



the main link of connexion between the integral parts of the empire, and they would especially solicit the consideration of your Majesty to the expediency of disuniting the diocese of Down from the See of Down and Connor, now vacant by the death of the Bishop, and re-erecting it into that separate and independent position so long enjoyed by one of the most populous and Protestant dioceses in Ireland.

WEEKLY CALENDAR.

Table with columns for Date, 1st Lesson, and 2d Lesson. Includes entries for St. Agnes, St. Valentine, St. John the Evangelist, etc.

THE CHURCH.

TORONTO, FEBRUARY 8, 1849.

Table with columns for Contents of the Outside, including items like 'The Church', 'The Church of England', 'The Church of Scotland', etc.

TO OUR SUBSCRIBERS.

We shall in the course of the next few weeks enclose our accounts for the present volume of this paper. In the meantime we hope our Subscribers will oblige by paying only to the Clergy or our authorized Agents, or by remitting to this Office.

UNIVERSITY INTELLIGENCE.

MICHAELMAS TERM.—At a meeting of Convocation, held on November 15th, 1848, Jas. H. Richardson, M.D. Stud. King's Coll., was admitted to the degree of M. B.

HILARY TERM.—At a meeting of Convocation, held on January 26th, 1849, the Rev. F. J. Lundy, B.C.L. King's Coll., (formerly Scholar University College Oxon.) was admitted to the degree of D.C.L.

BISHOP JEREMY TAYLOR.

Archdeacon Churton has recently published a pamphlet, in which he clearly demonstrates that the treatise hitherto attributed to Bishop Taylor, entitled "Contemplations on the State of Man," is not the production of the pious and imaginative prelate. Though Dr. Woodward recommended it—and Bishop Heber declared it was "ranked as Taylor's on unquestionable authority,"—the Archdeacon satisfactorily proves, that the author was Juan Eusebio Nieremberg, one of the most eminent writers of the Church of Spain, in the reign of Philip IV. It is uncertain when the original Spanish work was first published, but in the year 1672 it made its appearance in an English garb, under the title of "A treatise of the Soul, translated into English by Sir Vivian Mullineux, and since reviewed according to the tenth and last Spanish edition." "From this translation," says Archdeacon Churton, "was manufactured the treatise which goes under the title of 'Bishop Taylor's Contemplations on the State of Man.' It was put together much after the fashion in which an ingeniously idle school-boy may steal his theme from the pages of Aeschylus or Johnson, taking care not to follow the original author through many sentences or pages consecutively, nor to commence with his commencement, but patching the work together, not without many turnings and dodgings and omissions."

It seems not a little wonderful how such a glaring and clumsy forgery should have so long remained undetected, more especially when the illustrious name of Taylor was made use of in the fraud—"but," as the Archdeacon suggests, "the book having passed, as far as appears, unquestioned on its first appearance, and Spanish divinity having few English readers, and Sir Vivian Mullineux's translation of the genuine work having probably been scarce before the other appeared, detection was not provided with her taper. Besides it must, I think, be confessed that the Spaniard is a writer who bears a course resemblance to Taylor."

We subjoin, in parallel columns, a passage from the "Contemplations," and the corresponding one from the translation, as illustrative of the manner in which this literary imposition was manufactured:

"Contemplations." Heber's *Molnansus's Translation*. Taylor, Vol. III. P. 62.—Let us also see what the great doctor of the Church, St. Augustine, thought of the nature of time, and which, with much subtilty, have disputed what it was, at that great and understanding length come to conclude, that they know not what it is; the most they can reach unto is, that no time is long; and that can only be said, because it shall not be, but it is to pass into the present, so as we cannot affirm it to have a being.

P. 414.—All philosophers which have thought of the nature of time, and which, with much subtilty, have disputed what it was, at that great and understanding length come to conclude, that they know not what it is; the most they can reach unto is, that no time is long; and that can only be said, because it shall not be, but it is to pass into the present, so as we cannot affirm it to have a being.

