

The Church.

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

VOLUME XIV., No. 18.]

TORONTO, CANADA, NOVEMBER 28, 1850.

[WHOLE No., DCXCIX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
P	Dec. 1	1st SUND. IN ADVENT. { M. Isaiah 1, Acts 2.	
M	" 2	" " { M. " 16, Acts 7.	
T	" 3	" " { M. " 17, Acts 8.	
W	" 4	" " { M. " 18, Acts 9.	
T	" 5	" " { M. " 19, Acts 4.	
F	" 6	" " { M. " 20, 21, Acts 5.	
S	" 7	" " { M. " 22, Acts 10.	
P	" 8	" " { M. " 23, Acts 6.	
S	" 9	" " { M. " 24, Acts 7.	
P	" 10	" " { M. " 25, Acts 8.	
S	" 11	" " { M. " 26, Acts 9.	
P	" 12	" " { M. " 27, Acts 10.	
S	" 13	" " { M. " 28, Acts 11.	
P	" 14	" " { M. " 29, Acts 12.	
S	" 15	" " { M. " 30, Acts 13.	
P	" 16	" " { M. " 1, Acts 14.	
S	" 17	" " { M. " 2, Acts 15.	
P	" 18	" " { M. " 3, Acts 16.	
S	" 19	" " { M. " 4, Acts 17.	
P	" 20	" " { M. " 5, Acts 18.	
S	" 21	" " { M. " 6, Acts 19.	
P	" 22	" " { M. " 7, Acts 20.	
S	" 23	" " { M. " 8, Acts 21.	
P	" 24	" " { M. " 9, Acts 22.	
S	" 25	" " { M. " 10, Acts 23.	
P	" 26	" " { M. " 11, Acts 24.	
S	" 27	" " { M. " 12, Acts 25.	
P	" 28	" " { M. " 13, Acts 26.	
S	" 29	" " { M. " 14, Acts 27.	
P	" 30	" " { M. " 15, Acts 28.	
S	" 31	" " { M. " 16, Acts 29.	

* To verse 30. † Verse 30.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending December 2nd, 1850.

VISITORS.

THE PRINCIPAL

The Hon. J. H. CAMERON, Q.C., M.P.P.

CENSOR:

Rev. W. STENNETT, M.A., 2nd Classical Master.
F. W. BARRON, M.A., Principal U.C.C.

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FIRST SUNDAY IN ADVENT.

DECEMBER 1ST, 1850.

It deserves our notice, that for the greater solemnity of the three principal festivals in the year, Christmas, Easter, and Whitsunday, the Church has appointed certain days to attend them; some to go before, and some to come after them. Before Christmas are appointed four Advent Sundays: so called, because the design of them is to prepare us for a religious commemoration of the Advent, or coming of Christ in the flesh, when he came to visit us in all humility; and likewise for his second Advent, when he shall come in his glorious majesty to judge both the quick and dead.

The most effectual preparation for his last, as well as commemoration of his first coming, is carefully taught us by the Church, in the several Lessons, Epistles, and Gospels, which, with admirable propriety, she has chosen for this holy season. The great end and design of her whole service, on this solemn occasion, seems plainly to be an earnest call to the performance of our triple vow in baptism, enforcing more particularly the duties of repentance and obedience, from the consideration of that grand article of our faith, the coming of Christ, even his twofold Advent; 1st, That our Lord Jesus is He, that was to come into the world, to redeem it; and, 2dly, That it is He also, that shall come again, at the last day, to be our Judge.

The use, therefore, to be drawn from this topic of our Lord's Advent, should be the same which the Apostle infers; 'That we should cast away the works of darkness, and put upon us the armour of light:' that we should, as our prophet exhorts us, 'Cease to do evil, and learn to do well.' In a word, that we should faithfully discharge our baptismal promise—repent and obey.

And that this argument of our Lord's coming may have the greater weight to produce so blessed an effect, the church has thought fit not only to select suitable lessons for every Sunday in Advent, but in a manner to appoint proper lessons for every day of this penitential and preparatory season; having reserved the prophecy of Isaiah (after all the other books of the Old Testament, through) to be read at this time; and that for this apparent reason, because this evangelical prophet, giving us the clearest predictions of Christ, is the fittest of any to excite a true and lively faith in the great mystery of his incarnation and birth; and the celebration of which is now at hand; and which likewise many awakening predictions of his second and most tremendous coming to judgment.

The prophet begins (v. 1—10,) with an appeal to the people of Israel on their sinfulness, and with a call to repentance, which the Christian may well apply to himself at this season. The awakening call, (v. 2,) "Hear, O heavens, and give ear, O earth," obviously, is in the same tone and spirit as the admonition of St. Paul, in the Epistle, that "now it is high time to awake," &c., and, as the petition in the Collect, for "grace, that we may cast away the works of darkness, and put upon us the armour of light," &c.

The first sound of the Gospel by St. John the Baptist, observes Mr. Wogan, "was a summons to repentance, because the kingdom of heaven was then at hand: even so here, the evangelical prophet calls upon us likewise to prepare, by a timely repentance, for the coming of our Lord. Hear, O my soul, and awake from the dead sleep of sin: shall the heavens hear, and the earth give ear to this trump of God, and thou remain deaf and insensible? Hear now, and arise to life; accomplish this thy first resurrection, while it is called to day; while the prophet and the gospel's silver trumpet invites thee to repentance and grace; that when that the archangel shall sound, thou mayest have a happy part in the second resurrection, and meet thy Lord in peace. Consider the dignity of thy high calling; consider the noble relation thou bearest to him: thou wast one of the children of God: He hath begotten thee anew in baptism and adopted thee for his child: He hath also brought thee up, and educated thee in the bosom of his church; He hath nourished thee with the food of his holy word, yea, of his own most precious body and blood; and shall he all in vain? Wilt thou also rebel against him?"

Isaiah next proceeds (v. 11—17,) to allude to the spiritual meaning of the sacrifices and ceremonies of the law, and to their utter worthlessness and destitution of power, when the spirit of them were kept in view—and will more so, if their conduct should be at direct variance with it. He prepares the world for that Jesus who should bring all to light, and lead men to worship the Father "in spirit and in truth"—Wogan.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

CATHEDRAL CHURCH OF ST. JAMES.

As briefly stated in our last, the mechanics engaged in the erection of the Cathedral Church of St. James, were entertained at Supper in Mr. Elgie's Hotel, Yonge Street, by the Building Committee. In the course of the evening the Lord Bishop, attended by the Rector, Churchwardens, &c., paid a visit to the company, and was received in the most cordial and enthusiastic manner.

The health of his Lordship was proposed by the Chairman, Mr. Metcalf, and we need hardly say was given with all the honours.

In acknowledging the compliment which had been paid to him, the Bishop expressed the satisfaction which he felt in meeting with such a number of persons engaged upon a work so important. The Church of England, he observed, was rapidly spreading in every quarter of the globe, and was constantly developing herself more and more, as the Church of the people, and not of a mere section of the community. The building upon the erection of which they were engaged, was one of a very solemn character. God, it is true, dwelt not in Temples made with hands, but still edifices, such as the new Cathedral Church, the corner stone of which had been laid that day, tended to excite reverential feelings in the worshipper, and to withdraw the mind from worldly thoughts and pursuits. His Lordship prayed that the building might be happily carried on to its complete termination without injury or accident, let or hindrance.

The Lord Bishop then craved leave to propose a toast. In public matters, he said, differences of opinion did, and doubtless would continue to exist, so far as the great questions of the day were concerned. Such differences, however, ought never to prevent loyal men from paying fitting respect to the Representative of Royalty. He therefore begged to give the health of the Governor General and Lady Elgin, which was drunk with all the honours.

The health of the Rector and Churchwardens was given from the chair, and having been duly honoured, was responded to by the Rev. H. J. Grassie, in a brief, but appropriate speech.

On the health of the Building Committee being drunk, Alexander Dixon, Esquire, returned thanks for himself and his confederates. In doing so, he spoke nearly as follows:—

It is exceedingly gratifying to the Building Committee to witness such a number of respectable operatives and mechanics assembled at the festive board upon the joyous occasion of laying the corner stone of the Cathedral Church of St. James. When he saw so many men around him from the British Isles, enjoying themselves with so much good humor and unanimity, and upon such an occasion it was doubly gratifying, and how [he observed] could it be otherwise? At the head of the table was a son of Merry England, who always did such honours well, whose countrymen

for bluntness of speech and honesty of heart were proverbial, and throughout the kingdoms of the universe their character was respected for the highest honor and generosity, and it has been well said that—

"Far as the breezes bear the oceans foam,
Survey your country, and behold your home."

Again, at the farther end of the table, he observed a worthy son of old Scotia, who maintained the honors of the festive board equally well; and here he would remark: that go to every country of the civilized world, and wherever you meet a Scotsman, and there are few countries where he is not to be found, you will find in his conduct, that for sterling honesty, and persevering industry, he appears to act as if the character of his country was at stake, and depending upon his own individual exertions to sustain it, and wherever he roams he never forgets "the days of Lang Syne." And now, he would say, does any one suppose that he would forget to notice his many friends around him—the warm-hearted natives of Erin's Green Isle. No! no!—he could never forget the words "*cushla ma chree*"—for the highest honor, integrity, and hospitality they have no superior, and as Sir Walter Scott pleasantly observed—

"For fun and frolic and all that,
In the round world there is not a match for Pat."

In conclusion he would say, that from the kind manner the toast had been proposed and responded to, he begged to thank them in the name of the Churchwardens and Building Committee; and he would further add, that the prayer of our venerable and kind-hearted Bishop "that the Almighty might bless and preserve you from all accidents or injury throughout this great work," is with equal sincerity the heartfelt wish of the Committee; and should Providence, he remarked, spare us all to see the day—that joyful day, when the red-cross flag of England, (the emblem of the Christian's faith) shall be hoisted on the high tower of the Cathedral Church of St. James announcing to the gladdened hearts of every churchman, that your work is done, then, oh! then, my friends—I will take upon myself to say, in the name of the Building Committee, that the gratification the town may enjoy will bear no comparison to our pleasure upon that most happy occasion.

ENGLAND.

LORD JOHN RUSSELL ON THE PAPAL AGGRESSION.

To the Right Rev. the Bishop of Durham.

MY DEAR LORD,—I agree with you in considering the "late aggression of the Pope upon our Protestantism" as insolent and insidious, and I therefore feel as indignant as you can do upon the subject. I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish emigrants in London and elsewhere, who without such help would have been left in heathen ignorance. This might have been done, however, without any such innovation as that which we have now seen. It is impossible to confound the recent measures of the Pope with the division of Scotland into Dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan conference. There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's Supremacy, with the rights of our bishops and clergy, with the spiritual independence of the nation, as asserted in Roman Catholic times. I confess however, that my alarm is not equal to my indignation. Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempts to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political and religious. Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered. There is a danger, however, which alarms me much more than any aggressions of a foreign sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy, so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprobated by the Bishop of London in his charge to the clergy of his diocese. What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself? I have little hope that the preponderants and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.

J. RUSSELL.

The following is the Reply of the Bishop of London, to the address presented to his Lordship, by the Clergy of the city of Westminster, on the schismatical appointment of a Romish Archbishop of Westminster.—The address itself was given in our paper of the 14th instant:—

Fulham, Oct. 28, 1850.

Rev. and Dear Brethren,—The sentiments expressed in the address which you have presented me, are in entire accordance with mine, and I am persuaded that they will be responded to by the unanimous feeling of protestant England.

The recent assumption of authority by the Bishop of Rome in pretending to parcel out this country into new dioceses, and to appoint Archbishops and Bishops to preside over them, without the consent of the Sovereign, is a schismatical act without precedent, and one which would not be tolerated by the government of any Roman Catholic Kingdom. I trust that it will not be quietly submitted to by our own.

Hitherto, from the time of the Reformation, the Pope has been contented with providing for the spiritual superintendence of his adherents in this country, by the appointment of Vicars apostolic, Bishops who took their titles as such not from any real or pretended Sees in England, but from some imaginary dioceses in *partibus infidelium*. In this there was no assumption of spiritual authority over any other of the subjects of the English Crown than those of his own communion. But the appointment of Bishops to preside over new dioceses in England, constituted by a papal brief, is virtually a denial of the legitimate authority of the British Sovereign and of the English Episcopate; a denial, also, of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm.

That it is regarded in this light by the Pope's adherents in this country, is apparent from the language in which they felicitate themselves upon this arrogant attempt to stretch his authority beyond its proper limits. A journal which is generally believed to express the sentiments of a large portion of them at least (not, I believe of all), points out in the following words the difference between the Vicars apostolic and the pretended Diocesan Bishops. Alluding to certain members of our Church who are accused of a leaning towards Rome, it says, 'In this act of Pope Pius IX., they have that open declaration for which they have been so long professing to detest. Rome, said they, has never yet formerly spoken against us. Her Bishops, indeed, are sent here, not as having any local authority, but as Pastors without flocks; Bishops of Tadmor in the desert, or of the ruins of Babylon, intruding into territories which they cannot formally claim as their own. This specious argument is once for all silenced. Rome has more than spoken; she has spoken and acted. She has again divided our land into Dioceses, and has placed over each a Pastor, to whom all baptized persons, without exception, within that district, are openly commanded to submit themselves in all ecclesiastical matters, under pain of damnation, and the Anglican Sees, those ghosts of realities long passed away, are utterly ignored.'

