

# 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. 26.]

TORONTO, CANADA, JANUARY 23, 1851.

[WHOLE No., DCCVII.]

WEEKLY CALENDAR.			
Date.	Lesson.	1st Lesson.	2nd Lesson.
Jan. 26.	3RD SUN. AFT. EPIPH.	M. Isaiah 55.	Matt. 23.
Jan. 27.	.....	E. " 56.	1 Cor. 7.
Jan. 28.	.....	M. Gen. 50.	Matt. 24.
Jan. 29.	.....	E. Exod. 1.	1 Cor. 8.
Jan. 30.	.....	M. " 2.	Matt. 25.
Jan. 31.	.....	E. " 3.	1 Cor. 9.
Feb. 1.	.....	M. " 4.	Matt. 26.
Feb. 2.	.....	E. " 5.	1 Cor. 10.
Feb. 3.	.....	M. 2 Sam. 1.	Matt. 27.
Feb. 4.	.....	E. Jere. 12.	Heb. 11.
Feb. 5.	.....	M. Exod. 8.	Matt. 28.
Feb. 6.	.....	E. " 9.	1 Cor. 12.
Feb. 7.	.....	M. " 10.	Mark 1.
Feb. 8.	.....	E. " 11.	1 Cor. 13.
Feb. 9.	.....	M. Isaiah 57.	Mark 2.
Feb. 10.	.....	E. " 58.	1 Cor. 14.

Proper Psalms—Matins—9, 10, 11; Evensong—79, 94, 85.  
Or Dau. 9, to verse 22. † Verse 32, and 12 to verse 7.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.			
CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 " "	4 " "
St. George's	Rev. J. G. D. McKenzie, B.A., Incumb.	11 " "	4 " "
St. John's	Rev. R. Mitchele, M.A., Incumbent.	11 " "	6 1/2 " "
St. Peter's	Rev. Stephen Lett, LL.D., Incumb.	11 " "	7 " "
St. George's	Rev. H. Scadding, M.A., Incumb.	11 " "	6 1/2 " "
St. John's	Rev. W. Stennett, M.A., Assist.	11 " "	6 1/2 " "

UPPER CANADA COLLEGE.  
RESIDENT SCHOOL HOUSE.  
For the week ending Monday, January 27th, 1851.  
VISITORS:  
THE PRINCIPAL.  
JOS. C. MORRISON, Esq., M. P. P.  
CENSOR:  
Rev. G. MAYNARD, M. A., Mathematical Master.  
F. W. BARRON, M. A., Principal U. C. C.

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## Poetry.

THE DECAY OF PIETY.  
BY WORDSWORTH.  
Oh have I seen, ere Time had plough'd my cheek,  
Matrons and sires, who, punctual to the call  
Of their loved Church, on Fast or Festival,  
Through the long year, the house of prayer would seek;  
By Christmas snows, by visitation bleak  
Of Easter winds, unscared; from hut or hall  
They come to lowly bench or sculptured stall,  
But with one fervour of devotion meek.  
I see the places where they once were known,  
And ask, surrounded ev'n by kneeling crowds,  
Is ancient piety for ever flown?  
Alas! ev'n then they seem'd light fleecy clouds  
That, struggling through the western sky, have won  
Their pensive light from a departed sun!

THIRD SUNDAY AFTER EPIPHANY.  
JANUARY 26TH, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—Isaiah lv.  
Last Sunday the prophet's wonderfully particular description of the mysterious scheme of atonement, and reconciliation, shewed that he declared what flesh and blood could not possibly have invented or imagined, much less have revealed to him. Through the Spirit of grace, and truth, and love, he disclosed that fountain of mercy and salvation—that Rock, Jesus Christ, from which, in the present chapter, he proclaims the free invitation to all sinners to come and drink. Could the living waters that gushed from the rock, when touched by the rod of Moses, be a greater blessing to the fainting Israelites, in the wilderness, than the lively proclamation of the prophet to fallen man, wearied and wandering in sin, "Ho, every one that thirstest, come ye to the waters"—come to that fountain of salvation which has been opened—receive freely the milk of God's word, and the bread of life? Blessed indeed shall they be, as Jesus declared (Matt. v. 9.) that hunger and thirst after them. "Ho, every one that thirsteth, come ye to the waters." Ye that boast the enlightened spirit of the age—ye that vaunt the gift of reason—ye that glory in possessing an immortal soul—in having been made in the image of God—will ye toil and slave, and contend for that which perisheth and sa-

tisfeth not, and be deaf to the invitation of God's Holy Spirit, by the mouth of his prophet—by his Son Jesus—to come to the abundance of those living waters which spring up to everlasting life, (John iv. 10—14. vii. 38.) and that of "bread of life," of which, if a man eat, he shall live for ever? (John vi. 35 and 51.)

Nor, in reading this merciful invitation, forget the words of St. Paul, in the Epistle for this day, "If thine enemy hunger, feed him, if he thirst, give him drink." What was man—what art thou whom the prophet called to the waters, and bade come for bread, without price? Were we not aliens and enemies to God, when Jesus was manifested to us, and for us, Gentiles, and left us an example that we should follow his steps? Reader, behold what God has done to thee, and, though thy fellow-servant may have offended or injured thee—look, what mercy and long-suffering thou hast experienced. "Go and do thou likewise." But we must not dwell on this subject. In the 3d, 4th, and 5th verses, God's covenant with David is mentioned, referring to the salvation which should be first offered to the Jews, and come in the line of their popular king; and then in one of those "bold" declarations for which St. Paul speaks of Isaiah with so much honour, the prophet foretells the calling of the Gentiles, at the manifestation of Jesus. The remainder of the chapter is employed in exhortation and promise. The exhortation enforces the line of conduct required of them who have been freely invited—that they should not lose a moment in repenting—"seeking the Lord while he may be found, and calling upon him while he is near."—Read, attentively, these exhortations, and the sweet and gracious promises which follow; and we think your heart, expanding with faith, hope, and love, will be glad to find utterance in the words of the Collect for the day.

EVENING PRAYER—FIRST PROPER LESSON.—Isaiah lvi.

The prophet, in the 1st and 2nd verses, describes God as proclaiming an approach of that salvation which was to be manifested unto the world; and he warns us, that not every one that saith unto him, Lord, Lord, shall profit by it. He teaches, that we must keep judgment, and do justice, and observe his sabbaths. His salvation hath appeared unto us; and may we embrace and hold fast the blessed hope, and obey the gracious call of our Lord, in righteousness and true holiness. Let us keep his sabbaths, and on them be found in the house of God, with prayer and praise.

In the six next verses, the prophet foretells that remarkable and merciful peculiarity of the Gospel, that it was not confined to the Jews, but embraced all mankind. Jesus' Gospel came from east and west; that, as St. Peter saith, "God is no respecter of persons, but in every nation, he that feareth God, and worketh righteousness, is accepted with him."—So God also had declared, by Isaiah, in speaking beforehand of that Saviour who should be manifested. He had told the poor outcast Gentile—the stranger, and the son of the stranger—not to despair; but that, if they joined themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, to keep his covenant, and his sabbaths, "Even them," said he, "will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

Now, brethren, when you have read these words of the prophet, turn to the Gospel for the day, and there read what took place between the Gentile centurion and our blessed Saviour. See how exactly they fulfil the words of Isaiah. See the centurion, the "son of a stranger," confessing that he is "a dry tree," and an outcast—saying, "Lord I am not worthy that thou shouldst come under my roof." Hear the gracious reply of the Saviour—"Verily, I say unto you, I have not found so great faith, no not in Israel. And I say unto you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth."

The latter part is an awful condemnation of the pastors of Israel for neglect of their sacred duties. Let us pray that the ministers of Jesus, who has been manifested to us, be not guilty of similar neglect and wickedness; but may "so prepare, and make ready his way, by turning the hearts of the disobedient to the wisdom of the just, that at his second coming to judge the world, we may be found an acceptable people in his sight."—(Collect for Third Sunday in Advent.)

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### GENERAL PURPOSES' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations in the Diocese of Toronto, towards the augmentation of the General Purposes' Fund of the Church Society, on the first Sunday after the Epiphany, January, 12, 1851:

St. James's, Toronto, per Churchwardens	18 13 9
Holy Trinity Church, Evening Collection	
—per Churchwardens	9 10 10
St. Paul's, Toronto, per Churchwardens	5 17 5 1/2
St. John's, York Mills, per Churchwardens	4 4 5 1/2
St. George's, Drummondville	£1 1 9
St. John's, Stamford	0 18 3
—per Rev. C. L. Inglis	2 0 0
St. George's, Grafton	£3 18 2 1/2
Trinity Church, Colborne	1 15 5 1/2
—per Rev. John Wilson	5 13 8
Trinity Church, Thornhill	
—per Rev. D. E. Blake	3 10 0
Queenston, per Rev. S. Givins	1 2 1 1/2
St. John's, Smith's Falls	
—per Rev. J. B. Worrell	0 6 5
Port Burwell, per Rev. T. B. Read	0 10 0
St. George's, Etobicoke	£1 2 0
Christ's Church, Mimico	0 7 3 1/2
—per Rev. H. C. Cooper	1 9 3 1/2
St. John's Church, Cavan	£0 15 0
St. Paul's do do	0 15 0
—per Rev. S. Armour	1 10 0
Richmond, per Rev. John Flood	0 11 6
St. Peter's, Church Brockville	
—per Rev. E. Denroche	5 2 10
Trinity Church, Cornwall	£4 4 10
Christ's Church, Moulinette	1 9 0
—per Rev. Henry Patton	5 13 0
Trinity Church, Chippawa, per C. W.	2 7 6
St. Paul's, Fort Erie, per Churchwardens	1 10 0
22 Collections, amounting to	69 12 10

T. W. BIRCHALL, Treasurer.  
Toronto, January 22, 1851.

\* £5 3s. only received, a \$10 bill and a \$10 debenture and 3s., the difference 10s. is charged to the Rev. H. Patton, in his account at the Depository.

#### WIDOWS AND ORPHANS' FUND.

Previously announced	£307 3 4
St. Philip's, Markham	£0 8 4
Grace Church	0 1 10
—per Rev. G. S. J. Hill	0 10 2
Christ Church, west Gwillimbury, per Rev. F. L. Osler	1 5 0
Elora	£1 11 5 1/2
School-house, Woolwich	0 2 9
Peel Con., xiii	0 6 11
do xv	0 3 10 1/2
—per Rev. J. W. Marsh	2 5 0
Trinity Church, Galt	2 16 3
Church at Beverly	0 13 10
—per Churchwardens	3 10 1
St. Peter's Church, Danwich	1 17 6
Trinity Church, Howard	0 17 6
—per Rev. H. Holland	2 15 0
St. James's Church, Carleton Place, per Rev. J. A. Mulloch	0 15 10 1/2
St. George's Church, Guelph	4 10 0
Church at Puslinch	0 9 0
Station at Erasmus	0 5 0
—per Churchwarden	5 4 0
St. George's Church, Georgina, per Rev. John Gibson	1 1 3
St. John's, Smith's Falls	0 5 0
School House, Kitley	0 2 6
—per Rev. J. B. Worrell	0 7 6
St. John's Church, Mono	0 5 8 1/2
St. Mark's	0 1 8 1/2
St. Luke's	0 1 10 1/2
—per Rev. John Fletcher	0 9 3 1/2
St. James's, Penetanguishene, per Rev. George Hallen	1 10 7 1/2
St. John's Church, Bath, per Rev. W. F. S. Harper	0 15 0
Richmond, per Rev. John Flood	0 8 6
184 Collections, amounting to	£328 0 7 1/2

T. W. BIRCHALL, Treasurer.  
January 22, 1851.

The Treasurer has also to acknowledge the following

Louth, P. A., per Rev. A. Dixon	£1 5 0
Brock, P. A., per Rev. R. Garrett	1 5 0
York Mills, P. A. per Rev. A. Sauson	2 10 0
Mohawk, P. A. per Rev. G. A. Anderson	1 5 0
Amherst Island, P. A., per Rev. J. Rothwell	1 5 0
Rev. A. Palmer, collection on behalf of Mission fund	0 6 0
Georgina, P. A., per Rev. John Gibson	7 7 6
Rev. F. Tremayne, sub. 7th and 8th yr.	2 10 0
Rev. J. A. Muloch, do	2 10 0
Rev. T. B. Read, sub.	1 5 0
Kingston, P. A., per Rev. T. H. M. Bartlett	19 4 9
Do. special don., W. O. fund	2 0 0
Rev. W. G. Tucker, sub.	1 5 0
Rev. A. H. R. Mulholland, sub.	1 5 0
P. A., St. Paul's Church, Toronto, per James Henderson, Esq.	30 0 4

#### Parochial Branch of the Church Society in connection with St. Paul's Church, Toronto.

ANNUAL MEETING AND REPORT.  
The Annual Meeting of this Parochial Branch took place on Thursday last, at 4 P.M. The weather, unfortunately, was extremely unpropitious, and the at-

tendance in consequence was small. In the absence of the Secretary, G. W. Allan, Esq., Robert Cooper, Esq., read the following

#### REPORT:

In laying before the Society a statement of its transactions during the past year, the Committee have it in their power to point, with satisfaction, to a fair measure of success. It will be recollected, that the balance of the funds of the Society in hand, at the end of the year 1849, being the sum of £23 7s. 11 1/2d., was, by a vote of the Committee, at the last annual meeting, appropriated towards the liquidation of the debt then due for the organ belonging to the church. That sum has been paid accordingly, and there still remains only the small balance of £16 4s. 3d. due on account of that debt.

The amount of subscriptions during the past year, is £35 6s. 1d., of which there has been collected £30 0s 4d. Of this last mentioned sum, in accordance with the rule of the Parent Society, one-fourth, namely, £7 10s 1d., is payable to the general fund; leaving at the disposal of the Committee, the sum of £22 10s. 3d.

If it be thought, that the sum thus realised, is small in proportion to the number and means of the members of this branch of the Society—and truly enough, the amount, if divided by the number of parishioners would not give a large result for each—it should, at the same time, be remembered, that the contribution to the funds of the Society, has not, by any means, formed the only call upon the resources of the members,—that for the good purpose of forming the commencement of a building fund, with a view to the erection, in course of time, of a new Church in the Parish, there has been collected, the respectable sum of £74 15s.; and further, that within the past year, the congregation has subscribed upwards of £500 towards the establishment of the Church University—an undertaking rendered necessary by untoward circumstances, which need not be here particularized.

Considering these circumstances, it may be fairly admitted, that we have no cause for complaint, but much reason for encouragement, in the present position and prospects of the Society; and it may be hoped, that at the end of another year, there will be still further evidence to present to the annual meeting of the increasing zeal of the people of this Parish, in furtherance of that good cause which all should have so sincerely at heart.