P. 63.—These are but his words. "If that the present which we call time is because it is to pass into the present, how can it be said to be, since the only cause why it is, is because it shall not be? So, as we cannot affirm it to have a being."

Dr. Churton gives the most satisfactory reasons for concluding that Bishop Taylor could not have been acquainted with the writings of Nieremberg;—and it may be added, that the forgery is compiled, not from the original work, but from the translation. This latter was published five years, and the "Contemplations" seventeen years after the decease of the venerable Bishop.

The importance of this subject will plead our excuse for the prominent notice which we have taken of this matter. Even in a mere literary point of view, the detection has claims upon the attention of every scholar and well read man. But when we consider the commanding position which Jeremy Taylor occupies in the catalogue of Anglican theological writers, it is difficult to over-estimate the value of Archdeacon Churton's services. The name of the author of *Holy Living and Dying*, is sufficient of itself to stamp an artificial value upon base or inferior metal;—and hence, great must be our obligations to the patient research of the man, who removes the sterling mark from the spurious bar. The Archdeacon's labour of love was the more necessary, inasmuch as the "Contemplations" contain passages of doubtful orthodoxy, which called forth the animadversions of Heber, earnest admirer as he was of "good prose poet." Dr. Churton has subverted the interests of true religion—

vindicated the character of a holy man from commercial censure—and earned the gratitude of every sound member of the British Church. The "Contemplations," we understand, will not be included in the Rev. R. P. Eden's edition of Jeremy Taylor's works, now in course of publication in ten volumes.

VENTILATION OF CHURCHES.

In our review of Mr. Sheriff Ruttan's Lectures on ventilation last week, the following paragraph should have been quoted instead of the one commencing—"If, instead of the deeply vaulted ceiling," As the extract stood, it was calculated to convey the impression that he advocated the authority of a mean and unornamental style of church architecture. We believe Mr. Ruttan's principle of ventilation to be applicable to all descriptions of church roofs, whether vaulted or flat;—

"Our churches, generally speaking, are very cold in winter, and very oppressive in summer, all for want of a convenient construction and ventilation, and are often, in my opinion, the unsuspected causes of attacks of illness in delicate persons."

HORSES OF TRAVELLING MISSIONARIES.

Our attention has been especially called to this subject by the following quaint communication from that sound Churchwarden, John Dawson. We trust that the letter will meet with a careful perusal, and that the suggestions which it embodies will be generally acted upon. When the severe labours and scanty income of our Canadian clergymen are taken into account, the very least that these people can do is, to furnish them with the means of travelling from station to station. This duty, we grieve to say, is too much neglected, and a heavy expense is thereby entailed upon Missionaries which they are ill able to bear.

To the Editor of The Church.  
REV. SIR,—Since I last addressed you it has given me much pleasure to find several Churchwardens, emboldened, doubtless, by my example, have come forward in defence of the Church. This shows that we feel the responsibility of our situation, and are prepared to do our duty.

I have lately been led to pay considerable attention to the subject of Missionary Horses and their maintenance. During the winter season, a certain neighbourhood, abounding with Churchmen and persons favourable to the Church. The spiritual wants of this district had been supplied for many years by our worthy minister, and his labours of love—which every one saw—were far beyond his strength, but he was a sensible man, and he was not to be deterred by the party. Wherever he went he showed in the clearest way possible, how necessary it was that the missionary should be provided with a good horse. The result of this was, that in less than a fortnight money was collected for the purchase of one. He is a very superior animal; young, strong, and well adapted for the service. It may be eaten fresh, cooked, or dried. In its raw state, it supplies seven times more aliment than the potato. The picture is found in abundance on uncultivated wastes, and at this time M. Lamaré Piquet is proceeding to North America to collect seeds of the potato for its naturalization in France."

SUBSTITUTE FOR THE POTATO.

We find the following statement in a French Journal, the *Democratic Pacificque*. The plant referred to, we do not profess to be acquainted with, but if its properties be as described, it merits the attention of the American, as well as of the European agriculturists. Perhaps some of our readers may be able to give us some account of the *Picoteira*.

