a course of Aerial and Linear Perspective.

TERMS.—\$1 for the Season, ending 16th of May, (half paid in advance.)

Mr. Price is permitted to state, that these Classes have been formed with the approbation, and under the patronage of—The Right Rev. the Lord Bishop of Toronto, the Hon. J. B. Robinson, the Rev. J. McCaul, L.L.D., the Rev. H. J. Grasett, A.M., and will be regularly continued every successive Winter.

Pupils desiring to enter the Classes are requested to apply to Mr. Price's Studio, No. 5, King-street East.

Mr. Price continues to give Lessons in Drawing, Water Colour Painting and Oils. Terms—\$1 per quarter, (22 Lessons).

"I have much pleasure in expressing the very favourable opinion that I have formed of Mr. Price's abilities as an Artist; and of his qualifications as a Teacher of Drawing and Painting."

"The University, Dec. 13th, 1850." JOHN McCAUL Toronto, December 24th, 1850.

Books for Holiday Presents.

THE Subscriber has on hand, a good assortment of works suitable for HOLIDAY PRESENTS.

Purchasers will do well to call, as the whole Stock of Books and Stationery is being sold off at the lowest possible prices. The general stock is very full.

The Reviews, Magazines, Periodicals, New Books and Pamphlets, will be received regularly by express, and supplied in any part of Canada West, free of extra cost as heretofore.

The wholesale business will commence as early in the summer as possible.

THOMAS MACLEAR, 45 Yonge-St. Toronto, Dec. 13, 1850.

BURGESS & LEISHMAN,

BEG to announce to the Inhabitants of CANADA WEST, that they have received their complete assortment

NEW GOODS,

Consisting of Cloths, Cassimeres, Vestings and a general assortment of Dry Goods purchased in the best British Markets for Cash, which enables them to dispose of them at prices much lower than ever before offered to the Canadian public.

Their Ready-Made Clothing.

Manufactured in this City, from Goods Imported direct from Britain by themselves, and Canadian Cloths from the best Factories in Canada, DEFY COMPETITION FOR DURABILITY, STYLE AND CHEAPNESS:

Men's Etoffe over Coats, from 25s 0d do Beaver " " 30s 0d do Shooting " " 15s 0d do Broad Cloth " " 30s 0d do Oil'd Water Proof " 12s 6d do Gutta Percha Coats, French Braces, Men's Cassimere Trousers from 13s 9d do MoleSkin " 7s 7d do Etoffe " 10s 0d do Canada Plaid " 10s 0d do White Shirts, Linen fronts 4s 4d do Red Flannel Shirts, 4s 4d Under Shirts and Drawers, Men's Vests, from 4s 4d Boy's do " 3s 0d do Trousers, " 5s 0d do Coats, " 7s 6d do Glengarry Bonnets 6d Cloth Caps, " 2s 6d Fur Caps, " 3s 9d

Carpet Bags, Umbrellas, Stocks, Silk and Satin Pocket and Neck Handkerchiefs, Mufflers, Shirts, and Shirt fronts, Moleskins, Courderoys and Velveteens. Men's Paris Satin Hats, Black and Drab.

DRY GOODS, Consisting of every article necessary to complete a large and well assorted Stock of those Goods required by the PEOPLE:

500 Saxony Wool Scarfs Shawls, from 13s 9d 30,000 yards good Bonnet Ribbons, " 5d 3,000 Gala Plaids " 9d Prints fast Colours, " 5d Ladies' Cloaks, Newest Styles, " 8s 9d Velvet Bonnets, " 3s 9d Infants' Robes, Caps and Frock Bodies. Crapes and Materials for Mourning. Heavy Ginghams.