In venturing to suggest a proper application of the funds in hand, the Committee would refer to the circumstance, that the balance already mentioned, as still due for the organ, forms the only debt due on account of the Church; and it is apprehended, that a better course can hardly be adopted, than at once to remove this encumbrance; and any balance then remaining, may with propriety, it is believed, be added to the building fund.

The Committee feel warranted in expecting, that in view of the absolute necessity which exists, for increased exertions on the part of all Church people in this Diocese, and the strong probability, that although our difficulties with respect to the temporalities may increase, there is but little prospect of their being diminished—that remembering this, the members of this Society, will be induced to make the best use of the present time, by endeavouring to provide for the necessities of a future day, when our requirements may be greater, and the means of provision from other sources, for the support of the Church, smaller, than they are at present. And, when we enjoy, as we certainly do, in this Parish, a freedom from difficulties which are felt in some others, our time might be well employed, in making preparations for the erection of a more suitable place of worship. With a view to this, and other like objects, it may be hoped, that we shall all become more practically sensible than we have as yet appeared to be, of the fact, that of all we possess, be it little or much, we are merely stewards—at best holding but for the short term of life—and that to Him who giveth and who taketh away, we are accountable for the use of all which He thus temporarily entrusts to our care.

R. COOPER, pro Secretary.

After the reading of the Report, the following Resolutions were passed:—

Moved by the Hon. P. B. deBlaquiére, seconded by Dr. Melville, and  
Resolved, 1.—That the Report just read be adopted.  
Moved by Dr. Melville, seconded by W. Telfer, Esq., and

Resolved, 2.—That the recommendation made in the Report, in regard to the liquidation of what remains of the Organ debt, be adopted; and that the thanks of the Meeting be offered to the Churchwardens for incurring, as they have done, personal inconvenience in order to the prompt payment of the debt.

Moved by Dr. Melville, seconded by Dr. Grant, and  
Resolved, 3.—That the recommendation made in the Report in regard to the application of the balance of the funds in hand, after the payment of the debt on the organ, be adopted.

Moved by W. Telfer, Esq., seconded by Dr. Bovell, and

Resolved, 4.—That the thanks of this Meeting are due to the Officers of the Association for their faithful and successful exertions during the past year; that the Treasurer be requested to retain his office, and that R. Cooper, Esq., to whom we are indebted for the present Report, be requested to act as Secretary until the return of our Secretary from a foreign land, whither he has gone—we are rejoiced to hear with favourable results—in the hope of promoting his wife's recovery from the consequences of long and severe illness. Resolved also, that the Chairman be requested to convey this Resolution to our absent Secretary.

Moved by Dr. Bovell, seconded by Dr. Grant, and  
Resolved, 5.—That the Incumbent, the Churchwardens, the Hon. P. B. deBlaquiére, Mr. Sheriff Jarvis, A. M. Clark, Esq., Dr. Melville, and Robert Cooper, Esq., be a Committee to prepare matters for the next Easter Vestry Meeting with a view to the erection of the projected new church.



## DIOCESE OF QUEBEC.

## ORDINATION.

On Saturday, 21st December, (Festival of St. Thomas the Apostle,) the Lord Bishop of this Diocese held an Ordination in All Saints' Chapel, Quebec, when Wm. Wickes, A. M., of Trinity College, Cambridge, Secretary of the Church Society, was admitted to the Order of Deacons. The Candidate was presented by the Rev. Official Mackie, D.D., Examining Chaplain. The Bishop preached, and afterwards administered the Holy Communion.

## CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC, No. 1.

Quebec, 4th Jan., 1851.

REV. AND DEAR SIR,—Application having been frequently made to me, to furnish hints or directions respecting the construction of Churches, and the task, having been, in consequence, repeatedly imposed upon me in writing out the best suggestions which it occurred to me to offer, I am prompted to put in print, once for all, (without thinking it necessary to guard against any imputation of giving importance to the material to the prejudice of the spiritual edifice,) a statement of some few standing rules and general principles upon this subject, to which reference can, at any time, be made, and to give it circulation by the channel here adopted.

The Church Society of the Diocese has it in charge, through the medium of a Committee appointed for the purpose, to prepare Plans and Instructions in a more complete and detailed form, for the erection of Churches, and matters are in train for the execution of this object, with the expectation of some aid from an accomplished English architect, at present in New York\*. Some highly useful recommendations upon this subject, have also been already made by a Committee of the Church Society in the Diocese of Toronto, and may be seen in Nos. 37 and 38 of Vol. XIII, of *The Church*, published in 1850.

It is something in a form rather more condensed and of the simplest possible kind, that I now offer to your attention and that of the parties who may be connected with you in the erection of Churches; and it is calculated specially for those cases, forming the great majority in the Diocese of Quebec, in which the limited nature of the means at command renders it necessary to build upon a humble scale and to adopt an unpretending plan. I shall avoid all technical terms whatever, and shall endeavour to make myself plainly and immediately intelligible to persons without any architectural attainments.

I will premise that, however lowly may be the edifice, it ought to be stamped to the eye, within and without, with its appropriate character, marking it, at once, as the *House of God*. This object is not to be attained by an ambition of false and fantastic ornament, or an introduction of some peculiar features of what is commonly called Gothic architecture, which conflict glaringly with the style of the building in other respects. If we affect Gothic at all (which is incomparably the preferable style for Church-architecture) we ought to know a little what we are doing, and to be consistent throughout. There are some features of this style which are so unlike what men have been accustomed to see in Canada, that it requires time even to reconcile their minds to that which, with longer experience, they find to be essential to correct taste and to architectural propriety, and there are some rather showy gothic places of worship in our cities, which are replete with faults, because accommodated in certain points, to such prepossessions as are here noticed: prepossessions which will be gradually overcome by the persevering adoption of good models;—and the approbation of these will ultimately be the habit of the public mind,—so that the time will arrive when it will be made a matter of general approach to us if we should go on building Churches such as have heretofore been common in these Colonies. There is a small and cheap work on Gothic architecture, by Bloxam†, which may be consulted with advantage by persons engaged in such undertakings, and those to whom it may be convenient to procure the *Glossary of terms used in Architecture*, in 3 vols. 8vo. will find there a rich and interesting repository of information. Brandon's Parish Churches is also a valuable work. Each of these works is illustrated by engravings. But of all these and of everything published in England upon the subject, it is to be observed that even the simplest and most economical specimens which they exhibit, are too costly for the Missions in the woods of Lower Canada, and that we must, from stern necessity, forego often what is required to make the structure perfectly correct and complete. Let us, however, always so calculate our means beforehand, as to have the building, such as it may be, *finished and out of debt*, when it is opened for use, and so ready for consecration,—although it should be necessary, in order to gain these objects, to make some sacrifice of architectural effect.

In making the best approximation in our power to the erection of good and Church-like buildings, I venture although with but slender pretensions to any science in the matter, to recommend the observance of the following rules.

1. POSITION. The Church should stand east and west—the place for the holy table being at the east end.

2. MATERIAL. It will sometimes be found impossible in this country, to build any other than a wooden Church—but every effort should be used to build of stone. Next to stone, it is desirable to build of brick. Whatever measure of assistance it may be in my power to afford, through the bounty of Societies in England or otherwise, it will always be made much larger in the case of a Church of substantial materials, than in that of a wooden one.

3. PROPORTION AND ROOF. Nothing can be more vicious in Church Architecture than a building too wide in proportion to its length. The *breadth* ought not, properly, to be more, or not much more than *one third* of the *length*. And the *height* to the eaves, may be in about the same proportion to the length, with a high roof of steep pitch, which, if it can be accomplished, should be left open internally to the top, with the rafters finished off in a seemly, if not in an ornamental manner. A flat ceiling must, at any rate, be avoided.

4. ENTRANCE. The entrance may be at the west end—but a porch on the south side, is of pleasing effect, and well adapted to this climate. The porch should have a pointed arch, and the door which opens from it into the Church should have the same. Its roof should bear the same proportion to its sides and be placed at the

\* Mr. Willis, who has published in that city a work on Ancient Ecclesiastical Architecture.

† Published by the Society for Promoting Christian Knowledge.

‡ One of our Bishops in Australia has made it a rule to decline consecrating wooden Churches, regarding them as mere temporary structures, which must be superseded by Churches of a better description, when occasion shall serve.

§ The Church at Point Levi affords, in this point, the only specimen in Lower Canada which can be safely followed.

same angle as in the case of the walls and roof of the building.

5. STEEPLE. In such Churches as are here chiefly in view, a tower, with or without a spire, will be found too expensive, and will only be built at a sacrifice of other objects of more importance. Where things can be done upon a scale admitting of tower and spire, means must exist to procure proper architectural plans. If they are not after a good model, they have a very unfortunate effect. In small Churches for country Missions, a *bell-gable* will be far preferable, surmounted by a cross. Specimens of bell-gables are seen in Saint Matthew's Chapel, Quebec, and in the Church at Point Levi. A specimen of another kind, the only one so far as I have seen in Canada,\* is in the little Church built by Mrs Christie for the Church of England French Mission at Sabrevois, near St. John, in the Diocese of Montreal. It would be improved by the addition of a small cross.

There is another simple and appropriate kind of steeple, or rather bell-cot, placed on the middle of the building, the design of which may be taken from the view of the Mission Church of Labrador, in the Diocese of Newfoundland, prefixed to the Quarterly paper of the Society for the Propagation of the Gospel, for October last.

6. WINDOWS. Gothic tracery in stone-work, cannot be attempted in the cases here in contemplation and tracery in wood-work partakes (in my judgment) of the character of trumpery. † The *lancet* window therefore, i. e. a long and very narrow window, with a pointed arch at top, such as is seen in St. Matthew's Chapel, Quebec, and the Church at Pointe Levi, is almost the only one which can be adopted. In St. Matthew's Chapel the leaded English casements are inserted, with the panes in the diamond or lozenge form. This pattern should by all means, be followed—and by application made in time, in the city, I believe that such windows may be procured as cheaply as those having wooden divisions between the panes. The diamond form should, in any case, be preserved and the wood-work painted to resemble lead, if cannot be had. The setting in of the windows should, if possible, be of stone, if the walls are of that material—and the windows should, on no account, be flush with the wall.

At the east end, there may be three of these windows close together, the central one being higher and larger than the rest with its base upon a line with the base of the others. But, for economy, it may be necessary, in some instance to dispense with window-lights over the altar.

There is a square kind of gothic window which may be adopted for variety, at the sides, of which a specimen may be seen in the engraving of the Labrador Mission Church already mentioned.

I have not spoken of the *Chancel*, because for reasons already pointed out, this addition to the plan, in itself most desirable, can rarely be comprehended in our Churches, which are never anything more than a long parallelogram. As things advance we may hope to see it, at least in cities: at present, I do not know any Church in Canada which has what is properly called a Chancel.

The arrangements for the interior, I reserve for the next number of this paper.

I am, dear Sir, your affectionate brother,

G. J. QUEBEC.

\* Persons who keep the files of the London Illustrated News, may see a very pleasing specimen of a double bell-gable or bell-cot, in the view given of the Church at Leverstock Green, near St. Albans, in a number published in November, 1849.

† This remark will apply to battlements and to all ornate appendages in architecture. There is, however, authority against me in this view of the case, in an elaborate *Essay on Wooden Churches*, by the Rev. W. Scott, recently printed in England.

## BISHOP'S COLLEGE, LENNOXVILLE.

An exhibition of £30 currency per annum, from the S. P. G. for divinity students, will be awarded by examination in August next.

The exhibitions will be open to competitors between the ages of 17 and 25, who will be required to present certificates of age, baptism and confirmation, as well as of character and religious department; they must also be communicants of the Church.

The exhibitions will be tenable for not more than 4 years; and being granted by the S. P. G. for such theological students as have not the command of sufficient means to provide for their course of preparation for holy orders, they will not be open to the competition of any candidates who are differently circumstanced; nor yet of any who will not be ready to afford every reasonable pledge and security for their perseverance in the object for which the assistance is given.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The examination will be held at Bishop's College, on the last Thursday, Friday, and Saturday, in August. The following is the list of subjects for examination:—

Latin: Cicero's select orations; Virgil's Eclogues. Greek: Xenophon's Anabasis, B. 2; Homer's Odyssey, B. 1.

Latin and English, (prose) composition. The Gospel of St. Mark in Greek: and the Old Testament (historically and geographically) generally. Mathematics: Euclid, B. 1, 2, 3.

Algebra, up to Simple Equations. Arithmetic: Vulgar fractions and decimals.

Exhibitions will be announced in future as they fall vacant, at the earliest possible period: and it is probable that after the present year, at least two will fall vacant annually.

Bishop's College,  
The feast of the Epiphany, 1851.

## ENGLAND.

## CONSECRATION OF ST. NINIAN'S CATHEDRAL, PERTH.

The first consecration of a British Cathedral since the Reformation (with the single exception of St. Paul's), is certainly an epoch in the revival of ecclesiology, and it is to be hoped that it will also in the moral history of the Church. St. Ninian's, now the cathedral of the (at present) united dioceses of St. Andrew's, Dunkeld, and Dunblane, has been erected under very peculiar difficulties, and in spite of great opposition from those who should have been promoters of so good a work. The Perth mission, established in 1846, has been hitherto singularly successful; and it is remarkable that the town in which the first fruits of the Reformation occurred, should be also that in which the Church should first be presented to future ages in somewhat of her ritual splendour. The cathedral, which, when completed, will be on an average with those of Brechin, Dunkeld, and Dunblane, though in its height (72 feet) it rivals Glasgow, is to consist of choir, nave, quasi transept (a Scotch arrangement,) aisles, two

western spires, and north sacristy. At present only one wing out of the three which are to compose the nave is completed. It is, on the whole, one of Mr. Butterfield's most successful productions, and though open to criticism on some minor details, has most completely the air of a cathedral, and not of the parish church. During the three or four nights which immediately preceded the opening the scene was very striking. The brilliant illumination of the cathedral (which is lighted with gas), the masons and carpenters busily engaged in giving last touch to their respective works—the sacristy, filled with zealous amateurs, employed in the polychrome of the organ pipes (which by the way, is very successful); this, amidst the midnight silence of a crowded city, produced an effect which we have never seen surpassed. The colours of the organ (which is most admirably placed in the sacristy arch), and that of the sacristy, were designed by Mr. F. Helmore, to whom the admirable tracery of the choir is also due.