The advisers of the Pope have skillfully contrived so to shape this encroachment upon the rights and honour of the Crown and Church of England that his nominees to imaginary Dioceses will not actually offend against the letter of the law by assuming the titles which he has pretended to confer on them; but that it is contrary to the spirit of the laws there can be no doubt. As little doubt can there be that it is intended as an insult to the Sovereign and the Church of this country.

With respect to the conduct proper to be pursued by you on this occasion, it ought, in my opinion, to be temperate and charitable, but firm and uncompromising.

You will do well to call the attention of your people to the real purport of this open assault upon our reformed Church, and take measures for petitioning the legislature to carry out the principle of the statute, which forbids all persons other than the persons authorized by law to assume or use the name, style, or title of any Archbishop of any province, Bishop of any Bishopric, or Dean of any Deanery, in England or Ireland, by extending the prohibition to any pretended Diocese or Deaneries in these realms.

It is possible that such prohibitions might not have the effect of preventing the assumption of titles by the Papal Bishops, when dealing with their own adherents; but it would make the assumption unlawful, and it would mark the determination of the people of this country not to permit any foreign Prelate to exercise spiritual jurisdiction over them.

But there are other duties besides those of protesting and petitioning, the performance of which seems to be specially required of us by the present emergency. Unwilling as I am to encourage controversial preaching, I must say that we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome; and by the activity and subtlety of his emissaries in all parts of the kingdom. We are surely called upon for a more than ordinary measure of watchfulness and diligence in fulfilling the promise which we gave when we were admitted to the Priesthood, 'To banish and drive away all erroneous and strange doctrines contrary to God's Word.'

Let us be careful as well in our public administrations as in our private monitions and exhortations, to refrain from doing or saying anything which may seem to indicate a wish to make the slightest approach to a Church which, far from manifesting a desire to lay aside any of the errors and superstitions which compelled us to separate from it, is now re-asserting them with a degree of boldness unknown since the Reformation; is adding new *credenda* to its articles of faith, and is undisguisedly teaching its members the duty of worshipping the creature with the worship due only to the Creator.

After all, I am much inclined to believe that in having recourse to the extreme measure which has called forth your address, the Court of Rome has been ill advised as regards the extension of its influence in this country, and that it has taken a false step. The step will, I am convinced, tend to strengthen the protestant feeling of the people at large, and will cause

some persons to hesitate and draw back who are disposed to make concessions to Rome, under a mistaken impression that she has abated somewhat of her ancient pretensions, and that a union of the two Churches might possibly be effected without the sacrifice of any fundamental principle. Hardly anything could more effectually dispel that illusion than the recent proceeding of the Roman Pontiff. He virtually condemns and excommunicates the whole English Church, Sovereign, Bishops, Clergy and Laity, and shuts the door against every scheme of comprehension save that which should take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome.

"That it may please the Divine Head of the Church who is the true centre of unity, and the only infallible judge, to guide and strengthen us in these days of rebuke and trial, to open our eyes to the dangers we are in by our unhappy divisions, and to unite us in one holy bond of truth and peace, of faith and charity, is the earnest prayer,

"Reverend and dear brethren, of
"Your affectionate friend and Bishop,
"C. J. LONDON.

"To the Rev. the Clergy of the city and liberties of Westminster."

[We would strongly advise that in all documents on this subject the un-Catholic and Schismatical character of this intrusion of Roman Bishops, and Priests into our Dioceses, should be primarily, if not exclusively dwelt upon.]—*Ed. English Churchman.*

We insert the following, as it will, no doubt, be interesting to many of our readers. We should have given it last week, but had not then received a copy:

PAPAL APPOINTMENTS IN ENGLAND.—THE PAPAL BULL. *Apostolic Letter of his Holiness Pope Pius IX., establishing an Episcopal Hierarchy in England.*

"ad perpetuum rei memoriam."

The power of governing the universal church entrusted by our Lord Jesus Christ to the Roman pontiff, in the person of St. Peter, prince of the apostles, has maintained for centuries in the apostolic see the admirable solicitude with which it watches over the welfare of the catholic religion in all the earth, and provides with zeal for its progress. Thus has been accomplished the design of its divine founder, who, by establishing a chief, has in his profound wisdom ensured the safety of the church unto the uttermost time. The effect of this solicitude has been felt in most nations, and amongst these is the noble kingdom of England. History proves that since the first ages of the church, the Christian religion was carried into Great Britain, where it flourished until towards the middle of the fifth century, after the invasion of the Angles and Saxons in that island, when government as well as religion fell into the most deplorable state. At once our most holy predecessor Gregory the Great sent the monk Augustine and his followers; then he created a great number of bishops, joined to them a multitude of monks and priests, brought the Anglo-Saxons to religion, and succeeded by his influence in re-establishing and extending the catholic faith in all that country, which then began to assume the name of England. But to recall more recent facts, nothing seems evident to us in the history of the Anglican schism of 16th century, than the solicitude with which the Roman pontiffs, or predecessors, succoured and supported by all the means in their power the catholic religion, then exposed in that kingdom to the greatest dangers and reduced to the last extremities. It is with this object, apart from other means, that so many efforts have been made by the sovereign pontiffs, either by their orders or with their approbation, to keep in England men ready and devoted to the support of catholicism; and in order that young catholics endowed by nature might be enabled to come on to the continent, there to receive an education, and be formed with care in the study of ecclesiastical science, especially in order that, being in sacred orders, they may on their return to their country be able to support their countrymen by the ministry of their word, and by the sacraments, and they may defend and propagate the true faith.

But the zeal of our predecessors will perhaps be more clearly admitted as regards what they have done to give the catholics of England pastors clothed in an episcopal character, at a time when a furious and implacable tempest had deprived them of the presence of Bishops and their pastoral care. First, the apostolic letter of Gregory X., commencing with these words, "Ecclesia Romana," and dated the 23rd of March, 1273, shows that the sovereign pontiff as soon as possible deputed to the government of English and Scotch catholic bishops, William Bishop, consecrated bishop of Chalchis, with ample faculties and powers.—After the death of Bishop, Urban VIII. renewed this mission in his apostolic letter dated February 4, 1625, addressed to Richard Smith, and conferring on him the bishopric of Chalchis, and all the powers previously resting on Bishop. It seemed subsequently, at the commencement of the reign of James II., that more favourable days were about to dawn upon the catholic religion. Innocent XI. profited at once by the circumstance, and in 1685, he deputed John Leyburn, bishop of Adrmede, as vicar apostolic for all the kingdom of England. Subsequently by another apostolic letter, dated the 30th of January, 1688, and commencing as follows, "Super cathedram," he joined with Leyburn three other vicars apostolic, bishops *in partibus*; so that all England, by the care of the apostolic nuncio of this country, Ferdinand, archbishop of Amosia, was divided by that pontiff into four districts; that of London, the west, the centre, and the north, which at first were governed by apostolic vicars furnished with proper faculties and powers. In the accomplishment of so grave a charge they received rules and succour either by the decisions of Benoit XIV., in his constitution of May 30, 1753, which commences with the words "Apostolicum ministerium," or by those of other pontiffs our predecessors and our congregation for the propagation of the faith. This division of all England into four apostolic vicarages lasted till the time of Gregory XVI., who, in his apostolic letter, "Muneris apostolici," dated July 3, 1840, considering the increase of the catholic religion in England, and making a new ecclesiastical division of the country, doubled the number of vicarages, and confided the spiritual government of England to the vicars apostolic in London, of the west, the east, the centre of Lancaster, York, and the north. The little we have just said proves clearly that our predecessors applied themselves strongly to use all the means their authority gave them to console the church of England for its immense disgraces, and to work for its resurrection.—Having before its eyes therefore, the good example of our predecessors, and desirous, by imitating them, of fulfilling the duties of the supreme apostolate; pressed, besides, to follow the movements of our heart for that portion of the Lord's vineyard, we proposed to ourselves, from the commencement of our pontificate, to pursue a work that was so well begun, and to apply ourselves in the most serious manner to favour every

day the development of the church in this kingdom.—For this reason, considering as a whole the state of catholicism in England, reflecting on the considerable number of catholics which keep still increasing, remarking that every day the obstacles are falling off which stood in the way of the extension of the catholic religion we have thought that the time was come when the form of ecclesiastical government should be resumed in England, such as it exists, freely exists in other nations, where no particular cause necessitates the ministry of vicars apostolic. We have thought that by the progress of time and things it was no longer necessary to have the English catholics governed by vicars apostolic, but on the contrary, that the changes which had already been made necessitated the ordinary episcopal form of government.

We have been confirmed in these thoughts by the desires expressed to us by the vicars apostolic in England as well as by numbers of the clergy and laity distinguished by virtue and rank, and by the wishes of the great majority of English Catholics. In maturing this design we have not failed to implore the aid of the Almighty and most gracious God, and that he would grant us grace in this weighty affair to resolve upon that which should be most suitable to augment the prosperity of the Church. We have further besought the assistance of the blessed Virgin Mary, mother of God and of the saints, whose virtues have made England illustrious, that they would deign to obtain by their intercession with God the happy success of this enterprise. We have since commended the whole business to the grave and serious consideration of our venerable brothers the Cardinals of the holy Roman Church forming our congregation for propagating the faith. These sentiments having been found completely conformable to our own, we have resolved to sanction them, and carry them into execution. It is for this reason, after having weighed the whole matter most scrupulously, that of our own proper motion, in our certain knowledge, and in the plenitude of our apostolic power, we have resolved and do hereby decree, the re-establishment in the kingdom of England, and according to the common laws of the church, of a hierarchy of bishops deriving their titles from their own sees, which we constitute by the present letter in the various apostolic districts. To commence with the district of London, it will form two sees—to wit, that of Westminster, which we hereby elevate to the metropolitan or archiepiscopal dignity, and that of Southwark, which we assign to it as a suffragan, together with these which we proceed to indicate. The diocese of Westminster will include that portion of the aforesaid district which extends to the banks of the Thames, and comprehend the counts of Middlesex, Essex, and Hertfordshire; that of Southwark on the south of the Thames, will include the counties of Beds, Southampton, Surrey, Sussex, and Kent, with the Isles of Wight, Jersey, Guernsey, and others adjacent. In the northern district there will be but one episcopal see, which will take its name from the town of Haggelstown and have for its circumscription that of the existing district. The district of York will also form a diocese whose capital will be the town of Beverley. In the district of Lancashire there will be two bishops, of whom one, the Bishop of Liverpool, will have for his diocese the Isle of Mona, the district of Lonsdale, Amounderness, and West Derby; and the other, the Bishop of Salford, will extend his jurisdiction over Salford, Blackburn, and Leyland. The county of Chester though belonging to this district, will be united to another diocese. In the district of Wales two episcopal sees will be established, that of Salop and that of Merioneth and Newport united. The diocese of Salop will contain the counties of Anglesea, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery, to which we join the county of Chester, detached from the district of Lancaster, and that of Salop from the centre. To the diocese of the Bishop of Merioneth and Newport are assigned the counties of Brecknock, Glamorgan, Carmarthen, Pembroke, and Radnor, also the English counties of Hereford and Mammouth. In the western district we create two sees, Clifton and Plymouth: the first comprehending the counties of Gloucester, Somerset, and Wilts; the second those of Devon, Dorset, and Cornwall. The central district, from which we have detached the county of Salop, will have two episcopal sees, Nottingham and Birmingham: to the first we assign the counties of Notts, Derby, Leicester, Lincoln, and Rutland; to the second the counties of Stafford, Bucks, Oxford, and Warwick. In the eastern districts there will be one see, which will take its name from the town of Northampton, and retain the present circumscription of the district, except the counties of Lincoln and Rutland, which we have assigned to the diocese of Nottingham.

Thus, in the very flourishing kingdom of England there will be one single ecclesiastical province, with one archbishop and twelve suffragans, whose zeal and pastoral labours will, we hope, by the grace of God, bring new and daily increase to the power of catholicism. For this reason we reserve to ourselves and successors the right to divide this province into several, and to increase the number of its bishoprics as new ones may be required, and in general to settle their boundaries as it may appear meet before the Lord. Meanwhile, we enjoin the archbishop and bishops to furnish at stated seasons reports of the state of their churches to our congregation of the propaganda, and not to omit informing us on all points concerning the spiritual good of their flocks. We shall continue to avail ourselves of the aid of the congregation of the propaganda in all that concerns the affairs of the church in England. But in the sacred government of the clergy and people, and all which concerns the pastoral office, the archbishop and bishops of England will enjoy all the rights and faculties which bishops and archbishops can use, according to the disposition of the sacred canons and the apostolic constitutions, and they will likewise be equally bound by all the obligations to which other bishops and archbishops are held by the common discipline of the catholic church.

Their rights and duties will not be in any case impaired by anything that is at present in vigour, whether originating in the former form of the English church, or in the subsequent missions instituted in virtue of special constitutions, privileges, or customs, now that the same state of things no longer exists. And in order that no doubt may remain, we suppress, in the plenitude of our apostolic power, and entirely abrogate all the obligatory and judicial force of the said special constitutions, privileges, and customs, however ancient their date. The archbishop and bishops of England will thus have the integral power to regulate all that belongs to the execution of the common law, or which are left to the authority of bishops by the general discipline of the church. As for us, most assuredly they never shall have to complain that we do not sustain them by our apostolic authority, and we shall always be happy to second their demands in all which appears to promote the glory of God and the good of souls. In decreasing this restoration of the ordinary hierarchy of

bishops in England, and the enjoyment of the common law of the church, we have had principally in view the prosperity and increase of the catholic religion in the kingdom of England; but we have also desired to gratify the desires of so many of our reverend brethren governing in England, under the style of vicars apostolic, and also of a great number of our dear children of the catholic clergy and people. Many of their ancestors presented the same prayer to our predecessors, who had begun to send vicars apostolic to England, where no catholic bishop could exercise the common ecclesiastical law in his own church, and who afterwards multiplies the number of vicars apostolic, and of districts, not because religion was submitted in this country to one exceptional rule, but rather because they would prepare the foundation for the future rebuilding of the ordinary hierarchy.