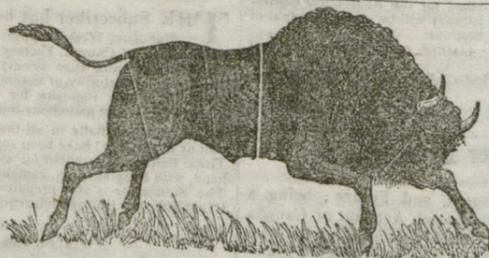
Shot, Checked, Striped and Plain Alpaca, Cobourgs and Orleans Cloth, DeLaines, Cashmeres, and other Fashionable materials for Ladies' Dresses, Ribbons, Laces, Edgings, Gloves, Hosiery, Artificial Flowers. Caps Fronts, Fringes, Veils, Muslins, Collars, Velvets, Corsets, Shawls, Handkerchiefs, Muffs and Boas.

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House.

Toronto, November 20th, 1850.



BUFFALO ROBES! BUFFALO ROBES!!

THE Subscriber has got for Sale his usual large Importations of EXTRA PRIME, PRIME, and MIDDLING BUFFALO ROBES, which he warrants all this year's catch, an excellent article, Cheap for Cash or approved Credit; by the original Bale, or Dozen, or single Robe,

INDIAN CURIOSITIES, MOCCASINS, &c.

THE Subscriber has just received at his FUR DEPOT, King Street, Toronto, a Fresh Supply of INDIAN CURIOSITIES Work, &c. &c.

Parties wishing to send presents to their friends in England, will do well to call while the selection is good.

Toronto, October 21, 1850.

JOHN SALT, Hatter and Furrier, Victoria Row.

THE BISHOP OF TORONTO AND THE CHURCH UNIVERSITY.

THE exertions of the BISHOP OF TORONTO having been indefatigable to obtain for the Inhabitants of the Province, a College in which Religion will be the basis of instruction for the rising generation, a debt of gratitude is hereby due to his Lordship, of whom some testimony should be given. This it is proposed to do, by placing in the Hall of the future College a well-known Portrait of his Lordship, to be painted by Salter, the Banquet at Appleby House, a facility for obtaining which is now afforded before his Lordship leaves London.

In furtherance of these views a Committee has been formed, who, relying that the call now made will be responded to by the friends of Religious Education in the Province, have already forwarded instructions to Mr. Salter, and written to his Lordship on the subject. In the event of the subscriptions exceeding (as it is hoped they will), the expense of the Portrait and being adequate for the purpose, it is intended to have the Painting Engraved, and to present each Subscriber of a pound and upwards with a copy of the work.

Subscriptions will be received at the Bank of Upper Canada in the name of the Committee, the Honourable the Chief Justice Robinson, the Honourable Col. Allan, the Rev. H. J. Grasett, the Rev. Dr. Lett, the Rev. H. Scadding, M.A., John Arnold, Esq., and by Thos. Champion, Esq., at the Church Depository, where the subscription list lies.

BISHOP'S PORTRAIT.

Table listing names and amounts for the Bishop's Portrait subscription, including Samuel Ridout, Rev. W. McMurray, A. H. Mulholland, Mrs. Genl. Murray, Rev. W. Bell, Thos. Bousfield, A. Lammman, H. B. Oster, W. A. Johnson, Thos. W. Marsh, Miss Cameron, Goro Vale, Rev. Arthur Hill, John Edge, Joseph Dixon, Rev. W. David, W. S. Darling, Thos. D. Harris, Rev. A. MacNab, F. D. Fauquier, James Patton, Rev. M. Boomer, E. L. Elwood, W. Bleasdel, J. E. Pell, Richard Gough Hall, Rev. E. Baldwin, J. R. Tooke, J. H. Edo, E. C. Bower, R. N. Merritt, John W. Marsh, E. Kush Stinson, Archdeacon of York, Wm. Logan, Hon. W. Allan, Lt. Col. Wells, Hon. James Gordon, Dr. Paget, Rev. H. Patton, G. C. Wood, Mrs. Lindsay, Miss Purcell, Hon. P. Vankoughnet, F. W. Barron, George A. Barber, Jun, G. D. Wells, John Duggan, Rev. A. Palmer.