The doors of the cathedral were opened at 10.30, and by a simple arrangement the members of the Scotch Church were separated from others whom curiosity, or a better feeling, drew to the ceremonial. In the meantime, the choir, which is exceedingly elevated, was gradually filled by the canons, clergy, lay vicars, and chorists, to the number of about fifty in all. The Bishop of Brechin, who officiated for the Bishop of St. Andrew's, arrived at 11.30, and was met at the western door by the whole body of the clergy, by whom he was conducted to the altar chair. The usual formularies having been gone through, the procession was formed in the following order:—Chorister; Lay Vicars; Deacons; English Priests; Scotch Priests; Canons of St. Ninian's; Dean's Verger; Pro-Dean; Bishop's Verger; Bishop, supported by his Chaplains. Proceeding down the nave, and round the north and south aisles, they returned up the nave again, and such was the length of the procession, that the foremost chorister had already passed the chancel doors, on his way to the north aisle, before the Bishop had reached the west door. At that moment the precentor intoned "The earth is the Lord's and all that therein is;" and the choir thundered out, "The compass of the world, and they that dwell therein," with the rest of the psalms (from Mr. Helmore's *Psalter Intoned*, as were all the Psalms). The Bishop having again taken his seat at the altar, pronounced the usual prayers of consecration; that for the font being followed by the anthem, "If ye love me;" that for the pulpit by "The Lord gave the word;" and that for the altar by the Hallelujah chorus. The clergy then returned into the sacristy, while the doors of the church being thrown open, it was soon crammed. The Bishop having taken his seat in his throne, prayers were sung by the Rev. H. F. Humble, chanter; the lessons were read by the Rev. J. M. Neale, sacrist, and the Rev. T. Clarke, the Chancellor; and litany by the Rev. T. Helmore and the Rev. W. Dunham. For the anthem, a portion of the hymn, "Urbs Beata Jerusalem" was sung.

The holy communion was celebrated, of course, according to the Scotch use, by the Bishop, assisted by the three canons, as epistler, gospeller, and assistant priest. After the Nicene Creed, letters missive were read from the Bishop of St. Andrew's by which he created the Collegiate Church of St. Ninian's into the Cathedral of the united diocese. The sermon was preached by the Rev. J. M. Neale, from St. Matthew, vi. 5 (the Lord's Prayer having been appointed for the subject of the dedication sermon). The nave, crowded with hearers (a great portion of them standing), for only a small part of the available space was occupied with benches or chairs, gave some idea of what may be the value of our Cathedral naves, when they shall be restored to real use. In the evening, the sermon was preached by the Rev. T. Chamberlain. On Thursday, during the morning communion, J. Cowper was ordained deacon. The sermon was preached by the Rev. E. B. K. Fortescue. In the evening, several adults were baptized; and several, who had received Presbyterian baptism, were admitted into the Church according to the Scottish form. The converts knelt at the west door, and were admitted with the words, "We receive this person into the congregation of Christ's flock;" &c. After prayer, these, with several of those who had just been baptized, were confirmed by the Bishop, according to the Scotch form—"I sign thee with the sign of the cross, and I lay mine hands upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Defend, O Lord," &c. On account of the extreme length of the service, which was not over till ten o'clock, there was no sermon.

On Friday morning, after prayers, the Bishop was enthroned (pro proxy) and the Canons were installed. The Rev. C. T. Erskine, of Stonehaven, representing the Bishop, was received at the west door by the Canons, and conducted to the altar, where prayers were said over him, and thence to the throne, after which the *Te Deum* was sung. The sermon at the early communion was preached by the Rev. C. T. Erskine, that at the second celebration by the Rev. P. Cheyne, and that in the evening by the Rev. A. Lendrum.

We do not think that we can be contradicted when we express our belief that the ceremonial of the consecration, and the following services, were the finest that had yet been seen since the revival of ecclesiology. The mistake, so almost universal, of overcrowding the choir, was avoided.

## Communication.

[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.—Ed. Cu.]

## CHURCH DECORATIONS.

To the Editor of the Church.

MR. EDITOR,—It is always pleasing to notice the smallest interest taken in the decoration of our Churches;—particularly does one like to record instances of rivalry in the different Congregations, to make their several Churches accord with the feeling which should exist at such hallowed seasons as Christmas. With the hope of making this display of taste and feeling more general, I wish to say a few words commendatory of the manner in which the Churches in our neighbourhood have been decorated this winter notwithstanding very unfavourable weather.

Trinity Church, Chippawa, is very prettily and tastefully ornamented, in much the same style as it was last year; the east window having the appearance of being frosted, and the Chancel altogether presenting a very chaste appearance. The decorations generally do great credit to those engaged in beautifying the Temple of the Lord.

St. John's, Stamford, is also very beautifully ornamented. The east window and Chancel displaying great taste and trouble, and throughout, the decorations are highly creditable to those engaged in so pleasing a

pastime as the placing "the Fir Tree, the Pine Tree and the Box together to beautify my Sanctuary."

The decorations in St. George's, Drummondville, display no ordinary degree of taste and trouble; they are the most Church-like of any that I have seen or heard of. The east window has a St. George's Cross in every compartment—the whole surmounted by wreaths and festoons.

Under the window and over the Altar Table is the sacred monogram, I.H.S., with the Cross, the emblem of Faith, resting on the bar of the H., all surmounted by a "rays or gloria." On the east side of this is the Crown and Mitre—the Mitre on the north side of the table, and the Crown on the south. Round the gallery in letters twelve or fourteen inches high, is the sentence, "Hark the Herald Angels sing, Glory to the new born King," and under the Organ loft, is the sentence "Unto us a Child is born," all which, with the decorations of wreaths intertwined with Red Berries and the "rose of Sharon," do great credit to those engaged, and displays a feeling which ought to be very pleasing to those set over them in the Lord.

I am, Sir, your most obedient servant,

Welland, January, 1851.

SPECTATOR.

## Colonial.

## THE CHURCH UNIVERSITY.

From the Globe, January, 14.

To the Editor of the Globe.

SIR,—May I request you to make public the enclosed correspondence as soon as convenient, for the information of those interested in the subject.

The concluding letter of the Bishop of Toronto, in so far as it relates to myself, I will not condescend to notice. I desired the publication of the Charter for the benefit and information of others, and not to acquit myself with its contents, of which being already fully aware, I was enabled to state its obnoxious character. The statement remains uncontradicted, as well as the allegation in Letter No. 3, that the Bishop of Toronto used his utmost endeavours, when in England, to convert into a Royal Charter what he is now pleased to term a "rough draft"—although wholly unknown in Canada to those for whose benefit it was said to be sought.

I was not the originator of the "slandrous accusations"—they originated in a pamphlet promulgated by the Bishop of Toronto, while in England, and were directed not only against the character of the University of Toronto, but involved that of three ministers of religion, (two of them of the Church of England, and Professors of the University) and of every one else connected with the Institution, including myself, as Chancellor, who, it is to be presumed, was pointed at as presiding over a "Godless and anti-Christian Institution."

I cannot admit the right of any man, even of the Bishop of Toronto, thus to stigmatize me, or to debar me from giving statements so erroneous, unqualified and direct denial. The document in question was circulated by him every where out of Canada: but had been seen by very few within the Province; it only came into my possession accidentally, very late in the year. It is to this document and its author, and not to those who merely re-echoed its sentiments, that I feel called upon to reply.

I never intended to rest the capabilities of the University Bill of 1849, for religious adaptation to all classes, exclusively on the preamble of the Act of last year, as quoted by me in the document laid before the Senate—but brought it forward as illustrative of the character of the Institution generally in regard to religion. Had that preamble never existed it can be shown that the first Act was fully equal to effect the same object; and in point of fact it is under the provisions of that Act that the religious character of the University has been placed beyond the reach of cavil.

In concluding this, to me, painful discussion, and into which I have been forced, I would fain observe, that my apprehensions as to the working of the University Act, and anxieties as to the result, arose less from the belief that they could not be successfully brought into operation on this point; that from the doubts I entertained how far a numerous body composed as is the Senate of the University, of persons of various religious opinions, and brought together for the first time,—how far they could be brought to agree as to the mode in which religious instruction was to be arranged; and these doubts and difficulties were increased by circumstances into which it is not necessary now to enter; but which, most providentially, have been removed, as I hope and believe forever.

It is however, satisfactory to observe that the Bishop does not now insist that the University is "Godless"—for in defending his use of that term on the ground that it was used previous to the passing of the supplementary bill of 1850, he negatively admits that his complaint on that score, if ever sound, has been removed, indeed he could not with any propriety now persist in such an allegation, for Dr. Bevan, late Professor of Divinity in King's College; continues to hold office in the University as Professor of Moral Philosophy, although he is well known to hold strong views in regard to the connection of religious and secular teaching.

It is to be presumed that Dr. Bevan, as a minister of the English Church, is satisfied that such instruction can be satisfactorily given,—and there is no doubt whatever upon the subject, as the event will prove.

The measures already taken by the Senate with a view to religious instruction, are an earnest of what is to follow; they are clear, definite and satisfactory.—Amongst these I may mention that Dr. Bevan has effected the division of the study of Moral Philosophy into Ethics and Metaphysics, and has instituted a separate medal and prize for the "Evidences."

He has also announced his intention to introduce a statute into the senate requiring that lectures shall not be allowed to interfere with the giving of religious instruction.

Under these circumstances, I hope the Bishop of Toronto may be induced to give up his present intentions as to an exclusive Church University, and instead with the University of Toronto.

If this desirable result could be accomplished, I am confident that this course would best further the true interests of the Church of England, and would be hailed with pleasure by a large majority of her members in this Province.

But if on the other hand the Bishop of Toronto still persists in his present intentions, I shall feel it my duty to move an address to his Excellency the Governor General in the Legislative Council, so soon as



the Legislature assembles, praying for the production of the Charter in question; and an address to her Majesty the Queen not to grant the same for the reasons already given.

I have &c.  
P. B. DEBLAQUIERE.

Yorkville, Jan. 13th, 1851.

No. 1.—COPY LETTER—HON. P. B. DEBLAQUIERE TO THE BISHOP OF TORONTO.

Yorkville, Jan. 7th, 1851.

My Lord,—I have been informed, that you have laid before a Committee in Toronto, acting on behalf of your intended University, a copy of the Charter which was prepared by yourself, whilst in England, and submitted for approval to the Colonial Secretary. It does not appear that its provisions were made known to the persons who applied by petition to Her Majesty the Queen for a Charter; or to the members of the Church of England in this Diocese on whose behalf it was sought.

I am informed your Lordship has announced, that the Charter may be seen at the Office of the Church Society in Toronto, by any of those who signed the petition. If by this is meant those who signed the petition first referred to, its perusal is limited to thirty-two individuals, for only that number signed the document in question,—but under any circumstances it would seem quite proper that every member of our Church which you state consists of 200,000; each head of a family amongst us, whether approving or not of your intentions, has an undoubted right to see, if so disposed, the provisions of a Charter affecting the whole of our community in Upper Canada.

I consider this right extends to all of every denomination interested in University education, but upon that it is not now necessary to enter.

I am therefore induced to request your Lordship will permit me to have a copy taken of this document, in order that it may be brought under the notice of our Church generally, and of all those who are, more or less, interested therein.

If your Lordship objects to my having a copy taken; or my becoming the medium of its communication; and will you be pleased to cause it to be printed, and distributed to each Church Society of the Diocese, general or parochial, for public information.

I have the honour to be, my Lord,  
Your obedient humble servant,  
P. B. DEBLAQUIERE.

No. 2.—COPY LETTER—THE BISHOP TO MR. DEBLAQUIERE.

Toronto, Jan. 7th, 1851.

Sir,—I have the honour to acknowledge your letter of this day, in which you permit yourself the liberty to interfere with what you call my intended University, and to request a copy of the rough draft of the Charter, which I submitted while in London to Her Majesty's Principal Secretary of State for the Colonies.

Having been made acquainted since my return from England with your bitter and unchristian hostility to the Church University, I am scarcely prepared for such a request—because in the simplicity of my heart I thought, that these, who did not contribute to its support, and were unfriendly, would at the very least feel it incumbent on them, as gentlemen, even if possessing but a very small share of delicacy and honour, to let us alone.

Mistaken in this honest conclusion, and having really nothing to conceal, I shall with great pleasure comply with your request, unprecedented as it must be allowed to be, so soon as you favour me with a correct copy of the slanderous document of ten or twelve pages which you presented some time ago to the Senate of the University of Toronto, and likewise an authentic copy of the violent and abusive speech with which your were pleased to introduce it.

I have, Sir, the honour to be,  
Your obedient humble servant,  
JOHN TORONTO.

No. 3.—COPY LETTER—MR. DEBLAQUIERE TO THE BISHOP.

Yorkville, Jan. 9th, 1851.

My Lord,—I have to acknowledge the receipt of your letter of the 7th inst., in reply to mine of the same date. I cannot perceive anything in my communication which call forth what you have addressed to me. I intended to write in all courtesy with a Christian spirit, and in the language in which only one gentleman can address another. I leave it to be determined, if the same spirit has been shown to me by your Lordship. This, however, will not divert me from my long fixed and settled purpose.

My request was not on my own behalf, but for the sake of those who are deeply interested in the result of what you are seeking to establish. I believe, and still think no intention existed on the part of your Lordship to allow the provisions of this Charter to be made known in Canada, until it had received the Royal sanction; and I believe so, because I am aware your Lordship used every effort when in England, to convert what you are now pleased to call a rough draft into a Royal Charter.

Setting aside for the present what I assert, and will hereafter prove, that no University Institution is needed for the Church of England and Ireland, in Upper Canada, I observe that the obnoxious features of your intended Charter are these:—it is not such as those of Victoria or Queen's College, or of King's College, as it is said to be; but a Charter intended to vest in the Bishop of Toronto and his successors in this Diocese, without controul, the whole power and authority of a University Institution, directly or indirectly, whether administrative or executive. If this be not so, I ask your Lordship again, to permit the document to be set forth, and I must stand convicted of falsehood.

Against such assumption of arbitrary power, I protest in the name of British freedom and will continue to raise my voice against it, and still be free from the accusation of entertaining "bitter and unchristian hostility to the Church University."

Your Lordship is pleased to attach two conditions to the granting of my request. I comply with the first, and enclose a copy of what you are pleased to call the "slanderous document." I presented to the Senate of the University. It was referred for consideration, and report to a Committee, and is still before them. I desire nothing retracted from it, except that Victoria College was closed and its buildings sold. This is not so, as I have since ascertained. I have reason to know that the buildings have been offered for sale; and the College is only kept open to preserve the public grant to it. I would wish to add, that since the presentation of this document, I have received a communication from the Roman Catholic Bishop of To-

ronto, Monseigneur Le Comte de Charbonnel, stating that he had carefully looked over the Acts under which the University of Toronto is established; that in his opinion they are fully calculated to meet the reasonable wishes and expectations of the whole community of Upper Canada; and announcing his intention on behalf of his people, to become affiliated with the University, charging himself with their religious instruction.