This is why we, to whom it has been given by the grace of God to accomplish this great work, declares here that it is not in any manner in our thoughts or intentions that the bishops of England, provided with the name and rights of ordinary bishops, should be destitute of any advantages, of whatever nature they may be, which they formerly enjoyed under the title of vicars apostolic. It would be contrary to reason to allow any act of ours performed at the earnest prayer of the English catholics, and for the benefit of religion, to turn to their damage. Rather we cherish the firm hope that our dear children in Christ whose alms and largesses have never been wanting to sustain in England religion, and the prelates who govern there as vicars, will exercise a still larger liberality to the bishops who are now attached by permanent bonds to the English Church, in order that they may not be deprived of temporal aid, which they will require, to ornament their temples and adorn the divine service, to support the clergy and the poor, and for other ecclesiastical services. Finally, lifting the eyes to the Almighty and gracious God, from whom comes our help, we supplicate Him with all instance, obsecration, and action of grace, to confirm by divine grace all that we have decreed for the good of the church, and to give of His grace to those whose it is to execute these decrees, that they may feed the flock of God committed to their care, and that their zeal may be applied to spread the glory of His name. And, in order to obtain the most abundant succour of celestial grace, we finally invoke, as intercessors with God, the Holy Mother of God, the blessed apostles St. Peter and St. Paul, with the blessed patrons of England, and especially St. Gregory the Great. In order that the solicitude we have displayed, notwithstanding the insufficiency of our merit, to restore the episcopal sees of England, which he founded in his days with so much advantage to the church, may likewise redound to the good of the catholic church.

We decree that this apostolic letter shall never be taxed with subtlety or obreptic, nor be protested for default either of intention or any defect whatever, but always be valid and firm, and hold good to all intents and purposes, notwithstanding the general apostolic edicts which have emanated from synodal provincial or universal councils, the special sanctions, as well as the rights of former sees in England, missions apostolic, vicarages constituted in the progress of time—notwithstanding, in one word, all things contrary whatsoever. We likewise decree, that all which may be done to the contrary by any one, whoever he may be, knowing or ignorant, in the name of any authority whatever, shall be without force. We decree that copies of this letter, signed by a notary public, and sealed with the seal of an ecclesiastic, shall be everywhere received as the expression of our will.

Given at St. Peter's in Rome, under the seal of the fisherman, the 24th of September, 1850, and in the 6th year of our pontificate.

A. CARDINAL LAMBUSCHINI.

THE NEW ROMAN HIERARCHY.

Pope Pius IX., it seems, fondly imagines that the time has at last come when the two or three millions of Englishmen who remain unconverted to the Roman faith are to be gathered into that which arrogantly claims to be the only true Church, and that the substitution, for the Missionary Bishops of Melipotami and Nicaragua, of a system of sees, claiming the more real and local titles of Westminster, Clifton, and the like, is the means by which this great work is to be speedily achieved. The proverbial ignorance and obtuseness of foreigners about all that concerns our country, our religion, and our inexplicable selves, has, perhaps, never received a more signal illustration. We believe it is a prevalent opinion among well-educated ecclesiastics on the Continent that the English Church numbers at the most, as Pius IX. suggests, some two or three millions of souls; and we know there are not wanting among them those who believe (though not quite in the sense that Exeter Hall believes it) that the "High Church" party among us are formally divided off from their brethren, and constitute already an integral portion of the "Roman obedience." But the delusion of imagining that, by setting up, or pretending to set up, a system of local Roman Catholic Bishops throughout England, in the place of the more modest machinery for spiritual superintendence which has hitherto subsisted here, the cause of Romanism in this country is likely to be promoted, is one which, even among Italian politicians, we confess we should hardly have been prepared to expect. The missionary character of the Vicars Apostolic was a reality. They were missionary. Their episcopal titles, indeed, were shams, but their assumption of a missionary position was a reality and a truth. Now they are to have real titles and an unreal position.

We confess that, with the feelings which unhappily the Roman Church has compelled us in this country to entertain towards her, we are by no means sorry either at the grave mistake which we believe to have been committed, or at the sensation which it is already beginning to excite. The act is not only an act of aggression against both the State and the Church of England; it is also an unreal and an unnecessary act of aggression,—and one which makes the position of us of the Church of England broader and clearer than before. For what is it that constitutes, in fact, the strength of our position as a Church, and justifies us in imputing the guilt of the division of Christendom to the Roman Church, and not to our own? Simply this—that the aggressions have been theirs. From the very first this has been the plea and the strong hold of the English Church. We did not separate. We have reformed ourselves, as we have a right to do;—and the consequence was, that you, the Roman Pontiffs, divided us from your communion; on you, then, rests the blame of the division. For many years—three hundred years and more—the English Church remained thus reformed and divided,—but still undeniably subsisting, and allowed to be subsisting, on the part of the Roman controversialists. The present step, if it means any thing, is a further claim to supersede the Anglican Church, and to deny her very existence. This then, we say, is one more act of aggression;—and

as such one more assumption by the Romish Church of that grave responsibility which rests on all who divide the Church Universal;—one further admission by her of that suicidal sectarianism which would make Church communion dependant on the recognition of the imperial authority of a single man—one more sign against her of the doubtfulness and invalidity of those pretensions to exclusive Catholicity, which, are, in fact, most signally condemned by their own very exclusiveness. It is one more act of division, and, as such, necessarily throws the guilt of dividing upon those who are the agents in it.

In this point of view, we feel that the last act of Pius IX. does, in fact, strengthen and improve the position of the English Church. The other side divides; not we. Though we must confess that, after all, the distinction now taken by the Romanist writers between the present and the former state of things is but a shadowy one, nor do we believe that, in good truth, in committing the government of the sect of Vicars Apostolic any more recognition of our own Sees was ever intended than is meant to be conceded now. However, the gist of the matter lies in its form. We may believe that the Pope, in fact, no more denies the title of the English Church than he ever did; and for the State, possibly it might as well be said that the Celestial Emperor has been superseded in Peking, as that Queen Victoria's authority at Westminster has really suffered any diminution.

The Pope may have considered himself immediate Bishop of the English Romanists, and the English Romanists may have looked up to the Bishop of Rome as their own Ordinary. But the attempt to confer an intrusive and usurped jurisdiction is not the less directly schismatical. In the forcible language of the Bishop of London, it "is virtually a denial of the legitimate authority of the British Sovereign and the English Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of this realm." It "virtually condemns and excommunicates the whole English Church, Sovereign, Bishops, clergy and laity," and shuts the door against every scheme of comprehension save that which would take for its basis an "entire and unconditional submission to the spiritual authority of the Bishop of Rome." If words have any meaning, both the title of the Church and the authority of the Queen have been insulted and set at naught; and, while we must leave the vindication of the latter to the Government, whose proceedings in this matter we shall carefully watch, we rest well satisfied with regard to the former, that the Church of Rome has, in fact, only taken one step more in her old and consistent course of self-condemnation, and gives us one more ground for faith and consolation, amid the divisions which distract Christendom, that we, at least are guiltless of them.—*London Guardian.*

POLLUTIONS OF THE CONFESSORIAL, &c.—The Rev. Dr. Townsend, of the Episcopal Church, Durham, who, it will be recollected, proceeded to Rome to have an interview with the Pope, states that the result of his visit to that city has made him a more determined opponent of Romanism than ever. In his conversation, he openly declares, "such are the pollutions of the confessional, the idolatries of the shrines, and the impostures on the subject of pretended miraculous power, that every consistent English clergyman must exclaim with good Bishop Hall, 'No peace with Rome.'"

The Bishop of Winchester held a confirmation at the parish churches in the island of Portsea, on Tuesday, October 28th. An unusually large number of young persons were confirmed, more particularly at the Portsmouth Church. In addition to a number of young persons, a large number of soldiers of the garrison, with about 300 seamen and adults, belonging to the various ships in harbour, also received confirmation at the hands of the Bishop.

T. Eastwood, Esq., of Brindle Lodge, a magistrate of the county and borough of Lancaster, has, with Mrs. Eastwood and his family, renounced the errors of the Roman Catholic Church.—*Daily Papers.*

DIOCESE OF NEWFOUNDLAND.

PERLS BY SEA.—The following extract from a private letter referring to the consecration of a new church at Burin, was read by J. H. Markland, Esq., at a public meeting at Bath, on October the 3rd. The letter was addressed to his father, by the Rev. H. Tuckwell, the Bishop's chaplain. "The next day I was busily engaged in examining candidates for confirmation until after sunset, and greatly pleased was I with the poor people. Speaking to each of them in private, I could speak more freely to them, and they to me; and their knowledge in many points of Christian doctrine would shame some possessed of far greater opportunities and means of knowing the things necessary for the soul's health. There are about four hundred Church of England people in this and the adjacent harbours—all sheep without a shepherd; most of them had never seen a Bishop, and a Clergyman but twice or thrice in the year, and he a Deacon. In Dild's Cove, a mile from New Harbour, there is almost a colony of Prettys, simple-minded folk, who were commended to my mind by their being descended from Samuel Pretty, a native of Chard, in my native county. You can scarcely imagine the interest it inspires within one to visit such people as these without a pastor, and the pain of leaving them to continue, at least for a while, in their former state. But I must not go on, or I shall not have time to tell you of my late trip. On Wednesday, the 31st July, the Bishop, myself, Mr. Boland, and two students, Messrs. Walsh and Coombe, set out in the Church skip for Burin, about 160 miles distant, hoping to reach it on Saturday at the latest, that the new church might be consecrated on Sunday." After describing the logs in which they were enveloped, he proceeds—"We found ourselves close upon an island; the Bishop was the first man in the boat, the mate and ten sailors followed, with the hope of being able to pull her head round away from the rock, our poor incompetent captain crying out, 'She must go, nothing can save her,' and he himself doing nothing. Through God's mercy, they succeeded in pulling her off, but we then found ourselves close upon another and a larger rock; down went the anchor, and there we lay, close to these rocks, knowing that if any wind should spring up, the vessel, humanly speaking, must be lost, and probably our lives also. The Bishop spoke very solemnly to us all about the danger we were in, and exhorted us to prepare for the worst, arranging to administer the Holy Communion to us at midnight. It was a solemn time, I assure you, the most solemn period in my life—the first time that I had ever really and soberly contemplated my own death, leaving wife and children, father and mother, and all earthly prospects and stays, and looking forward to meet the Judge of all. This however, is not a thing to write about; if I was troubled and anxious (though I bless God I was quite calm and collected,) what must the Bishop's feelings have been—he on whom so many depend—he who has

indeed a fatherly care for all the churches committed to his charge, and who is approving himself as a true successor of the Apostles, in all labours and perils not lacking that token of an Apostle, that he is reviled and spoken against? May God turn the heart of all his slanderers! The benefit of his example is beyond, far beyond my feeble powers to express. It was not till noon, on Monday, that we knew where we were, by the timely arrival of a fisherman, who guided us into Laun Harbour."

DIocese of Capetown.

THE ZOOLUS.—A letter from the Bishop, dated Pietermaritzburg, June 28th, states that there are within the District of Natal not less than 115,000 heathens, who have fled from the persecution and tyranny of the Chief Panda, king of the Zoolus, and placed themselves under British rule and protection. "They offer," says the Bishop, "as interesting and important and promising a field for a Church Mission as any part of the world that I am acquainted with. In a few short years, if nothing is done, the case will be greatly altered: we shall have allowed the season of our, and it may be of their probation to pass by unheeded—have shown ourselves unfaithful to our trust—and lose for ourselves, I verily believe, the favour and blessing of God." The Bishop has already taken the first steps for organizing a Mission, and we hope that the details of an extensive plan will be soon laid before the public.

UNITED STATES.

RESULTS OF THE GENERAL CONVENTION.

We have endeavoured to draw out below the main results of the recent Council of our Church. A bare inspection of them will show that the Convention was not idle during its thirteen days session. The most important legislation is that which relates to the election of a provisional Bishop where the Bishop of a Diocese is indefinitely suspended; the Canon authorizing a Bishop to administer the Holy Communion at his visitation, which had been resisted by certain parties in Maryland; the regulations touching the General Theological Seminary; and finally the action in relation to Missionary Bishops. By this last, a Bishop has been given to Africa, and Bishop Southgate has been placed in a position where he is at liberty to accept the Bishopric of California, to which he has been elected. We trust the action of the Convention will restore peace to those Dioceses for whose benefit its deliberations have had primary reference, and that we shall soon enter on a period of united labour and steady tranquil growth, throughout all our borders.

As among these results, we ought, perhaps, to mention the decisive action of the House of Bishops in relation to the two Bishops Onderdonk.

MEASURES PASSED.

Resolution admitting the Diocese of Texas into union with the Convention.

Rev. Mr. Henderson's motion that a committee prepare a German Prayer Book, and report to the next General Convention.

Resolutions that, the Trustees concurring, a majority of the Bishops may call a special meeting of the Board of Trustees of the General Theological Seminary. Absent Trustees may vote by proxy in the election of a professor. The triennial meeting of the Board shall be held at the same time and place as the General Convention.

A canon allowing a suspended Bishop to resign.