"A newly discovered plant is likely to supersede the long popular but daily degenerating potato. It is called *picoteira*, a white bulb, composed of fine and abundant farina, of a delicious flavour and cooking as the potato. It is eaten fresh, cooked, or dried. In its raw state, it supplies seven times more aliment than the potato. The picture is found in abundance on uncultivated wastes, and at this time M. Lamaré Piquet is proceeding to North America to collect seeds of the potato for its naturalization in France."

Jan. 31st, 1849. JOHN DAWSON, Churchwarden.

JUBILEE COLLEGE.

We alluded briefly in our last to the Rev. Dr. Totten's Letter on the affairs of this Institution. The history of this Letter is thus given in the Preface:—"It has long been the desire of Bishop Chase, that some one, having leisure and ability, and who, in the public repose, could devote his talents to a friendly visit, and thoroughly examine the affairs of Jubilee College. That wish has lately been gratified in the person of the Rev. Dr. Totten, a most distinguished and learned gentleman on the College Hill was regarded as a *godsend*; and himself invited to investigate all the affairs of the beloved Institution. He spent a few days in the College, and several weeks were employed in the desired work, and in preaching the gospel, to the great delight and edification of the neighbouring parishes created, under God, by the means of Jubilee College. The result of this most timely visit is embodied in the following correspondence, in a letter to a friend, and liberal contributor to the College funds."

After advertising in the most satisfactory manner to the decided religious character of the Institution, Dr. Totten proceeds to supply us with the following interesting statistics:—"Jubilee College is situated in the county of Peoria, near the Kickapoo creek. The main branch of that creek sweeps around from the north east to the south west, and a half a mile distant from it, through a broad belt of rich alluvial land. Above this is a plot of level land some thirty or forty feet higher, and from this rises the ridge on which the College stands, and which is about one hundred feet above the waters of the creek. On the north, the ground is broken by deep ravines, from the sides of which springs of pure water burst out and run in perennial rills at the bottom, towards another branch of the creek which flows past the College in a southerly direction on the west. The whole ridge and broken ground at the north is covered by a scattered growth of oaks which seem as if arranged by the hand of art to give shade and ornament to the College grounds. In this Jubilee College has an advantage over other institutions. A half a century is not required to cover the grounds with ornamental trees; they are there already and of every size and kind. Besides this property in land there is grain and saw mill on the Kickapoo creek, distant about three and a half miles from the college. Besides the college building there are on the premises two boarding houses, one for the students and the other for the men employed on the farm, five dwelling houses and a barn. The remaining possessions of the college are, the goods in the store, the live stock on the farm, and farming utensils."

Putting down the building at cost, the productive property of the College may be estimated as follows:— Beds of bituminous coal ..... \$10,000 Farming utensils and live stock on the farm, including 2000 sheep, 40 head of cattle, 20 horses, and 70 or 80 swine..... 9,000 Grist and saw mill..... 7,000 Dwelling houses, out houses and store ..... 6,000 Value of goods in the store paid for..... 9,000

The unproductive property is estimated as follows:— 170 acres of unimproved land in the county of Peoria ..... \$ 5,100 Other lands in the State and in Michigan 1760 acres..... 4,400 College library 3,200 volumes and philosophical apparatus..... 4,500 Types and printing press ..... 600

Whole amount..... \$64,600

The productive property of the College is made to produce an income much larger than the interest of the money at which it is estimated. The live stock is mostly relied on for the income from the farm. It costs nothing to keep it during seven months of the year. In the beginning of winter they return in fine order, and are fit for slaughtering without further feeding.

The farming operations are mostly confined to providing hay and grain for the stock in the winter, provisions for the boarding houses, and for families connected with the college. Nearly all the products of the farm are thus profitably consumed upon the premises, and the trouble of finding a market for them avoided. The wool and the profit of the mills are relied on mostly for the cash returns. The fuel for the College, and for all con-

nected with it, is supplied from the coal mines on the premises. Groceries and other articles of necessity are furnished at the College store at a moderate profit on the quantity of college, and the workmen on the farm, purchase goods at as low a rate as they could elsewhere, the college securing a profit on its own disbursements.