Your second condition, is to furnish you with an "authenticated copy of the violent and abusive speech with which I was pleased to introduce it" (the document) "to the Senate." I cannot comply with this, because no such speech was made, nor do I believe I am capable of making such. I distinctly stated to the Senate, that it was for the purpose of avoiding making a verbal declaration, I had thought it best to put all I wished to say in writing.

The document in question was drawn up for the purpose of repelling slander; and it now remains to be determined here, and in Great Britain, on whom this accusation will rest. I appeal from your Lordship to the public, and I reiterate my request, having complied as far as lies in my power with your conditions, that you will furnish me with an authority to have a copy taken of your intended Charter.

I have the honour to be, my Lord,  
Your obedient and humble servant,  
P. B. DEBLAQUIERE.

No. 4.—COPY LETTER—THE BISHOP TO MR. DEBLAQUIERE.

Toronto, 11th Jan., 1851.

Sir,—Having read the copy of the paper emanating from yourself, which you have laid before me, I must decline any further correspondence with you after the business which this letter relates to is closed, as it would now appear to be.

It may accord with your sense of the respect which a gentleman owes to himself, and to others, to apply such language, as you have applied in that paper to statements made by the Bishop of your Diocese, your senior in age. But you preferred, for reasons not difficult to be understood, to abstain from applying the same insulting and offensive language to the same statements publicly made by others, who professed to speak, as you well know, the sentiments of whole religious communities, who looked upon the godless character of the Toronto University in no other light than I did, and described it in no other terms.

It may accord with your sense of candid, as well as gentlemanly dealing, to describe, in a paper written in November, the Charter of the Toronto University as undeserving of the character which I had ascribed to it in the month of June preceding, and to found upon the comparison a charge of falsehood against the Bishop of your Church, when you know well that it required the special aid of an Act of the Legislature, in the month of August, in which you at least concurred, to relieve it from the character, which, in common with thousands, I had given of it, and which you could not be ignorant was true before that alteration was made, which it was hoped would in some measure remove the reproach.

The unfairness, however, was too glaring, not to be at once exposed, and I must allow myself to say, that the honour of your attack upon me is as little to be excused, as the courage of it is to be admired. You have disavowed having introduced the paper which in itself was most insulting towards me, by observations which were equally offensive.

If I am to credit this statement I must discredit the accounts of others, whose character for veracity you would not go so far as to impeach: you can hardly be at a loss to know some of those to whom, from long personal acquaintance, I must mean to allude. Were they, indeed, who heard your remarks to confirm your disavowal, I should at once direct a copy of the paper you desire to be sent to you,—but this I take to be impossible.

In the meantime, as I have requested Mr. Champion to allow any contributor to the Church University to peruse the paper at his leisure, though you may not be yourself of the number, and may have no other concern with the object, than to stir up evil, and to find fault with those who are exerting themselves to promote it,—you can surely not find it difficult to obtain a knowledge of its contents.

I have the honour to be, Sir,  
Your obedient humble servant,  
(Signed) JOHN TORONTO.

No. 5.—COPY OF ADDRESS.

To His Excellency the Earl of ELGIN and KINCARDINE, K.T., Governor General of Canada, &c. &c., and Visitor of the University of Toronto.

The Humble Address of the Senate of the said University, in deliberation assembled.

May it Please Your Excellency: A representation has been made to the Senate, that a Royal Charter is sought to be obtained from Her Majesty the Queen, for establishing a University in Upper Canada, exclusively for members of the Church of England.

A document put forth by the Bishop of Toronto, whilst in England, bearing date June 12th. in the present year, and accompanied by an Address from certain noblemen and gentlemen in London, dated June 19th, in support and corroboration of the same, both addressed to the members of the Church of England in behalf of an Upper Canada Church University, have also been brought under the notice of the Senate, and are herewith transmitted to your Excellency.

They have been extensively circulated throughout England, and appear to contain the reasons upon which is rested a claim for obtaining the Charter in question. And the Senate is informed, it is also claimed because Royal Charters have been granted to Victoria and Queen's Colleges in this Province.

The principal reasons assigned, are, that the University of Toronto, as now established by Parliamentary enactment, "expressly excludes from the University religious instruction according to any form of prayer, or any act of public worship; and disqualifying any graduate of the University, who may have taken Holy Orders from admission into, or any voice in the Senate." And the institution is designated as "anti-Christian" and "impious."

The Senate denies the truth of these assertions; and on behalf of the whole Christian community of Upper Canada, for whose benefit the University of Toronto has been established by Legislative sanction, and Royal authority, repels them as slanderous, inasmuch as religious instruction still continues to form part of the University studies, even with increasing vigour; but will not be permitted to offend, or interfere with the peculiar tenets of any denomination of Christians; whilst holding out every facility to each for the free and separate exercise of religious doctrines.

The Senate equally denies that any prohibition exists "as to any form of prayer, or to any act of public worship;" allowing to all perfect freedom therein, and the utmost facility for conducting the same.

The Senate equally denies as contrary to truth, and slanderous, that the University Act has disqualified any graduate who may have taken Holy Orders from admission into, or having any voice in the Senate," as two of its members are ministers of the Church of England, and one a minister of the Kirk of Scotland; and no restriction exists either as to the members of the Senate appointed by the Crown, or as to those who may hereafter be chosen by any affiliate College, from being of religion. And the Senate emphatically repels the accusation, that the University of Toronto is "anti-Christian" or "impious," because the principle upon which it is founded seeks to have religious instruction inculcated under the special charge of affiliated Colleges, for each denomination of Christians desirous of University education; which shall have the power to grant Degrees in Divinity, and the further power of enforcing "that no candidate for matriculation, or for any Degree (in the University of Toronto) who shall at the time of his application, be a student in any of the different Colleges which shall be so far affiliated with the University as to be entitled to appoint a member to the Senate thereof, shall be received as a student or admitted to a Degree in the said University, without possessing such religious requisites as may be prescribed by the constituted authorities of the College to which he belongs, and which, according to his standing in such affiliated College, he shall, by the rules thereof, be required to possess." (Vide 13 and 14 Vic. c. 49.)

The Senate respectfully appeals to your Excellency, under whose immediate auspices the Statutes of the University of Toronto have been passed, whether their essential principle, as sanctioned by Her Majesty, is not to endeavour to invite all classes to take advantage of a national endowment fully equal to carry out the highest academical education in this Province, (and which, if divided would be useful to any) combined with religious instruction in such a manner as may suit all denominations of Christians, without offence to conscientious scruples; and that this principle has received the sanction and deliberate approbation of the people of Upper Canada, (through their Representatives) for whose benefit the same is intended.

The Senate further respectfully represents to your Excellency that it is highly injurious to the great interests involved in this question, and which embrace the present as well as rising generations of Canada, to permit the revival of an Institution, wholly exclusive in its nature, and therefore, unsuited to the well-being of this Province, and which is intended to withdraw from the University of Toronto, a large and influential portion of the community, many of whom are actually reaping great benefits from this institution, and others preparing to enter it when sufficiently advanced, without the present means or future prospect of being able to provide for this section of the inhabitants that high Academic education thus recklessly intended to be thrown aside; nor can the evil rest here, for the tendency of such an Institution is unquestionably to revive those religious asperities from which the Province has already so deeply suffered, and which every friend of peace and good order deprecates as fraught with calamity to all.

Your Excellency as Visitor of the University, and in that capacity, the delegated guardian of its rights and privileges, cannot but be aware of its fitness and adaptation to the wants and wishes, as well as the best interests of the Province. Your Excellency knows that much has been already done to correct what the people of Canada had a right to object to in the former management of King's College; that order, economy, and good government are rapidly being developed in the conducting of every thing connected with this Institution, if permitted to come into operation; and the Senate trusts your Excellency will not permit a rival University, sought for under false and slanderous pretences, to undermine and destroy a great national benefit. But your Excellency will be pleased to pray Her Majesty the Queen not to grant the Charter sought by the Bishop of Toronto; and in lieu thereof to grant a Royal Charter for the establishment of a Theological affiliated College, to be placed in the city of Toronto, for the express use of the members of the Church of England in this Province desirous of entering the same, and of receiving secular instruction in the University of Toronto: and with power for said College to grant Degrees in Divinity.

In conclusion, the Senate is desirous respectfully to state to your Excellency that the charters of Victoria and Queen's Colleges were obtained under circumstances altogether different from those in which the Province is now placed. At the time they were granted King's College University was considered by those denominations represented by them, and also by a large portion of the public, as exclusively adapted for the members of the Church of England; but the University of Toronto as now established by late enactments, becoming available to the whole community, and providing for religious instruction in separate colleges, no reasonable objection can be raised why all may not, if so disposed, receive the benefit of the highest academical education in the national University, and take degrees, therein the Faculties of Law, Medicine and Arts, still preserving the inviolability of religious instruction to each denomination.

In the short period which has elapsed since the establishment of Victoria College it has entirely failed for want of necessary funds, and the Institution has been closed, its buildings at Cobourg have been sold; and an Act of the Legislature in the last session has authorized the removal of the site of this College to Toronto, with it is to be hoped, the sound and judicious view of becoming an affiliated college with the University of Toronto, and thus at once placing its benefits within the reach of that highly respectable portion of the community.

The Presbyterian College at Kingston under the name of Queen's College, however respectable as an academical institution of a superior order, does not possess, and it is believed can not expect to have for a very long period the means indispensable to the establishment of a University, and it is matter for profound regret, that the students of this college are not as yet enabled to participate in the superior advantages to be derived from the University of Toronto, in the Faculties of Law, Medicine, and Arts. The actual condition of Queen's College in this respect presents insurmountable objections to extending University Charters in Canada in the present generation; if the honours and distinctions to be obtained therein are to be considered desirable, or the Province to be benefited by University education.

All of which is respectfully submitted by the Senate.  
UNIVERSITY OF TORONTO,  
Nov. 7th, 1850.

TORONTO MECHANICS' INSTITUTE.

Extracts from the Report of the Library Committee, presented January 7th, 1851.

The Library contains 1820 volumes. The number of members who regularly receive books from the Library is 170, and the number is steadily increasing. The number of issues of books during the three months ending December 23, 1850, was 730, classified thus:—

Philosophy, science, arts.....112  
History, biography, travels, &c.....420  
Fiction.....198

The average nightly attendance of members at the Reading Room, during the last three months was about fifteen. The Reviews, Magazines, and Newspapers, regularly received, are the following:—London Quarterly Review, Edinburgh do., Westminster do., North British do., London Electric Review, Blackwood's Magazine, Chambers' Edinburgh Journal, London Art Journal, London Artizan, American Journal of Science, Harper's Monthly Magazine, Montreal Literary Garland, Upper Canada Jurist, Upper Canada Journal of Education, Canadian Agriculturist; London Builder, Observer, Illustrated News, and British Banner; New York Courier and Enquirer, Farmer and Mechanic, and Albion; Montreal Transcript; Kingston Herald; Toronto British Colonist, Globe, Daily Patriot, Examiner, Church, Guardian, Watchman, and North American. Since the above Report was presented, about 150 volumes of useful and interesting works have been added to the Library.

A meeting of the inhabitants of the township of Stanley was held on Saturday, the 11th inst., in the village of Bayfield, to take into consideration the best means to be adopted for building a harbour at the mouth of the river Bayfield. When it was resolved that should the charter already granted for establishing the harbour, not be sufficient, another should be asked for, and that a competent engineer be employed to survey the site of the intended harbour. Committees were appointed to forward the work and obtain subscribers for stock.

QUEENSTON SUSPENSION BRIDGE.—All the cables are fixed in their places, and other portions are in such an advanced state that foot passengers will be able to cross in about ten days, and vehicles on or about the 1st February.

APPOINTMENT OF CAPTAIN DREW.—Our readers in the vicinity of Woodstock, will find by the following extract from the English files, that Capt Andrew Drew, formerly of this county has recently been appointed as a naval storekeeper, at the Cape of Good Hope. The United Service Gazette, in noticing the appointment says "Captain A. Drew is an able, gallant and distinguished officer, and better known as 'Caroline Drew,' he having led the party that cut out the piratical steamer Caroline from the Canadian rebels and sent her over the Falls of Niagara."

The Cobourg Harbour Committee in their last report, state that two first class vessels are now wintering in that port, and congratulate themselves, "that the much desired Harbour of Refuge, somewhere about the centre of Lake Ontario, is now being completed at Cobourg."

Mr. John Gabites, of the Township of Hamilton, killed on the 6th inst., a hog weighing 750 lbs.—64lbs. of lard.—Cobourg Star.

CANADIAN SECURITIES.—We are glad to see that our national securities are beginning to be appreciated at their real value on the London Stock Exchange. The latest quotations of Canada 6 per cent. bonds is of the 20th December, at which date they were selling at 105 1/2 or five per cent. premium. By the same quotations we find that United States [Federal] 6 per cent bonds, payable in 1862, were selling at 102 3/4 @ 103— and payable in 1858, at 108 @ 108 1/2. A continuance of the prosperity and political quietude which now so happily prevail throughout the country, will soon place Canadian securities, as they ought to be, above Brother Jonathan's.—Globe.

HAMILTON, TORONTO, AND PRESCOTT RAILWAY.—Public meetings have been held at Cramah and Brighton in favour of the proposed great Railway at which meetings it was resolved that individually and collectively they were pledged themselves to support the undertaking.

NEW CHURCH IN MANVERS.—The Building Committee of this Church are advertising for tenders towards its erection.

CHURCH GRAMMAR SCHOOL AT COBOURG.—We regretted to see the other day, a most unfair attack on the Rev. Mr. Jessopp, because he has chosen to make a legitimate use of the standing and character, which by a steady and industrious cultivation of the talents which Providence has bestowed on him, he has so successfully achieved. Mr. Jessopp's career through Upper Canada College—and afterwards through King's College, is well known to have been highly honourable,—and in the latter institution, besides the high standing he obtained in other particulars, he obtained the Gold Medal. Since he has taken orders, he has been indefatigable in his exertions, not only in the cause of religion, but also in education, and we are aware that one great object Mr. Jessopp has at heart, is the extension of Church Schools through Canada. That this is very desirable, will be conceded by Church of England teaching, as being in the right way—without at all impugning the right of private judgment in any one—and we conceive that Mr. Jessopp's exertions in Cobourg and its neighbourhood, are highly deserving of commendation. It appears that Mr. Hudspeth, the master of the District School, has taken high dudgeon at Archdeacon Bethune, because he has thought proper to encourage Mr. Jessopp in his endeavours to establish a school managed on the principles of the Church of England—the Archdeacon being at the same time, one of the trustees for the school of which Mr. Hudspeth is master. This jealousy is worse than ridiculous. We cannot comprehend why the reasonable desire of Archdeacon Bethune, to encourage the formation of a classical Academy in Cobourg, under the management of Mr. Jessopp, whose acquirements have been found so well suited to such an undertaking, should be in the slightest degree incompatible with the most conscientious and fullest discharge of his duties as a trustee. Both these reverend gentlemen, can well afford to despise this paltry opposition—and we are glad to find that the *Globe*, not in general over nice in its observations in regard to the Church of England or its ministers, has had the manliness and honesty to raise its voice against this very uncharitable, and as we have before styled it, paltry jealousy.—Patriot.