A canon authorizing a Bishop to administer the Holy Communion on occasions of visitation, and requiring Ministers and Vestries to make provision accordingly.

A canon making it the duty of the Clergy, to enable the Bishop to make the aforesaid visitation, to officiate for him by rotation in any parochial duties which may belong to him.

A canon requiring the Bishop to keep a register of his visitations.

A canon authorizing a Diocese whose Bishop is unable, by reason of indefinite suspension, to perform his duties, to elect a provisional Bishop.

A canon making it the duty of the presiding Bishop to call a meeting of the House of Bishops within a period of not less than three nor more than six months from the time of his being requested to do so; provided the application be not made within a year of the General Convention.

A committee of five was appointed to contract with the N. Y. Bible and Prayer Book Society for printing a standard edition of the Bible.

A canon allowing a Missionary Bishop to become a Bishop of a Diocese at home, on certain conditions; also providing for the trial of Missionary Bishops on presentation by two-thirds of the Missionaries under their charge; also regulating the studies of candidates at Missionary stations, and prescribing the conditions of their ordination.

A canon concerning the removal of clergymen from one Diocese to another; and concerning the trial of those charged with offences committed in another Diocese.

A resolution to publish the Prayer Book in the Welsh language.

An amendment of Art. V. of the Constitution, touching the extent of Dioceses.

A canon in reference to Clergymen renouncing the Ministry; authorizing the Bishop to delay action for three or six months, at his discretion, and to institute a trial of them on charges affecting moral character.

Rev. John Payne nominated by the House of Bishops and approved by the House of Delegates, as Missionary Bishop of Western Africa.

A resolution to hold the next meeting of the General Convention in New York.

PROPOSITIONS REFERRED TO NEXT GENERAL CONVENTION.

A series of canons offered by Dr. Atkinson, in reference to the ordination of Deacons and Presbyters. The first provides for the ordination of Deacons simply on the qualifications specified in the ordinal. The second transfers examinations now required for Deacons to their admission to their Priesthood. The third regulates Candidates for Orders.

Dr. Mason's (of N. C.) proposition that Lay Delegates to the General Convention be communicants.

A Canon regulating the officiating of Ministers within the circles of other Clergymen.

A canon regulating Appeals.

A series of resolutions introduced by Mr. Dobbin, of Md., touching the organization of the General Theological Seminary, with a permanent head; and raising the standard of scholarship—conferring the degree of B. D. at the expiration of four years, and that of D. D. after three more years of study.

LAI D ON TABLE OR LOST.

Dr. Stevens' resolution to ask the House of Bishops to give their opinion as to the proper posture to be observed in the Baptismal Service.

Mr. Duncan's canon in relation to the trial of Bishops, limiting the offence to the last three years—making the rules of evidence the same as of the State where the trial occurs, and requiring witnesses to attend, on pain of excommunication.

Dr. Mason's (of Md.) proposition to prepare a table of consanguinity, or degrees within which marriages should be allowed.

A canon to require candidates who have been ministers in other denominations, to wait at least one year before ordination, was lost.

A proposition sent in by the House of Bishops to change the time of the meeting of the General Convention from the beginning of October to the beginning of September.—Calendar.

From our English Files.

GRAND BANQUET TO PRINCE ALBERT AND THE LORD MAYOR OF LONDON, BY THE MAYORS OF THE UNITED KINGDOM.

This great banquet took place on Friday evening, October twenty-fifth, in the Guild Hall at York. The preparations were on the most magnificent scale. The Hall, which is a fine old Gothic apartment of the 15th century, was decorated with great taste. At one end was placed the principal table in a semicircular form, five tables, stretching at right angles to the base of it, being destined for the rest of the guests. These all shone with epergnes, plateaux, centre pieces heaped up with pines, grapes, and the richest fruit, with silver plate, beneath innumerable lights. Among the embellishments were various productions in patent glass silvering, prepared expressly for the occasion, as being peculiarly appropriate to a festival to celebrate the approaching congress of the artistic industry of nations. These specimens consisted of gilt, silvered, and bronzed figures, bearing large globes of silvered glass, on whose surfaces the wholeness was vividly reflected in miniature. Two highly-chased salvers, on pedestals, at the head of the centre table, in ruby glass, the inner surfaces being variegated by the application of the silvering process, were very beautiful. There were also three superb drinking cups, one for his Royal Highness Prince Albert, and one each for the Lord Mayors of London and York, the first in ruby glass, portions of the stem and base internally checkered with silver, and on the sides bearing beautiful white sunken medallions of Her Majesty and the Prince Consort, and the Royal arms of England. The other two cups were of the same size and shape, but instead of being ruby and silver, the colours were emerald and silver; and on the sides were the private arms of each of the Lord Mayors, together with the usual heraldic emblazons of the cities of London and York respectively. The uncertainty of the Lord Mayor of Dublin's arrival prevented a cup being prepared for him. The roof, sides, and pillars glittered with civic banners, for the most part finished with great beauty, and formed of the richest materials, soft silks and glistening satins, whereon were displayed arms, devices, and heraldic bearings, each one of which had its peculiar history and significance; and the banner of York was worked by the Lady Mayoress, and was conspicuous to the right of the chair. Behind the chair was placed an emblematical device, representing Britannia in her conventional attire, receiving the industrial products of Europe, Asia, Africa, and America, at the base of a palm-tree, on the branches of which rested the arms of the city of London, while the shields of York and of the most important cities and towns of the kingdom surrounded medallion portraits of the Queen and Prince Albert, placed in the centre of the decoration. At each side of the portrait were emblematical figures of Ireland and Scotland, crowned by the Prince of Wales's plume, supported by cupids holding garlands of white and red roses, and surmounted by the Royal Arms. In front of the principal table, on a raised dais or platform, covered with purple cloth, was placed, in fanciful and elegant arrangement, a collection of maces, state swords, and valuable civic insignia, belonging to the various corporate bodies, of all sizes and forms, varying in shape, ornaments, and design—some, indeed, almost grotesque in their antiquity. They presented, nevertheless, a rich *coup d'œil*, piled across in careful confusion, and wreathed with flowers and rare ever-greens, through which there gleamed the bosses and incrustations of gold on the ancient maces, which had been wielded by generations of Mayors, with the velvet sheaths and gaudy mountings of gigantic swords of state. The splendid honours borne by the chief magistrate of London were not added till the banquet had commenced; but the ancient city of Norwich crowned the gaudy grouping with its jewel-bestudded mace—a present from Queen Bess herself.

After grace was pronounced, the health of the Queen was proposed by the Lord Mayor of York, and responded to by Her Royal Consort.

On the health of Prince Albert being drunk, Prince Albert rose and said,—My Lord Mayor, I am very sensible of your kindness in proposing my health, and I beg you, gentlemen, to believe that I feel very deeply your demonstrations of good will and cordiality towards myself. I assure you that I fully reciprocate those sentiments, and that it has given me sincere pleasure to meet you, the representatives of all the important towns of the kingdom, again assembled at a festive board, in token of the unity and harmony of feeling which prevails amongst those whom you represent, and on which, I am persuaded, the happiness and well-being of the country so materially depends. (Loud cheers.) It was an idea honourable at once to the liberality and the discernment of the Lord Mayor of London to invite you to assemble under his hospitable roof, before you started in the important undertaking upon which you were going to enter—(cheers)—when, according to ancient custom, the loving cup went round, it was a pledge you gave each other, that, whatever the rivalries of your different localities might be, you would in the approaching contest all act and appear as one, representing your country at the gathering of the products of the nations of the earth. (Loud cheers.) I see, by your anxiety to return, before your term of office shall have expired, the compliment which London has paid you, that you personally appreciate to its full extent the intention of its chief magistrate, and you could not have selected a better place for your meeting than this venerable city, which is so much connected with the recollections and the history of the empire, and is now prominent in the centre of a district in which a high state of agriculture is blended with most extensive production of manufactures. (Loud and continued cheers.) But I see, likewise in your anxiety to meet us, her Majesty's Commissioners, again, a proof of your earnest and continued zeal in the cause of the approaching exhibition; it could not be by the impetus of a momentary enthusiasm, but only by a steady perseverance and sustained efforts, that you could hope to carry our

your great undertaking, and insure for yourselves and the nation an honourable position in the comparison which you have invited. (Cheers.) If to cheer you on in your labours, by no means terminated, you should require an assurance that that spirit of activity and perseverance is abroad in this country, I can give you that assurance, on the ground of the information which reaches us from all quarters, and I can add to it our personal conviction, that the works in preparation will be such as to dispel any apprehension for the position which British industry will maintain. (Loud cheering and applause.) From abroad, also, all accounts which we receive lead us to expect that the works to be sent will be numerous and of a superior character. Although we perceive in some countries an apprehension that the advantages to be derived from the exhibition will be mainly reaped by England, and a consequent distrust in the effects of our scheme upon their own interests, we must, at the same time, freely and gratefully acknowledge that our invitation has been received by all nations with whom communication was possible, in that spirit of liberality and friendship in which it was tendered; and that they are making great exertions and incurring great expenses in order to meet our plans. (Cheers.) Of our own doings at the Commission I should have preferred to remain silent; but I cannot let this opportunity pass without telling you how much benefit we have derived in our difficult labours from your uninterrupted confidence in the intentions, at least, which guided our decisions; and that there has been no difference of opinion, on any one subject, between us and the local committees, which has not, upon personal consultation, and after open explanation and discussion, vanished and given way to agreement and identity of purpose. (Hear, hear, and applause.) [His Royal Highness, after a short pause proceeded with evident emotion.] There is but one alloy to my feelings of satisfaction and pleasure in seeing you here assembled again; and that is the painful remembrance that one is missing from amongst us who felt so warm an interest in our scheme, and took so active a part in promoting its success; the last act of whose public life was attending at the Royal Commission; the admiration for whose talents and character, and the gratitude for whose devotion to the Queen and private friendship towards myself, I feel a consolation in having this public opportunity to express. (Sensation and low murmurs of approbation.) Only at our last meeting we were still admiring his eloquence, and the earnestness with which he appealed to you to uphold by your exertions and personal sacrifices what was to him the highest object—the honour of his country. (Hear, hear.) He met you the following day, together with Commissioners, to confer with you upon the details of our undertaking, and you must have been struck, as everybody has been who has had the benefit of his advice upon practical points, with the attention, care, and sagacity with which he treated the minutest details—(cheers)—proving that, to a great mind nothing is little (cheers), from the knowledge that, in the moral and intellectual, as in the physical world, the smallest point is only a link in that great chain, and holds its appointed place in that great whole which is governed by the Divine wisdom. (Loud cheers and applause.) The constitution of Sir R. Peel's mind was peculiarly that of a statesman, and of an English statesman. (Cheers.) He was liberal from feeling, but conservative upon principle. (Loud cheers.) Whilst his impulse drove him to foster progress, his sagacious mind and great experience showed him how easily the whole machinery of a state and of society is deranged, and how important, but how difficult, also, it is to direct its father development in accordance with its fundamental principles, like organic growth. (Loud cheers.) It was also peculiar to him that, in great things, as in small, all the difficulties and objections occurred to him first. He would anxiously consider them, pause, and warn against rash resolutions; but having convinced himself, after long and careful investigation, that a step was not only right to be taken, but of the practical mode also of safely taking it, became to him a necessity and a duty to take it. (Cheers.) All his caution and apparent timidity changed into courage and power of action, and, at the same time, readiness to make any personal sacrifice which its execution might demand. (Vehement applause.) Gentlemen, if he had had so great an influence over this country, it was from the nation recognizing in his qualities the true type of the English character, which is essentially practical. (Cheers.) Warmly attached to the institutions, and revering the bequest left to him by the industry, wisdom, and piety of his forefathers, the Englishman attaches little value to any theoretical scheme. (Cheers.) It will attract his attention only after having been for some time placed before him; it must have been thoroughly investigated and discussed before he will entertain it. Should it be an empty theory it will fall to the ground during this time of probation. Should it survive this trial it will be on account of the practical qualities contained in it; but its adoption in the end will entirely depend upon its harmonizing with the national feeling, the historic development of the country, and the peculiar nature of her institutions. (Loud cheers.) It is owing to these national qualities that this favoured land, whilst constantly progressing, has still preserved the integrity of her constitution from the earliest times, and has been protected from wild schemes, whose chief charm lies in their novelty, whilst around us we have seen, unfortunately, whole nations distracted, and the very fabric of society endangered from the levity with which the result of the experience of generations, the growth of ages, has been thrown away to give place to temporary favourite ideas. (Loud cheers.) Taking this view of the character of our country, I was pleased when I saw the plan of the Exhibition of 1851 undergo its ordeal of doubt, discussion, and even opposition; and I hope that I may now gather from the energy and earnestness with which its execution is pursued, that the nation is convinced that it accords with its interests that the position which England has taken in the world. (His Royal Highness resumed his seat amid a burst of applause, which was repeated again and again with the greatest fervour.)