It is difficult to estimate accurately the income of the college from all these sources of revenue. It varies with the price of wool, the value of the crops, and the amount of the business done by the mills. I have not mentioned the boarding and the tuition fees of the students as a source of profit; and it is quite doubtful under present circumstances whether it may not be a cause of loss. The sum demanded for forty weeks' board and tuition, including board and tuition, is \$100. This would, however, be quite sufficient to cover the expense were all the dues promptly paid; but a large portion of the students are beneficiaries, received on a pledge of income being procured. These pledges have not, in all cases, been redeemed, and at the close of the last year the scholarship fund was indebted to the College to the amount of nearly 1200 dollars. Although the College ought not to bear this loss, the Bishop, in view of the great need of Clergymen in this Diocese, has felt reluctant to turn any away.

The manner in which the services of the Professors and Tutors and other Officers are rendered, is a strong instance of self-denial. It is evident, of course, that the remuneration received is merely nominal. We think, however, that an increase of stipend should be the first step in the way of improvement, so soon as the state of the endowment will warrant it, if it do not now.

It is still more difficult to estimate the annual expenditure of the College than its income. A considerable sum is annually expended in improvements on the land, such as the nature of an investment, as it helps to increase the productiveness of the farm. The salaries of the officers of instruction are partly paid in the produce of the farm, which is neither measured or weighed, and cannot be sold for ready money. The receive whatever they need for consumption from the farm, breadstuffs, meat, &c., fuel and house rent, and a definite sum in money.

The Bishop, the Rev. Samuel Chase, and two sons of the Bishop, are the present faculty of the College. The Bishop receives no salary as President of the college except the provisions for his table. The Rev. Samuel Chase, who is head master in the college, and has the entire care of the boarding house, receives 700 dollars per annum, and board for himself and family. The Rev. Dudley Chase receives 500 dollars per annum, and board for himself and family. The Rev. Phileander Chase, Jr., the youngest son of the Bishop, a graduate of the Institution, and also a student in theology, has 100 dollars per annum.

The superintendence of the workmen on the farm and at the mills, and the general care of all the real estate is committed to Mr. Henry L. Chase, another son of the Bishop, who receives 500 dollars for his services but no perquisites. The Bishop acts as treasurer, and gives general directions in relation to all the concerns of the Institution."

ST. GEORGE'S CHURCH, TORONTO.

From an Advertisement in a succeeding column—to which we desire to direct special attention—it will be seen that on Sunday next, both at Morning and Evening Services, Sermons will be preached by the Rev. Septimus F. Ramsey, A.M., and collections made, for the purpose of assisting in the liquidation of the debt resting upon St. George's Church. In a Circular published in the *Churchman*, the following commend the appeal from the Pulpit to the hearty sympathy of the congregation. "Several members of the congregation"—the Circular informs us—"purpose taking on themselves the personal responsibility of a large sum due to the Bank of Upper Canada; it is, therefore, earnestly hoped, that the contributions on the 11th inst. will enable the Churchwardens to pay off the other debts, in order to remove every obstacle to the consecration of the Church."

We understand that the Choir, whose efficiency is well known, will exert their full powers on the occasion.

APPEAL TO THE BENEVOLENT.

"A Medical Man, residing in the village of Yorkville, is compelled by severe misfortune to appeal to the sympathies of the Christian Inhabitants of Toronto, and more particularly to those who are members of, or connected with, his own profession."

"He is now hindered from leaving Toronto to pursue his practice elsewhere, by the very distressing and afflictive sickness with which God has been pleased to afflict his suffering wife. Her disease is of such a nature as to require his own frequent attendance; but even if the services of others would suffice during his absence in any other part of the Province, he has not the means of procuring them."

"His object, therefore, is to establish in Yorkville an Apothecary's Store, the profits of which may enable him to provide an honest livelihood during his wife's illness. For this purpose he will need a small supply of drugs, for which, as his funds are quite exhausted, he cannot pay in ready money; and as he is a stranger, he cannot obtain them on credit."