BRIDGING THE ST. LAWRENCE.—The *Montreal Herald* in calling attention to a letter from a



correspondence on the above subject says:—"As to the practicability of constructing such a work, we believe, competent engineers have not even a doubt upon the matter; and, if our correspondent's estimate of its cost be correct, there cannot, we should think, be the slightest doubt that it would prove highly remunerative to any Company that would undertake to build it. All parties—the country, the city, the railroad Companies—are clearly interested in having such a work. Let them only unite their energies and it can, we should suppose, be easily effected in the course of one, or at the most two seasons—by 1853, we should be able to cross to the opposite shore in safety, careless of the winter frosts or the spring floods."

**THRILLING SCENE.**—A story is going the round of the papers, with the above heading, purporting to be an account of an event which happened at Van Amburgh's exhibition, in New York. As precisely the same affair, narrated in the very same words, was, by the papers in the Lower Province, said to have happened in Toronto, the truth of the present story may be easily judged of.

**PLANK ROAD.**—We are happy to understand that the experiments made by the Directors of the Dover and Otterville Road Company, as to the practicability and utility of Charcoal Roads has proved eminently and successfully satisfactory. Within the last few weeks the whole of the line from Fredericksburg to Otterville has been let out, at a very moderate rate, and the Directors are at present engaged in purchasing Plank &c., for the construction of that portion between Simcoe and Fredericksburg, therefore the probability is that the whole route will be finished between next fall. We would direct the attention of the Stockholders to an advertisement in another column.—*Simcoe Standard.*

**LOSS OF THE "MAID OF THE MIST."**—The Rochester *American* learns from the Falls, that the little steamer, *The Maid of the Mist*, disappeared from public observation yesterday. She was moored for the winter at the wharf at Bellevue, and was deemed to be beyond the reach of any causality. The snow, however, gathered in such masses on her decks, that she was weighed down deeply at one side. The water made its way over her decks, and filled her hull so completely that she sunk, in twenty feet water. She is still held by her cables, but it is very doubtful whether she can be raised—the current been very rapid, and the channel shelving off abruptly to a great depth. She was owned by the Niagara Falls Association, and the loss is from \$5 to \$7,000—no insurance. The little steamer, so aptly named, has played a gallant part, in showing up the Falls to thousands of visitors, during her brief, but eventful life. She was the first vessel to tempt the storm and waves, in the very "hell of waters" in Niagara river, and many of our readers have trod her quivering deck, as her elfin hull rose and fell in the mad tide.

**The Court of Queen's Bench** has issued an order postponing the trial in the action now pending between the Corporation of Toronto and the Toronto Water Company, relative to the non-supply of water by the Company, at recent fires in the city. It seems the Company are collecting evidence to prove that the deficient supply of water is owing to the unskilfulness of the firemen themselves.

**The writ for the election of a member** for the County of Kamouraska has been issued. There are three candidates in the field; Messrs Chapais, Letellier, and Frazer. Mr. Chapais has published an address, in which he declares himself opposed to the Seigneurial Tenure and to all abuses.

**We learn from the Quebec Chronicle,** that John Monroe, who was recently tried on a charge of murdering his wife, and acquitted on a plea of *delirium tremens*, was again apprehended for having threatened to shoot one of his neighbours, who gave evidence against him. He has however, escaped to the State of Maine.

**We (Hamilton paper) regret to learn** that St. Luke's Church at Wellington Square was struck by lightning during the storm of Thursday afternoon, and seriously damaged. The electric fluid caught the lightning rod which led from the steeple to the ground, and tore it down, melting the ends; from thence it passed into the body of the Church, and literally traversed it in all directions, running along beams, knocking off plaster, and tearing up the flooring. Fortunately the building was not fired, but it has been shaken to its very foundation. The estimated injury we have not learned.

**The Telegraph lines between Fredericton and Woodstock** will be finished by Midsummer, thus furnishing one uninterrupted chain of telegraphic communication through the whole of the British Provinces of the Canadas, New Brunswick, and Nova Scotia, from Niagara to Halifax.

**POST OFFICE.**—Letters for England are despatched daily, *via* Montreal; they should not be posted later than Tuesday, to be in time for the despatch of the English mail from Montreal. Letters for England can also be sent, *via* the United States, on payment of 2½d. to the Lines. The inland postage on Letters and Newspapers for the United States, must be post-paid to the Lines—the former 4½d. and the latter one penny.

**ELECTION OF MAYOR.**—J. G. Bowes, Esq., of the firm of Bowes & Hall, Wholesale Merchants of this city, has been elected Mayor for the current year by a majority of thirteen to eleven. We believe that Mr. Bowes's appointment will be generally acceptable to our citizens, and we have no doubt, from his high reputation for business-like habits, and independent upright character, that the new Mayor will be enabled to discharge his duties in a satisfactory manner.—The office of Mayor having been relieved from its most onerous duties, by the appointment of a Recorder and a Police Magistrate for this city, the new incumbent is fortunate in the opportunity which is open to him, of devoting his entire attention to the welfare of the city at large, in the extension of improvements, and the expeditious dispatch of public business.—*Patriot.*

#### ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Jan. 23th, 1851:—F. B. B. London—the publisher is just gone West himself; Rev. C. Ruttan, rem. for Y. C.; Rev. H. Patton, rem. Jan'y 11, ditto Jan'y 13; R. C. Vincent, Lennoxville; Captain Wardell, Niagara—the delay has arisen on account of the change in the mail days, but will now be remedied; Rev. J. Flood, rem. for Y. C.; Mr. John Belt, rem. for Y. C.; Mr. J. Mulholland, Sydenham, rem. Y. C.; E. H. Nelles, Grimsby, rem. for Y. C.; James Macklem, rem. for Y. C. Ven. Archd. Bethune, the correction will be inserted next week.

#### NOTICE.

Our subscribers West of Toronto, are requested to take notice, that the publisher has left Toronto for the purpose of calling on them for the dues to this paper, when it is hoped all in arrear will be prepared to meet their accounts.

## THE CHURCH.

TORONTO, THURSDAY, JAN. 23, 1851.

THE CHURCH UNIVERSITY AND THE HON. P. B. DEBLAQUIERE.

In our columns this day will be found the correspondence between the Hon. P. B. DeBlaquiere and the Lord Bishop of Toronto, alluded to in our last.

But one opinion, we conceive, can be entertained by every candid, well regulated mind, regarding the course which the Chancellor of the Toronto University has thought proper to pursue on this occasion. The correspondence most emphatically speaks for itself, requiring no comment on our part. Signally has the hon. gentleman failed in his indiscreet attempt to sow dissension amongst the friends of the infant institution which he is eager to damage. Even dissenters, if lovers of consistency and fair play, cannot avoid, we should think, reproaching the animus evinced by him in the whole course of his crusade against the Church University.

There is only one point in the correspondence upon which we feel disposed to make any observations. We allude to the unjustifiable manner in which Mr. DeBlaquiere introduces the name of the Rev. Dr. Beaven, in his letter to his friend, the Editor of the *Globe*.

The Rev. gentleman, we have good reason for stating, feels much annoyed, at the unfairness displayed by the Chancellor of the Toronto University, in striving to prop up an untenable cause by speaking of him (Dr. Beaven) as he has done. The transparent object of the writer is to convey the impression, that the Reverend and learned Professor is favourably inclined towards an institution which he would gladly, we doubt not, see subverted, so far as its creedless character is concerned;—an institution, we may add, of which he continues a member, solely in consequence of the injustice practised towards him by Government, in not awarding him an adequate retirement, and his having no opportunity to remove elsewhere.

Mr. DeBlaquiere cannot possibly be ignorant that Dr. Beaven asserts freely and openly, that the tendency of such a Seminary must be to sweep away all the landmarks of religious truth, and thus to throw doubts upon all articles of truth, and ultimately to destroy its hold upon the mind. In one word, that its present tendency and certain ultimate effect (if suffered to continue) is infidelity. We repeat that Mr. DeBlaquiere cannot fail to be aware that such are the undisguised sentiments of Doctor Beaven—and consequently, the use which he has made of that gentleman's name is unfair, to a degree which we dare not trust ourselves to characterize.

Mr. DeBlaquiere, in the letter before referred to, presumes, "that Dr. Beaven, as a minister of the English Church, is satisfied" that religious "instruction can be satisfactorily given" in the University of Toronto.

How the Chancellor contrived to gain such an assurance, is utterly beyond our comprehension, seeing that Dr. Beaven, to our own certain knowledge, has repeatedly affirmed the contrary in the Senate of the University—and that too in the presence and hearing of Mr. DeBlaquiere himself! Comment on such reckless and gratuitous assertion (to use no stronger term) is, surely, altogether unnecessary.

No measure has yet been taken by the Senate with a view to religious instruction, except as regards the evidences of natural and revealed religion. The recognition of these, as the basis of Moral Philosophy, was tardily conceded. It was forced upon the Senate by the pressure from without, and particularly by the success of the Lord Bishop, and the establishment of a rival School of Medicine, under his auspices. In proof of this, we refer to the debates which took place in the Senate on the subject; and we unhesitatingly affirm that few know so well as Mr. DeBlaquiere himself, that what we have stated is the truth.

We crave liberty to inform the learned Chancellor, with all due deference, that he talks something closely allied to nonsense, when he speaks of "the division of Moral Philosophy into Ethics and Metaphysics." Moral Philosophy, or Ethics, is one subject, and Metaphysics is another. The two were separated, we understand, to allow the students to study either, in connection with the Classics, at their discretion. This plan was not Dr. Beaven's, but Dr. McCaul's—a fact which was stated in the Senate, when Mr. DeBlaquiere was present. The division, we may add, was not made with the remotest view to religious instruction.

It is altogether a mistake that Doctor Beaven "instituted a separate medal and prize for the Evidences." The Senate have agreed to give such medal and prize, but for the past year only. In future, the Evidences of Natural and Revealed Religion will form part of the Moral Philosophy course. Mr. DeBlaquiere, we have authority for saying, was present, and took part in the discussion having reference to that arrangement, and, as presiding officer, read the documents to the Senate.

The utmost that can be said is, that Dr. Beaven succeeded in inducing the Senate to authorise him to teach Moral Philosophy upon Christian principles, leaving him liable to be SUSPENDED or REMOVED (as at least one member of the Senate fairly warned him), IF HE SHOULD PRESUME TO EXHIBIT CHRISTIAN PRINCIPLES, AS TAUGHT BY THE CHURCH OF ENGLAND!

Clear as noonday is the effect of this characteristic caveat.

The Church of England holds, for instance, the Divinity of our blessed Redeemer. To inculcate this doctrine, would offend the Unitarian student, —and consequently the suspension or expulsion of the enunciator of such an *illiberal and sectarian* dogma, would follow, as a matter of necessity!

Once more: We pointedly deny that Dr. Beaven ever "announced his intention to introduce a statute into the Senate, requiring that lectures shall not be allowed to interfere with religious instruction."

If the learned, but obtuse Chancellor had taken the trouble to peruse the notice transmitted to him (we presume) by the Secretary of the Senate, he would have discovered that it had a widely different object. That object was—"to omit lectures at all times appropriated to *public religious services*."

Mr. DeBlaquiere's object was to show that the Senate was going to take another step, for the purpose of affording *religious instruction* to the students.

By no straining, can such an inference be drawn from the notice in question.

The obvious intention of Dr. Beaven's movement was, to secure to the Professors and Students of the Toronto University, who were members of the Anglican Church, their right to attend their public services on week days.

Mr. DeBlaquiere is a weak man, and a vain man, but we charitably trust that at bottom he is an honest man. We therefore cherish the hope, that on second thoughts he will experience a feeling of compunction for laying such an illegitimate stress upon a mere *notice* of a statute, by a *solitary* Professor, (who, for any thing that appears to the contrary, had no supporters among his confreres), as indicating the feeling or intention of the Senate!

Slender, however, as is this wire-drawn prop to a rotten cause, it has now ceased to exist. On Saturday last, Dr. Beaven (the Chancellor will correct us, if we are misinformed) formally withdrew his motion. He foresaw, no doubt, that its unavoidable effect would be, to give the sanction of a Minister of the Church of England to the keeping of Popish Festivals—such, for instance, as *Corpus Christi Day*, celebrated with the view of sanctioning the un-Catholic figment of Transubstantiation.

In conclusion, we would glance at the unprecedented course pursued by Mr. DeBlaquiere, in giving publicity to the correspondence, without first obtaining the sanction of his Lordship the Bishop. By this proceeding, he has violated one of the most vital and universally recognized rules which regulate the intercourse of gentlemen.

As to the right feeling and good taste displayed by the learned Chancellor, in selecting for his channel of publication a journal like the *Globe*, which has earned an unenviable notoriety by its ribald abuse of our venerable Diocesan, it is unnecessary for us to say a single word.

#### PROPOSED UNIVERSITY BILL.

The *British Colonist* of Tuesday last contained a copy of a proposed "Act to amend the Charter of the University of Toronto," which has been prepared by the Hon. Henry Sherwood. We have not had time to give the matter the attention it demands; but next week we shall lay the document before our readers, and probably make some remarks upon its nature and tendency.

#### CHURCH GRAMMAR SCHOOLS.

The communication of "Delta" which appeared in our last, is worthy of special consideration.

"Delta," it seems to us, has very clearly made out his point, that neither the District Grammar Schools nor Upper Canada College can be, in the strict sense of the word, *nurseries* of the Church University. They may occasionally send,—and we hope they will send—some of their pupils; but it would be futile to depend upon them for a steady supply of young men properly qualified—as to religious knowledge—to profit by what the undergraduates' course will be in that University. Were there no other objection, it would still be a very grave, and in our judgment, a fatal objection that they are government schools,—subject to Parliamentary dictation and interference, and fostered by that government which has destroyed King's College, and contumeliously expelled from it its rightful occupant,—the United Church of England and Ireland.

The only nurseries of a Church University must be Church schools,—schools whose great aim it shall be "to train an adopted child of God to live to His glory;" whose defined duty it shall be, not only to cultivate secular learning, but to convey the teaching and implant the principles of the Church; and that not as the *παρεργον*,—the mere

bye-work taken up as occasion may suggest or leisure allow,—but as an integral part of the *εργον*,—an essential element of the whole work of education.

