

"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."—JEREMIAH vi. 16.

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Poetry.

QUINQUAGESIMA SUNDAY—CHARITY.

Though such sweet words fall from my lips,
As angels' best might gladly own,
And with their melody
All eloquence that man hath known,
The suffering soul I still should cheer,
Without the gift of Charity.

And though all knowledge lent its light,
And my prophetic heart should glow
With such strong faith one word had might,
The spiritual from its base to throw,
How worthless were these all to me,
If linked not with sweet Charity!

And if I give this frame, so loath,
To burn upon the martyr stake,
And with my goods, by gifts moved,
The sufferer rich and happy make,
An offering vain, this pity would be,
Without the grace of Charity.

For charity is ever kind;
No envy dwells within her breast;
She suffers long, with humble mind,
Where pride unseemly cannot rest.
She answers wrong with sweetest love,
And will not even seek to retaliate.

She thinks no evil, loves not hate,
Rejoices not in her triumph,
Endures all things with patient smile,
And keeps the trustfulness of youth;
Rejoice of good brother with ease,
And over lives in perfect peace.

And when the prophet's voice shall fall,
And tongues of fire forever cease,
And knowledge can no more avail,
Then charity will yet increase,
And though the dying world grow pale,
Yet charity shall never fail.

For now we know in part alone,
And only in part shall we see,
When full sunshine shall be thrown
Upon the face of this dim sea,
And partial light shall fade away,
Before the perfect light of day.

For in my being's early years,
I acted always like a child;
With childish hopes, and childish fears,
I thought, and spoke, and went and smiled;
But all the things of perfect love,
I've put away in manhood's pride.

So now, as through a glass, we see
The wondrous mysteries abroad;
Then face to face, face to face,
As we are known shall know our God,
Faith, hope, and love, the blessed three,
Abide, but chief is Charity.

gates a fit object for his compassion. The crowd, impatient of restraint, intent only in their frantic admiration to do homage to the prophet risen up among them, and now about to honour their city with a visit, heeds neither the humble appearance, nor the prolonged miseries of the sufferer. They bid him to silence his cries for mercy, and not to hinder their joy by his supplications for a cure. The Divine Prophet forgets not, even amid the gratulations of the people, the great object of his mission. He compassionates the poverty of the suppliant, dependant upon alms for his subsistence. He witnesses the bitterness of his sufferings, and listens to his cry of earnest importunity. He sees the truth of his faith in the piercing reiteration of the prayer, "Jesus thou Son of David have mercy on me." Jesus knows that many of the multitude who bow surround Him with words of welcome, and looks of admiration, will be found among those who will do homage to his death, while in the humble and despised beggar, is a faithful and true disciple. He causes, therefore, the multitude to stop in their course of triumph, and heals before them all the poor blind suppliant for his mercy; who when he had received his sight, immediately followed Him, glorifying God. The Church is about, at this season of her ecclesiastical year, to prepare us for a contemplation of the sufferings of Christ. This Gospel is peculiarly suited for this purpose, either as it mentions the discourse which our Lord held with his disciples in reference to those sufferings; or as it recommends, in the example of the poor beggar, the necessity of importunity in prayer, as the best mode of contemplating those sufferings.

ASH WEDNESDAY.

(From Wheatly.)

Why called Ash Wednesday.

The name of Ash-Wednesday proceeded from a custom in the ancient discipline, which began very early to be exercised on this day; an account whereof we have in Gratian as follows:

On the first day of Lent the penitents were to present themselves before the Bishop clothed with sackcloth, with naked feet, and eyes turned to the ground, and this was to be done in the presence of the principal of the Clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the Bishop, all in tears, and the rest of the clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them that as Adam was thrown out of Paradise, so they must be thrown out of the church. Then the bishop commanded the officers to turn them out of the church-doors; and all the clergy followed after, repeating that curse upon Adam, *In the sweat of thy brow shalt thou eat thy bread.* The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following. And all this was done to the end that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not lightly esteem of penance.

THE EPISTLE.—1 Corinthians xiii. 1-13.

The charity described in this chapter does not consist in the bestowal of alms alone, or in the exercise of kindly dispositions towards the poorer members of the household of faith. It is love: a love towards God and towards man arising from a lively sense of the love manifested by God towards us. St. Paul having explained to the Corinthian converts, the value and nature of the miraculous gifts poured out in the first ages upon various members of the Christian Church, declares that not one of these gifts can be compared to that love of God, which is the best proof of a right faith, and the sure earnest of an obedience acceptable to God. The speaking all the languages known upon earth without previous instruction, the power of foretelling future events, the understanding all the mysteries of divine knowledge, the having faith to work miracles, the bestowal of all substance to the poor, the endurance of all sufferings for the truth's sake, without this love to God, proceeding from a conviction of his love towards us, will profit nothing to the salvation of an immortal soul. All these miraculous gifts were only allowed for the edification of the Church on earth, and that but for a time, not arising from its sense of its infinite love to man in the redemption and sanctification of the soul, commences in this life, and will only be developed in a future and higher state. The one therefore is by its duration better than the other. As the child in his infancy or boyhood cannot comprehend the things which form the delight and the enjoyment of mature years, so the Christian believer cannot in this life comprehend the joy, of which love to God is but the commencement. The earnest of this joy is secured to the believer by the three graces described in this chapter by the apostle. "Faith writes a 'master' in our hearts," apprehends the Lord's gracious promise concerning eternal salvation, and hope doth expect it with patience. When God shall have fulfilled his word, and filled us with unspeakable joy; when in that other life we shall see God face to face; faith is at an end, hope is at an end, their uses cease; but love shall continue between God and us in an everlasting bond. Love is the greatest of the three, because the other two departing, it shall remain more increased and better assured. In the present life there are three: but in the life to come, love remaineth only. Therefore that is greater which is ever new, rather than that which shall have an end." The Church having pointed out in the Epistles to the two preceding Sundays, the duties of the mortification of the flesh, and of patience in labouring to work out our salvation, selects this portion of Scripture as the Epistle of this Sunday, to teach us the end of those duties—the obtaining a faith which worketh by love, and a love which is the fulfilling of the law, the will of God done in heaven as in earth. Now abideth faith, hope, and charity, but the greatest of these is charity.

THE GOSPEL.—St. Luke xviii. 31-43.—The Jewish dispensation was one of terror, condemnation, and threatenings. It was ushered in by the shaking of the earth, by the Bath Col, or the voice from heaven as the sound of the trumpet, by the thunders and lightnings of Sinai. The Christian dispensation was one of acceptance, and love. It was announced amid the songs of angels, heralding peace and good will towards men, and sealed by other divine manifestation of a merciful and present Deity. The miracles of each dispensation were typical of its nature and end. The miracles of Moses were instances of severity and judgment. The miracles of Christ were examples of goodness and love. The one turned water into blood visited with the loss of their first born every family in Egypt, and caused by the plagues of murrain, locusts and hail-stones, desolation and destruction through the land. The other turned water into wine, healed the sick, cleansed the leper, raised the dead, and filled all the land with those who had partaken of his bounty or who had been benefited by his love. The Gospel of this day records one of those miracles of mercy.—Jesus in his last progress through Judaea approaches Jericho. Borne by a vast multitude in triumphal procession towards the city, He discovers outside the

To return however to the "Pioneer of the Wilderness"—gladly do we welcome his work—its lively and interesting pages, will we doubt not, from the favourable notice taken of them in England, be generally read, and thus have a more salutary effect in enlightening the public as to our condition, than whole libraries of dry political and statistical information. We do not mean to say that this work is destitute of information of this nature,—far from it; but it is introduced in a readable form,—the medicine is so mixed with the sugar, of anecdotes, bust adventures, and incidents of travel, that the most non-political, non-statistical reader will swallow it with avidity. From a very early age, it appears that the new world had been a favourite subject of the fancies and day dreams of the author. Accordingly being disappointed in his expectations of getting an appointment in India, as also in England, he in the spring of 1846, decided on trying his fortune on the shores of the Western World. His book is the result of his two years experience, during which he travelled through much of Canada and Nova Scotia, and paid a visit to some of the Northern States. He sailed in the first place for Quebec, and arrived there safely after a pleasant passage. Having read of the chilling effects produced upon the feelings of emigrants by the sight of a continuous line of forest, deep and unbroken, in sailing up the river, he, to his great astonishment, found that for many miles below Quebec, the habitations are much more numerous, and the inclosures more frequent, than on any part of the Thames between Woolwich and Greenwich. After spending a few weeks pleasantly in Quebec, the writer proceeded to the Upper Province. The truly English character, educational advantages, cheapness and beauty of Toronto, recommended it very highly to our author, and accordingly he devotes two or three chapters, to it and its vicinity. We may here mention, that Trinity Church, King Street, was not built and endowed by a munificent Churchman in England. The account of our venerable Diocesan and his residence will interest many of our readers.

The bishop's residence is his own private property, pleasantly situated on the lake shore, a little out of the town, at its western extremity. It is a very comfortable and commodious residence in England; in fact, there was nothing whatsoever foreign in its aspect. It is a plain dark-red brick residence of two stories, something in the villa style, with a garden, and a roof with projecting eaves, with a handsome shrubbery and carriage sweep in front. The appearance of the place, together with the great civility and English manner of the grave and respectable man-servant by whom I was ushered in, all combined to give me quite a sort of "home feel," as it was shown into the study, where the honoured and laborious legs of the "Church in Western Canada" sat waiting to receive me.

The venerable Bishop, now in his 71st year, presents a splendid example of what is termed a green old age. In fact, in constitution and capacity for hard work, even at his present time of life, there are few of his clergy who can equal him. On his visitations, he will travel the roughest roads, never taking more than two or three days—an early breakfast and a late dinner, pushing from place to place, and taking part in two or more services. The only thing which seems on such occasions to annoy him is, not the roughness of the road, nor the accidents of the journey, but the want of time to do what he wishes to speak to much of in their journals, and to save him extra labour by joining two congregations in one, where he might think the settlers of a more out-of-the-way station might be encouraged by a visit. This he never spares himself in rendering, content to rough it in the common way, and to spend the country in his wildest Paris, and within the confidence of his own country, the youngest children, who are his chosen favourites wherever he goes, and whom he possesses a singular facility of entertaining and attaching to himself.

When that fearful visitation the cholera devastated the country in 1832, and so scared the more timid, or the less armed with wisdom, which is rarely found, alone can impart, that the persons to whom the work properly belonged, shrunk even from the duty of burying the dead, the noble-minded prelate, then rector of Toronto, has been known, besides indefatigably visiting the diseased, and performing the usual office over the departed, to have assisted in getting the more unfortunate, their coffins, and afterwards in lending a hand to lower them into their graves, when no one stood by him but his curate and the worthy carpenter who made the coffins. And at the time of the rebellion, when Sir Francis Head, that unflinching and misrepresented governor and true patriot, was leading his brave and true province to the march against those "patriots," who had taken to their defined by Dr. Johnson with fine but stern sarcasm as "the last refuge of scoundrels," the brave bishop was perfectly ready to have gone with the loyalists for their defence, and to have exposed himself to the rebel fire, and yielded to the temptations of those who whose feelings might have been well expressed in those pathetic words, "Go not forth to the battle, that thou quench not the light of Israel."