"Any contributions which his Christian brethren may kindly give to promote this object, will be very gratefully received."

"We will very gladly receive contributions for this purpose at the *Church Office*. The gentleman who has thus reluctantly brought his difficulties before the public has shewn us testimonials from the most respectable quarters, which speak of his professional knowledge and standing in terms of the highest commendation."

"We have as yet received only £5 for this object.—We do sincerely hope that our Christian readers will do something more for the relief of the difficulty in which the unfortunate gentleman is still placed."

AGRICULTURE.

FEBRUARY.—A CHAPTER ON CHIPPING AND MARKING OF FENCES, &c.

The ordinary business of this month will consist, mainly, in a continuation of the same sort of employment, as that performed during January, viz:—careful attention to the farm stock, thrashing and disposing of grain, the formation of a plentiful supply of manure, getting home a stock of fire-wood for summer use, &c. Our readers who have noticed these Agricultural Articles, will have observed, that it has been our object to confine our remarks, as much as possible, to practical subjects, especially relating to the month for which each article has been written, endeavoring in so doing, to embrace the leading topics of each month, in a sufficiently full manner, to afford a few useful hints on the various avocations of the farm, as they recur with the return of each successive season, while at the same time, the prescribed limits of our observations forbade entering into very minute details of any particular operation.

Adhering to this design, as we have now noticed, in such a general way, most of the matters that require attention during winter, and as the consideration of subjects immediately relating to spring work need not be taken up for a few weeks yet, it may perhaps not be out of place, to apply our remarks at this time, principally to the consideration of chipping and clearing new farms. A few suggestions on this subject, may perhaps be found useful to some of those who contemplate settling on lots of wild land.

Emigrants, or those who have not been accustomed to working in the woods, should not undertake to chop there, without the assistance, or instruction of a hand experienced in the business. Many serious and fatal

accidents have occurred to new beginners, from an ignorance of the knack of throwing the trees in the most suitable place, or from not knowing where a tree was about to fall, what direction it would take, and from not being aware of the danger from broken limbs and branches, which may adhere for a few moments to some of the neighbouring trees, and then fall, perhaps on the head or shoulders of the unsuspecting settler.

As winter is the season in which the cessation of other employments permits the greatest amount of chopping to be done, it is necessary when a piece of wood is to be cut down at that season, in order to get along advantageously, to commence proceedings in Autumn, or early winter, before the ground is covered deeply with snow. The first operation consists in what is called *under-brushing*, that is, cutting up close to the ground, all the small trees and saplings, which are under the size of about six inches in diameter near the roots, also cutting up the fallen trees into convenient lengths for logging, trimming off their tops, and piling them with the small trees in brush heaps. This done the larger trees are next attacked, and cut down indiscriminately, as the axe-man proceeds in a body with his work.

A practised chopper is able to throw a tree in the exact direction suitable for it to fall, except directly contrary to an evident natural inclination, and is thus able to prevent his progress being impeded, or danger being incurred from the lodging of the trees as they fall. The trunk of each tree as it is felled, is cut up into convenient lengths for logging and burning, of from 12 to 20 feet, the larger trees being cut into shorter lengths on account of their greater weight.—The tops are also trimmed off, and formed into compact brush heaps. This is the common method adopted in clearing land, but sometimes it is attempted in a more expeditious manner. One way of effecting this is by throwing the trees on a belt of about the breadth of two trees length, all with the tops towards the centre, thus forming a sort of *windrow*, and leaving them in that state, till a good burning time in summer, when under favourable circumstances, the tops and a part of the trunks may be cleared off, thus saving a considerable amount of chopping,—the trunks are then cut up into lengths for logging as by the other method.