We want schools enjoying, as "Delta" proposes, the Bishop's confidence and guaranteed by his authority. This will be a compliance, in spirit at least, if not in the letter, with the law of the Church, as expressed in her 77th Canon,—"No man shall teach either in public school, or private house but such as shall be allowed by the Bishop of the diocese or Ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion." Right glad shall we be to welcome the day when, in the goodly array of Church Grammar Schools which we hope ere long to see in this Province, the history of the Church shall supplant the greater part of that mass of heathen mythology into which it was the fashion, some years ago, to plunge the youthful mind at almost every public school, and upon which even now by far too much attention is bestowed at many. We shall regard that reformation as something like the casting out of an evil spirit and bringing the boy to the feet of Jesus, clothed in garments of sacred purity, and in his right mind. Even as a literary improvement, it will be an important step in advance. The judgment,—the power of discriminating between right and wrong—the faculty of distinguishing truth from error,—this, we may be sure, will not suffer by saving some time from the exploits of Jason and the wrongs of Medea, to devote to the councils of the Church; and even the imagination, which it is pretended the columns of Lempriere are so potent to animate, will be kindled quite as much, to say the least, by the chequered lot of a Chrysostom as by the labours of Hercules, whilst the enthusiasm lighted up in the heart will be devout, and the fire taken from holy altars will be holy.

For ourselves we can testify that half the time fruitlessly lavished in our school days on the fairy tales of heathen mythology, would have sufficed for a not superficial acquaintance with Church history and Church doctrine; so that some considerable part of what afterwards became essential to a candidate for holy orders, during his preparatory course and at his final examination, might have been mastered without the slightest additional effort long before. And is a knowledge of such things—a knowledge of the deeds of religious men and of the foundations of religious truth—to be confined to candidates for holy orders and to the clergy? How many of our laity have gained illustrious distinction in Theology, who were never called upon, and never expected, to embody it in sermons, or exercise it in the duties of pastoral ministration! These men we have ever delighted to honor, and to the formation of such men it is certainly our wisdom to contribute. Every child of the Church, we conceive, ought to be directly and positively tutored in the charter and the ways in the history and the doctrines, in the faith and the practice of the Church. This is, unquestionably, the very best course we can take to raise up a body of laity who will fervently and unchangeably love the Church, and be able to give a most satisfactory reason why they do so; who shall be in public as well as in private life, in spirit and in truth, "ECCLESIE PRESIDUM ET DECUS,"—the Church's bulwark and glory.

In advertent, as we have done, to the many hours of our school-life, spent *laboriose nihil agendo*, we are not ungrateful to the instructors of our boyhood—God forbid! We owe them much, for their patience and for their pains. But the system of those days was, in the particular which we have noticed, hollow and false. It is true, the weak prejudice against natural science, which, about half a century ago, reduced even some of our leading English schools to the condition of "venerable cripples" (as Dr. Croly has styled them), was, in our time, beginning to disappear; and that more rational state of things was coming in, which has led to the elevation of natural science to its proper rank in the Universities at Home. But, though the crutches of unpractical education were on the point of being discarded, even men of undoubted piety and strong sense did not see then, as recent events and discussions have brought them to see, how miserably weak—how wretchedly treacherous—a support, for the tottering steps of youth, is the "broken reed" of secularized education.

It is our intention to take up this subject again next week.

#### LECTURES ON ROMANISM.

We cheerfully give a prominent place to the following communication; and trust that the movement, commenced at Woodstock, may be repeated in other quarters of the Diocese.

WHY HARRY YE HERE IDLE ALL THE DAY?

To the Editor of the *Church*?

Rectory, Woodstock, 10th Jan., 1850.  
REV. AND DEAR SIR,—I am not surprised that you should make this enquiry of the Protestants generally in this Province. It seems strange, that on a subject which confessedly involves the dearest interests of our Protestant realm, there should apparently exist so little sympathy here in the members of the national family.



I venture to suggest to my brethren in the Ministry, as a certain method of engaging the attention and ensuring the co-operation at least of our own people, throughout the Diocese, the delivery of a course of lectures on the Papal errors. I have the best reason to know that Protestants of every denomination (and some Romanists) would be interested in the plan, and give their attendance. We have the highest Episcopal authority for adopting it. I ask you kindly to insert this programme, as a part of my communication, in your next issue: it may be the means of awakening attention, and inducing the clergy and laity to address the Bishop, or to adopt any other more general means of conveying the expression of our feelings to our gracious Queen.

PROTESTANTS OF WOODSTOCK AND NEIGHBOURHOOD.—In consequence of the late aggression of the Pope or Bishop of Rome, on the Sovereignty of the Queen, and on the Protestantism of our glorious Constitution, it appears of the utmost importance that the points at issue between Popery and Protestantism should be again fully and candidly discussed, in order that we may understand why our forefathers perilled their lives in rejecting the tyrannous usurpations of the Pope. It has therefore been determined that a course of Lectures, developing the chief errors of Popery, and their influence on our domestic, social, and civil relations, should be delivered as follows:

- AT ST. PAUL'S CHURCH WOODSTOCK
Jan. 15.—Introduction—Occasion and necessity of the Lectures: The Reverend William Bettridge, B.D.
Jan. 22.—The Rule of Faith—Tradition—The Bible the Religion of Protestants: The Reverend B. Cronyn, M.A.
Jan. 29.—Infallibility—Supremacy: The Reverend C.C. Brough, M.A.
Feb. 5.—Transubstantiation—Communion in one kind—Sacrament of the Mass: The Reverend H. Revel, M.A.
Feb. 12.—Worship of the Virgin Mary—Images—Invocation of Saints: The Reverend F. Evans.
Feb. 19.—Prayers in a tongue not understood by the People—Indulgences—Purgatory—Prayers for the Dead: The Reverend Bold C. Hill, M.A.
Feb. 26.—Auricular Confession—Penance—Extreme Unction: The Reverend R. Flood, M.A.
Mar. 5.—Doctrine of "Intention"—Our present Duty—Conclusion: The Reverend William Bettridge, B.D.

It is not intended that these Lectures should excite a controversial spirit, much less any unkind feeling towards our fellow subjects of the Romish Church. It is not against them, but against their system, as opposed to the very existence of our Religious Freedom, that we protest. And while we are ready (as our Protestant Institutions demonstrate) to grant to all equal civil and Religious Rights, we must jealously guard for ourselves and for our children the enjoyment of the same rights, of which, it is certain, if Rome were in the ascendant, we should soon be deprived. To Protestants of all Denominations, and also to Roman Catholics, the cordial invitation is given to attend these Lectures. Services will commence each Wednesday Evening at 7 o'clock precisely.

Woodstock, Jan. 1, 1850. WILLIAM BETTRIDGE, B.D. Rector of Woodstock.

Our first lecture has been delivered; and although sleighing was impracticable, and wheeling little less so, and the rain descended almost in torrents, we had four clergymen and a large congregation in our church, now capable of containing 900 persons. I can scarcely be expected to speak of the effect produced by the lecture; but I may be permitted to say, that those who came not then, now express their regret that they did not even brave the storm to hear it.

With such a host of talent as you possess at Toronto, it would be sheer presumption in any of the western clergy to offer their humble services.

Believe me, my dear Sir, your faithful Brother, WILLIAM BETTRIDGE, Rector of Woodstock.

VOCAL SACRED MUSIC SOCIETY.

We are happy to learn that the arrangements for bringing this excellent Society into active operation are in that forwardness, that the first meeting for practice is to be held on Wednesday next, the 29th instant. The Society, we understand, propose engaging a spacious room in the St. Lawrence Buildings, capable of accommodating not merely the members, but occasional visitors. Gentlemen desirous of becoming performing members, of which the number is limited, are requested to signify their wishes to any of the officers of the Society before the above-named day, as the election is to take place on that evening, at seven o'clock.

THE BREAKING UP OF AN UNHOLY ALLIANCE.

For many years by-gone, the Protestant Dissenters, as a body, and the Popish Schismatics, have been engaged as co-labourers, in the work of political agitation. There now appears to be serious discord in the heterogeneous camp, so far at least, as our Province is concerned.

Last week the Mirror contained an article, in which, after alluding to the union which for some time has existed between the Romanists in Upper and Lower Canada, and the Dissenters of various denominations—to which union he attributes the "glorious triumph achieved at the last general election"—he proceeds to complain that the Mass-house, has of late been treated as a step-sister by the Conventicle. Into these grounds of complaint we have neither leisure nor inclination to enter; but if we may credit our contemporary, they are neither few nor far between—and that they have already had the effect of alienating the affections of the "faithful" from their heretic confreres.

In the course of his lucubration, the Mirror candidly avows the motives which induced his constituents to enter into the political league before referred to. He says:

"To the Catholic—especially to the Irish Catholic—all other questions contrasted in importance with that of his religious faith are in his estimation of quite a secondary consideration; he can form no connection, political or otherwise, with any man or party of men, who could intentionally and directly assail and insult that faith; but if such a man or party of men should have usurped those titles which characterize the true spirit of liberality and reform, then his horror and disgust are thoroughly aroused, as he generally prefers a fair and manly opponent to a false and sneering friend."

Here is plain speaking! The cloak, by which no intelligent observer of the times ever was blinded, is thrown off—and Popery undisguisedly avows the notorious truism, that she only made use of Protestant dissent as a stepping-stone to universal spiritual domination.

We can only find room for another quotation

from the irate manifesto of the Mirror. The editor observes:

"All the Catholics do require, and this they will insist upon as a sine qua non, is, that their political allies refrain from abusing and attempting to ridicule their religion. That is nearer and dearer to them than anything else, and we are confident they will not, as they certainly should not, unite with any party that will not agree to this essential condition."

This kick, as might be anticipated excites the choler of the Globe, who thus rejoins to his late sworn ally. The word "Dissenting," like Macbeth's "amen," sticks "in his throat."

"What ho, ye 'Dissenting' Ministers and Editors! Come pass under the Mirror's yoke, and let the Pope put a plaster on your mouths, one and all! 'Abusing and attempting to ridicule,' the Mirror will not permit! What is to constitute abuse and ridicule, the Mirror will define for you! And having set the limits, he will swear you to keep them—or he will turn Tory! Who can fail to admire the coolness of men putting their political principles and influence thus up to auction—to be bought in by whoever will go deepest in the mire in the sacrifice of their 'religious faith!'"

"Verily," as the Patriot pertinently remarks "this feud between the greater and the lesser organs, is a mighty pretty quarrel, and beautifully exemplifies the old adage, that when thieves fall out honest men get their own!"

ARRIVAL OF THE "ASIA."

New York, January 18. The Asia arrived late last night. She has twenty-seven passengers, among them Abbott Lawrence, jun. (son of the Minister to England.)

The Liverpool Mercury of the 31st says, that the United States mail steamer Atlantic Capt. West, left the Mersey on Saturday with the usual mail. She was passed during the evening off Bell Buoy, by the Asia. A wrecked vessel cut in two was passed off Halifax, supposed to have been done by collision with a steamer.

ENGLAND.—Intelligence is of the 4th inst. Nothing of importance.

A supply of medicine, with able surgeons, had been sent to Jamaica, although the cholera had subsided there.

FRANCE.—The Patrie states, that the Ministers have not the least intention of resigning.

GERMANY.—By advices from Frankfort and Cassel to the 27th ultimo, we learn that the Elector returned to Cassel on that day. His household troops attended him. The other troops cheered him. The Austrian commissioner at Cassel has published a proclamation threatening to enforce martial law against any person who shall create a disturbance in the streets.

By advices from Dresden to the 27th ult., it appears that the leanings of the Congress are towards durability. Dates from Vienna are to the 23rd ult. A commissioner has been appointed to Holstein. The border battalions are on their march home from Bohemia.

DENMARK AND THE DUCHIES.—The Free Press of the Nordstables, under date of 25th ult., says that on the previous day a skirmish took place near Woesolda. It is averred that the Danes, through their force was very superior, were compelled to retire with considerable loss.

ITALY.—Letters from Naples to the 27th ult., state, that the Neapolitan Government at the present moment is in a state of alarm, knowing that a considerable number of free emissaries have entered the kingdom. They are supposed to emanate from Messina.

TURKEY.—Constantinople dates are to the 15th ult. The news from Aleppo is satisfactory. The rebels have been beaten by the Emir, who is endeavouring to introduce reforms necessary for the peace of that province.

SWEDEN.—Dates are to the 17th ult. The project of reform in the representative system, which has for a long time been a subject of interest throughout the country, had that day been rejected, and the question may be considered as definitely settled.

The Stockholm papers announce that Jenny Lind had sent to that city \$2,000, to be distributed among the poor.

CAPE OF GOOD HOPE.—The barque Ocean Wave, from Cape Town, Cape of Good Hope, Dec. 1, arrived here to day. She left no American vessels. The Cape Town Mail, of Nov. 30, contains an account of an expedition of Colonel Harding, and some 40 volunteers, who set out to punish a tribe of Bushmen whose depredations had caused severe suffering among the settlers. Copies of a Kaffir newspaper had been published. The Mail states that the measures taken by the Governor have neither restored confidence among the settlers, nor stopped Kaffir depredations.

Further Extracts from our English Files.

Sir Edward Sugden has declared at a late meeting of the county of Surrey, on the recent Papal aggression, that "the law has been infringed upon by the Bishop of Rome and Cardinal Wiseman."

Parliament will meet for the despatch of business on the 4th of February.

It is said that the Pope means to found an order of married Preachers for the sake of finding employment for those English Clergymen who, being married cannot become Romish Priests. It is even hinted that the Chaplain of the new order will be allowed to use the English liturgy with certain modifications. In short every means of bringing over England to the Romish Church is to be tried.

We have seldom been more surprised or pained than by the resignation of Mr. Bennett, which we announced in our postscript last week. We have been for some years accustomed to look upon Mr. Bennett as a man whom the Providence of God had selected for an important work—assigning him one of the most influential positions in the Church—giving him the rare opportunity of preaching the true doctrines of the Gospel, and commending the true system of the Church to the most noble and eminent families in the land, through whose means the whole country, far and wide, might be most beneficially affected. We have considered him as a man eminently suited for his position—a man who, in a remarkable degree, united a noble enthusiasm and energy with sound common sense—a man who appreciated not only the advantages but the difficulties of his position—careful to take ground which was strictly tenable—firm as a rock in maintaining the position which he had taken. We also

gave him credit, and we believe with justice, for a warm attachment for those of whom God had given him the parochial oversight; and so connected with them by the bonds of spiritual intercourse, that nothing short of positive necessity—absolute compulsion—would ever induce him to leave them.