After a short stay in Toronto, the Pioneer visited Lake Simcoe, the Falls of Niagara &c., with the object of purchasing land. With the state of things on Lake Simcoe he was disappointed,—he says

"I had thought, from the pleasing descriptions of the glorious Brown in 'Chambers' Information for the People,' who wished to be 'settled' on a farm, that I should find that land was still a moderate price—say from ten to thirty shillings an acre—and that it was settled by a multitude of half-pay officers, who, being gentlemen, would be almost of course invariably churchmen. The price above referred to, had given a very pleasing picture of the society prevailing here, as far as respects the poor, and the backward and forward by neighbours as in England, with cheerful sleighing parties in winter, and a social assemblage in the evenings;—that here, in fact, one might find the perfect union of refinement and cheap living. Enough of Canada, is perfectly true; but, in the extent, in some parts of the country, many of whom, by gentlemen who go upon wild land to clear it, as these of this settlement did. I heard a good deal of the history of the matter, with the causes of their failure; for the scene of a good deal of the goings on described in Chambers was changed, for the most part, to one of desolation and disappointment. These gentlemen, many of whom, according to their rank, had drawn (as was then possible) different tracts of land from government, at the rate of 600 or 800 for a captain or lieutenant, 1200 for a colonel, and so on, fell into the very natural, but unhappily for them most unwise, idea, that having now landed estates, and many of them a good round sum in cash, they might as well be landed proprietors of similar property, as far as extent went, at home. They forgot that not one farthing of rental could they receive, and that all would be outlay at a non-remunerating expense, unless, in the case of those who had families able to do the work of clearing, &c., among themselves, they could get some of the numbers of men upon extravagant wages, besides finding them in board. I believe that some had as many as eighteen or nineteen of these men living upon them at once, and that they were actually living with one another as to which should feed the most highly and expensively. This of course could not last. Their capital was swallowed up before any remunerating improvements were completed; their ladies got heart-sick of the heavy routine of household drudgery to which the want of servants now compelled them; the gentlemen injured their health by long hours of chopping and logging, &c., to the severity of which they were unaccustomed; and many of them, in consequence of which they did not attempt themselves. The families got disgusted with the wretched bush roads, and gradually dropped their investments; some died off; others tried to sell their improvements, and got less for the whole land than the mere clearing had cost them; while those who had been happy enough to retain their half-pay, either went to Kingston or similar neighbourhoods, or came home to England, to carry sad tales of distress and disappointment, brought on by their want of management and knowledge of the country. There is actually a colonel's place in that settlement which he spent £3000, in order to 'make a place of it,' which he got disgusted with, and left, and which it would now be difficult to find, as his house, off-

ces, and clearings are, I understand, all buried again in the second growth of the forest."

Though disappointed however in realizing the romantic accounts of Mr. Theodor Brown,—he says "Let it not be supposed, however, for these reasons that all on Lake Simcoe is therefore a dreary wilderness. Far very far from it. Many emigrants, of a humbler class than those who are speaking of, have greatly to be spread themselves over these townships, and in some of the localities; later comers, who were gentlemen, having husbanded their means with greater care at first, are now reaping the benefit of the increased value of land; of improved roads, a reader market, and the greater facility of conveyance afforded by the railway station, and the bottom of Kempenfelt Bay, boasts a pretty church and excellent hotel, with as agreeable and attentive a landlady as you might meet in a long travel; besides several pleasure boats and an annual regatta."

We quite agree with the author's favourable opinion of Lake Couchiching (not Gouginghik) at the Northern corner of Lake Simcoe. It is one of the most exquisite little gems of a Lake, we have ever seen in Canada, or any other land; and its shores and islands will we doubt not, whenever "the seething cauldron of our affairs," settles down into tranquillity, be soon studded with villas. We commend the good taste of some of our worthy citizens who have purchased sites for the erection of cottages on the margin of this fairly sleek of water, to serve as retreats during the summer months from the noise and dust of Toronto. From Lake Simcoe our author proceeded to the Falls. Descriptions of the stupendous cataract, we have had ad nauseam, exhausting all the adjectives expressive of wonder, sublimity, and terror, so we shall pass by the Pioneer's impressions, merely remarking that the fearfulness of the fate of the young lady who fell from the Table Rock a few years since, does not require to be heightened by the gloomy picture of "her mangled body sweeping round and round for several days in the whirlpool, sometimes sucked under, and ever and anon, coming into view again, and utterly beyond the power of man to recover until at length the capricious flood threw it ashore, when friends had the melancholy satisfaction of paying the last sad rites over the loved and mourned one." We doubt not but that the Pioneer has told the matter as it was told to him, even as Herodotus the venerable father of History, was wont to do, at the same time we would observe that it is scarcely possible to fall from the Table Rock into the stream; large masses of broken rock extend for many yards into the river beyond a perpendicular line, dropped from the edge of the cliff downwards. From the Niagara District, the author proceeded by way of Hamilton to Owen's Sound, with the capabilities of which flourishing settlement we were favourably impressed. Thence he proceeded to pay a visit to our worthy friend Dr. O'Meara, at the great Manitowish, where he remained several days. The Dr. gave him an amusing account of an involuntary fox hunt in which he found himself engaged, in a winter missionary visit, to one of his more distant stations, which, ludicrous as it appeared, might have been attended with serious consequences.

In those regions, as amongst the Esquimaux and Hudson's Bay Company, traders' dog-teams are used for the sleighs,—one reason being, doubtless, that they can both be supported and harnessed in the most economical way, and go safely over places where the larger animals would inevitably plunge through. My worthy friend had three fine animals which were the constant companions of his winter missionary excursions harnessed in a string to his sleigh. On one occasion he was proceeding along at a smart pace when an unlucky fox had been some distance or there near his track, and crossed not very far ahead of his team, which, the moment they caught sight of him, and of Mr. Reynard on his travels, lost all sense of command or control, and started off full cry with their several proprietors at their heels. Shooting to them was all vain, and he was obliged to say, "I am sorry to see you, but I will not shoot at you, for you are my friends." The fox, however, was not so easily deterred, and he was obliged to throw himself and his vehicle on one side, when by the additional friction he managed to tire his excited "cattle," and bring them to a sense of their duty, greatly to the joy, doubtless, moreover, of poor Reynard, who had evidently anticipated a hotter party. I dare say, however, that my worthy friend in his zeal for the church, and with his just view of clerical consistency, never contemplated the possibility of becoming himself a fox-hunting divine. It was a mercy for him, however, that an incident was only ludicrous that might have been serious."

We trust that the author's testimony as to the increasing mildness of our climate may in some degree do away with the absurd notions so prevalent at home, as to its polar severity.

"As the clearings increase, they begin to partake more nearly of an English or Scottish character; in fact, the increase of temperature begins seriously to affect the climate. The range of the thermometer seldom exceeds 92°, or diminishes below 15° of Fahrenheit. The average cold of the winter before last (1847-8) in Canada West, is said to have been only 26°, or four degrees below the freezing point. I passed the whole season without a single day of underdressing whatsoever, further than the same linen, or rather in my case cotton, that I must have worn in summer. The only difference which I made in my clothing was, in using thicker socks, woollen mittens, and an occasional topcoat. I have crossed a bay of one of the lakes in an open boat, not far from Christmas time, without my greatest coat, or feeling the want of one. Fur caps are worn in very cold weather, but I have rarely seen people take them from a sort of fashion or habit, when there was no occasion whatsoever for their doing so. People also wear coats made of buffalo skin with the fur outside. They are enormously warm, and make a man with fur gauntlets and a huge cap pulled down over his face, look not unlike a bear as he sits in his sled, wrapped up moreover in his buffalo apron as to his neck, and his hands in mittens, and covered by an obliging stage-driver, not to get one, as they are thought to make a person delicate from their great warmth, and from their being apt to cause colds by the great change when taken off, and likewise by their tendency to retain the insensible perspiration. This honest man told me, that he never encountered any weather that a good clothed pilot-boat would not keep out, if one was properly wrapped up otherwise; and I have always found it so."

The sketch of our political history and the description of the chimera of responsible government, and its workings, resulting in the destruction of the Parliament Buildings, are very ably written. His views with respect to the ruinous Free trade system, and its effects on the colonies exactly coincide with our own. He says:—

"Sir Robert Peel, for instance, may be a highly respectable man in private life, but I firmly believe that there lives not the individual who has inflicted, however unintentionally, more serious injury of a nature more difficult to repair. In the first moment, when in urging on the Roman Emancipation Bill, he wittingly and avowedly sacrificed principle to expediency, he showed himself a man unworthy the political confidence of Englishmen. He consummated the proof of such worthlessness when he foresaw the party of his own creation, to throw himself into the arms of the short-sighted declaimer of Stockport. The mischief he did on that occasion, and the wrong he did, was a determined recourse to those sound principles which made, under his own, our beloved country a queen amongst nations, and placed her in a position at once to defy foreign aggressions and to dictate peace to the world.

"The dogmas of the free traders are fallacious enough at all events; but to propound them as the law of intercourse for Great Britain and her dependencies, is simply and at once to recommend national suicide. Free trade and colonies are a political incompatibility. Such policy treats a colony as a foreign power, practically, and if carried out it will soon end in making it one literally. I know very well that some penny-wise politicians in England wish

it to be so. Imagining that foreign states will respond to their impracticable theories of reciprocity, they want no colonies. Through the indulgence of these vain imaginations of theirs, they hope to make Manchester, the central Delphi of the world. So they may, to a great extent, whilst colonies continue to Great Britain. But far more by their indirect than by their direct agency. It is not by what a colony purchases, so much as by the prestige of power which it imparts, and which is chiefly valuable to the parent state. As the nurseries of our seamen, the training schools of our commanders, the outposts of our sovereignty and the safety-valves of our population, the colonies do our errand and make us great. What they ask in return is simply protection. There are some of the points that have been either entirely overlooked, or willfully disguised, by the men of the league and their disciples. Cleverness in such matters of fact as pounds and pence seem almost to unfit men for great and enlarged views of commercial policy. We are turning the cart of empire into an advertising agency for 'cotton goods' whilst the reins of the mightiest dominion that the sun ever shone upon are rapidly slipping from our grasp. To suppose that the world will come to buy of us, and allow us to keep its gold, when the power of self-protection in the senate and on the wave has departed, will be to expect an outrageous impossibility. The theory is altogether Utopian. The history of man strikes a death-blow against it. Rome long ago attempted the same thing. (See Gibbon's Decline and Fall of the Roman Empire.) She became weak in her extremities—gorged to plethoric safety at her vitals; and then came the destroyer and the conqueror. With her colonies went her steel-clad legions. Her breakerwater was undermined. Her political might fled with her physical; and a tempest of Vandalism burst the wide barriers of the North, and swept over the doomed walls of the Eternal City."

Having some spare time on his hands, the Pioneer, as we before said, paid a short visit to some of the Northern States, where he was much gratified with the reception he met with from the American Clergy. His account of the position of the Chaplains in the American Navy, many of whom he met, at Boston is very interesting. Teachers of every shade of heresy and schism, it seems, are eligible for these appointments, which must we should imagine have an extraordinary effect on the minds of those exposed to their contradictory influences. The great majority of the Chaplains, however, are Churchmen. The pay is established on a very respectable scale of liberality.

It consists of 800 dollars a year for junior, and 1200 for senior chaplains, besides one ration at sea. They have, on furlough, no retiring allowance, but are always on duty or on furlough. Owing to the absence of an established clergy, they are not all of the church, but believe themselves to be the great majority; and even some of those without her pale have the good sense, I understand, to use her liturgy. At the time of my visit, the dock-yard was happily, entirely under her wing, as most of both the chaplains, and other members of the ministry, had since deceased I regret to say, to which gentlemen, as politeness I feel highly indebted, besides many of the junior officers, were decided and zealous churchmen.

"From what I could learn, I hope that much good is doing by the American Navy. I can at least bear the testimony that my friends of the clergy were held in universal estimation."

"I noticed in the chapel a number of seats, with the words 'officers' domestics' painted upon them, which confirmed me in an idea which I had previously entertained, that the narratives as to servants only enduring to be called 'help' in America, is after all only a travel's tale, and appears properly rather to the newer districts, where no aristocracy of wealth has been created, than to the whole country."

At Albany our author had the pleasure of an introduction to one whose works have made him well known to many a Canadian Churchman's fire side, the highly gifted clergyman, the Rev. W. Ingraham Kip.