The works at the Exhibition of 1851, in Hyde-park, are rapidly progressing in the centre; a portion has already attained the elevation, and the dwarf pillars forming the foundation completed to the western extremity. On Saturday the 25th Oct., several tons of glass were deposited, and the work of covering in is proceeding with rapidity. Gas mains have been laid on, so that, if found necessary, the works will be continued night and day. More than nine hundred men are now daily at work, and still more will be put on during the week. On the 22nd Oct., a number of the smiths employed on the building struck for an advance of wages, from 4s. to 5s. per day. Fresh hands were taken on, and there was an attempt made to intimidate them, but the police soon restored order. On Friday two hundred glaziers

commenced operations on the building. The glass used is half an inch in thickness, and is brought to the ground cut to the exact size required, so that not a moment is lost, and the rapidity of the process is so great that each man can glaze sixty-four feet daily. The *Chronicle*, which now daily devotes several columns to particulars connected with the building and its purposes, speaking of its progress, says:—

"The graceful outlines of the magnificent and unique structure in Hyde Park, intended for the reception of the varied products of the world's industry, now begin to display themselves. Some columns, which were a few days since raised to the height of 66 feet, show the extreme height to which, with the exception of the transept roof, which will be 108 feet high, the building will rise. At an uniform height of sixty-six feet, and breadth of seventy-two feet, the central avenue will stretch from west to east for 1,848 feet, or very nearly one-third of a mile. Before such an extended avenue as this, the longest of our cathedral aisles dwindle into mere insignificance. In point of width this beautiful avenue, with its crystal roof, will be 16 feet wider than London, and 3) feet wider than either Westminster, Waterloo, Blackfriars, or Southwark bridges. It will be more than twice the length of London-bridge, and compared with Waterloo, which is the longest of our bridges, it will be longer in the proportion of seven to five, and more than four-fifths longer than either Blackfriars or Westminster. Each side of this extended avenue will be bounded by columns, twenty-four feet apart, supporting the roof. The visitor entering at the east or west entrance of the building, will proceed down this spacious street, a distance equal to the entire length of London-bridge, when he will find himself just entering the noble transept, with its circular glass roof, the centre of which will be forty-four feet higher than the flat portion of the roof. This transept, which will extend the width of the building from north to south, will be rather longer than Burlington Arcade, and of the same width as the central avenue. On the south side, nearly opposite the Prince of Wales's Gate, will be a very richly ornamented entrance, with seven pairs of doors. The columns which have already been raised to the height of sixty-six feet, are, on each side of this transept, and the massive circular ribs, sixteen in number, which are now all completed, are intended to spring from these columns. The under side of these ribs is formed after the same design as the columns upon which they will rest; and, when complete, it will appear as though the roof was supported by iron columns, which, after rising perpendicularly to the height of sixty-six feet, gracefully form themselves into semi-circular arches, in order to support the crystal roof."

The Koh-i-noor diamond, or mountain of light, it is said, will be placed among the collection of minerals at the Exhibition in Hyde-park, next year.

Colonial.

PRESENT TO HER MAJESTY.—On Friday last we inspected the blankets from the factory of Mr. Paterson, Dundas, at Young's Commercial Hotel. They surpass any fabric of the kind either manufactured in or imported into this country. The wool from which they were made was raised a few miles from this city, and is as soft as swan's down. We have seen the best make of Whitney blankets, in the English markets, but none have equalled these in texture, quality, or weight. The pair intended as a present to the Queen are twelve quarters long by ten in width, and weigh fourteen pounds and a quarter. They have never been exhibited until the past week, and are valued at \$40.—*Hamilton Gazette*.

TREMENDOUS FIRE AT FREDERICTON, N. B. Between two and three hundred houses burned; upwards of two thousand persons rendered houseless, etc.—Four entire blocks of buildings, situated in the centre of the city of Fredericton, were destroyed by fire on Monday afternoon. A large majority of these houses were occupied by the principal stores, and contained large quantities of goods. A letter from the editor of the *Fredericton Reporter* says:—It is impossible to ascertain the loss, though between two and three hundred houses have been destroyed, and an immense amount of property. Two-thirds of the stores were, in that portion of the city destroyed. With regard to the insurance, it is impossible to be correct. The greatest part of the loss falls on the Hartford, Conn., offices, which are deeply involved. Vast amounts of property were uninsured. The policies of several of the heaviest losses had but just expired. The Wesleyan Church was destroyed. Full 2000 persons are by this dreadful calamity rendered houseless.—*St. John's paper, November 13.*

The *St. John's News* says that contracts are being made with parties in New Brunswick, to furnish the sleepers for the contemplated railroad across the Isthmus from Chagres to Panama.

The *Quebec Mercury* states that in the parish of St. Croix four children perished in the flames, in a house which had taken fire, in the absence of their parents.

ACCIDENTS WITH THRESHING MACHINES.—Hardly a week passes, from the commencement of harvest to the beginning of winter, that we do not hear of one or more accidents from carelessness in tending threshing machines. This must arise from bad management, rather than any actual danger incurred in the use of the machines, and the agricultural public cannot be too frequently warned against the recklessness which appears to prevail. The *Guelph Advertiser* of Thursday, adds the following to the catalogue of casualties;—Mr. Stewart and his brother, who own a machine, were threshing with it at Mr. Duncan McPherson's; and in the course of the work, some part of the machinery requiring to be greased, Mr. Allan Stewart, proceeded to do it whilst the machine was in motion. Unfortunately the outside of his right arm was caught by the band wheel, and the flesh was instantly lacerated in a dreadful manner, being torn from the bone, from the elbow to the shoulder.—*Hamilton Spectator*.

We are glad to hear that it is the intention of the Finance Committee of the City Council to recommend the granting of the £100,000 to the Richmond Railway Company with this only condition, that the terminus of the road shall be in Quebec.—*Quebec Chronicle*.

LEWISTON SUSPENSION BRIDGE.—We understand that there are five cables suspended across the river, and the work is progressing finely. On Saturday evening, Mr. W. H. Brown, of this city, who was employed on the bridge, "slipped" across the river on two of the cables—thus bearing off the honour of being the first to cross the new structure.—*Buffalo Com. Adr.*

On Monday the eighteenth instant, the following gentlemen were admitted by the Benchers, to the degree of Barrister at Law:—

George M. Clark, Esq., Thomas H. Aikman, Esq., Daniel McKelvie, Esq., William Clegg, Esq., and on Saturday, Alexander Gibb, Esq.

The Benchers also elected the undermentioned gentlemen as members of Convocation:

M. Burrit, Esq., D. B. Ford, Esq., Chas. Baby, Esq., G. G. Tiffany, Esq., G. Duggan, jun., Esq., A. J. Ferguson, Esq., J. C. Morrison, Esq., J. Crawford, Esq., Adam Wilson, Esq., G. B. Lyons, Esq., Secor Brough, Esq., N. Kirkhoffer, Esq., S. B. Freeman, Esq., Skeffington Connor, L.L.D., and P. M. Vankoughnet, Esq.

On Saturday, the following judgments were delivered in the Court of Queen's Bench:

- 1. In Re Hawke, one &c., (Fierhiller v. Horne, et al.) Do. do. (Gates vs. Tinning.) The name of Mr. Hawke to be struck off the roll of Attorneys in the Queen's Bench.
2. In Re Crooks, one &c., (Crooks vs. Eastwood.) Mr. Crooks to be fined thirty pounds.
3. Doe Anderson vs. Hamilton—Judgment for Defendant.
4. Bank B. N. A. vs. Jones—Rule absolute, to enter judgment for Defendant.
5. Doe Strong vs. Hagerman—Rule discharged.
6. McIntyre vs. Moore—(Appeal from County Hastings)—Judgment of County Court reversed—Plaintiff to enter his verdict.
7. The Queen vs. Taylor—Rule absolute to quash conviction.
8. Doe Taylor and wife—Rule discharged.
9. Roach vs. The Municipal Council of Newcastle District—Rule discharged.
10. McNaught vs. Allan—Rule discharged.
11. Municipal Council Newcastle District vs. Meyers and Bell—Rule absolute for non-suit.
12. Perry vs. Powell—Rule discharged.

FIRE.—A fire broke out on Sunday night shortly before midnight, in a small house in Richmond Street, a few doors West of Church Street, in this city. The engines were speedily on the ground but for want of a supply of water, the house and four others adjoining, were entirely consumed.

The Streetsville Review enters into a vehement protest against an abomination that has been committed by the occupants of the Easternmost store in St. Lawrence Buildings, in painting "No. 1" in large letters upon the stone columns of that beautiful edifice.

THE RAILROAD SECURED.—The City Council last night took into consideration the question of granting £25,000 debentures to the Toronto Simcoe and Lake Huron Railroad, in consequence of an offer made by contractors in New York, to build the road in case such grant should be made by the City of Toronto; also the resolution of the Board of Trade recommending such grant.

Resolved.—That the sum of £25,000 in debentures payable twenty years after date, with the interest at six per cent. per annum, payable half-yearly, be granted, in aid of the Toronto Simcoe and Huron Railroad, on the considerations set forth in the second clause of the twenty-first Report of the Standing Committee of Finance and Assessment.

That in order to extend the benefits of the Railroad to all parts of the City, it be a condition of the above grant, that the terminus for passenger trains, shall be erected on a portion of the Market Block property, now vacant, such portion to be leased to the Company by this Council at a nominal rent, for ninety-nine years, and that the line of railroad shall be carried along Palace street and Front, street to the full extent of the city water lots.

The latter part of the resolution was added in consequence of the determination expressed by the representatives of St. David's and St. Lawrence Ward's, to oppose any appropriation, the benefits of which were not shared alike by all parts of the city.

The clause of the report alluded to in the first part of the resolution, provided that £10,000 shall be issued to the Railroad Company, when £100,000 is laid out on the road; £10,000 more, when £200,000 has been expended; and the remaining £5,000, when work to the value of £250,000 shall have been completed.—Patriot.

SECRETARY'S OFFICE,

Toronto, 23rd Nov., 1850.

His Excellency the Governor General has been pleased, by warrant under his Privy Seal, to fix the following days for holding a Special Sittings of the Court of General Quarter Sessions of the Peace in and for the respective Counties and Unions of Counties, in that part of the Province formerly Upper Canada, under the Jury Act, 13 and 14 Vict. Chap. 25, Sect. 82, viz: Stormont, Dundas and Glengary 23rd December 1850; Prescott and Russell.....17th do; Leeds and Grenville.....17th do; Carleton.....17th do; Lanark and Renfrew.....17th do; Frontenac, Lenox and Addington.....20th do; Prince Edward.....17th do; Hastings.....17th do; Northumberland and Durham.....17th do; Peterborough.....17th do; York.....17th do; Simcoe.....20th do; Wentworth and Halton.....17th do; Waterloo.....21st do; Lincoln, Haldimand and Welland.....20th do; Oxford.....17th do; Norfolk.....17th do; Middlesex.....16th do; Huron, Berth and Bruce.....17th do; Essex, Kent and Lambton.....18th do.

We may add for the information of our readers, that we have been informed that these meetings are merely for the purpose of balloting for jury lists, for the ensuing year.

TO CORRESPONDENTS, An Anglo Catholic next week.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Nov. 27, 1850:—T. S. J. G. Esq., Paris, rem. vol. 14; Rev. J. Flood, Richmond, rem. for T. G. jr., Esq.; Josias Bray, Esq., rem.; J. H. S. Dundee, rem.; Chas. Brent, Esq., Kingston, rem. for W. J. J. Esq.; J. Benson, Esq., rem. for Mr. G. P., vol. 13.

THE CHURCH.

TORONTO, THURSDAY, NOV. 28, 1850.

The Clergy in this Diocese, whose stipends are received in accordance with the Regulations of the Society for the Propagation of the Gospel in Foreign Parts—that is, in equal proportions from their Congregations and the Clergy Reserves Fund—are, by instructions from the Lord Bishop, requested to transmit to the undersigned, half-yearly, a receipt stating the amount actually received by them from their respective congregations.

A. N. BETHUNE, D.D., Archdeacon of York.

Cobourg, Nov. 27, 1850.

FORM OF RECEIPT.

I hereby acknowledge to have received from the congregation (or congregations) of.....the sum of.....currency,* being the amount of stipend paid by them to me, from.....to.....exclusive; inclusive of Surplice Fees and House-rent. (Incumbent's name.)

We certify that the above is correct.

Churchwardens.

* This amount to be expressed in writing, not in figures.

Death of the Lord Bishop of Nova Scotia.

It is with feelings of profound regret that we announce the decease of the Right Rev. the Lord Bishop of Nova Scotia. The venerable Prelate expired at Curzon-street, May Fair, London, on Sunday, the 27th October.

His Lordship had undertaken the voyage to the mother country at the suggestion of his physicians, who hoped that the change of air would have had the effect of recruiting a frame exhausted by labour as much as by old age.

The Church Times, alluding last November to the commencement of His Lordship's indisposition, remarked, "It is some consolation to his friends, that his sufferings result from the fulfilment of his sacred duties, and that sickness found him dispensing the means of health and peace to others."

The deceased Prelate had a double precedence among the Colonial Bishops, both with respect to his consecration, which took place in 1825, and as presiding over the oldest Colonial Diocese,—the see of Nova Scotia having been erected in 1787.

In an early number we hope to be able to furnish a biographical sketch of this venerable father of the Church, whose unremitting labours in the discharge of his high functions will ever occupy a prominent place in the ecclesiastical annals of Great Britain's colonies.

CATHEDRAL CHURCH OF ST. JAMES.

As promised in our last, we present our readers with those passages of the sermon preached by the Lord Bishop of Toronto last Wednesday, which have reference to the history of the Cathedral Church of St. James.

Such are some of the reflections which the text (2 Samuel, vi. 13.) and the history with which it is connected have suggested, and surely they are not inapplicable to the important occasion, which has brought us together this day.

We are assembled to lay the Foundation Stone of our Cathedral, and Parish Church, and as all important undertakings in a Christian country ought to begin with, invoking the aid and protection of God, the giver of all good, so have we followed willingly this godly custom; for unless the Lord build the house, their labour is but lost that build it.