These opinions of Mr. Bennett's character were confirmed by his noble and unanswerable letter to the Prime Minister. Here, we thought, is a man equal to the crisis. Without agreeing with every sentence, yet the tone of it appeared to us so marked by holy boldness, the main arguments so unanswerable, the whole effect so telling, that, notwithstanding a difference of opinion on certain points, we had good hopes for the eventual result of the contest. We watched what turn public opinion would take. Some few journals, of course, objected to, and even stormed at, portions of the letter; but the great index of public opinion, The Times, preserved a marked silence, only observing that things were too far gone to be affected by pamphlets. This proved to us that Mr. Bennett's letter had produced an effect, and we felt confident that he would maintain his position. We observed, last week, in a paragraph inserted in the "Summary," and written the day before it was published, "That two men who had proved themselves so heartily devoted to the real work of the Church of England, as the Bishop of London and Mr. Bennett, can have difference so great, and so irreconcilable, as to justify before God and His Church, the separation of such a man from such post, we will not believe till we see it."

His resignation, therefore, is to us a subject of the deepest regret, both for own sake and for that of his parishioners, and for the Church at large; but our regret is equalled by our surprise, for we are utterly unable to discern any adequate cause whatever for the step. As the case appears before the public, his resignation has been caused by the Bishop requiring him to discontinue certain ceremonial which he had introduced into his Churches. Now, we can well imagine a man of peculiar temperament firmly resolved in his mind that no power on earth should induce him to give up ceremonials to which he had, at his Ordination, solemnly promised his adherence. There are many men in this country, who, in spite of all opposition, have resolutely adhered to their view of the Rubrics of the Church. But this was not Mr. Bennett's case. What the Bishop objected to were certain observances either contrary to the Rubric, or in respect to his mode of administering the Holy Communion to certain persons, or else over and above the Rubric. Now, if a Clergyman adopts any ceremony or mode of proceeding contrary to the Rubric, and his Diocesan objects to it, we can convey no possible argument for his adherence to it; neither does Mr. Bennett urge any, but, in that case, gives up the point. In respect to the observance over and above the Rubric, the case is somewhat different; for, though we conceive that, in ordinary times, a very strict and severe line should not be drawn, and a Clergyman and his congregation should be allowed, without hindrance, to adopt what appeared to them seemly and reverent, being in itself innocuous; yet, in times like the present, a different rule appears to us necessary. The Church, in the earliest ages, has always exercised a certain economy and reserve; she has abstained from "casting pearls before swine;" and therefore we are clearly of opinion that if the Bishop of a Diocese, in consequence of the peculiarity of the times, requires the discontinuance of any particular observance, however edifying and reverent in itself, which, nevertheless, does not come within the express sanction of the law, a Priest is bound to obey his Diocesan's "godly admonition" when he forbids it. We do not see on what Church principle he can refuse.

We do not see to what cases a Priest's solemn promise to obey his Bishop's godly admonition applies, if not to observances over and above the Church's enactment. In cases where the Rubric is broken, the Bishop has a right to command—in things indifferent, to admonish. This is what occurs to us in reading the correspondence between the Bishop of London and Mr. Bennett. Sir John Harington's letter to the Bishop of London since published, places the affair on a somewhat different footing. He states (and it is a pity that Mr. Bennett did not also state so) that Mr. Bennett was willing to give up all that the Bishop objected to, except the lighted candles, and the standing before the altar at the consecration of the elements; and this exception was made on the ground that these two things were according to the instruction of the Church. Well! that is an intelligible ground to stand on. If Mr. Bennett believed that they were a part of the services which he had pledged himself, at his Ordination, to perform, that was sufficient ground for his insisting on them—at least until a sufficient authority should have declared that he was mistaken. The proper mode of settling the question would have been an amicable suit, if there be such a thing in theological controversy—at any rate, a competent legal decision. But surely, whatever importance Mr. Bennett may attach to these two particular observances, he cannot consider them so important as to affect the soundness of the Church. They may be reverent and appropriate, and symbolical of the highest mystery, but it can never be argued that they are so obviously enjoined, or of that vital importance, that a Priest should make the continuance of his ministrations depend on them.

We regret to say that we think Mr. Bennett has been ill-advised in this matter. Without retracting the high opinion which we have before expressed of him, we think that, in this business, he has been led into a sad mistake. If he had yielded to the Bishop's admonition, and discontinued the few observances to which objection was made, he would, in our opinion, have stood on a more noble and eminent position, and one from which he could not have been removed by friends or foes. His influence would, we verily believe, have been much increased, and the benefit of his high example would have been spread, as it has in many things been, from one end of the country to the other. As it is, he has, in our opinion, unnecessarily relinquished a position of usefulness, the abandonment of which the Church will sorely feel.

But, apart from personal considerations, and considered with reference to the contest now going on in the Church, we do not consider the affair to be of that importance which some seem to attach to it. We do not think that it can be considered in any other light than the driving in of an out-post from a position perfectly untenable—or, rather, the cutting off of a body of troops which had advanced without orders. We cannot consider any real Church principle to be effected. The Holy Eucharist is just as much a commemorative sacrifice. Christ is just as much the "true light of the world;" "His body and blood are just as much, verily and indeed, taken and received by the faithful in the Lord's Supper," whether candles are lighted at the altar or not, and whether the Priest stands at the north side or the west, or, as is the usual practice, at the north-west angle. The only principle involved is, whether

or no Priests are to obey their Bishops in things indifferent; whether individual Priests have a right not merely to introduce customs into their Churches over and above the instructions of the Prayer Book, but also to continue them in opposition to the "godly admonition" of their Bishops? As we said before, we have no desire to tie down the Clergy to a dry, hard Chinese observance of the precise letter of the law; but, at the same time, we must allow to our Bishops a certain discretion as to times and circumstances. There may be many Churches in which things have been done for centuries for which no positive enactment could be found; and yet, if they were found to give scandal to weak brethren, or, what is still worse, to expose the Church to unmerited obliquity, we should say they ought to be cheerfully abandoned—certainly on the admonition of the Bishop. We really do not know what authority Bishops have, in respect to setting things in order in the Church, if they have not the power to require their Clergy to conform to the instructions of the Prayer Book.

We must take our stand on that which is the body and essence of the Church—our Prayer Book. From this position we must not give way one bit—and that, not as though our Prayer Book were the most perfect of Rituals, but as containing in it the essentials of Catholic Truth. If we keep to this ground our position is impregnable. The fanatics may do their worst; they will not hurt us, if only we are true to ourselves. If we fall into disorder, and have no confidence in each other, our danger is imminent; but if we do but concentrate our efforts to defend the position which the Providence of God has entrusted to us, the flood of ungodliness will yet be rolled back, and the Church be seen to be founded on a Rock.

United States.

TERRIBLE CATASTROPHE AT NEW YORK.

A dreadful accident has occurred at New York. Six dwelling-houses, erected on speculation, which were nearly completed, suddenly fell to the ground, burying the hapless workmen in their ruins. Sixteen persons have been dug out alive, and six dead. It is said that six bodies are still to be accounted for. The Tribune very properly suggests, that the reckless speculators should be tried for manslaughter.

NEW YORK, JAN. 18th.—The anxiety about the Atlantic is intense. Last night, up to twelve o'clock, crowds of persons were collected at her wharf in Canal Street, expecting her arrival. Many of them had relatives on board. They were first attracted by the guns of the Asia which they mistook for those of the Atlantic. The anxiety was very great. The following is a list of the passengers:—W. A. Wheeler and lady, N. Y.; W. E. Case and lady, N.Y.; J. H. Easter, Baltimore; R. H. Harris, L. Pottenger, C. C. Hatch and lady, N.Y.; H. P. Walker, Mr. Butterfield, Mr. Sutton, L. H. Griffin, N. Devanyan, J. B. Reese, Philadelphia; A. Lawrence, jr., Boston; Charles Schroeder, Mr. Schliemann, Mr. Planer W. Benjamin, jr., N.Y., G. McKenzie, J. L. Lowrie, Mr. Alexander and servant, Mr. Wadsworth, and servant; N. Coldstein, G. A. Curtis, J. G. Loring, do.

TORONTO MARKETS.

Table with 4 columns: Commodity, Price, and other details. Includes items like Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Market Flour, Oatmeal, Beef, Pork, Fire Wood, Bread, Coals.

NOTICE.

The annual meeting of the Midland District Branch of the Church Society will be held at Kingston, on Thursday, Feb. 6th, at 7 o'clock, P.M.

Reports are requested from the Parochial Associations in the District.

T. H. M. BARTLETT, Secretary. Kingston, Jan., 7th 1851.

Newcastle District Branch of the Church Society.

Parochial Meetings of the aforesaid District Branch are further appointed as follows:—

- Perrytown, Hope, ..... Friday, February 7, 11 A.M.
Cavan, St. Paul's, ..... " 7, 3 P.M.
Cavan, St. John's, ..... Saturday, " 8, 10 A.M.
Percy ..... Monday, " 10, 3 P.M.
Seymour, ..... Tuesday, " 11, 10 A.M.
Colborne, ..... " 11, 6 1/2 P.M.
Grafton, ..... Wednesday, " 12, 10 A.M.
Cobourg, Annual Dist. Meeting ..... Wednesday, " 12, 7 P.M.

The Clergy and Laity of the District generally, and of neighbouring Districts, are respectfully requested to give their attendance and aid.

JONATHAN SHORTT, Secretary.

Port Hope, January 15, 1851.

To the Members of the Johnstown Deanery Branch of the Diocesan Church Society.

You are hereby notified that the usual yearly meeting of this Society, will be held at Cornwall, on Thursday the 13th February. The Secretaries of the Parochial Societies are requested to send in their reports as soon as possible, to the undersigned.

E. J. BOSWELL, Secretary, J. D. B. C. S. Jan. 11, 1851.

Gore and Wellington Church Society.

Parochial meetings of the above Association will be held as follows:—

- Galt, ..... Monday, February 10th 7, P.M.
Paris ..... Tuesday, " 11th 11, A.M.
Brantford ..... Tuesday, " 11th 7, P.M.
Ancaster ..... Wednesday, " 12th 11, A.M.
Dundas ..... Wednesday, " 12th 7, P.M.
Stoney Creek ..... Thursday, " 13th 11, A.M.
Wellington Square, ..... Thursday, " 13th 7, P.M.
Oakville ..... Friday, " 14th 11, A.M.
Elora ..... Tuesday, " 18th 11, A.M.
Guelph ..... Tuesday, " 18th 7, P.M.
Annual meeting at Hamilton, Thursday, 13th March, 7, P.M. J. GAMBLE GEDDES, Sec



## Original Poetry.

## THE LAMENTATION OF DAVID OVER SAUL AND JONATHAN.

"19. The beauty of Israel is slain upon thy high places: how are the mighty fallen!  
 "20. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.  
 "21. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.  
 "22. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.  
 "23. Saul and Jonathan were lovely and pleasant in their lives, and in death they were not divided: they were swifter than eagles, they were stronger than lions.  
 "24. Ye daughters of Israel, weep over Saul, who clothed you in scarlet and other delights, who put on ornaments of gold upon your apparel.  
 "25. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in the high places.  
 "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.  
 "How are the mighty fallen, and the weapons of war perished!"  
*Sam. ii. c. i.*

Weep, all ye Jewish maidens,  
 With garments rent in twain,  
 Upon your lofty places,  
 For Israel's beauty slain.

To Gath's unholy city  
 Tell not the woful tale;  
 Let Askelon not know it,  
 That laughs at Israel's wail;  
 Lest the Philistine maidens  
 Perpetually rejoice—  
 Lest G-ntile maidens triumph,  
 And shout with merry voice.

Ye mountains of Gilboa,  
 Let there not be on you  
 Nor dew, nor rain, nor offer-  
 ings.  
 To God, your Maker, due,  
 For there Saul's shield was  
 vilely  
 And basely cast away,  
 As though he unanointed  
 O'er Israel ruled that day.

Back from the blood of  
 Gentiles,  
 Who perished in their gore—  
 Back from the blood of warriors  
 Who sank to rise no more—  
 Ne'er turned the bow, so bravely  
 Held by our Prince's hand;  
 Returned not Saul's sword  
 empty,  
 From the Philistine band.

Our King and Prince were  
 lovely  
 Toronto, January 20, 1851. MECA.

## THE COMMON PLACE BOOK.

## IMPROVEMENT OF TIME.

There is no saying shocks me so much, as that which I hear very often, that a man does not know how to pass his time. It would have been but ill spoken by Methuselah, in the nine hundred and sixty-ninth year of his life.—*Cowley.*

## CHRIST PRECIOUS.

I have taken much pains to know every thing that was esteemed worth knowing amongst men; but with all my disquisitions and readings, nothing now remains with me, to comfort me at the close of life, but this passage of St. Paul; "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." To this I cleave, and herein I find rest.—*Selden.*

## CONTENT.

I knew a man that had wealth and riches, and several houses, all beautiful and ready furnished, and who would often trouble himself and family by removing from one house to another. Being asked by a friend why he removed so often, he replied, it was to find content in some one of them. "Content" said his friend, "ever dwells in a meek and quiet soul!"—*Walton.*

## PRAYER AND MERCY.

Our prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends.—*Bishop Hopkins.*

## SUNDAY THE POOR MAN'S DAY.

Hail Sabbath! thee I hail, the poor man's day.  
 On other days, the man of toil is doom'd  
 To eat his joyless bread, lonely; the ground  
 Both seat and board; screen'd from the winter's cold  
 And summer's heat, by neighbouring hedge or tree;  
 But on this day, embosom'd in his home,  
 He shares the frugal meal with those he loves;  
 With those he loves he shares the heartfelt joy  
 Of giving thanks to God,—not thanks of form,  
 A word and a grimace, but reverently,  
 With covered face and upward earnest eye.  
 Hail Sabbath! thee I hail, the poor man's day.  
 The pale mechanic now has leave to breathe  
 The morning air, pure from the city's smoke;  
 While, waudez slowly up the river side,  
 He meditates on Him, whose power he marks  
 In each green tree, that proudly spreads the bough,  
 As in the tiny dew-bent flowers, that bloom  
 Around its root; and while he thus surveys,  
 With elevated joy, each rural charm,  
 He hopes, yet fears presumption in the hope,  
 That Heaven may be one Sabbath without end.  
*Grahame.*

## REVENGE.

He that studieth revenge keepeth his own wounds green.—*Bacon.*

## TEMPTATIONS.

Temptations are a file which rub off much of the rust of self-confidence.—*Fenelon.*