The legislature was sitting at the time of my visit; and I cannot but express my sense of the politeness of those members of it to whom I had the pleasure of being introduced, from the government downwards. The sittings commenced at 10 A.M., and are opened with prayer, the form being left to the person officiating, who is sometimes a clergyman, and at other times a member of some of the sects. All the 'ministers' of the city take the duty in rotation. I believe, three days each, and receive the salary of six dollars a day for the duty. As my friend Mr. Kip was the officiating clergyman during my visit, I was permitted to see the proceedings in the State House. The prayers did not take up more than five or six minutes, and consisted, as delivered at least by him, of a form selected from the Liturgy. Very few members were assembled, and of those, I was grieved to see at least one behaving in the most undevout and negligent manner, whilst his son and turning over books and papers even during the very short space allowed for worship. Notwithstanding these drawbacks, the New Yorkers set an example to our Canadian legislature, which the latter would do well to follow, as, to their indelible disgrace be it spoken, our present parliament is too much so to spare even five minutes for the worship of God.

"Another point, moreover, in which the conduct of nominal subjects of the British crown stands out in most unfavourable contrast to that of our friends in the States, is, that whilst Canadian radicals are trying to rob the Church of her poor revenues, and American republicans have endeavoured to rob the sovereign, American republicans have endeavoured to rob the magnificent edifice, Trinity Church, New York; in the splendid endowments originally granted by a British monarch, and now amounting in value to 2,000,000 dollars, and in rents to about 30,000 dollars a year. Indeed, I believe that they have the same manner of conduct towards the royal grants to the Church throughout the Union. Thus American republicans actually 'go-ahead' of Canadian radicals in loyalty as well as religion."

The public robbery of the Van Rensselaer family by their tenants, justly excited the author's indignation. When he heard of the murder of two of the collectors, he remarks:

"I asked with a feeling akin to indignation, why, for the sake of the honor of the public justice of the government did not interfere to enforce the authority of the law against these murderous defaulters? I was answered with an expression of regret by the really honourable gentleman to whom I addressed my inquiry, that it was impossible for the executive to do so, as the law was not in force. The law had in it never to overturn any agreement that set itself in opposition to their wholesale system of robbery. Of course the remedy would be, in a state determined to maintain the public honour inviolate, to pass a law by which all writs and writs, and all dishonest defaulters should *ipso facto* be disfranchised; but I fear that it is a condition of society where almost universal suffrage prevails. Meantime what an appalling picture of public morals does a state of things present, in which, not on the verge of civilization in these regions of the West, where it shades off into worse than barbarism, but in the very centre of a great amount of civilization, in the heart of the principal State, and at very head quarters of its government, 3000 individuals having a voice in the franchise of the country,—men who, many of them perhaps attend public worship on a Sunday, and call themselves respectable members of the community, are so engaged in thieving and dastardly combination to rob an individual on whose lands they and their fathers have fattened. Yet though these things be so, what saith the Scripture? 'Though hand join in hand, the wicked shall not go unpunished.'"

We gladly extract the following noble examples of christian liberality standing forth in beautiful contrast to the Van Rensselaer case.

"Any churchman who longs to have his heart and mind refreshed in passing through a country new to him, by finding the all-pervading spirit of a belief in a self-sacrificing apostolic church, in vital existence and action around him, should pay a visit to Troy and get if possible an introduction to some of the Warren family; or failing that, he should visit at least the Church of the Crucifixion, where he will have an opportunity of attending service at half past seven on Sunday, which, while it is not coerced, and he does not leave the place a more loving Catholic than he entered it, and yet, starting not yet men of lax phraseology—and I say, a less zealous and delighted Protestant, I do not envy him his churchmanship!"

"The admirable family whom I have just referred to, were the founders of Troy. They came in some 30 years ago no richer than many of their neighbours, but happened to become possessors of the land on the most of which this flourishing city is built. The consequence is, that by judicious disposing of the land in building lots, they have grown with the growth of the city, and become extremely wealthy. But, what sanctifies their wealth is, and what less do they exhibit to the mere masses of worldly gain as to how men may sometimes grow rich, and grow rich in the fear of God. How well they have 'made friends of the mammon of righteousness,' let their manifold labours of love in this favoured city attest. Church after church, with

spire heaven-pointing, bears silent but unmistakable testimony not only to the munificence which assisted on its erection from its first beginnings, but to the steady and thoroughly disciplined energy with which the work has been carried on from first to last. There has not been the hasty cast of a place of worship and kept it filled for a time by a successive series of spiritual excitements, but the calm enduring diligence that has raised church after church, supplied each in succession with a faithful and zealous ministry, and done all things in a word not so as to captivate with their transitory glitter, but to attract by the elements of steady permanence which they involve."

The Church of the Crucifixion, a gem which shines conspicuously amidst the constellation of the great works; has a large eucharist school in connection with it, in which the children, about 120 in number, many of them of highly respectable families, wear a uniform dress, and regularly attend the Church's daily service as they might do in old England; and not only so, but being taught music scientifically, the elder children to the amount of about eighty, fill up the leading parts in the chanting, with a pleasing combination of trebles. Would that the Church were blessed with many such families as the Warrens.

Much as we have treasured on our readers' time, we cannot refrain from quoting the following excellent practical hints to the Clergy, with every word of which we heartily concur.

"If he begin by letting the people see that he is determined to preach, what all must admit to be the gospel, as distinguished from latitudinarian tendencies to antinomianism on the one hand, and a mere barren system of legality on the other; holding up the broad doctrines of the Cross, and salvation by grace, as taught and held by the church; showing himself a careful teacher, a patient listener, a doctrine—he may gradually and safely introduce instruction on the subject of discipline. He may then go on to show that it is necessary to maintain the fellowship as well as the teaching of primitive apostolicity; and thus not so much as some well-meaning but mistaken clergymen have done, form a congregation, and leave it to the mercy of the laity, they were churchmen or dissenters, ready to fall at his departure an easy prey to every propounder of novelties without the church's pale who may come across their path; but by gradually moulding the people into her spirit, and accompanying him to her tone, which of which may be done by friendly conversations in private and likewise by frequent catechizing in public—he will build upon a sure and apostolic foundation. He will then leave an edifice founded upon a rock, from whence no storms of heresy, and no allurements of unauthorised teachers, shall be able to shake it. Thus being careful, he may edify men with guides. Finding the bulk of them comparatively ignorant, he may make them well-versed, not merely in the directly saving truths of the gospel, but likewise in those questions of apostolic order involved in the holding communion with the catholic church, regarding which such an astonishing amount of ignorance prevails even among many of the laity in all respects well informed. For I need scarcely tell my readers, that in Canada, as elsewhere, people calling themselves churchmen, and really well-versed in most topics of ordinary conversation, will be contentedly found to commit the misnomers of 'dissenting churches' to the winds, and to be members of courses, thereby the meeting-houses of the wanderers from apostolic discipline, as the Protestant sects—or those of the innovators on apostolic doctrine, as the members of the Romish communion. Many, again, will be quite shocked if an officer be read at the conclusion of the morning service, and if the apostolic precept be complied with, and the occasion of such an on the first day of the week offering as God hath given him opportunity? With such a church decorated with green boughs, agreeably to primitive practice, it is Popery. If a clergyman preach in his pulpit, it is 'Fragency.'"

We must now draw to a conclusion; sufficient has been quoted to show the character of this most readable book. With respect to the author's advice to the various classes of intending emigrants, we generally agree. Considering his short residence in the country, the accuracy which characterizes his statements is very remarkable. One thing is certain, that the poverty-stricken, and plague-smitten sweepings of the Irish Estates, which brought woe and desolation to many a happy fireside in 1847.

Should such an attempt be recklessly made, we firmly believe that the same spirit will be aroused here, and the present efforts at the Cape of Good Hope, to a successful resistance against the introduction of convicts, tainted with crime, into their settlements.

In one point however, we consider the author's statements are likely to cause disappointment if acted upon. There is too much *condemnation de rose* in his description of the advantages offered to emigrants contemplating emigration to this country. Our remark applies to the time at which the "Pioneer" wrote, and since that period, new regulations have been made which render it still more applicable. And here we must conclude our notice, by again cordially recommending these interesting and clever volumes to the general reader.

THE CHURCH.

TORONTO, FEBRUARY 7, 1850.

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PASTORAL LETTER TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—On the first day of January, 1850, the destruction of King's College as a Christian Institution was accomplished. For on that day the Act establishing the University of Toronto, by which it was suppressed, came into force.

There was, to the last, some lingering hope that a measure so pernicious would have been arrested. It was known that inquiries had been made concerning it by statement of high consideration, and that it had not been formally sanctioned by the Imperial Government late in October. But no effectual impediment has yet intervened, and for a time, at least, the experiment of a University from which the worship of God is excluded, is to be tried in Upper Canada, I say, for a time, because it is scarcely credible that such an Institution can be long suffered in a Christian country, or, if unhappily, suffered, that it can prosper.

Deprived of her University, what is the Church to do? She has now no seminary at which to give a liberal education to her youth. What is enjoyed by all the other large denominations in the Province is denied to her.

It is she to sit down contented with her Theological School at Cobourg, and leave her children to perdition for lack of spiritual knowledge, or is she to extend her provisions, and form it into a University capable of imparting a full course of liberal instruction, carefully founded on a religious basis, as has been the case in all seminaries of learning among Christian nations since the ascension of our Lord? Happily the solution of this question offers no difficulty. It is the bounden duty of the Church, and of every one of her baptized children, as they value the gifts conferred upon them in that holy sacrament, to come forward at this crisis, in the name of God their Saviour, to stay the plague which threatens to curse this, as it has done other lands, with darkness and guilt, and to honour his holy name. Here the faithful Christian cannot halt between two opinions: the whole revelation of God tells him that religion ought to form the sun and substance of education, and that whatever other branches of knowledge may be introduced, they must be made subservient to the one thing needful, and sanctified by its purifying influence.

The sacrifices and offerings of Cain and Abel show that they had been instructed by their parents in religion, and to worship God in the most acceptable

manner. Abraham taught his children the way of the Lord, and to keep his commandments, and the fruits in due time followed. Isaac at event-tide sought the solitude of the fields to pray. The servant of the patriarch began his journey with holy supplication, and acknowledged his success with thanksgiving and prayer.

Under the law the Jews were commanded, in the most solemn manner, to instruct their children in the law of the Lord, that it might be continually in their mouth.—Hear, O Lord, the Lord our God with all thine heart, and with all thy soul, and with all thy might. These words shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Under the Gospel, parents are commanded to bring up their children in the nurture and admonition of the Lord, for it is only in this way that we can learn to know God and Jesus Christ, whom to know is life eternal. Moreover, we are called upon to search the Scriptures, and to be able to give an account of our faith, and a reason for the hope that is in us. With what pains does St. Luke instruct Theophilus, not only writing a Gospel, but the Acts of the Apostles, for his special benefit and instruction.

Timothy, as St. Paul testifies, knew the Scriptures from a child. The holy Apostle was scrupulously aware that, in training a soul to immortality, every step must be consecrated by prayer for that blessing, without which even St. Paul's labour must be utterly vain. Hence a seat of learning devoid of, or hostile to, our common Christianity, must forfeit all title to confidence, and become the worst of all places of mental training for the children of a Christian people.—"Science and literature," said the late Dr. Arnold, "will not do for a man's main business; they must be used in subordination to a clearly perceived Christian end, and looked upon as most subordinate value. In fact the house is spiritually empty so long as the pearl of great price is not there, although it may be hung with all the decorations of earthly knowledge."