And here, my brethren, my grave and I may say painful thoughts force themselves upon our minds in connexion with the two former attempts, which have been made by this congregation, to build a permanent place of worship to God their Saviour, and to become to themselves and their children, a standing memorial of his dying love.

In the holy Scriptures we find, that king David was checked in his attempt to bring up the Ark from Kijathjearim to Jerusalem, because he had

made no suitable preparation for its reverential reception, nor observed the due order appointed by the law in the manner of its removal, for God requires as strict an observance of the outward evidences of religion, which he has commanded and established as of his moral requirements; obedience is the only reality in the world because it is eternal, being a will in all things obedient to the will of God.

It is rather more than half a century since the first Church was erected in this city—then so small as scarcely to be entitled to be called a village. It was a wooden building nearly square, and from narrowness of means—the difficulty of obtaining proper materials and perhaps good workmen, it was rather unsightly and had no outward marks to distinguish it as a place of worship.

It was in this state in 1812 when I became Rector of the Parish, and soon after it was found necessary in order to save life, to give it up as an Hospital during the unnatural war, which then raged between Great Britain and the United States of America—a war which subjected the town to capture and multiplied the sick and wounded to such an extent, as to require this additional accommodation.

At the conclusion of the war, the building from having been for years a military hospital, was found to have fallen into so dilapidated a state, that it became absolutely necessary to make extensive repairs and alterations. The expense of completing them was greatly enhanced by the difficulties of the time, but the readiness of the Congregation to meet them though still few in number, gave a pleasing testimony of the religious sentiments with which they were animated.

In the year 1818, this Congregation may be said to have arrived at what we consider its second stage of advancement—it had by this time outgrown the accommodation of the old Church—it was therefore much enlarged and in many respects improved, at an outlay of rather more than two thousand pounds, and although this sum may appear at present very small—its collection required as great if not greater exertions on the part of the Parish as then composed as will now be called for to complete the splendid and more spacious structure now in hand—nevertheless the necessary sum was cheerfully contributed, and it is confidently believed that the same generous spirit still dwells in the breasts of the Congregation.

From 1818 the date of the extension and reparation of the first Church, the increase of the population became more and more rapid, and at length called loudly for additional Church accommodation. To attain this much desired object required a spirited effort on the part of the Congregation, and you were not found wanting.

The old Church was taken down, and a large stone edifice erected in its stead, and not only comfortably fitted up, but a magnificent Organ equal to any in North America was procured from England, and we fondly hoped, that we were now about to reap the fruit of our labours, and in as far as Church accommodation was concerned rest satisfied for many years.

But this was not to be. Scarcely were all things complete when the Church and Organ and all their appurtenances became a prey to the flames—and this by some accident, which has never been satisfactorily explained. On Sunday morning 6th January 1837, the Church of St. James was burnt, and in four days such was the good feeling of the Congregation, arrangements were made for its re-erection on the same foundation, and with all the pews exactly in the same order and position, so as to enable every family or individual to occupy the same seat as before the conflagration, and what was more wonderful still, within eleven months after the fire we were holding public worship in the new Church, which was in many respects more commodious than the old.

We now again sat down rejoicing in our exertions, and promising peace and enjoyment in our new Sanctuary for many generations; but it was otherwise ordered. On the 7th of April 1849, early in the morning a fire broke out in a small stable in the midst of the Town, and the wind blowing fresh it spread with frightful rapidity among the adjacent habitations. How the Church took fire standing by itself at a distance from any other building is not altogether clear—but it is

conjectured that a piece of burning shingle was carried aloft by the vehemence of the gale, and was caught between two slits of a venetian blind in the upper part of the steeple of the Cathedral, and communicated to the inside which was of wood, and the only vulnerable part of the building, which was of stone and covered with tin. The body of the Church might have been perhaps saved had it been the only building on fire; but when it is recollected that several squares and streets were burning, and the calamity extending, little or no assistance could be given to the spacious Cathedral, and in a few hours it became a mass of ruins.

This second burning of our Sanctuary was not only deeply felt by the Congregation, but by the whole community, and as the loss occasioned by the fire was so generally calamitous to many of our fellow worshippers, and neighbours, we had not the same hope as formerly, of being able soon to repair the evil. But there is a blessing even in affliction, and it was refreshing to hear from many, and some of them the greatest sufferers, profound sorrow expressed for the death of a respectable tradesman, who in his anxiety to assist his neighbours perished in the flames, than for their respective losses—it was a holy sorrow and augured well towards the restoration of our Zion.

If there was not the same alacrity of disposition to proceed in re-building the Cathedral Church as after the first burning, there was ample cause without impeaching the faith and sincerity of the Congregation. Many had suffered grievously by the fire, and were utterly unable to do in this behalf, what they wished. Others had been already crippled in their means by the general pressure of the times, and some during the few previous years had become unfortunate in their worldly matters, or had been called to a better world. In consequence there were fewer in proportion able to contribute largely, notwithstanding the general increase of population, than after the burning in 1837. And when it is remembered that the two Churches thus consumed by fire, cost from 25 to 26 thousand pounds, and that the third now happily in progress of erection, will in all probability cost 16 thousand pounds more, being in all about forty thousand pounds already raised or to be raised by this Congregation with very little foreign assistance, we may honestly assert that it would not be easy to find a Congregation in all Christendom, which had under similar circumstances contributed so much to the building of Churches and in so short a space of time.

But I speak not thus to puff up, but merely to account for something of a seeming backwardness, which at first appeared among us, and to urge to renewed exertions. The times have changed much for the better—many have already recovered from the difficulties which discouraged them, and no man ever had reason to repent giving for the service of God.

These several distressing fires have been doubtless permitted as a trial of our faith, and a test of the sincerity of our principles. It is on such occasions that men's hearts are tried.

Forget then my friends, that which is behind and reach forth unto those things which are before, and press towards the mark for the prize of the high calling of God in Christ Jesus.

We have undertaken a great work—let us not be slack in completing it—let us ever remember that it is for the service of God and the salvation of our own souls. The duty of providing all things necessary for public worship, and the decent and orderly requirements of the Sanctuary is imperative upon every Christian and ought to be in proportion to every man's ability. Hence the Holy Scriptures give examples from all classes, the poor as well as the rich, the measure is not the true value, but the largeness of the heart of the giver. Think of Jacob, an outcast and wanderer, after his vision of the ladder of angels, he thought it not enough to bow down to God but parted with, or as the miserly and cold hearted of this world would say, wasted a portion of his scanty stock of provisions in an act of worship, by devoting it to God. What Jacob did as a solitary pilgrim, David did as a wealthy king. You have read what cost was expended on the tabernacle in the wilderness. The Books of Kings and Chronicles set before us the devotion of heart, the zealous zeal and indifference of expense or labour with which the first temple was reared. And David rejoiced with great joy and blessed the Lord because the people offered willingly and with a perfect heart. Such was the exterior splendour of the Jewish Sanctuary. The people gave not niggardly or with grudging hearts, nor were the glories of the Christian Sanctuary to be less outward and visible though they were to be infinitely more spiritual. And woe to that Christian nation where public and private buildings exceed, or even equal, in magnificence, stability and beauty, the Churches dedicated to the Saviour of the world.

Bear in mind then my friends, that we have God's own authority to build for His worship and service as splendid churches as we are able, and that all we can give is nothing worth in comparison of the more precious gifts which He bestows upon us in the Gospel. Hasten, therefore, to give God of His own, and serve Him and not ourselves. Learn that nothing, however rich, is in itself sinful, if it has

religious meaning and pious intention, and reminds us of our Saviour and leads us to reverence and adore Him.

LEANINGS TO POPERY.

The Brockville Statesman contains the following paragraph:—

"It is remarkable that the Toronto Church newspaper of the 14th inst., in alluding to the proceedings at Bristol, says:

"That the majority of the Bristol Church Union can be charged with, or even suspected of, a leaning to Popery, we cannot find the slightest reason to conclude!!!"

And this statement of the Church newspaper is made, while the Rev. Mr. Ward's Resolution, which was adopted by an overwhelming majority, stands on record:—

"That the supremacy of the Church in this country should be restored to its original head, the Pope."

If this is not "leaning to Popery" (we quote the Church,) we ask what is? How long will Evangelical Churchmen follow such leaders?"

Our Brockville contemporary must be either a deliberate perverter of facts, or utterly ignorant of the circumstances upon which he professes to comment. Mr. Ward's "Resolution" was not adopted at the Bristol Church Union.

MARRIAGE LICENSES.

Nothing can be more explicit than the preliminary rubric to "the form of the solemnization of Matrimony." It thus runs: First the Banns of all that are to be married together, must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service) immediately after the second Lesson; the Curate saying after the accustomed manner, &c.

Now the question has frequently occurred to us, as doubtless it has occurred to many of our readers, Clerical as well as Lay:—How comes it to pass that this injunction of the Church, expressed as it is with such anxious and circumstantial exactness, has, in this Province, come to be almost a dead letter? It is a notorious fact that in the vast majority of Marriages celebrated in Canada by Ministers of the Anglican Catholic Church, proclamation of Banns, is superseded by a "License" emanating from the civil government.

It is not our object to enter into a detail of the circumstances which led to the institution of Marriage Licenses, neither is it our intention to question their legality, in a civil point of view. We feel constrained however, to protest against the practice, and that on various onerous grounds.

We are opposed to the system, because it has the effect of rendering null and void an important feature of one of the "rites and ceremonies of the Church."

As we before observed, nothing can be more stringent than the requirements of the Matrimonial formula which the Book of Common Prayer prescribes, and yet these requirements are, in cold blood, set aside, by the issue of Marriage Licenses!

The demoralising effects of such a course of procedure must be obvious to the most casual observer.

If the rules of the Church may be thus stultified in one instance, what is to prevent them from being stultified in another?

Marriage is not regarded as a Sacrament by the pure, and Apostolic Church of England;—though solemn in the highest degree, it is merely a rite. But the same authority which has taken upon itself to render nugatory a rite, may, in process of time, come to laugh a Sacrament to scorn. It may arrogate to itself the privilege to issue Licenses both for Baptism and the Eucharist; dispensing with sponsors, in the one case, and with the prior signification of intention in the other!

Again we enter our protest against the system of Marriage Licenses, because, independently of all other considerations, it is morally unsound, having a direct and practical tendency to evil!

A Colony is the usual resort of all, who by their misdeeds have made their Mother Country "too hot to hold them"—to use a vulgar but significant expression! When a man by his misdeeds has forfeited a standing in society in his native land, he frequently shapes his course over the Atlantic, hoping, (if not reformed) that in a remote Province of the Empire, he may be able successfully to carry out his sinful and sinister views.

It is natural to suppose that such a social wail and stray would seek to advance his tortuous projects, by marriage. In Canada, nothing gives a windler greater scope or facility, than a "good connexion" thus formed. To an adventurer of this stamp the Marriage License forms a most patent and convenient cloak.

If for three successive Sundays the name of the speculator, and that of his intended bride, were publicly proclaimed in Church, the chances would be that some one of the congregation acquainted with the previous character of the man, would have it in his power to enter a timely caveat against the match. Would he be enabled to warn a happy and unsuspecting family that a viper was seeking to poison the wholesome quiet which they had hitherto enjoyed.

This is no hypothetical case. It has occurred more than once during the ministerial experience of the writer of this article. In more than one instance, compliance with the wise requirements of the Church, has prevented misery which never could have been remedied or counteracted.

When marriage is performed under the sanction of a license no such beneficial effects can ensue. The nuptials may be celebrated before the neighbours of the parties are aware that such a step had been even contemplated, and in this event the warning must come too late. It can only tend to embitter disappointment, and deepen unavailing grief.

In addition to all which we have stated, the system of marriage licences imposes a heavy tax upon a community, with whom money is a scarce commodity.

For each of these anti-Church documents the sum of one pound ten shillings, is charged, an exaction which in many cases cannot easily be complied with. It comports with our own knowledge that this payment is frequently felt to be a most inconvenient sacrifice to the idol of fashion. Not long ago we solemnized a marriage where the parties after purchasing a license, had not sufficient means left to procure a barrel of flour, or provide themselves with chairs!

On the mean ground, therefore, of expediency and economy, this violation of a specific requirement of the Church, is open to the most substantial and serious objection.

We call upon Churchmen to put a speedy termination to this notorious abuse! They have the power to do so. The law permits licenses, but does not make them obligatory. Let them keep to the rubric of their Liturgy, and they cannot err. As the old adage hath it, "the path of duty is the path of safety!"

THE CHURCH UNIVERSITY.

Our next number will contain a narrative by the Lord Bishop of Toronto, of his proceedings in reference to the Church University of this Diocese. His Lordship promised to furnish us with this document upwards of three weeks ago, but owing to a pressure of business he has been prevented from overraking it till now.

We cut the following from our zealous contemporary the Calendar, published at Hartford in the Diocese of Canterbury, and sincerely do we hope that we shall not disappoint the expectations of our brethren in the Sister Church of the United States:—

DIocese of Toronto.—It will be seen by a letter which Bishop Strachan has addressed to the Queen's Government, that his lordship thinks it time to divide his extensive Diocese, numbering, as it does, some 200,000 souls in communion with the Church of England. We look to Upper Canada as a country which is destined to be one of the strong holds of the Reformed Catholic doctrine. The Bishop who now rules this vast region is eminently sound and resolute: he is supported by a body of clergy imbued with the same principles and spirit, amongst whom are not a few distinguished for their learning and eloquence: and the laity appear to be intelligent, and firm in their adherence to sound doctrine. Such a body of clergy and laity are capable of achieving great things for the cause of Christ and His Church.