Toronto, December 29th, 1850.

EQUITABLE FIRE ASSURANCE COMPANY OF LONDON.

CAPITAL £500,000 STERLING.

FRANCIS H. HEWARD,

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Office: New Market Buildings. Office Hours, From 10 A. M., to 5 P. M. Toronto, December 18th, 1850.

CAUTION.

THE Inhabitants of Toronto are respectfully requested not to relieve Strangers, whose cases they are not acquainted with but refer them to the House of Industry for relief, there being many impostors in the City at present.

W. M. WESTMACOTT, Secretary. House of Industry.

Toronto, December 6th, 1850.

A LADY is desirous of obtaining a Situation as GOVERNESS in a private family, or as Music Teacher in a School. Address (post-paid) X. Y., at the Office of this paper. Toronto, November 13th, 1850.

FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE: COUNTY OF YORK.

CITY OF TORONTO—Lot 17, North side of King street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Lot 6, North side of Wellington-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.)

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres.

Township of Markham—Lot 21, in the 10th concession, 150 Acres.

Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres.

Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres.

Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.

Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK.

Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.

COUNTY OF WENTWORTH.

Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.

COUNTY OF SIMCOE.

Township of Innisfil—North half 13, in 10th concession 100 Acres.

COUNTY OF DURHAM.

Township of Darlington—North half 8, in 8th concession 100 Acres.

COUNTY OF NORTHUMBERLAND.

Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres.

Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS.

Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850.



THE STEAMER ECLIPSE,

CAPT. HARRISON,

WILL leave Hamilton for Toronto every Morning, (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon. Steamboat Office, 22 Front Street, Toronto, April 10th, 1850.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat, Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. September 24th, 1850.

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

LEONARD SCOTT & Co., No. 54, Gold Street New York, continues to publish the four leading British Quarterly Reviews and Blackwood's Magazine, in addition to which they have recently commenced the publication of a valuable Agricultural work, called the "Farmer's Guide to Scientific and Practical Agriculture."

By HENRY STEPHENS, F.R.S., of Edinburgh, author of the "Book of the Farm," &c., &c.; assisted by JOHN P. NORTON, M.A., New Haven, Professor of Scientific Agriculture, in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1,400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best methods of ploughing, planting, haying, harvesting, &c., &c., the various domestic animals in their highest perfection; in short, the pictorial feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the Steel engravings, and is sold at 25 Cents each, or \$5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz.:

- The London Quarterly Review, (Conservative). The Edinburgh Review, (Whig). The North British Review, (Free-Church). The Westminster Review, (Liberal), and Blackwood's Edinburgh Magazine, (Tory).

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their literary character which gives them their chief value, and in that they stand confessedly far above all other Journals of their class. Blackwood, still under the masterly guidance of Christopher North, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel" (both by Bulwer), "My Peninsular Medal," "The Green Hand," and other serials, of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, after it has been issued by M. Scott & Co., so that subscribers to the Reprint of that Magazine may always rely on having the earliest reading of these fascinating tales.

TERMS:

Table with 2 columns: Description and Price. For any one of the four Reviews, \$3.00. For any two do, 5.00. For any three do, 7.00. For all four of the Reviews, 8.00. For Blackwood's Magazine, 3.00. For Blackwood and three Reviews, 9.00. For Blackwood and the four Reviews, 10.00. For Farmer's Guide (complete in 22 Nos.), 5.00.

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Remittances and communications should be always, post-paid or franked, to the Publishers.

LEONARD SCOTT & Co.,

97, Fulton Street, New York,

Entrance 54, Gold Street.

THOMAS MACLEAR, Agent, Toronto.

Toronto, December 18th, 1850.

"The Church" Newspaper

IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.)

TERMS:

Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrears are paid, unless at the option of the Publisher.

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Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly.

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