It is surely the duty, as well as the privilege of every Churchman in the Diocese, to assist, as far as he is able, in supplying the want which the Church now feels in the destruction of her University, and which, if not supplied, will in a short time arrest the happy progress she is making through all parts of the country. Let not, then, the friends and members of the Church look for rest till proper means are found for the religious education of her children. We have fallen, indeed, on evil times, and the storm has overtaken us, aggravated by the painful reflection that we have contributed largely, by our want of unity and consistency, to bring it on ourselves; but we must not be discouraged, for, though the waters threaten to overwhelm us, we are still the children of hope. Never, perhaps, in the history of the Church did a single more complexly prove the influence of party spirit in corrupting the heart, and warping and entangling the judgment, till it had acquired a moral obliquity, incapable of distinguishing right from wrong, truth from falsehood, than the destruction of King's College. It was succeeding with a degree of success far beyond the most sanguine expectations. In the short time of its existence, the degrees conferred were seventy-five,—the number of students, including occasional, nearly three hundred. The highest honours have been attained by Presbyterians, Congregationalists, &c., as well as by members of the Church. There were not twenty persons capable of appreciating the blessings which it was conferring on the Province who were not friendly to its continuance—a vast majority of the population were and are hostile to the principle of separating religion from education; and yet because a small but turbulent minority declared against it, a weak Ministry has been found to decree its suppression, and the establishment of an Institution in which no Christian can confide.

The measure is so wicked and inconsistent, that sooner or later a serious reaction will take place. Its three leading features—contempt for the people, enmity to religion, and disloyalty to their Sovereign—are each of them offensive to large and influential parties. The sentiments of the people are set at naught, to gratify the few who neither value or regard Schools of learning. Religion is suppressed and ecclesiastics proscribed, to please the enemies of property and order. And the very name of "King's College" is abolished, for fear that some attachment to the Sovereign, might, in the generous minds of youth, be associated with a Royal foundation.

Such an abominable proceeding is, however, likely to be attended with something of a compensatory character. For as God by his over-ruling Providence brings good out of evil, so the Church, hitherto quiet, peaceable and confiding, begins to perceive that there must be limits to her forbearance; and although she can never employ turbulence or selfish agitation even in defence of her just rights and privileges, she may with safety follow the example of the great Apostle in appealing to Cæsar, and of making use of all the legal and constitutional means in her power to ward off evil, and secure for herself something of common justice.

What makes this act of unscrupulous injustice the harder to be borne, is the conviction, which I think we must all feel, that if any one of the religious denominations in this Province, dissenting from the Church of England, had received from their Sovereign a Royal Charter, founding an University in connexion with their faith, and had received at the same time the free gift of an endowment for its support, any attempt by the Colonial Legislature to abrogate their Charter, and to wrest from them the endowment conferred by their Sovereign, would have been promptly discontinued by the Executive Government, and firmly resisted, as being unreasonable and unjust. If any had been found to make such an attempt (which assuredly the Church of England would not have done), they would have been told at once, that whatever opinions they might have formed of the policy or impolicy of the measure, the grant could not be retracted; for that vested rights must be respected, and the faith of the Sovereign maintained. And I am sure, my Brethren, that neither you nor I would have regretted to see those principles upheld by which alone either nations or individuals can expect long to flourish. We should have remarked too, in such a case as I have supposed, another mortifying difference—the members of any other religious denomination whose rights had been unjustly attacked, as ours were, would not have sought a vain popularity by abandoning them: they would have been found united as one man in their defence.

But, alas! the Church found the chief enemies of King's College among her own professing adherents, and under the delusion of liberalism and expediency, the twin sisters of Infidelity, they betrayed the cause which they were bound by every sacred duty and right feeling to protect.

We have lately seen the Government conferring on the Seminary of Montreal a property of ten times the value of the endowment of King's College. How is this? The Roman Catholics demanded what they believed to be their right, and the Government immediately yielded. Is it not then in the power of the Church to command the like result? Yes,—when all her members breathe her spirit as one man; and not till then. This spirit will induce them to select none to represent them in the Legislative Assembly but "able men, such as fear God—men of truth, having conscientiousness;" and then the Church and every denomination will have their rights, and oppression will cease from the land.

In the meantime, I propose that the Church of this Diocese, consisting of the clergy and laity, should approach our beloved Sovereign the Queen, and the Imperial Parliament, by respectful petitions for such

redress in the restoration of her University, or in such other way to supply the same, as may be deemed reasonable and meet.

Should we fail in obtaining the favourable admission and acquittance of our just claims, we must in that case appeal to our fellow-Churchmen in Great Britain and Ireland; and we believe that there are many pious individuals who will come forward with a liberality of which the last three centuries have given so many examples, to assist us in restoring the means of which we have been deprived, for the religious instruction of our youth, and their advancement in all those branches of science and literature which enter into a liberal education. Nor am I without a strong hope, that, should there be obstacles to the disallowance of the Act, we shall nevertheless find among the contributors to our Church University some of the present Ministry; for there is reason to believe that few among them approve of a measure so reckless, and fewer still who do not regret that it has been adopted. Indeed, no Statute passed since the Union of the Provinces has lowered the character of the Canadian Legislature so much as that which destroys King's College. Churchmen consider it disgraceful to the country, and the indifferent pronounce it a political blunder. For as one of my most able and reverend correspondents observes,—"The Act destroying King's College is not merely a wrong, but a mockery; inasmuch as it professes to promote the best interests,—religious, moral, and intellectual,—of the people, while it yet precludes the adoption, in the University it establishes, of any ordinance whatever, in respect to religion, and even silences by the authority of law the public worship which up to this day had been solemnized in the Institution."

But before we can expect success in these proceedings, it is reasonable to prove that we are ourselves in earnest by our own exertions. Besides, therefore, signing the petitions to the Queen and the two Houses of Parliament, it is hoped that the members of the Church will subscribe liberally, in money and gifts of land, as God has prospered them; and a better investment for time and eternity it is impossible to conceive.

In this way, a sufficient endowment may, without any great difficulty be effected; or at all events, so good a commencement as to encourage friendly Church members at home to increase their subscriptions.

It is true this could have been done with much greater facility a few years ago, when lands in the colony were cheap; but who could have anticipated such a result as the destruction of a Royal Charter, and confiscation of its endowment, without any just or legal cause? or who could have imagined it necessary or becoming to stand between the bounty of the Sovereign and her people? But, even yet, a sufficient endowment in land may with active exertion be secured.

There are, it is believed, about four hundred organized Townships in the Diocese; and were only one lot of two hundred acres to be contributed as an average in each Township, it would form an endowment of eighty thousand acres; and this, by good management, with private contributions in money, and the assistance of the two Venerable Societies, would become sufficient to enable us in a very short time to begin operations, and gradually as the property leased, to extend the University, as has been done in like cases in Europe and America.

Or, taking it otherwise: There are, I presume, about two hundred thousand adherents of the Church in Upper Canada, or forty thousand families. Now, were each family to contribute two pounds, or two acres of good land, a very handsome endowment would be the result.

But as there may be many poor, and some to whom God has not given generosity of heart, let us only take one-fourth, or only ten thousand families, and claim from each, for the love of God, six pounds in money, or ten acres of good land, as may be more convenient, and the University will be established. The difficulty, therefore, in the way of endowing a Church University is not so great as those who have not considered the subject may suppose; and although we may not obtain the subscriptions in land, or in money, of ten or even five thousand at once, yet we shall with God's blessing obtain more in time; and as the Institution we contemplate is not for a short period, but for centuries, we can afford time, and be content to advance to maturity by degrees. But why should we not hope that the Church, among her two hundred thousand, will produce one thousand noble souls, ready to come forward with at least one hundred acres each, and in a moment complete the endowment?

In regard to a solid commencement, we are not left to conjecture. The spirit of the Church has already begun to move. Eight thousand pounds will be secured to the University before this meets the public eye; and I have some reason to believe that an equal amount is already set apart in England. Moreover, we shall have £1200 per annum from the Venerable Society for Propagating the Gospel in Foreign Parts, till it can be relieved by the proceeds of our own endowment, and we shall have our Theological library restored.

Hence it may be seen that we are commencing no Utopian scheme; and that a very moderate exertion on the part of the true sons of the Church will place us in a commanding position of usefulness.

The Church ought to do nothing by halves. Her University must comprise an entire system of education, based on religion. Every branch of knowledge cherished at Oxford and Cambridge must be carefully and substantially taught. She must also have her Eton, or Grammar School to supply her with scholars: the whole to be placed under the guidance of the Church, that her religious instruction may have no uncertain sound. We desire a University, which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. Thus the Arts and Sciences, with all that adds real embellishment to life, will be studied with more perseverance and order for moral ends; and the faculties under such training will become so pure and unclouded, that perception will be infinitely more vivid, and rise to far greater elevation; and all will be bound together by that pure principle of love which the Scriptures tell us is the beginning and end of our being. For this reason, we will have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent aspiration after goodness as will consecrate every movement. Hence the religious principles thus developed, will prove of themselves a system of education infinitely superior to all others. Nor are we disposed to overlook acedemical honours, which have been ever held in the highest estimation. They emanated from the Church, and to the Church the power of conferring them of right belongs. Hence the power was transferred at the Reformation to the Sovereign, because the temporal head of the Church, and the fountain of honour within her dominions. In due time, therefore, we shall solicit a Royal Charter, that our degrees may be acknowledged in all parts of the world, and not be like that which the new Institution may attempt to confer, which will not only be corrupted by passing through an irregular channel, but be otherwise worthless, being confined to the colony; for the 12 Victoria, cap. 82, is merely a Provincial Statute, and carries no weight nor authority beyond the Province.

The Bishop of the Diocese (for it will soon be divided) will be the Visitors, that each new Diocese may have an equal interest in the Institution; for established on the extensive foundation which we contemplate, it will be amply sufficient for the whole of Upper Canada.

The site will perhaps be decided upon by the Society for the Propagation of the Gospel in Foreign

Parts, where it may be most central and convenient; because for a time it will have in a great measure to be supported by that Venerable Body.

But the site may also greatly depend on the magnitude of the contributions and donations which any particular locality may be disposed to furnish.

That nothing may be wanting on my part, it is my intention to proceed to England, should the encouragement I receive be such as I have reason to expect, and urge the prayer of our petitions to the Queen and both Houses of Parliament. When the facts of the case are fully made known, the whole nation will feel the same indignation at so flagrant an outrage on our holy religion, and the honour and dignity of the Crown, as those private friends do with whom I am already in communication on the subject; and the consequence I trust will be, that the good and pious will hasten to help us. For in England the belief is all but universal, that religion ought to be the groundwork of education; that its lessons should be interwoven with the whole tissue of instruction, and that its principles should direct the whole system of our lives. Nor will the lessons of religion be found less impressive by being interspersed with teaching of a different kind. The prayer of our forefathers always was, and the prayer of our Universities still is,—"that their learning might be sound, and their education religious."

I shall have completed my seventy-second year before I have reached London, of which more than fifty years I can be spent in Upper Canada; and one of my chief objects, during all that time, was to bring King's College into active operation; and now, after more than six years of increasing prosperity, to see it destroyed by stolid ignorance and presumption, and the voice of prayer and praise banished from its halls, is a calamity not easy to bear.

I shall not rest satisfied till I have laboured to the utmost to restore the College, under a holier and more perfect form. The result is with a higher power, and I may still be doomed to disappointment; but it is God's work, and I feel confident that it will be restored, although I may not be the happy instrument, or live to behold it.

Having done all in my power, I shall acquiesce submissively to the result, whatever it may be; and I shall then, and not till then, consider my mission in this behalf ended.

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY:—We your Majesty's most dutiful and loyal subjects, the Clergy and Laity, of the United Church of England and Ireland, inhabiting that part of British North America which formerly composed the Province of Upper Canada, most humbly represent,—

That the Parent State anxious to prove her grateful sense of their affectionate and disinterested services, in a way the most agreeable to their wishes and feelings, conferred upon them in 1791 a form of Government similar to her own, and in order that the State, as at home, might be sanctified by religion, provision was made at the express command of Your Majesty's Royal grandfather, in the Constitutional Act for its support according to the form of the United Church of England and Ireland, by setting apart, for that the most important of all objects, a portion of the waste lands of the Crown.