The Bishop and those who are in active co-operation with him are taking measures to be ready to break ground for the new University early next spring. It is not yet determined where it is to be built. Two or more able men from the English Universities are expected to join the enterprise. In due time a great institution of learning will be seen rising there to challenge to itself the love and confidence of every consistent member of the Church of England—not a Godless College like that of Toronto—but an institution whose foundation stone shall be Christianity, and whose every thought shall be moulded by the plastic element of Christian doctrine. In such a work we cannot but wish our brethren a hearty God-speed.

CHURCH SOCIETY'S REPORT.

Owing to the circumstance that there was a larger number of subscribers to the Church Society for the past, than for any former year, a fact which the Secretary was not aware of, until several sheets of the Report had been struck off,—the quantity printed is not sufficient to supply the demand.

We are therefore desired to request that any of the Clergy who may have copies of the Report to spare, would take an opportunity of returning them with as little delay as possible, to the Church Society's House.

A few copies of the Constitution and objects of the Society printed in 1842, and of the Third Report will also be thankfully received.

DR. MELVILLE.

We have much pleasure in extracting from the Niagara Chronicle, the following well merited tribute to the talents and personal worth of Dr. Melville, who has been appointed Lecturer on the principles and practice of Surgery, in the Medical Faculty of the Church University:—

"Dr. Melville, whose removal to Toronto occasioned the vacancy, as a medical man and member of society, gained for himself during the few years he resided here "golden opinions from all sorts of men." On all public occasions he was ever ready to contribute his share towards instruction and amusement, and his well-known talents and taste were called into requisition, as every fresh occasion arose. His removal is a source of general regret, mingled with the hope that in the more extended field he now occupies, he will meet a richer reward than the pure air and the genial climate of Niagara afford to the medical practitioner."

ERRATUM.—In the notice of the late Ordination in our last week's issue, the name of William Colin Clarke, was by mistake written William John Clarke.

An Editorial article on perverts to Romanism, is unavoidably postponed till next week.

NEWS BY THE NIAGARA.

The Cunard steamer Niagara arrived at New York at nine o'clock on the twenty-second instant, after a passage of twelve days twenty-four hours from Liverpool.

The political news is not of great importance. The Collins steamer Arctic made the voyage out to Liverpool in ten days and eight hours.

The Niagara brings a letter from Lord John Russell to the Bishop of Durham, on the subject of the late acts of the Pope, which the Premier looks upon the aggression as insolent and insidious and promises that the laws on the subject shall be examined. He charges the Protestant Clergymen in a great measure as being the cause of it.

The following is from the Patriot's London Correspondent:—

London, November 8, 1850.

DEAR SIR—I had not miscalculated the out-burst of unequivocal indignation and resentment which the recent bull of the Pope has called forth in all the great communities throughout the kingdom. From the Prime Minister—whose indignant letter to Dr. Malthus is worth reading—down to the poorest London Curate, there is but one sentiment prevailing, and all see plainly that if this hierarchy of Bishops is permitted to be established in England, a parochial system of Romish clergy will inevitably follow at no distant period, the spiritual circle will be complete, out of which it were "damnation" for any Protestant, without exception, to transgress, and the thralldom and supremacy of Rome will be revived with all their hateful oppressions and iniquities. On Saturday last, the Bishop of London delivered his sixth visitation charge to the clergy of the diocese of St. Paul's Cathedral. The document occupies nearly eight closely printed columns in the daily papers. About three hundred of the clergy listened with breathless attention to every carefully chosen word which flowed easily from the Bishops' lips. By far the greater portion of the charge is taken up in an examination of the Rev. Mr. Gorham's opinions, and of the judgment of the privy council thereon. His Lordship likewise went at some length into the questions of the late secessions to Rome, and the practices adopted of late years by the "transition clergy," tending to introduce the meretricious splendour of the Roman ritual. Although the Bishop spoke eloquently on this point, many persons are of opinion that he has trifled too long with these practices, and suffered the wolf to come into the fold, aye, and carry away a good many of the flock too. On the whole, Dr. Bloomfield's charge appears to have produced a feeling of mingled vexation and disappointment. Tuesday was Guy Fawkes' day, and the Guy Fawkes' day, of 1850 will not soon be forgotten. All over London the Guys were dubbed "Archbishop of Westminster," and in the city a donkey was paraded with a Cardinal's hat, and a ticket, "A wise man" was attached to his nezer end. The "speculation" told well on the Stock Exchange, and altogether Guy Fawkes' day has been more profitable than any of late years. At Exeter, especially, the Anti-Romish demonstration was on a very extended scale—the Pope, the twelve (Roman) Catholic Bishops, and Dr. Wiseman were burnt in effigy in front of the Cathedral, amidst a grand display of fireworks.

In France, the quarrel between the President and General Changarnier is far from being settled:

ORDER OF THE DAY.—By a decree of the President of the Republic, dated the twenty-ninth of October, General Carrelet, commandant of the seventh military division, has been called to the command of the first, in place of General Neumayer, who is raised to the chief command of the fourteenth and fifteenth divisions. He enters on his functions to-morrow, the first of November. In making known this measure to the troops, the General-in-chief does not doubt but that General Carrelet will be able to maintain in the body of his division, the spirit of order, of discipline, and of devotion, which has made the strength of the army of Paris; and that, following the example of his predecessor, he will insure on all point the complete execution of the military regulations.

"The General-in-Chief, CHANGARNIER." But by way of retaliation on his foes, the General issued another order of the day in these terms:

"PARIS, Nov. 2, 1850.—According to the text of the law, the army is not a deliberative body; according to military regulations, it ought to obtain from any demonstration, and from uttering any cry when under arms. The General-in-Chief recalls these provisions to the notice of the troops placed under his command.

"The General-in-Chief, CHANGARNIER." This is as much as to say that the troops shall not cry vive l'Empereur! it is a defiance to the Government, and it remains to be seen whether the latter will serve Changarnier in the same way they did Neumayer. At any rate, the controversy agitates all Paris.

The quarrel between the Elysee and the party of order has produced a reconciliation between all its branches. For the last two years Napoleon Bonaparte (the son of Jerome), and Pierre Bonaparte (brother of the Prince de Canino), has been in such direct opposition to the Elysee, that they have been called the Princes de la Montagne. They have now proffered their support to the President, and a reconciliation has taken place. The Prince de Canino, who is still in Paris, was the medium through whom the peace was concluded.

From Germany the most important item is the entry of the Bavarian troops into Hesse Cassel, and the entire submission of Prussia to the decrees of Nicholas the Autocrat of Europe.

We learn from Fulda on the 4th instant, that the buglers of the Prussian garrison of that place sounded an alarm at one o'clock p.m. on that day, in consequence of the Bavarian troops having advanced to within 2,000 yards of the Prussian outposts. At two o'clock two squadrons of Cuirassiers left the city in great haste, and proceeded to occupy the Petersberg, while the artillery was placed on the Frankfort road. No engagement took place, and the cavalry and artillery returned at five o'clock p.m. This news tallies with our advices from Schluchtern, according to which the opposing armies were in sight of each other for more than twenty-four hours, and a conflict seemed imminent when all of a sudden the Prussians fell back to the distance of two leagues, and their outposts at Neuhoef were at once occupied by the Bavarians and Austrians, who established their head-quarters in that place.

The intelligence from Vienna, which reached Frankfort at 8½ p.m., bearing date Saturday, November 2, informs us that "to-day's number of the Oesterreichische Correspondenz (the Ministerial paper) announces a perfect union (Solidarität) between Russia and Austria on the German question; that, "besides Radetzky, several other Generals have been called in to a great Council of War," that "tranquillizing propositions have been presented from Prussia, which were not admissible, in so far as at the same time they demand the assurance that the inevitable intervention of the Confederation into Hesse shall be prevented; that, "upon the acceptance of the counter proposition of Austria the question of peace or war must now depend."

Of course with this result in the interior of Germany, Schleswig-Holstein must also be forced into submission.

An important piece of intelligence has arrived from Kiel, says a Hamburg letter of the 3rd instant. An Austrian officer reached that city yesterday with dispatches for the Regency. There can hardly be any mistake upon the nature of its contents. The Duchies are now expressly forbidden to prolong the war. Austria and the Diet threaten them with penal consequences in case of refusal. It is expected that the Regency will return a fitting answer to this usurpation. The government met immediately upon receipt of the message, but at present nothing is known of the result. General Hahn was on his way from Berlin to Kiel, provided with new instruments to the Statthalterschaft as the Austrian arrived. Now, however, Austria has thrown a burning firebrand into the land, and with the Envoys of the two German powers we may expect soon to see a Russian associated.

From Bosnia we hear of a revolt against the Turkish authorities. The Wanderer states that the whole of Bosnia is in a state of insurrection. The cause of the disturbances is the conscription ordered by Omar Pasha.

From Turkey we have the news of a terrible calamity, which happened at Constantinople on the 23rd of October. The Captain Pasha's line of battle ship blew up in the arsenal, killing upwards of 1,000 people who were on board. She had only arrived from a cruise two days since, and was landing her powder.

TORONTO MARKETS.

TORONTO, NOV., 27, 1850.

Table listing market prices for various commodities such as Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Market Flour, Oatmeal, Beef, Pork, Mutton, Lamb, Hams, Bacon, Potatoes, Rutter, Cheese, Apples, Straw, Hay, Fire Wood, Bread, Turkeys, Geese, Ducks, and Coals per ton.

EXCHANGE.

Table showing exchange rates for Toronto on London, New York, and Montreal.

Gore and Wellington Branch of the Church Society

The next meeting of the Managing Committee of this Association will be held in the Sunday School Room Christ's Church on Tuesday the 10th day of December at 12 o'clock; to make arrangements for holding Parochial meetings in the several Parishes of the united Districts. The Clergy and Churchwardens are requested to take notice.

J. G. GEDDES, Secretary.

PROSPECTUS.

THE YOUNG CHURCH MAN, And Sunday-School Visitor.

THE want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales, original as well as selected.

The progress and prospects of the Church in Canada will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quarto form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

It is intended, if sufficient encouragement be received to warrant the undertaking, to issue the first number in time to reach subscribers by the 1st of January, 1851; and thus to enable parents and teachers to present their children and classes with a suitable New Year's Gift.

A. F. PLEES, Publisher.

Original Poetry.

AGUR'S PRAYER.
PROVERBS XXX. 7, 8, 9.

Two things, O God, have I required,
Deny them not to me—
Defend me, Lord, from lying lips,
As well as vanity.

Keep me from poverty, O Lord,
Lest I my hands could not refrain,
Or lest I in despair should take
Thy ever glorious name in vain.

Give me not riches, either, Lord,
For link'd with them is pride,
Lest I be full, and wish to be
Without thee for my guide.

But give me only what I need,
Food, and a conscience free;
Thus, with the blessing of thy grace,
I'll quite contented be.

R. H. P.

Review.

MY MOTHER'S JEWEL; OR HAPPY IN LIFE,
HAPPY IN DEATH; by JANE A. EAMES, New
York: General Protestant Episcopal School
Union, 1850.

Most cordially can we commend this beautiful little volume to the attention of our readers. A more appropriate gift for the approaching holiday season, could not be well conceived. In every sense of the word it is a sound "Church book" testifying equally against formality on the one hand, and spurious latitudinarianism on the other. The story is managed with the skill which bespeaks an experienced writer—and some tasteful designs by Purcell, neatly executed in wood by Jocelyn, render the volume peculiarly enticing to the young, for whose benefit it is more chiefly intended. Children however of "a larger growth," may derive both pleasure and profit from "My Mother's Jewel."

CANADA: PAST, PRESENT AND FUTURE; by W. H. SMITH, Toronto: Thomas Maclear, 1850.

The accuracy of the information contained in the *Canadian Gazetteer*, will have secured for Mr. Smith, that kind of confidence, which is the very best guarantee for the success of his new undertaking.

The present work is one of much greater pretensions than the *Gazetteer*, and from the part already published, we venture to hope that it will add to the author's reputation, as a very diligent, pains-taking collector of facts and statistics. In the typography of the work it would be an improvement, if there was a more sparing use of numerals written out at length, the eye is accustomed to figures and takes in a number more readily when they are used, than if printed at length in words.

We venture to say that if the following paragraph had been printed in the book as we suggest, that the reader would have a much better idea of its contents than as it now stands.

"The Western District contains one million six hundred and seventeen thousand five hundred acres of land; of which quantity have been granted or appropriated, one million three hundred and eighty-nine thousand five hundred and sixty acres. Of this eighty-seven thousand five hundred acres are Indian Lands; leaving, Clergy Reserves, two hundred and eleven thousand two hundred and ten acres, and vacant land, sixteen thousand seven hundred acres."

"The Western District contains 1,617,500 acres of land; of which quantity have been granted or appropriated, 1,389,560 acres. Of this 87,500 acres are Indian Lands; leaving, Clergy Reserves, 211,710; and vacant land, 16,700 acres."

TWO LECTURES ON AGRICULTURAL CHEMISTRY; by HENRY YOUNG HIND, Toronto: Hugh Scobie, 1850.

Mr. Hind has treated in these lectures the much talked of and very little understood subject of Agricultural Chemistry, in a way which we hope will secure the attention of our farmers to the question. In his introduction he very justly observes, that:—

The science of chemistry has for ages been the hand-maid of the manufacturer in the preparation of raw materials for useful and refined purposes. It is only lately that her aid has been sought by the producer; and with such successful results, that the light which the application of chemistry to agriculture has thrown upon his operations, enables him to convert an experimental art into an intellectual and noble science.