While the chopping is going on, all the good rail timber is cut into lengths of about 12 feet, and when the logging is performed, drawn to the confines of the intended field, out of the way of fire when the burning season commences. It is sometimes attempted to make land produce crops, without actually cutting the timber down at all, by the process called *gridding*, which consists in cutting a notch of an inch or two in breadth and depth, entirely round the circumference of the tree, thus cutting of the flow of the sap, and of course causing the death of the tree. Such a plan can scarcely be recommended under any circumstances, as there will still be too much shade, from the standing dead timber, to permit a healthy vegetation; and persons and animals, are in constant danger, from falling trees and branches.

When it is intended to sow the newly cleared land with winter wheat, which is generally the case in all parts of the country adapted to that grain, the chopping or *falling*, as it is sometimes termed, must be logged and burnt, in time to allow the sowing to be performed in proper season, which for new land, may be a little later than for older fields; but should commence in the early part of September.

For logging, oxen are generally used in preference to horses; three or four teams accompany each pair of cattle, one of them acts as driver, and with the oxen draws the logs, with a chain attached to the yoke at one end, and to the log at the other, to a convenient place as fast as the others pile them up. The log-heap is formed four or five logs wide at the base, and tapering to the top. At any moment while waiting upon the driver all hands actively clear the ground of all chips and rubbish, and throw them into the latter mentioned operation is generally effected about the middle of August, when the wood has become somewhat dried, and the weather is favorable. By steady attention to the heaps, and keeping the remains of the logs, or the *brands* as they are called, in contact as they burn down, a chopping is soon cleared of all the wood with which it was lately covered.

Strangers are sometimes startled at the apparent great destruction of timber, in seeing 15 or 20 acres of the finest wood, which would in some other places realize almost enough to purchase an estate, reduced at once to ashes, except the small proportion reserved for fencing timber, but they soon become familiar to the fact that in a wooden country, inaccessible to a market for the native timber, its abundance makes it valueless. And even if it could be disposed of at a moderately remunerative value, it may be questioned whether burning it on the ground would not be in the end the real economy; as restoring to the soil, in this way, through the ashes of the timber, the salts or inorganic substances which have been extracted from it during a succession of ages, is in strict accordance with scientific principles. True, after the wood has been burnt, a great portion of the ashes is sometimes taken from the ground, and used for the making of potash as an article of commerce, but when such is the case the leached ashes should be subsequently restored to the ground, in order to keep up its fertility.

When the new fallow has got what is called a good burn, if it is at the proper time of the year, the business of sowing commences. In some portions of the country, where the soil is of a deep loamy nature, the roots of the trees stick so deeply and almost vertically into the ground, that it may be ploughed as soon as it is logged and burnt, but generally, and in all portions where there is a shallow soil, over a clayey subsoil, they extend so much along the surface as to render ploughing impracticable for five or six years. In this case the wheat is sown broadcast among the stumps, on the surface of the new unbroken soil, and the only cultivation given is that of covering it in with the harrow. This implement for new land is generally formed in the shape of the letter A, and is drawn by a chain attached to a hook or ring, at the angle formed by the meeting of the two sides, this harrow generally contains about 13 heavy teeth, 6 or 7 on each side, and is usually drawn by oxen. Harrowing new land is rather a tedious business, as the harrow at first, settling on the roots, jerks and hops about in all directions, but after two or three passings, the small roots get broken, and the implement goes with a steady motion. By steady perseverance, one or two acres may be well harrowed in a day, and if good clean seed has been made use of, and the ground is well drained, a good crop of wheat may be confidently expected. In the spring as the snow is going off, according to the most approved method, clover and grass seeds are sown, and the land is allowed to remain in pasture or mow for three or four years, till the roots of the weeds have decayed, when it is broken up with the plough and fallowed for another crop of wheat.

A good chopper can cut down an acre of moderately heavily timbered hard-wood land, in six days; tho' about two weeks is the average rate of time. The logging will occupy a yoke of oxen and 4 hands about one day, and to split the rails and form a square field of ten acres, would require the work of one man about twenty five days. The whole expense of chopping logging, burning and fencing may be estimated at from £2 to £4 per acre, according to the weight of the timber, and the prevailing value of labour, the expense of seed, sowing, harrowing, and draining, would be from ten to fifteen shillings per acre.