That in the Spring of 1797, the Legislature of Upper Canada addressed their beloved sovereign George III., of blessed memory, for a portion of waste lands of the Crown, to produce a Fund for the purposes of Education, and more especially for the support of Grammar Schools and a University.

To this address a most gracious answer was returned granting their request, and expressing His Majesty's paternal regard for the welfare of his loyal subjects in the furtherance of an object so important as the instruction of their youth, in sound learning and the principles of the Christian religion.

That soon after the Colonial Government appropriated for the required object five hundred thousand acres of land, one half for the support of Grammar Schools, and the other half for the establishment of a University.

That the slow advance of the colony in wealth and population during the wars, which so long desolated Europe, delayed for many years the establishment of the University; but though postponed, it was never lost sight of—and in 1827 a Royal Charter was granted by His late Majesty King George IV., erecting a College or University, within the Province of Upper Canada, in which the wishes of his royal father are embodied, as it provides "for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of science and literature, which are taught in the Universities of this Kingdom." Your Majesty's humble petitioners would further represent, that steps were immediately taken to secure by Royal Patent, the valuable endowment granted at the same time with the Charter, and measures adopted for opening the University and commencing the business of instruction—but before this could be accomplished a despatch was received by the Lieutenant Governor Sir John Colborne, now Lord Seaton, bearing date the 2nd of Nov., 1831, recommending, at the express desire of His Majesty King William IV., such reasonable modifications as might satisfy certain adversaries of the Charter, but at the same time stating that no part of the endowment of the College would ever be diverted from the great object of the education of youth, and that it must ever be regarded sacredly and permanently appropriated to that important object; and His Majesty earnestly recommends to the consideration of the Legislature the permanent establishment in the College of a Professor of Divinity of the Church of England upon a sure footing,—declaring it to be a matter of great importance to those of his subjects in Upper Canada who belong to the Church of England, and that His Majesty as head of that church could not be insensible to the duty which belonged to him of protecting it in all parts of his dominions.

That in accordance with the wishes of your Majesty's royal uncle, the Statute 7, William IV., Chap. 16, was passed by the Legislature of Upper Canada, which satisfied by its modifications all the objections of the more reasonable of the opponents of the Charter; and as they neither encroached on the Endowment of the University, nor on its religious character, though in other respects objectionable, the authorities of the College, for the sake of peace, were reluctantly induced to acquiesce in their enactment.

That these modifications, like all unreasonable concessions of principle to factious clamour, produced only a transient calm. The enemies of the national Church implacable in their hostility, and encouraged by unlooked-for success, again assailed King's College, after it had been in prosperous operation for more than six years without any complaint as to its management or manner of instruction, and without any second invitation on the part of the Crown, and were again successful—not merely in effecting partial changes, but in accomplishing the complete destruction of what might have been the noblest Seminary on the continent of America.

Your Majesty's dutiful subjects would further represent, that the act thus passed by the Legislature of Canada on the thirtieth of May last, not only destroys King's College, and in effect confiscates the whole of its endowment, but establishes a secular College from which religious instruction is expressly excluded, and this in direct opposition to the wishes and invitations of three Monarchs, and to the chief object for which it was prayed for and erected, namely the religious instruction of youth, and the training of such as were inclined for the holy ministry; and that no loyal and grateful feelings may hereafter associate "King's Col-

lege" with its royal benefactors, the very name is suppressed and "University of Toronto," substituted in its room.

That Your Majesty's humble Petitioners need scarcely represent that they were filled with grief and dismay at this unjust and ungodly act of Legislation; unexampled as they believe in British history, and that they can have no confidence in, or connexion with, an educational Institution in which the voice of prayer and praise can never be heard, and from which—by the abolition of all religious services—the acknowledgment of the Deity and belief in the Saviour—are excluded. By the passing of this Act,—should it unfortunately be confirmed by your Majesty,—nearly two hundred thousand of your Majesty's most loyal and devoted subjects who belong to the National Church will be deprived of the means which they enjoyed through the bounty of the crown, of educating their children in the Christian truth, or of bringing up such as are disposed to the holy Ministry; from all which your Majesty will perceive that the welfare of that Church, of which your Majesty is the constitutional head and Protector, is placed in imminent peril.

Your Majesty's loyal subjects further represent, that they have the pledge of no fewer than three Sovereigns for the integrity of Kings College as a Protestant religious Seminary, according to the order of the Church of England, and for the safety of its endowment; and they are the more encouraged to claim the fulfillment of this sacred and royal pledge, from the fact that the endowments of Louis XIV., in Lower Canada, nearly ten times the amount of those granted to King's College, are reverently respected, while the only Seminary belonging to the Church of England, is not merely rendered useless to the cause of religion, but will be utterly destroyed, and a Godless institution established in its stead, unless your Majesty shall graciously interfere, by the exercise of your Royal prerogative, to prevent it.

Your Majesty's humble Petitioners most respectfully represent, that they have been brought up to fear God and honour the King, they have ever held the promise of their Sovereign, sacred and worthy of all trust, and so trusting they did not presume, when lands were cheap in the Province, and an endowment might have been easily obtained, to stand between the grace of the Sovereign and the people, nor were they prepared for the disregard to the Royal prerogative and the just claims of the National Church manifested by the late act, which act they consider more unaccountable and unjust because the same Legislature has abundant means at its disposal, of endowing as many Colleges as it pleases without the slightest detriment to any one, and of leaving that of their Sovereign and her religion free and untouched. For all we ask is simply to retain the advantages which is actually enjoyed by every other body of Christians in Upper Canada, of having one place of public Education, in which their young men may be religiously instructed, and such as desire it, trained to the holy Ministry, and not to have an endowment wrested from us which our Sovereign has granted for that purpose.

Your dutiful and loyal subjects, may it please your Majesty, would further observe, in deep anguish of heart, that there was a time when the word of the Sovereign was felt to be as secure as the stability of the Empire. And shall such a time be allowed to pass away? The truth of the Sovereign and the affection of the people are co-relative as the one cannot live without the other, yet nearly one third of the inhabitants of this noble colony are suffering in their dearest rights and interests from an act which they feel extremely oppressive. They are deprived of their university, and endowment although, three guaranteed by the crown, and by this they lose the power of conferring degrees in Arts and Divinity, which virtually passes on them a sentence of proscription from all such offices of profit and honour as require a degree to qualify for their attainment. Above all, they are deprived of the means of bestowing on their children an education based on religion, the only education worth possessing.

Under such trying circumstances to whom can they go for redress but to your Majesty, in whose maternal affection they put their trust as many of them now far advanced in life have done in that of your Majesty's predecessors? Permit us, then, to hope, that your Majesty will lend a gracious ear to this our humble supplication,—that influenced by your exalted position as head of the Church, you will cause the pledge of three Sovereigns to be redeemed by the restoration of King's College in all its efficiency, with such modifications of its original charter as shall separate it entirely from politics, and allow it to proceed in its work of scientific and religious instruction in security and peace.

And your Majesty's dutiful and loyal Petitioners, as in duty bound, will ever pray.

TO THE RIGHT HONOURABLE THE LORDS SPIRITUAL AND TEMPORAL OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The humble petition of the Clergy and Laity of the United Church of England and Ireland, residing in Upper Canada,
MOST RESPECTFULLY SHEWETH:—

That an Act was passed by the Legislature of Canada on the thirtieth of May last, entitled, "An Act to amend the charter of the University established at Toronto, by his late Majesty King George IV., for the more satisfactory government of the said University, and for other purposes, connected with the same, and with the College and Royal Grammar School forming an appendage thereof."

That this Act contains provisions most injurious to your Lordships' Petitioners, and the National Church of which they are Members, since it virtually destroys the Charter and confiscates the endowment of King's College; which charter was granted by His late Majesty King George IV., on the fifth day of March one thousand eight hundred and twenty seven, and in the eighth year of his reign, for the purpose as the preamble expressly sets forth, of educating the youth of Upper Canada, in the principles of the Christian religion and for their instruction in the various branches of science and literature which are taught in the Universities of Great Britain and Ireland.

That the Charter and endowment of Kings College were solicited by His Excellency Sir Peregrine Maitland then Governor of Upper Canada, who urged upon the Imperial Government the wisdom of granting a boon so necessary to the prosperity and well being of the Colony, and one of the special objects of the prayer was that the college should be so constituted as to educate youth for the Clerical as well as the other liberal Professions as in the Mother Charter—hence Oxford University is named in the charter as the model to be followed.

Your Lordships' Petitioners further represent, that in accordance with this prayer provision was made in the Charter for educating young men for the holy Ministry of the Church of England, by establishing a Professorship of Divinity, while at the same time Scholars and even Professor were freely admitted to all the secular advantages of the University and might proceed to any degree except Divinity, without any test whatever. Hence although the University of King's College was in its government under the Church of England, yet all the benefits which it was able to confer were accessible to the youth of the whole population, with the exception of the Divinity Department, which would only be desired by those who were Members of the National Church, unless other doctrines were to be inculcated. Indeed there was no period before the repeal of the Test laws when there could have been the least reason for expecting or even imagining that a Charter establishing a University so open in its provisions could have been granted and opened by the crown except in connexion with the Church of the Empire.

That although King's College was the most open University which up to that period had ever been established by the Crown, a clamour was raised against it in the Colony upon no more reasonable grounds than that it recognized a distinction between the Church of England and the various sects which differ from her. The motives and objects which led to this clamour and consequent attacks, were in this country well understood and appreciated. It was impossible to give credit to the authors of them for honesty of purpose, when it was perceived with how little scruple they perverted and misstated the conditions and effect of the Charter of which they complained. But being encouraged and aided by a party in England and not withstood by Government as they might have successfully been, if some degree of confidence had been shown in supporting what was just and right, they prevailed, and after some years of delay and agitation the Secretary of State invited the Legislature to suggest such alterations and amendments in the Charter as they might deem useful and expedient.

Your Lordships' Petitioners most respectfully represent, that no man who values what is good and stable in government, can for a moment doubt, that this was a most unwise and unfortunate course. It was wholly without example, that a Colonial Assembly should be allowed by their acts to mutilate a Royal Charter which had been granted by the government after long deliberation, under the great seal of the United Kingdom.

The mischiefs which were sure to flow from such a proceeding have been apparent from the moment a course so irregular and unconstitutional was permitted, and they are brought to the worst possible result in the Act which has just passed. For instead of confining itself to some modifications of the Royal Charter, the utmost extent to which that violation could with propriety be construed, this act totally destroys King's College, and creates an Institution of a character wholly different. Instead of being religious the leading feature is the total exclusion of all Christian worship, and so horrible are its tone and provisions on this important point, that it even proscribes clergyman from giving any professional instruction whatever on the most important of all subjects—Such an utter interdiction of every thing religious as this Act seeks to establish, is without precedent among Christian nations. It drives away all those who for their living Faith, warmth of disposition, and sincerity of purpose, are best qualified to train the young to all that is lovely and sublime in religion, pure in morals and noble in science.

Your Lordships' petitioners would further represent that the Royal pledge given to the Church of England in the provisions of the Charter is altogether disregarded—the property and estates in effect confiscated, every vestige of Christianity banished, and King's College abolished and its property applied to purposes as different from those intended by the Royal donors, as light from darkness. That no ground of forfeiture has been shown, such as might subject a confiscation upon a proper legal proceeding to the loss of its privileges, nor is it even pretended to be in fault, yet the Act deals with the constitution and property of King's College as if neither the corporation nor the numerous inhabitants of Upper Canada interested in the object it was intended to promote had any rights under it to claim or protect.

By the documents annexed it is distinctly shewn that more than three fourths of the population of Canada West, are in principle opposed to this Act, or to any educational Institution divested of a religious character; and that not only His late Majesty King George III., who first set apart the endowment, and His late Majesty King George IV., who granted the Charter, intended the College so to be established, for the Education of youth in sound learning and the principles of the Christian religion, but His late Majesty King William IV., was also pleased distinctly to recommend in the most earnest manner the permanent establishment in King's College of a Professor of Divinity, even when consenting to some minor alterations, declaring it to be a matter of great importance to his subjects in Upper Canada, who belong to the Church of England, and that His Majesty as head of that Church, could not be insensible to the duty which belonged to him, of protecting it in all parts of his dominions.