## "SOMEBODY'S BAIRN."

A large crowd of people were hooting and laughing at a man who had done some act with which they were displeas'd, "Nay," said an aged woman "he is somebody's bairn!" Such are the different views which different spectators take of the same subject; such is the feeling of maternal love, of which there is to me always an affecting image

in Hogarth's fifth plate of *Industry and Idleness*, where an aged woman clings with the fondness of hope not quite extinguished, to her vice-hardened child, whom she is accompanying to the ship destined to bear him away from his native soil,—in whose shocking face every trace of the human countenance seems obliterated, and a brute-beast's to be left in its stead,—shocking and repulsive to all but her who watched over it in its cradle before it was so sadly altered.—*Thoughts on Laughter.*

## SECOND CAUSES.

Let the chain of second causes be ever so long, the first link is always in God's hand.—*Lavington.*

## WOMAN.

As the vine, which has long twined its graceful foliage above the oak, and been lifted by it into sunshine will, when the hardy plant is rified by the thunderbolt, cling round it with its caressing tendrils and bind up its shattered boughs; so it is beautifully ordered by Providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.—*Washington Irving.*

## RELIGION.

The pious man and the athiest always talk of religion: the one speaks of what he loves, and the other what he fears.—*Montesquieu.*

## THE WORLD ABUSED.

On this fair volume which we world do name,  
 If we the sheets and leaves could turn with care,  
 Of Him who it corrects, and did it frame,  
 We clear might read the art and wisdom rare,  
 Find out His power, which wildest powers doth tame,  
 His Providence, extending every where,  
 His justice which proud rebels doth not spare,  
 In every page, no period of the same:  
 But silly we, like foolish children, rest  
 Well pleased with colour'd vellum, leaves of gold,  
 Fair dangling ribbands, leaving what is best,  
 On the great Writer's sense, ne'er taking hold;  
 Or if by chance we stay our minds on ought,  
 It is some picture on the margin wrought.  
*Drummond of Hawthornden.*

## TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass: fear lest I had made me grieve, as if I had broken it: But, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal, each hour a peril; that but like to be broken, this lost outright; that but casually, this done wilfully.—A better hour-glass might be bought; but time, lost once, lost for ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. *Teach me to number my days.* An hour-glass, to turn me, that I may turn my heart to wisdom.—*Fuller.*

## A CHILD'S DYING PRAYER.

When the Princess Anne, daughter of Charles 1st lay upon her death-bed, and nature was almost spent, she was desired by one of her attendants to pray: she said that she was not able to say her long prayer, meaning the Lord's Prayer, but she would say her short one,—"Lighten mine eyes, O Lord, that I sleep not the sleep of death!"—The little innocent had no sooner pronounced these words, than she expired: She was not quite four years of age.—*GRANGER'S Biographical History of England.*

## DANGER OF TRIFLING WITH SIN.

I have sat upon the sea shore alone and waited for its gradual approaches, and have seen its dancing waves and white surf, and admired that He who measured it with His hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Montagu.*

## THE HOLY BIBLE.

It speaks no less than God in every line: Commanding words, whose force is still the same, As the first fiat that produced our frame, All faiths beside or did by arms ascend, Or sense indulged has made mankind their friend This only doctrine does our lusts oppose, Unfed by Nature's soil in which it grows, Oppress'd without, and undermin'd within, It thrives through pain; its own tormentors tires; And with a stubborn patience still aspires. To what can reason such affects assign Transcending nature, but to laws divine? Which in that sacred volume are contained, Sufficient, clear, and for that use ordained.  
*Dryden.*

## GRATITUDE FOR A LOW ESTATE.

Oh Lord God, I esteem it a great mercy, not to have much of that which outwardly and in the opinion of men seems worthy of glory and applause. For so it is, that he who considers the poverty and unworthiness of his own person, should be so far from conceiving grief or sadness, or from being cast down thereat, that he rather should take great comfort, and be glad: because Thou, oh God, hast chosen the poor and humble, and despised of this world for Thyself, for Thy familiar and domestic attendants.—*Thomas a Kempis.*

## MERCY IN TRIALS.

It is not the will of God to give us more troubles, than will bring us to lively faith simply on Him; He loves us too well to give us a moment of uneasiness.—*Romaine.*

## GOD AND NATURE.

There are two books from which I collect my divinity—the one written of God; the other of His servant Nature, that universal manuscript which He has expanded to the eye of all. But I never so forget God as to adore the name of Nature. The effects of Nature are the works of God, whose hand and instrument one she is; and therefore to ascribe His actions unto her, is to devolve the honour of the principal agent upon the instrument. If we may do this with reason, then let our hammers rise up and boast that they built our houses; and let our pens receive the honour of our writing.—*Browne.*

## FRIENDSHIP.

Every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double. For as two channels divide the river and lessen it into rivulets, and make it fordable and apt to be drunk up by the first revels of the Siriar star; but two torches do not divide but increase the flame; and, though my tears are the sooner dried up, when they run on my friend's cheeks in the furrows of compassion, yet when my flame hath kindled his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy.—*Jeremy Taylor.*

## MOTIVES.

If I fling a half-crown at a beggar with intention to break his head, and he picks it up and buys victuals with it, the physical effect is good; but with respect to me, the action is wrong. Thus religious exercises, if not performed with an intention to please God, avail us nothing. So our Saviour said of the Pharisee: "Hereby they have their reward."

## RECREATION.

Recreation is intended to the mind as whetting is to the scythe to sharpen an edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow, and his steed starve: as contrarily, he that always toils and never recreates, is ever mowing, never whetting; labouring much to little purpose. As good no scythe no edge. Then only doth the work go forward, when the scythe is so seasonably and moderately whetted, that it may cut, and so cuts, that it may have the help of sharpening.—*Bishop Hall.*

## LOOK AT HOME.

One reason why the world is not reformed, is, because every man would have others make a beginning, and never think of it himself.—*Adam.*

## THE RECKLESS SPORTSMAN REASONED WITH.

True, 'twas of old by God decreed,  
 That birds for man's support may bleed,  
 His words to Noah; not so plain  
 The licence, which those words contain,  
 Nor know I well what records hold  
 The licence, in what court enroll'd,  
 To cut their lives for pastime sport,  
 Or of their sufferings make our sport.  
 But most accordant to His word  
 I deem it, that the needful bird,  
 Or beast, should fall by those who smite  
 For business, rather than delight.  
 And surely most it bears the sign  
 And likeness of the stamp divine;  
 And sure 'tis most from semblance free  
 And blame of wanton cruelty;  
 And most accordant to the part,  
 Which suits the meek and feeling heart:  
 Whom duty leads not on, that they  
 Should turn from deeds of blood away.  
 Nor on their victims sufferings pore,  
 Nor bathe unbud their hands in gore.  
 Him who is merciful and kind  
 To all His works, the thoughtful mind  
 Most seeks by kindness to express;  
 And "gentle heart shows gentleness."  
*Bishop Mant.*

## UNSANCTIFIED GENIUS.

Without religion, genius is only a lamp on the outer gate of a palace. It may serve to cast a glance of light on those that are without, whilst the inhabitant sits in darkness.—*H. More.*

## HUMILITY.

Growth in grace manifests itself by a simplicity—that is, a greater naturalness of character. Here will be more usefulness and less noise; more tenderness of conscience, and less scrupulosity: there will be more peace, more humility: When the full corn is in the ear, it bends down because it falls.—*Cecil.*

## FEAR NOT THE ENMITY OF THE WICKED.

What care I for his friendship that affects not virtue! Having his hate, he may hurt me outwardly: but having his love, I will justly suspect my soul of some ill. For if his affection be toward me, 'tis surely because he sees something in me that pleaseth himself; but while he sees ever thing unlike him, how is it possible I should be beloved of him, since diversities breed nothing but discussion—and sweet congruity is the mother of love.—*Feltham.*

## INFANT CHRIST WITH A WREATH OF FLOWERS

[From a Picture by Correggio.]

Yes,—I can fancy in the spring  
 Of childhood's sunny hours,  
 That nature's Infant, Priest, and King  
 Loved to gaze on flowers.

For lightly, mid the wreck of all,  
 When torn from Edin's bowers,  
 Above the billows of the fall,  
 Floated gentle flowers.

Unfallen, sinless, undefiled,  
 Fresh bathed in summer showers,  
 What wonder that the holy child  
 Lov'd to play with flowers?

In these He saw his Father's face,  
 All Godhead's varied powers,  
 And joyed each attribute to trace  
 In sweet unconscious flowers!

In these He found where wisdom hides  
 And modest beauty cowers,  
 And where Omnipotence resides  
 And tenderness,—in flowers.

Innocent child a little while,  
 E'er yet the tempest lowers  
 Bask thy young heart in nature's smiles,  
 Her lovely smile of flowers.

Thy young heart,—is it not arrayed  
 In feelings such as ours?  
 Yes, being now of thorns afraid,  
 I see Thee crowned with flowers.  
*Tipper.*

## ENGLISH SCENERY.

The great charm of English scenery is the moral feeling that seems to pervade it. It is associated in the mind with ideas of order, of quiet, of sober well-established principles, of loary usage, and of reverend custom. Every thing seems to be the growth of ages, of regular and peaceful existence. The old Church of remote architecture, with its low massive portal; its gothic tower; its windows rich with tracery and stained glass; its stately monuments of warriors and worthies of the olden time, ancestors of the present lords of the soil; its tomb stones recording successive generations of sturdy yeomanry, whose progeny still plough the same fields, and kneel at the same altar. The parsonage a quaint irregular pile, partly antiquated but repaired and altered in the tastes of various ages and occupants. The stile and foot-path leading from the Church-yard, across pleasant fields, and along shady hedge-rows, according to an immemorial right of way. The neighbouring village, with its venerable cottages, its public green, sheltered by trees, under which the forefathers of the present race have sported. The antique family mansion, standing apart in some little rural domain, but looking down with a protecting air on the surrounding scene: All these common features of English landscape evince a calm and settled security, an hereditary transmission of home-bred virtues and local attachments, that speak deeply and touchingly for the moral character of the nation.

It is a pleasing sight on a Sunday morning, while the bell is sending its sober melody across the quiet fields, to behold the peasantry in their best finery, with ruddy faces and modest cheerfulness, thronging tranquilly along the green lanes to Church; and it is also pleasing to see them in the evenings, gathering about their cottage doors, and appearing to exult in the humble comforts and embellishments which their own hands have spread around them.

It is this sweet home-feeling, this settled repose of affection in the domestic scene, that is, after all, the parent of the steadiest virtues and purest enjoyments.—*Washington Irving.*

## PAIN.

Pain itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long continued; and its pauses and intermissions become positive pleasures. It has the power of shedding a satisfaction over our intervals of ease, which I believe, few enjoyments exceed.—*Paley.*

## THE SAXON NAME OF GOD.

There is a beauty in the name appropriated by the Saxon nation to the Deity, unequalled except by His most venerated Hebrew appellation. They called him "God," which is literally "The Good." The same word thus signifying the Deity and His most endearing quality.—*Sharon Turner.*

## GRADATIONS OF THE HEAVENLY STATE.

(From the Protestant Churchman.)

In the innumerable company of the redeemed, there will not be one whose happiness will be incomplete; nor one whose joy will not be full. But their emotions, notwithstanding, will be endlessly diversified, and that diversity will arise from the shades of difference which appeared in their previous character, and the manner in which they improved their privileges in this world. The servant whose talent gained ten, and who, in consequence, obtained the government of ten cities, received the commendation of his master with more exquisite pleasure, than he whose talent gained but five, and who received a corresponding measure of reward. So shall it be with all the servants of Christ at the great day. And if we could imagine that the feeling of shame could arise in the mind of any one of them, that individual would experience it who formed a low estimate of the divine approbation, and who moved slowly along the path of duty with no higher aim, perhaps, than merely to es-



cape the punishment of the unfaithful servant.— Can it be imagined that such an one will receive so great a measure of the divine approbation as he who is entirely devoted to the service of God, and whose ardent desire is, that whether present or absent, he may be approved of Him? The happiness of the one will not be the result of an arbitrary appointment, it will arise from his possessing a character perfected by faith and holy obedience. The complacency of the Most High will for ever rest on such an individual, for He approves in His creatures what bears a resemblance to Himself.— To attain a perfect likeness to the image of God is the grand object after which every christian ought to aspire. not merely because it will be followed by everlasting bliss, but because it is the will of God that all His people should possess it. How deeply must the great apostle have felt the influence of this consideration when he said:—"I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Such a sentiment as this cannot be adopted, nor such a resolution formed from selfish motives; it proceeds from a higher and nobler principle, for there must be a supreme love to the object itself experienced before the happiness resulting from it can be enjoyed. In pursuing that object, there is, on account of its exalted nature, scope for unbounded ambition; and the development of that feeling in this holy enterprise is, perhaps, the only way in which it can be exhibited so as to have a beneficial influence upon the character. When men engaged in a competition for worldly distinction, a multitude of conflicting emotions agitate their minds; feelings of the most unhallowed nature are sometimes excited, and it not unfrequently happens, that he whose superior endowments have enabled him to obtain the distinction, becomes the object of envy and the most cruel persecution. Not so, however, in the christian contest. Here the loftiest ambition may be exercised without exciting in the breast any unholy feeling towards those who have made a nearer approximation to the object desired, and who, consequently, will receive more distinguished honor.— And the more elevated the aim is, and the more vigorously it is pursued, the heavenly influence requisite for such exertion destroys the operation of evil passions, and strengthens the principles which constitute the very essence of resemblance to Christ.

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

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

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. Sur., 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 obdetrical 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

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

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. MACLEAK, Publisher, 75 Yonge-st. Toronto, October 30, 1850. 19

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBURG. 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

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

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. MENCELY, West Troy, N. Y., sole Agent in Canada West, for the sale of Church, Factory 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 hopes 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 Kane, 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

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

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 Elmsley 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.

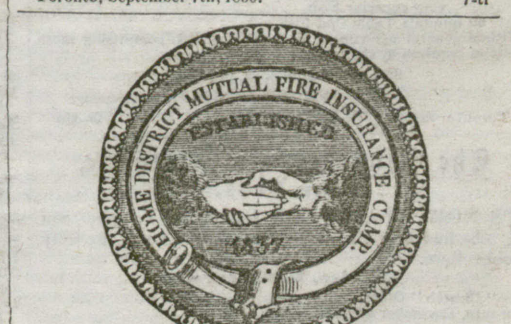
For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

EQUITABLE FIRE ASSURANCE COMPANY OF LONDON. CAPITAL £500,000 STERLING.

FRANCIS H. HEWARD, AGENT TORONTO. Office: New Market Buildings. Office Hours, From 10, A. M., to 5, P. M. Toronto, December 18th, 1850. 21-2m

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



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, Alex'r McGlashan, Jesoph Sheard, Franklin Jackes, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f

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 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, Fontes, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &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 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