In connection with the subject of clearing land, we may consider that of Fencing. On all new farms, the common rail fences are universally used, and as long as there is plenty of timber in the country, there can probably be nothing better. The best descriptions of timber for fencing are oak, pine and cedar, next black ash, white ash, hickory and chestnut. Basswood, though made use of, more, perhaps, than any other

description, as it is generally more abundant and easily worked, is the poorest and least durable. But our supply of rail timber is becoming so rapidly exhausted, that we shall soon be compelled to turn our attention to some other description of fencing. A neater fence and more economical of wood, even when made of rails, than the common locked, or staked and ridged one, is made by driving an upright stake, rounded towards the top, on each side of the fence corner, and coupling the two, when the fence is about seven rails in height, by a cross piece of the proper length, with a 3 inch augur hole bored in each end, and slipped down over the tops of the stakes till it rests on the rails; the fence is then finished by another course of rails being laid on over the cross yoke. A fence made in this way will remain firm and upright, and have a much more neat and uniform appearance than those made in the ordinary way. The stakes should be made long enough to admit of being sharpened and driven into the ground again, when they decay and break off at the bottoms. Where rail timber is scarce, post and board fences have begun to be extensively used, and may, under some circumstances, be the most economical. Where good oak, pine or cedar rails could be obtained for 50s. per thousand, and boards for 25s. per thousand feet, cedar posts for 25s. per hundred, and the expense of carriage would be about equal to the two sorts of material, the board fence would cost about twice the amount of a rail one; and in such a case the rail fence would be preferable, at least on the score of economy, as it would last quite as long as the other. The latter, however, might be preferred on account of its better appearance, and from occupying less breadth when laid in under the plough. So those who desire to improve the appearance of their residences, by constructing even a small portion of neat and substantial board fence immediately about their premises, the present season is a favourable and convenient one for getting home the material.

But it is evident that before a great number of years have elapsed, that timber for fences will have become very scarce and expensive; it becomes, therefore, an important question to consider what is to be done for fencing in the course of time. From what experiments we have seen made in the cultivation of live hedges, there appears to be no reason to doubt that they will answer very well. The English thorn has already been made use of to some extent, and although it requires a number of years to acquire strength enough to serve as a fence, it seems at present to be the only material that we can look to for the purpose. As long as timber for making fence could be obtained, we would not advocate the hedge, it occupying, by the shade and the spreading of the roots, too great a breadth of land; but in the rapid disappearance of timber, it is evident that preparations for forming hedges must be immediately and extensively made, unless we discover some other more economical material, or adopt the system pursued in the Netherlands and other parts of Europe, of stabling and selling our domestic animals instead of pasturing them.

The Rev. GEORGE HILL requests that for the future his Letters and Papers may be addressed to him at Markham.

Communications.

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

For The Church.

INES ON THE DEATH OF AN INFANT.

The cold vault has closed o'er thine infant's remains, And his spirit is gone to its rest, For God in his mercy releas'd him from pains, To partake of the joys of the blest.

He came, he is gone, oh! how narrow the span, Four years and three months was the course that he ran, Death came as a boon all his sufferings to end, Suffering and pain, and the world's vanity, To release him from pain death came as a friend, He is now the sole care of another.

He's received by the Saviour whose holy decree, In the book of our hope is thus given: "Suffer little children to come unto me, For of such is the kingdom of heaven."

When in these sacred words a fond mother believes, Her bereavement she need not deplore, Near the throne of his God now her infant boy lives, May she join him when life will be o'er.

A SUBSCRIBER.

To the Editor of The Church.

Montréal, 1st Feb. 1849.