Your Lordships will perceive that while the acts and earnestly-expressed wishes of three British Monarchs are set at naught, more than two Millions of acres are preserved for Educational and charitable purposes for the benefit of the French population in Lower Canada, as if to shew how far British feelings can be insulted and the commands of Louis XIV., held sacred and the French Colleges supported and cherished. Not that your Lordships' Petitioners desire the confiscation of one of these acres, or the suppression of one of these Colleges but surely it is not too much for British hearts to expect that the wishes of no fewer than three of their own Kings should meet with as much reverence as those of one Foreign Prince. At present the contrast is truly humiliating.

Your Lordships' Petitioners would further represent, that an act so iniquitous and unjust could never, as they believe, have passed but for the unhappy union of the two Provinces. The French Members, added to a certain class of members in Upper Canada, will commonly be found an overwhelming majority where the interests of the Church or a sincere attachment to the Mother Country are concerned. And yet so strongly was the injustice of this measure felt that a majority in its favour might not, it is believed have been found to pass it in the Legislative Council, had not the constitution been infringed by the introduction of twelve additional members. Since this unfortunate step was taken, the Legislative Council which was intended as a check against sudden and unjust Legislation, has, in public opinion become utterly incapable of affording that protection.

Your Lordships' Petitioners most respectfully represent, that the argument used by some to defend this measure, on the ground that it is similar to that which was acted upon by the Parent State in the formation of certain secular Colleges in Ireland, is altogether fallacious—for whatever may be thought of the principle then adopted, no vested rights were invaded, nor the endowment of any Institution as in this case confiscated without cause. Moreover no class in Ireland could complain of positive injustice, because there were other Seminaries of instruction to which those who found themselves aggrieved might send their youth. But in Upper Canada the Church of England had but one College, and that one is taken away by this Act of the Legislature; while the same Legislature has granted Charters to Colleges for Roman Catholics, Presbyterians, and Methodists, exclusively, as well as pecuniary aid to a considerable amount.

Your Lordships' petitioners most respectfully represent that neither the clergy nor the conscientious members of the Church can have any connexion with a University such as the Act establishes, which repudiates religion, and in which the voice of prayer and praise is never to be heard. And this is the more to be deplored because King's College might have been easily preserved in all its integrity, for Government has ample means at its disposal to endow Colleges in connexion with other denominations, upon principles which they prefer. In this way all parties would have been satisfied, and King's College restored to the position in which it was originally placed, with such modifications only as would have separated it entirely from political influence and agitation, and thus made it a blessing to the country. But this Act settles no thing, while it throws every thing in confusion. It legislates for a small fraction of the population, few of which desire, or can avail themselves of the instruction it offers. It holds out, indeed, terms of Incorporation to the other Colleges, but they are of so degrading a character, without any countervailing advantages, that it is not probable that they will, in any case, be accepted. Thus the only thing as yet accomplished by the statute is the destruction of King's College,

and the confiscation of its property, by the exercise of power which the Imperial Parliament has never assumed, in the worst of times, and which our most able Judges have declared to be unconstitutional and revolutionary. The truth of which opinion is proved from the fact that similar Institutions to that of King's College, founded in the British Colonies, have received from the ruling power ample protection after the countries in which they were founded had become foreign to the British Crown. Thus the Colleges founded by the Kings and Queens of England, in the Colonies, now the United States, are still cherished and preserved, and their endowments not only held sacred, but largely increased.

Permit your humble petitioners to entreat your Lordships' attention to the position, to which this Act seeks to reduce the Church of England in this populous Diocese. While the Roman Catholics, the Methodists, and the Church of Scotland, have Colleges exclusively their own,—the two latter under Royal Charters from the Crown, with the power of conferring degrees in Arts and Divinity,—the National Church, with nearly as many members as all these put together, is deprived of her own College, and driven to have recourse to a temporary Institution, for training some of her young men to the Ministry; otherwise, her vacancies could not be supplied, or her light extended to the waste places of the Province. Nor was even the site of a few acres reserved, on which your petitioners, by their own contributions and the assistance of their friends, might hope to erect buildings for the purpose of the secular and religious instruction of their children.

Your Lordships' petitioners feel sadly humbled thus to be compelled to supplicate for redress from an Act of complicated oppression, which seeks without cause to crush the National Church, and even to peril her existence in Upper Canada; and not only this, but to shake the minds and destroy the eternal hopes of the rising generation, by compelling them to adopt a system of education which as Christians they must always abhor; and all this, it would appear, for no other reason than that your Lordships' petitioners belong to the Church which the Sovereign has sworn to maintain inviolate, and have been ever faithful to the Crown.

Your Lordships' petitioners would further most respectfully represent, that nearly two hundred thousand loyal subjects of her Majesty, who have risked their lives more than once to preserve the unity of the Empire, have deep interest in your Lordships' decision; and should it prove adverse, they must conclude that either the power or the will of the Imperial Parliament to protect them against injustice, is wanting.

The University Act of more than eighty complicated clauses was, your petitioners are credibly informed, passed by the Legislative Council in twenty minutes, without one reading; having, as the phrase is, been read short—that is, merely the title—the sudden addition of twelve members rendering the House impatient of delay. Such a state of things cannot long exist without increasing the evil; and even, already, the loyal and attached portion of the population are full of despondency, or becoming estranged from the Parent State, as the wildness and unsoundness of the projects now afloat in the Province so fatally testify.

In conclusion, your petitioners most respectfully implore your Lordships to bear in mind, that they are merely seeking to retain the same advantage which is at this moment enjoyed by every other body of Christians in Upper Canada,—that of having one place of College, with its means of support the gift of the Crown, in which their youth may be trained in religious as well as secular knowledge. As, therefore, your Lordships reverence true religion and the unity of the Empire, we your humble petitioners entreat the disallowance of this Act; against which we solemnly protest, as injurious to our holy Church, and subversive of our rights and privileges as Englishmen, and which is at the same time unconstitutional, and pregnant with the greatest evil to Canada and the British Empire.—And permit us further to pray, that justice may be done in the premises, and that the solemn pledges of three illustrious Sovereigns may be honourably redeemed, by recommending the restoration of our University of King's College.

And your Lordships' petitioners, as in duty bound, will ever pray.

THE LATE BISHOP COELRIDGE.

Last week we briefly noticed the strikingly sudden decease of this much esteemed Prelate. We now subjoin a brief account of his useful career, for which we are indebted to the London Guardian.

Bishop Coelridge lost his father in his infancy, whose place was supplied by an excellent uncle, the Rev. George Coelridge, who, becoming the Master of the King's School at Ottery St. Mary, educated him from the very beginning to the end of his school career. From his care he passed to Christ Church, where he entered as a Commoner under Cyril Jackson, and had for his tutor the present Dean, and Mr. Lloyd, afterwards the Bishop of the College at Exeter, who, by his great regularity of conduct, earnest application, and sweetness of manners; and as he was placed in both first classes, and was rewarded by being made Dean's Student. After some little time he was commencing service in the College as a Tutor, but was withdrawn from his office by the offer of a private tutorage in the Hope family. This, however, he soon quitted, to engage in the duties of the profession which he had from his earliest years devoted himself to—as one of the curates of St. Andrew's, Holborn.

Nothing more important than the College as he performed the duties of this laborious office—and he continued in it till the death of his Rector, the Rev.—Clare; a little after which a vacancy occurring in the Secretaryship of the Society for Promoting Christian Knowledge, he was appointed to that post. His conduct in this office had attracted so much notice, that upon the creation of the two Sees in the West Indies, he was recommended to fill one; and in 1824, being then in his thirty-fifth year, he was consecrated to the See of Barbados and the Leeward Islands. He retained this distinguished and important post for sixteen years, and during that period, not improbably the precursors of that which has now carried him off, gave him warning that he ought to resign. At the time of his appointment it had been arranged that, at the end of ten years, he might resign—and he always expressed a confident opinion that it was for the interest of the Church in the tropical climates that the Bishop should withdraw in case either his health, or the vigour and elasticity of his constitution and habits, should yield to the effects of climate.

We believe there is but one opinion as to the value of his services in the extensive diocese: he at once largely increased the number of the churches and schools, but what is of far more importance, he raised the character of the clergy and schoolmasters, added to their efficiency, and placed them on higher footing. In so doing, it was not to be expected that he should encounter no opposition, but he was prepared for both; he provoked, he no one wanted, but he persevered in his measures, which he had well-considered, he had the happiness to live down all reproaches and dislikes, and his departure from his diocese was attended by the affectionate regrets of his clergy and their flocks.

On his return to England he was subject to unpleasant attacks of vertigo, but these yielded to medical treatment, and his excellent constitution appeared to recover its original tone—his early habits, simple diet, much out-of-door exercise, and cheerful temper, no doubt contributed to his restoration. In the interval between his return and the establishment of St. Augustine's he had built himself a residence, and was busily engaged in out-of-door improvements, when he was invited by the late Primate to take the charge of laying the foundations of that important missionary school. He obeyed the call at once, and those who knew him best can say how much he gave up of his own life to fill his place;—his official situation was very dear to him when he left his retreat. He proceeded in his new work with characteristic caution, industry, singleness of mind, quietness; there were no sudden snatches away in a green old age. No man suddenly snatched away in a green old age, will be more deeply lamented, in an extreme old age, will be more deeply missed, in an extreme

DIocese of Quebec.

REPORT OF THE EPISCOPAL VISITATION OF SEVERAL PORTIONS OF THE DIOCESE AS MADE IN 1849.

(Continued from our last.)

A circumstance had occurred in the approach to Bytown, which threatened most inconveniently to impede the progress of the Bishop. A fog had arisen after midnight, which, increasing in density, made it impracticable for the steamer to proceed during the hours of darkness, and she, consequently, arrived too late at Bytown, on the morning of the 20th, for the passengers who had a more distant destination to prosecute their route by the steamer from Aylmer, which, in the ordinary course, continues the daily line of travelling above the intervening falls and rapids.

The Bishop's appointment at Clarendon, on the 21st, had been made in reliance upon this provision. The candidates for confirmation and others were to be assembled from various distances, to meet him, and even if they could have been readily notified and re-assembled on the day following, his remaining for such a purpose would have involved the breaking of the whole chain of his ulterior appointments. What was to be done? It appeared almost hopeless that the point should be reached in time by any other means. But the Church always finds friends in her need. With extreme difficulty and exertion, the clergyman of the spot and another of the neighbourhood, belonging to the diocese of Toronto, at last procured a canoe, and engaged men to take his lordship up, and although, as the wind sat, it would have occupied the remainder of the day and the greater part of the night to gain the landing from which he was to proceed, through Bristol to Clarendon, there was now a prospect of averting the failure of his appointment. This arrangement, however, was speedily superseded by another. The proprietors of the steamer at Aylmer, having become acquainted with the difficulty, came forward in the kindest and handsomest manner, and upon their return from the other end of the lake, sent her immediately back, with the Bishop upon an express trip and without charge. In the same kind spirit, upon a smaller scale, the persons who keep the house at the landing absolutely refused any compensation for the entertainment of the Bishop and his companions during the night. But Clarendon was still to be reached, and from this spot, was to be reached on horseback, the distance being about twenty-three miles. Saddles and bridles had been brought up from Aylmer; horses were placed, in the most obliging manner, at his lordship's disposal for such length of time as might be necessary, by a young gentleman of the name of Smith, from England, a son of one of the Canons of Lichfield Cathedral, who has charge of a large saw-mill and lumbering establishment in the neighbourhood. Very early, therefore, on the morning of the 21st, the place was in motion upon the road for Clarendon, and being met on the way by the Rev. F. Neve, missionary of that place, and his churchwardens, who turned back with them, and, joined by other horsemen as they proceeded, they formed a cavalcade when they reached the neighbourhood of the church, of about a dozen persons.