The first Lecture concludes with some strong and forcible remarks, on the necessity of a rotation of crops. In order to have good and profitable farming, he says:—

No farm can continue to produce grain-growing crops on a greater surface than one-third of its cultivated extent, for many successive years, without diminishing scales of produce: that is to say, a farm of fifty acres in the clear, and under cultivation, cannot sustain a larger amount of grain-growing crops than seventeen acres; or a farm of one hundred acres in the clear, and under cultivation, not more than thirty-four acres, producing at the same time high averages, and preserving their fertility undiminished.

After giving some tables of the quantity of Wheat, Barley, Rye, Oats, Peas, Indian Corn, and Potatoes per acre, grown in the County of York, compared with the whole of Upper Canada, the Lecturer proceeds:—

Let us imagine two farms, of 100 acres each, to be divided in the same ratio with respect to crops, and we obtain the following results:

County of York, 1849.		Upper Canada, 1847.	
48 acres Flint Plants.....	47 acres Flint Plants.	22 do. Potash-Lime Plants.....	12½ do. Pot. lime do.
27 do. Pasture.....	36 do. Pasture.	3 do. Fallow.....	4½ do. Fallow.
100	100		

England, in 1835.	
21 acres Flint Plants.	
12 do. Potash-Lime Plants.	
58 do. Meadow and Pasture.	
9 do. Fallow.	
100	

The ratio which the grain-growing or flint crops bear to the whole hundred acres, are in,
County of York.....48 to 100 equal to one-half nearly.
Upper Canada.....47 to 100 equal to one-half nearly.
England.....21 to 100 equal to one-fifth nearly.

The high average of 19½ bushels of wheat to the acre, in the County of York, for the year 1849, affords proof of the existence of much good land, and some good farming: the ratio which the grain-growing crops bear to the soil under cultivation, is equally indicative of a very large extent of bad farming.

THE CHURCH IN SCOTLAND.

[From an appeal on behalf of the Scottish Episcopal Fund, by the Trustees of the Fund.]

Previous to the Revolution in 1688, the Established Church of Scotland was under Episcopal Government. The Church of Scotland then consisted of fourteen Bishops, including two Archbishops, and about nine hundred clergy. At that period the present Presbyterian Establishment was substituted in its place. All the Bishops, and by far the greatest number of the clergy declining, from conscientious motives, to conform to the new Establishment, were driven from their livings, in many instances with much violence, their stipends were transferred to their Presbyterian successors, and revenues of the Bishops confiscated to the State.

The Scottish Bishops and their clergy continued, however, to officiate to such congregations as adhered to their communion, and still preserved in their own body a due ordination of priesthood and a regular succession of Episcopal order by new consecrations.

In the middle of the last century various penal statutes were passed by the Legislature against the Scottish Episcopalians, suggested by their supposed attachment to the Stuart family, and with the obvious intention to extirpate Episcopacy in Scotland. These discouragements had such effect, that, when these harsh measures were repealed in 1792, there remained only six Bishops, all officiating as pastors to congregations, and about fifty clergymen, who were in meekness, and patience struggling with the pressure of poverty, having nothing to depend on but the precarious income derived from their respective congregations, in most instances scarcely exceeding the wages of a common operative.

It was a matter of deep concern to many of that communion to see their Bishops and pastors unable to support that decent rank in society to which they were entitled by their piety and learning, and which was so necessary to give weight to their ministrations. In order to remedy this great evil, a few zealous members of the Church, in 1806, exerted themselves to procure contributions in Scotland, as well as in England and Ireland, so as to form a fund, the interest of which, together with annual subscriptions, should be applied to make such additions to the income of the Bishops, and of the most necessitous of the clergy, as might in some degree relieve them from the pecuniary distress to which they had so long submitted without complaint. The exertions of those individuals were ably seconded by the zeal of a committee in London, and by the brotherly charity of many of the clergy and laity of the sister kingdoms a considerable sum was contributed to the fund, for the benefit of the pastors of a Church agreeing in doctrine and discipline with the United Church of England and Ireland, requiring from its candidates a subscription of the same Articles, and using the same Liturgy, with the exception of the Eucharistic Office, which is slightly varied in order and expression, but the same in doctrine as the English Office, which is allowed to any congregation desiring it.

In 1810 the management of this fund was vested, by a resolution of the contributors, at a general meeting held for the purpose, in a permanent committee of nine trustees, to whom we have succeeded.

Out of this fund, thus placed under our management, we have been able to make the following annual payments to the Bishops:—

To the Bishop of Edinburgh.....	£170 0 0
To the Bishop of Aberdeen, the Primus...	140 0 0
To the Bishop of St. Andrew's.....	110 0 0
To the Bishop of Moray.....	110 0 0
To the Bishop of Glasgow.....	110 0 0
To the Bishop of Brechin.....	110 0 0
	£750 0 0

And to thirty-eight of the most necessitous of the inferior clergy we have made payments to the amount, in all, of £470, being aided by an annual grant of £315 from the Scottish Episcopal Church Society, whose province it is to support the inferior clergy.

As the generation has passed away to which we

owe the small fund we administer, and a new generation has arisen, we feel it incumbent on us to bring the existence of this fund, and the necessity and duty of increasing it, under the notice of the members and friends of our Church in the hope that they may imitate the example of those who have gone before them, and forward the good work commenced by them, by adding to it.

We must remind our friends that the Scottish Episcopal Church has not been idle in these days of revival. Within the last twenty years many new congregations have been organised. The great increase of population since the beginning of the century, and the unusual influx of English and Irish among us, have greatly enhanced the necessity of church accommodation, and clerical and episcopal superintendence; for while very few conform to the Presbyterian form of worship, the great mass, unless they find an Episcopal Church where they have set themselves down, fall into socialism or absolute heathenism. In various parts of Scotland, many new chapels have been opened, and new congregations formed, chiefly for the operative classes. Such congregations cannot do much for themselves, and the defective means we have for providing clergymen to collect these outcasts, and to bring them into the fold of the Good Shepherd, is a great hindrance to the advance of religion among us. The churches among us have been more than doubled since the penal laws were repealed in 1792.

We think it not unsuitable to mention, as a proof that the laity of our Church have not of late years been unmindful of her wants, the institution of the Scottish Episcopal Church Society in the year 1838, among the objects of which is to provide additions to the incomes of the inferior clergy. The income of this society for the last year exceeded £2,500., including the interest of £12,000 which has already been funded. But the Bishops do not benefit by this society.

Nor are we neglecting the children of the poorer members of our Church, for a general scheme of education is now being organised, which is intended to comprehend all our congregations. This will require a large sum; of course diminishing our power to promote the more peculiar object of this address.

Another great effort has been recently made in the design of establishing a College for religious and secular education on Church principles in Scotland, the want of which was grievously felt. It was impossible to find a good clerical education for candidates for the ministry in this country. This difficulty has now been obviated. A sum of £40,000, has already been expended on Trinity College: and, although the whole plan has not been completed, the College has already been opened for the reception of pupils and students in theology, under the able superintendence of its experienced Warden, and is amply justifying the expectations of its promoters.

Thus, though something has been accomplished for the inferior clergy, nothing has been done to add to the incomes of the Bishops. They have been left to depend on the Episcopal Fund, and the very exertions which have been made to forward other schemes for improving the condition of the Church, have hitherto prevented us from making an appeal in order to increase this fund. It is now devoted mainly to increase the incomes of the Bishops; for, having it in our power, in terms of the Deed of Trust, to alter at any vicennial meeting of the contributors, the proportion of the sum to be paid to the Bishops and the other clergy as the Scottish Episcopal Church Society is instituted for the behoof of the inferior clergy, we have entered into an arrangement with the managers of that society, by which they are to discontinue the payment of £315 made to the Episcopal Fund, and to adopt a certain amount of the payments we made to these clergy, which enables us to increase the portion for the Bishops to about nine-tenths of the annual produce of our fund. The income of the Episcopal Fund is, including annual subscriptions about £850 per annum, and we can devote to the Bishops about 730. We may well say, then, that our fund is now devoted mainly to increase the income of our Bishops, as well its original amount, as the increase we hope to receive from the present appeal. What we have been hitherto enabled to do must be admitted to be miserably inadequate to the object in view, whether the Bishops be considered in regard to their ecclesiastical position, or the station they ought to be able to maintain in society. It is not seemly that members of our Episcopate should be exposed to the harassing cares of poverty; and it is quite clear that some suitable provision should be made for the Bishops beyond the mere incomes derived from their labours as ministers of a congregation. Two of our Bishops are now approaching their ninetyeth year, and have long ceased to serve any congregation.

The Bishopric of Argyle being endowed by a separate fund, we have to ask contributions for the six sees of St. Andrew's, Edinburgh, Glasgow, Aberdeen, Brechin and Moray. A sum of £8,000, for each See, in all £48,000 would enable us to pay each Bishop about £400 per annum, which is as moderate a provision as we think adequate to the due support of our Episcopate.

A MAN DEVoured BY A LION.

(From Five years of a Hunter's Life in the Far Interior of South Africa, by R. G. Cumming, Esq.)

On the 29th we arrived at a small village of Bakalahari. These natives told me that elephants were abundant on the opposite side of the river. I accordingly resolved to halt here and hunt, and drew my waggons up on the river's bank, within thirty yards from the water, and about one hundred yards from the native village. Having outspanned, we at once set about making for the cattle kraal of the worst description of thorn-trees. Of this I had now become very particular, since my severe loss by lions on the first of this month; and my cattle were, at night, secured by a strong kraal, which inclosed my two waggons, the horses being made fast to a trek-tow stretched between the hind wheels of the wagons. I had yet, however, a fearful lesson to learn as to the nature and character of the lion, of which I had at one time entertained so little fear; and on this night a horrible tragedy was to be acted in my little lonely camp of so very awful and appalling a nature as to make the blood curdle in our veins. I worked till near sundown at one side of the kraal with Hendric, my first wagon-driver—I cutting down the trees with my axe, and he dragging them to the kraal. When the kraal for the cattle was finished, I turned my attention to making a pot of barley-broth, and lighted a fire between the wagons and the water, close on the river's bank, under a dense grove of shady trees, making no sort of kraal around our sitting-place for the evening.

The Hottentots, without any reason, made their fire about fifty yards from mine; they, according to their usual custom, being satisfied with the shelter of a large dense bush. The evening passed away cheerfully. Soon after it was dark we heard elephants breaking the trees in the forest across the river, and once or twice I strode away into the darkness some distance from the fireside to stand and listen to them. I little, at that moment, deemed of the imminent peril to which I was exposing my life, nor thought that a bloodthirsty man-eater lion was crouching near, and only watching his opportunity to spring into the kraal, and consign one of us to a most horrible death. About three hours after the sun went down I called to my men to come and take their coffee and supper, which was ready for them at my fire; and after supper three of them returned before their comrades to their own fireside, and lay down; these were John Stofolus, Hendric, and Ruyter. In a few minutes an ox came out by the gate of the kraal and walked round the back of it. Hendric got up and drove him in again, and then went back to his fireside and lay down. Hendric and Ruyter lay on one side of the fire under one blanket, and John Stofolus lay on the other. At this moment I was sitting taking some barley-broth; our fire was very small and the night was pitch-dark and windy. Owing to our proximity to the native village the wood was very scarce, the Bakalahari having burned it all in their fires.

Suddenly the appalling and murderous voice of an angry, blood-thirsty lion burst upon my ear within a few yards of us, followed by the shrieking of the Hottentots. Again and again the murderous roar of attack was repeated. We heard John and Ruyter shriek "The lion! the lion!" still, for a few moments, we thought he was but chasing one of the dogs round the kraal; but, next instant, John Stofolus rushed into the midst of us almost speechless with fear and terror, his eyes bursting from their sockets, and shrieked out, "The lion! the lion! He has got Hendric; he dragged him away from the fire beside me. I struck him with the burning brands upon his head, but he would not let go his hold. Hendric is dead! Oh God! Hendric is dead! Let us take fire and seek him!" The rest of my people rushed about, shrieking and yelling as if they were mad. I was at once angry with them for their folly, and told them that if they did not stand still and keep quiet the lion would have another of us; and that very likely there was a troop of them. I ordered the dogs, which were nearly all fast, to be made loose, and the fire to be increased as far as could be. I then shouted Hendric's name, but all was still. I told my men that Hendric was dead, and that a regiment of soldiers could not now help him, and, hunting my dogs forward, I had every thing brought within the cattle-kraal, when we lighted our fire and closed the entrance as well as we could.

My terrified people sat round the fire with guns in their hands till the day broke, still fancying that every moment the lion would return and spring again into the midst of us. When the dogs were first let go, the stupid brutes, as dogs often prove when most required, instead of going at the lion, rushed fiercely on one another, and fought desperately for some minutes. After this they got his wind, and, going at him, disclosed to us his position: they kept up a continual barking until the day dawned, the lion occasionally springing after them and driving them in upon the kraal. The horrible monster lay all night within forty yards of us, consuming the wretched man whom he had chosen for his prey. He had dragged him into a little hollow at the back of the thick bush beside which the fire was kindled, and there he remained till the day dawned, careless of our proximity.

It appeared that when the unfortunate Hendric rose to drive in the ox, the lion had watched him to his fire-side, and he had scarcely lain down when the brute sprang upon him and Ruyter (for both lay under one blanket.) with his appalling murderous roar, and, roaring as he lay, grappled him with his fearful claws, and kept biting him on the breast and shoulder, all the while feeling for his neck; having got hold of which, he at once dragged him away backward round the bush into the dense shade.

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