Sir,—Much inquiry has been made from time to time as to what period of the Christian era the symbols of a Lion, a Lamb, and an Eagle, were first applied to the Evangelists. On reference to several books printed in the fifteenth century, it will be seen, that they appear as *apocryphal emblems*, and it is proved as well by Turner's *Tour*, as by other volumes, that many churches of early date were ornamented with such symbols. Any certain account of the exact time may probably be desired, yet it may be interesting to some of the readers of *The Church* to peruse the following extract from the earliest English impression of the book called *"Dives et Pauper"*, (printed by Wynson, in 1493, giving reasons for the practice; and I shall, in my turn, be glad to have the truth ascertained as to its origin, and whether or not emanating from the See of Rome.

GWYN HEN DWR.

Extract from the book called "Dives et Pauper."

"Dives."—Why ben the iii euangelistes peynted in such diverse liknes hit they were me aliii? Pauper.—For diverse manner of writynge, and teaching, Matthew is peynted in lyknesse of a man. For he principally wrote and taught the manere of Criste, and tolde how he became man; and most specially and most openly wrote his geneologie. Saint John, that wrote—"In principio erat verbum," is peynted in lyknesse of an eagle, which of all fowles flyeth highest, and in sight is sharpest; and may be the farthest. So Saint John spake and wrote highest of the Godhede, and hadde more sight and vnderstanding of the Godhede, than the other euangelistes. Saint Luke is peynted in lyknesse of a calfe or an ox, because that he speketh in lyknesse of a man. For he principally wrote of the passion of Criste, which was offered up to the fadre of heven on the crosse on gode fryday, as the ox or the calfe was offered on the altre in the temple, by the lawe, for satisfaction of the people, which offeringe was tokenye of Criste's passion. And for that Saint Luke speketh moste openly of Criste's passion, which was bestowen by the sacrifice of the oxe—Therefore he is peynted, and presented by the lyknesse of an ox. Saint Marke is peynted in lyknesse of a lyon because that he speaketh moste openly of Criste's resurrection, howe he rose froo dede to lyf. For when the lyknesse hath whelped, they lyve dede iii daies and iii nightes, til on the thridde day, the lyon ther fader cometh, and maketh an hidous cry our them. And anon with the voice and cry they quykne, and waken, and, in a manner, ryse from dede to lyve. And for this skille is Saint Marke peynted by the lyknesse of a lyon, for he spake more openly of Criste's resurrection.—And therefore his gospel is rede on ester day. Also thou shalt vnderstande that Criste was God and man, and prebost and kyng.—Mathewe spake moste openly of his mahode, and began all his mahode, and therefore he is peynted in the lyknesse of a man. Saint John spake moste openly of his Godhede, and began all his Godhede, and therefore he is peynted in the lyknesse of an eagle, as I said before. Saint Luke spake moste openly of his presthode, and therefore he is peynted in the lyknesse of an ox or a calfe, for that was the principalle sacrifice that the prestes by the old lawe offered iij the temple.—Criste's passion, which was bestowen by the sacrifice of the Kinge of alle thinges, and therefore he is peynted in the lyknesse of a lyon, that is kyng of vnersonable bestes."

Ecclesiastical Intelligence.

CANADA.

DIocese of Toronto.

TESTIMONIAL TO A CLEVERMAN.—Two ladies of the congregation of St. George's Church, Dunn, have lately presented their pastor with a very elegant Pocket Communion Service. The same clergyman also received from the ladies of his congregation a handsome black preaching gown, some months ago.

CARRYING PLACE RECTORY.—At the several stations of the Rev. Geo. Bourne's mission, meetings of the Parochial Associations have been held, which it was resolved to appropriate one fourth of their collections towards paying the house rent for the travelling Missionary of the District of Prince Edward.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The General monthly meeting of the Society was held on Wednesday the 3rd of January, 1849, at 3 o'clock.

The Honourable and Right Reverend his Lordship the Bishop of Toronto in the Chair.

After the usual prayers the minutes of the last meeting were read.

The following statement of the Treasurer's account was laid on the table.

Table with columns for Date, Amount, and Description. Includes entries for Balance 30th November, 1848, Sales in Depository, Collections for Mission Fund, etc.

Balance 31st Dec, 1848..... £232 19 5

The Standing Committee recommended that the Treasurer be authorized to pay the following accounts:—

Table with columns