Clarendon, although a promising, is as yet a backward township, and the church is imperfectly finished. Forty-one persons were here confirmed. Before leaving the place, his lordship received an address from some principal inhabitants of Bristol, which, as well as Lichfield, is comprehended in the mission, praying for aid towards the erection of a church, and rendering, incidentally, a very handsome tribute to the zeal of the missionary. On the 22nd he returned to Aylmer, at which place twenty-four persons were confirmed on the morning of the 23rd, being Sunday, three of whom were brought forward by the Rev. Mr. McMaster, who, being in the decline of life, holds a limited charge in the rear of the township of Hull, in which Aylmer is situated. The church at Aylmer, a neat stone edifice, is proceeding slowly towards its completion, but has been for some time sufficiently advanced to be in use. The Rev. Mr. Johnston, missionary of the place, accompanied the Bishop in the afternoon to Hull Village, opposite to Bytown, where he has a second church, attended by a small congregation, to whom the Bishop preached, and in the evening his lordship went across to Bytown to preach, by appointment, for the Rev. S. S. Strong. Now, for the first time since the consecration of the Bishop of Toronto, the two Bishops met, the confirmation by his lordship of Toronto at Bytown having been fixed for the same day as that for the same evening at Aylmer by the Bishop of Montreal. Their opportunities of conversation were brief, but the mutual greeting was cordial, and no inconsiderable interest attached to their interview.

On Monday, the 24th, the Bishop passed down by the steamer to Dunning's Landing, in the township of Buckingham, and thence rode on horseback to a village known, more or less, (for its style and title do not appear to be fully established,) by the name of Bowmanville, and situated on either side of the River Leizeux. With this river the Bishop now made his first acquaintance, and it is one of no ordinary character,—roaring, foaming and tossing itself on high through the forest, now clothed in the vivid tints of a Canadian autumn, in a remarkable succession of vehement rapids, with occasional falls of some considerable elevation. The facilities afforded by this river for the construction of saw-mills, have created the village, in which there are two extensive establishments connected with the lumber trade, one of which is conducted by an enterprising American of the name of Bowman, with his family has manifested a kindly disposition towards the Church. The place has been frequently visited by the Rev. Mr. Forest, of Grenville, and it was in consequence of representations from that gentleman that his lordship desired to meet the inhabitants and to preach to them, but from some contrivances in the conveyance of notice, it had been found impracticable to circulate information among the dispersed families of the neighbourhood who attend the ministrations of the Church of England, in time to correct the effect of an expectation which had been held out of seeing the Bishop on the day following, and to substitute an appointment for that evening, and the Bishop's appointments below would not admit of his remaining till the next day. This, however, the Rev. Mr. Strong, who had come down with him from Bytown, most kindly undertook to do in his place, as well as to explain to the people, after service, the object of the visit, and the reason of their not seeing the Bishop. His lordship, in the mean time, visited one or two respectable families, and put matters in train for the establishment of a mission having an itinerant character, of which it is proposed to make Buckingham the headquarters or central point. At Dunning's Landing, where he slept, another instance occurred of refusing compensation for the entertainment of the party.

On the 25th the Bishop proceeded through Grenville and St. Andrew's Silverheights, within the St. Andrew's mission, the residence of Lieut. Wainwright, B.N., under whose hospitable roof he became a guest. Early the next morning Mr. Wainwright drove him to the rude and sequestered settlement of the Gore, approached by the worst description of Canadian roads, at which place, the sent of a mission now unfortunately vacant, the confirmation was appointed for the 26th. The Rev. W. Abbott, living eighteen miles off, at St. Andrew's, had taken opportunities to prepare the candidates, but the circumstances just mentioned unavoidably thinned the number, and there were only twelve who presented themselves to the Bishop. The visit was in all respects well-timed, for the first spectacle which presented itself upon reaching the church, was an open grave with a funeral-pyre standing round it, and Mr. Abbott proceeded to the ceremony of interring the corpse. Eight children were baptized, although Mr. Abbott had baptized six upon occasion of a visit paid a fortnight before. Upwards of two hundred people were assembled in the church,—a building sufficiently roomy and well put together, but partaking in its style and appearance of the character

of the settlement itself. It was the close of a long day's work to reach again the house of Mr. Wainwright at night. On the 27th the Bishop was driven by his kind host some forty odd miles, over very different roads, at the best, through a tract of country occupied chiefly by the French Roman Catholic population, to St. Martin, in the Isle Jesus, in which place and its neighbourhood the number of Protestants had been found sufficient for the establishment of a mission, now under the care of the Rev. T. A. Young.—Twenty-six persons were confirmed in the next little stone church. The zealous exertions of Dr. Smallwood in connection with all Church matters in this place have been mentioned in former notices of the episcopal visits. An excellent spirit prevails in the congregation, and measures have been put in train for the erection of a parsonage-house, for which a lot has been given by one of the Stevens family, who are among the leading supporters of the cause upon the spot. Mr. Young holds afternoon service regularly at St. Therese, and while he is, by the divine blessing, building up, on all sides, the spiritual edifice, he is also engaged, with the hearty co-operation of Mr. Monk, the Seigneur of St. Therese, and other inhabitants, in pushing on the erection of a second church or chapel at this place. Service is at present performed in the Manor House. After the confirmation at St. Martin, the Bishop met the principal inhabitants at a dinner provided among themselves at the inn, and was then driven by a member of the family just above mentioned to Terrebonne, in the mission of the Rev. J. Flanagan, the heads of the congregation escorting him in other vehicles for some miles of the road. At Terrebonne he was met by Mr. Flanagan, and proceeded with him to his parsonage at Mascouche.

On Saturday, being the festival of St. Michael and All Angels, the new church, of which Mr. Flanagan has procured the erection, at Terrebonne,—a diminutive wooden edifice, with no exterior indications of its sacred character, but very neatly finished and nicely fitted up within, and sufficient for the meagre population of the place, who have well seconded the efforts of the missionary,—was consecrated in form, and called St. Michael's church. Seven persons were here confirmed, and eight in the afternoon of the same day in the church at Mascouche, which has newly undergone some improvements in its interior arrangements. The consecration of the burying-ground at Mascouche, a place well fenced and laid out, and appropriately overshadowed by handsome pines, also took place in the afternoon of this day. The Bishop and his companions dined at the Manor House with the Hon. J. Pangman, the originator and leading promoter (as has been mentioned upon former occasions,) of whatever has been done for establishing the Church of England in the place.

On Sunday morning, the 30th, the Bishop was forwarded by Mr. Pangman, to N. Glasgow, the Rev. Mr. Young still accompanying him, and six persons were confirmed in the church. Immediately after service, his lordship proceeded to the township of Kilkenny, in which is situated the second church of the same mission, both being served at present by Mr. Lockhart, a theological student acting as Catechist and lay-reader, who had then just sent out from England by the Society for the Propagation of the Gospel, and will be (D.V.) ordained at Lennoxville after the Ember days, in Lent. Mr. Irwin, one of the earliest of the Kilkenny settlers, a fast and exemplary friend of the Church, came over with saddle-horses and a cart for the baggage, to meet the Bishop at N. Glasgow. The cart, however, could not come within a mile or more of the church, and for that space the Bishop's portmanteau was carried through the forest horse-path, by hand. The sermon was preached by Mr. Young. Only four persons were here confirmed, the vacancy of the mission for some time, and very limited attention which Mr. Flanagan could bestow upon it without prejudicing his own immediate charge, having presented a great hindrance to the preparation of persons scattered here and there in the depths of the woods. Better prospects have, however, opened upon Kilkenny. The Bishop and Mr. Young slept at Mr. Irwin's, the ordinary resort of the clergy who visit the mission. Mr. Irwin has since reported to the Bishop a handsome donation of land in the township, as a glebe.

On the next morning (1st October) the party returned in the same manner to N. Glasgow, on the way to Rawdon, the principal station and the residence of the Rev. C. Rollit. Mr. Irwin would have gone on the whole way, adding between forty and fifty miles to his travelling, and in part (by a route which was taken for the sake of abridging the distance,) over what many persons would call intolerable, and some would call impassable roads,—but conveyances had been provided in sufficient number without his aid. Mr. Flanagan and Mr. Young both came on, and the party were met at Mr. Rollit's parsonage by two other clergymen, the Rev. Mr. Guerout, from Berthier, and the Rev. Mr. Bond, from Montreal. These gentlemen came over to assist in the consecration of the churches in the mission. Between the inmates of the parsonage and other hospitable friends, the whole party found welcome and comfortable accommodation. On the day following the confirmation took place at Rawdon, but the purpose of consecrating the church was relinquished at the instance of the churchwardens, upon the ground that it is already much too small for the congregation, and that in the event of substituting a new and, in all respects, a better building, it might be beneficially converted to some secular use connected with education, under the auspices of the Church. The burying-ground, however, was consecrated, and a sermon suitable to this occasion was preached by the Rev. Mr. Bond. Thirty-nine persons were confirmed. The Bishop and clergy proceeded in the evening to Killdare, within the same mission, himself and part of his companions being quartered with the Messrs. Dickson, the main supporters of the Church in the township.—The church and burying-ground were consecrated the next day, the sermon being preached by Mr. Flanagan, and nineteen persons were confirmed, in all fifty in the mission. In the afternoon his lordship, driven by the brother-in-law of Mr. Rollit, and accompanied by the Rev. Messrs. Guerout and Bond, set out with the intention of sleeping at Lake Maskinonge, but upon reaching the house of Mr. Reid, at Ramsay, it being then already dusk, they were informed that the road, lying chiefly through the woods, was impracticable after night-fall, and Mr. Reid provided accommodation for the whole party. Nothing can exceed in romantic beauty, and specially under the effect of the rich and diversified hues of the autumnal foliage, the spot at which the River L'Assomption is crossed in the approach to Ramsay from Killdare. Very early on the morning of the 4th, they renewed their route through a wild but not unpleasant kind of country, and reached the lake, under heavy rain, in time for the morning service which had been appointed. The Bishop went to the house of his wretched host, Mr. Armstrong. Notwithstanding the rain, the Protestants of the little settlement had assembled from all parts, and ten persons were confirmed in the building which is fitted up in the best way of which circumstances have admitted, as a church. The party afterwards went to Berthier, with the same conveyances, the rain continuing to pour in torrents the whole day, and augmenting, hour by hour, the badness of the roads. They arrived late at night, and the Bishop became the guest of Mr. and Mrs. Guerout.

Mr. Guerout having but recently removed his residence to Berthier, (from which place he visits the lake and the Riviere du Loup) there was no consecration upon the spot, but he accompanied the Bishop the next day to Riviere du Loup, about twenty-three miles lower down the St. Lawrence, where, in a little sanctuary much contrasted (as in several other cases,) with the spacious and showy temple of the Church of Rome, yet exhibiting neatness, and good order and solidity built of stone, he confirmed the same number of persons who had been admitted to the rite at the lake.

The members of the Church of England are, in some parts of Lower Canada, a struggling and a feeble body, but the Church, according to her ability, helps them in their spiritual need, and hopes and prays for them that they may belong to the little flock who are charged by the gracious voice of Christ not to fear, for it is their Father's good pleasure to give them the kingdom. This was the last confirmation of the circuit here described. The Bishop went down in the evening to see his friends at the Rectory at Three Rivers, but before midnight embarked in the steamer for Montreal to fulfil a promise of solemnizing, on Monday the 8th, the marriage of a friend at Coteau du Lac. At this place the Bishop passed the Sunday, being the guest of his own relative, the Rev. J. J. S. Mountain, whose three sermons at as many stations, all attended regularly every Sunday, with about twenty-four miles of travelling, the Bishop took, upon this occasion, off his hands. The marriage on the day following was the first performance of any kind in the new church near the Coteau Landing, which is not finished, but was temporarily adopted for the purpose. It is a most creditable and well-built structure of brick, which exhibits an effort after the early English style of Gothic architecture. In the evening his lordship left the Coteau for Quebec, and in passing through Lachine was met upon the wharf by the Rev. J. Cornwall and Mr. McDonald, with the latter of whom he breakfasted, and with the former took an early dinner, before proceeding to Montreal.

On Sunday, the 21st October, the Bishop crossed over to Point Levi, and confirmed twenty-three persons in the old church at that place, soon to be superseded by the structure which, through the persevering exertions of the Rev. J. Torrance, resident missionary, is now advancing towards its completion, and will be one of the best specimens, if not the best, which the diocese can show (although not upon a scale of any magnitude). His lordship preached the annual sermon upon the same occasion, for the widows and orphans of the clergy, and proceeded in the afternoon to the other church of the mission at New Liverpool, when he appeared again from the pulpit for the same object. The number of places at which confirmations have been held in the different circuits of 1849, is fifty-six. The number at which confirmations remain to be held, partly during the present winter, in different parts of the District of Quebec, and partly in the District of Gaspe, during the ensuing summer, in order to complete the triennial Visitation of the whole diocese, is twenty-three or twenty-four, making about eighty in all.—The number of persons confirmed in the fifty-six confirmations already held, is 1263. The largest number at any one place was two hundred and three, (at Quebec); the smallest number, four.

During the same year, the number of churches consecrated has been seven; of burying-grounds six. There have been two ordinations, in which thirteen gentlemen have been ordained. The gain, in this way, to the diocese, in the numerical strength of its clergy, has been four, that being the number of the gentlemen admitted to Deacon's Orders. An ordination which had been appointed after the Ember days, at the close of Advent, has been postponed on account of circumstances not within the control of the Bishop, till after the Ember days in Lent. It is expected that five gentlemen will be then ordained Deacons. One death has occurred among the clergy of the diocese during the year,—that of the Rev. J. E. F. Simpson, minister of St. Paul's Chapel, at Quebec, of whom an obituary notice appeared in this paper. Two clergymen from Ireland have been received into the diocese, both from the arch-diocese of Armagh,—the Rev. Gilbert Percy, M.A., who has succeeded to the Chapelry held by the late Mr. Simpson, and the Rev. C. H. Stewart, M.A., who has been appointed Assistant Minister of the Chapel of the Holy Trinity, also in the diocese of Quebec.

The new St. Matthew's Chapel, at Quebec, which replaced the edifice burnt down in the second conflagration of 1845, has been opened within the past year. There are no close pews, and the sittings are entirely free and unappropriated, being specially designed for the benefit of the poorer classes. This chapel, although without any showy pretensions, affords another specimen of improving church architecture in the diocese, and is similar in style to that at Point Levi, mentioned above. It is served by the Rev. A. W. Mountain.

CHRISTMAS, NEW YEAR, &c. IN THE PARISH OF QUEBEC.

The Annual Christmas Dinner given by the Church of England families in Quebec to the children of the Male and Female National Schools, and the Church Sunday Schools, took place on the Festival of St. John the Evangelist, when upwards of two hundred and fifty children, including the inmates of the Male and Female Orphan Asylum, sat down to an abundant repast,—persons of all classes, who took an interest in the scene, including several ladies of the place, and some officers of the garrison, either presiding over the arrangements, or assisting to carve and distribute the viands which were provided.

The Cathedral, as usual at the season, by means of the volunteer services of some young ladies and gentlemen in the congregation, is decorated with evergreens in a very tasteful manner, particularly in the wreathing around the pillars, and the feathering clusters which encircle their capitals. Since the announcement of the death of the Queen Dowager, the church has been hung with black.

The Charity Sermon on behalf of the Quebec Military Asylum was preached on the Festival of the Circumcision, the customary anniversary of the occasion, by the Rev. Gilbert Percy. The collection amounted to £21, which same amount was again collected on the 3rd of June, (appointed by Proclamation as the Thanksgiving Day for the cessation of Cholera,) after a sermon preached by the Rev. Official Mackie, D.D., although it was not a charity sermon, and the collection was merely added to the ordinary poor-fund of the church. In this way, including the stated collections for the same fund on Christmas day and the Epiphany, (falling on Sunday,) upwards of £70 was collected in the Cathedral, in less than a fortnight, with only one formal and special appeal to charity, and that not upon a Sunday.

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

JOHN SOMERVILLE, Attorney at Law, Solicitor in Chancery, Conveyancer, Notary Public, &c. &c. Toronto, November 14th, 1845.

D. E. BOULTON, Barrister, &c. COBOURG, 48-60

COLUMBUS INSURANCE COMPANY, EDWARD G. O'BRIEN, AGENT. Office removed to Church Street, four doors above the Court House, Toronto, August 11th, 1845.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Church Street, Toronto, Jan. 13, 1847.

W. THOMAS, ARCHITECT, OAKHAM HOUSE, CHURCH STREET, TORONTO. March 27th, 1848.

HUGH PAYNE SAVIGNY, Provincial Land Surveyor and Draughtsman, YONGE STREET, ADDRESS, TORONTO POST OFFICE. June, 1848.

H. BURT WILLIAMS, FURNISHING UNDERTAKER, No. 140, Yonge Street, Toronto. N.B.—No extra charge on Coffins delivered within 10 miles of the City. March, 1849.

FRANCIS H. HEWARD, COMMISSION MERCHANT. CASH ADVANCES MADE ON PRODUCE. OFFICE NEW MARKET BUILDINGS TORONTO. July 25th, 1849.

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

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

ORGAN AND PIANO-FORTE MANUFACTORY. THE Subscribers are prepared to build Church and Parlor ORGANS of any dimensions, from One stop of Pipes to Sixty if required. Having workmen from the leading establishments of London, which enables them to Manufacture every part of the Instrument, they flatter themselves they will be able to furnish Instruments equally good, and much cheaper than can be imported.

FOR SALE, FOUR ROWS OF PIPES. Cheap for Cash, or approved Credit. For particulars, apply to W. TOWNSEND, corner of Bay and Richmond Streets. September 8, 1849.

CLOTHING AND DRY GOODS, CORNER OF KING AND CHURCH STREETS, ADJOINING THE COURT HOUSE. BURGESS AND LEISHMAN

WOULD intimate to the Inhabitants of Toronto, that the undersigned, having workmen from the leading establishments of London, which enables them to Manufacture every part of the Instrument, they flatter themselves they will be able to furnish Instruments equally good, and much cheaper than can be imported.

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MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG. References kindly permitted to the Honorable and Right Reverend the Lord Bishop of Toronto, the Venerable the Archbishop of York, Cobourg; Rev. W. H. Ripley, Toronto; 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, 1845.

THE Subscribers would intimate to their Country and City Customers, and the trade generally, that they are now receiving their usual FULL SUPPLY of GROCERIES, HARDWARE, AND DRY GOODS.

THOMAS WHEELER, Watch Maker, Engraver, &c. No. 10, KING STREET EAST, TORONTO. CLOCKS AND WATCHES of all descriptions cleaned and repaired in the best manner. Engraving in all its branches neatly executed. Arms, Crests, Cyphers, Devices, Ladies' and Gentlemen's Visiting and Professional Cards, and Book Plates, engraved to order, upon the most select materials. Company and Lodge Seals executed in the best manner, and designs furnished for selection, if required. Notary Public Seals engraved, either with or without Crest, and forwarded to the living or deceased parts of the Province, upon reference to any respectable person in the City, or upon receiving a remittance through the Post Office. Credits of Arms and Emblems, and other ornamental designs. Reference, for ability and integrity, duly permitted to the Lord Bishop of Toronto. Toronto, November 7th, 1849.

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER, 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. Toronto, Jan. 28, 1847.

MORPHY & BROTHERS, WATCHMAKERS AND JEWELLERS, 98, YONGE STREET, TORONTO. IMPORTERS of Watches, Clocks, Jewellery, Silver and Plated Ware, Fancy Goods, Accordeons, Musical Boxes, &c. &c. Clocks, Watches and Jewellery, Repaired & warranted. Accordeons and Musical Boxes tuned. Jewellery and Silver Ware made to order. Gilding, Silvering and Engraving. Old Gold and Silver bought. Toronto, Nov. 23, 1849.

THOMAS BILTON, Merchant Tailor and Robe Maker, No. 2, WELLINGTON BUILDINGS. BEGS to intimate that his usual choice assortment of FINE AND WINTER GOODS, has arrived, comprising the most fashionable shades in BEAVERS and DOESKINS, together with a good variety of Seasonable Furnishings, &c. This assortment, considered by the distinguished part of the City, his Establishment has for several years been favoured, in the most satisfactory manner, that the Quality and Style of his Goods, as well as the conducting of the Tailoring Department, have met with the approbation of a discerning public, would merely state, that no effort shall be wanting on his part to secure a continuance of the same. Toronto, Nov. 23, 1849.

T. HAWORTH, IMPORTER OF BRITISH AND AMERICAN HARDWARE, No. 44, KING STREET EAST, TORONTO. CONSTANTLY on hand, English, Scotch, Banks and Swedes Iron; Cast, Spring, Billet, and German Steel; Axes, Saws, and Lead Pipes; Ranges, Files, Hammers; with a general assortment of the following description: Carriage and Saddlery Trimmings in all their variety. Toronto, Nov. 23, 1849.

HALSEY'S FOREST WINE AND PILLS. THIRTY LIVES SAVED! No example on record furnishes a greater proof of the efficacy of any medicine in Cholera than the following, from Capt. John Wilson, a gentleman of the name of Halsey, while on his passage up the Mississippi river. Capt. Wilson is well known by many in the Western Country as a highly respectable and humane man. Louisville, July 1st, 1849.

DR. G. W. HALSEY.—The ravages of the Cholera in every part of our country impel me as a duty I owe to humanity, to make known what your Pills and Wine have done in this dreadful disorder on board of my vessel. On the 10th of June while on my way from New Orleans to Louisville, as master of the Steamer Swiftness, the Cholera broke out on board with great severity. On the first appearance of giving the Pills and Wine, and was the only medicine given them, all of whom recovered, and enjoyed good health during the remainder of the passage.

From my own experience, I am satisfied that not one person out of a thousand would die with the Cholera, if they would but take your Pills and Forest Wine in its incipient stages. Yours, &c. JOHN WILSON, Commander of the Steamer Swiftness.

TO THE LADIES. Nothing in the world is more absurd than the custom of using paints, chalks &c. to improve the complexion. An affected gaiety quite unbecoming and disgusting; besides, the frequent use of cosmetics destroy the fine texture of the skin, giving it a coarse, pallid, unattractive cast. True beauty and loveliness accompany the highest perfection of health which again invariably flows from the PUREST STATE OF THE BLOOD. What artificial appendages equal that vivid expression of countenance which emanates from blooming health? What paints compare with the crimson colored blood coursing in its veins, penetrating the remotest texture of the skin? What charms are more captivating than those of nature, in her highest perfection? Let Dr. Halsey's Forest Wine supply the place of all cosmetics. The use of this excellent wine for a short time creates pure, rich blood which coursing through the veins, penetrates the remotest texture of the skin, giving it a coarse, pallid, unattractive cast. True beauty and loveliness accompany the highest perfection of health which again invariably flows from the PUREST STATE OF THE BLOOD. What artificial appendages equal that vivid expression of countenance which emanates from blooming health? What paints compare with the crimson colored blood coursing in its veins, penetrating the remotest texture of the skin? What charms are more captivating than those of nature, in her highest perfection? Let Dr. Halsey's Forest Wine supply the place of all cosmetics. The use of this excellent wine for a short time creates pure, rich blood which coursing through the veins, penetrates the remotest texture of the skin, giving it a coarse, pallid, unattractive cast. 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