

DIOCESE OF QUEBEC.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC,
No. 2.

Quebec, 4th Feb. 1851.

REV. AND DEAR SIR,—In pursuance of my promise made at the close of my Circular, No. 1, upon Church-building, published in the last number of the *Canadian Ecclesiastical Gazette*, I now proceed to offer some few remarks and suggestions upon the principles to be observed in the interior arrangement of Churches. It will be still borne in mind that my recommendations are mainly designed to be applicable to such Churches as can be erected by congregations feeble both in number and in resources, in the new settlements, which open themselves, from year to year, in the Diocese; and, as before, "I shall avoid all technical terms whatever, and shall endeavour to make myself plainly and immediately intelligible to persons without any architectural attainments."

1. **PASSAGE UP THE MIDDLE OF THE CHURCH.** It is perfectly indispensable that these should be what is sometimes, although quite improperly, called a *middle aisle*, running up clear and without the obstruction of desk or pulpit, to the rails of the holy table.¹ The fashion which once prevailed to a considerable extent, and is still, in some places, to be seen, of putting up a large enclosed desk and a pulpit of the same description, behind it, directly in front of the communion-table, is now, by common consent, condemned as awkward, inconvenient and unsightly in the very extreme. And the practice of filling up the centre of the Church with a block of pews, is destructive of all good ecclesiastical effect.

There should always be a good, roomy, clear space, at the termination of the passage, between the pews or benches of the congregation and the rails of the Communion-table; and there are occasions, such as the administration of the Lord's Supper, and more particularly of the rite of Confirmation, upon which, if this space be contracted, much irreverent crowding and jostling and much actual inconvenience will be apt to ensue. It is well worth while to strain a point in order to gain free room in this part of the Church.

2. **COMMUNION-TABLE.** For reasons stated in my Circular No. 1, I pass over all notice of what is properly called a *Chancel*. The holy table, however, which must always be placed at the east end of the Church, may stand with good effect, in a recess, formed by taking off a small vestry in one corner, and a corresponding closet in the other which may be used for keeping wood, or a Sunday School library, &c.,—the rails being carried along the front of the recess, either in a straight or a curved line, as may be judged preferable. The rails themselves should, if possible, be of turned work, and, in some measure, massive. If the plan of a recess is not adopted, the rails may either be carried across the whole width of the Church, or may run back, at a proper distance on each side, to meet the east wall, in a direction parallel to the ends of the altar. This last arrangement is by some authorities pronounced objectionable. In calculating the space within the rails, the attendance of the Bishop and the Clergymen who may accompany him, upon particular solemnities, should always be taken into the account. The whole of this space should be a raised platform, projecting, one step, outside of the rails, in order to afford a kneeling-place for the communicants. And, if there is room for it, the table itself should stand upon another and smaller platform, raised one step more, with space left upon this second platform for a Clergyman to stand and kneel, at each end. But in a very small Church, this last-mentioned plan is impracticable.

3. **DESK AND PULPIT.** In Churches upon the scale here in contemplation, as it is by far the cheapest and simplest plan, so, in my own judgment it is quite sufficient, at least to begin with, and has a pleasing effect, to have two *lecterns*, or moveable stands with turned single stems, matching each other and just large enough to hold a Church-book of the usual folio or large 4to size.² One of these is for the Bible and the other for the prayer-book; and the former serves for preaching as well as for reading the lessons—an arrangement which seems, in a manner, to proclaim the principle that the *teaching* of the Church is the exposition of the *Word of God* or based upon that word. These *lecterns*, (each having a kneeling-stool behind it), are sometimes, if the space within the Church is very confined, placed within the rails, as is seen in All Saints' Chapel attached to the Rectory at Quebec; but properly they are placed just outside, one in front of each corner of the rails but a little off towards the side of the Church, and slightly inclined inward. A very perfect arrangement of this nature may be seen in the Church at Vaudreuil in the Diocese of Montreal served by the Rev. Jas. Pyke.

If a regular desk and a pulpit of a more decided character are preferred, and it is not found necessary from motives of economy, and to adopt the two *lecterns*, the desk should be of light and simple construction, without door and without panels, either at the sides or in front, and without any back,³ and large enough to hold both books. A pattern may be seen in St. Matthew's Chapel, Quebec, and another, upon a different plan, in the room fitted up as a temporary Chapel at Bishop's College, Lennoxville. The supporting sides should be quite narrow and the space between them, in front, may be filled up with three or four small flat bars, separated from each other by a pointed arch. The desk should stand upon a base, of the height of one step from the ground. The pulpit should not be large, heavy, nor lofty; it may be ascended by about four steps, behind, and may rest upon a stem of proportionable height. St. Matthew's Chapel just mentioned affords a pattern which is architecturally correct. Supposing the space to be clear up to the east wall on each side of the communion-table, the desk and pulpit or, as the case may be, the *lecterns*, must, nevertheless, be a little in *advance* of the communion-table (although not directly before them.)

There is no better material for the more ornamental, and indeed, if it can be afforded, for all the lighter wood-work of the Church, than the *butternut* of the country. The birch also works up very nicely into articles of Church-furniture and well chosen pieces of it are particularly suitable for communion-tables.

¹ In large Churches which have been built with sub-galleries it may sometimes be unavoidable to retain this position of the pulpit. In order that the preacher may command the whole Church. Thus the case in the Cathedral at Quebec, where, however, in the last improvements, the pulpit was made as light, and the whole arrangement as open, as circumstances permitted.

² Plain *lecterns* of this description, of birch or other suitable wood, may be had for 12s. 6d. apiece.

³ If the rails run completely across the Church, the distance of the lecterns from the side-walls may still be judged of, from these directions.

⁴ The Canon which calls a desk a seat merely employs, (as I apprehend it), a phrase of the day, to describe any decent and commodious desk—a passing fashion having found its way into the Church, of attaching a seat to a desk.

4. **FONT.** It is the principle of the Church of England to mark out distinctly in her chaste and careful provisions for the public solemnities of Religion, the administration of the two sacraments ordained by Christ; and she therefore rails off the place for the holy table and directs that a stone font be placed in every Church. It is unnecessary to comment upon the slovenly, niggardly and irreverent practice, which nothing but necessity can justify, of using some little common household vessel for the public baptism; and it is a very objectionable custom which has crept in, in some places and is exceedingly common in this Diocese, to have either a small portable vessel manufactured for the purpose, or a small kind of basin sunk into a shaft or pillar. All these substitutes for a proper font are entirely irreconcilable either with ecclesiastical propriety or with architectural taste. The font, to deserve the name at all, ought to be, as all the ancient fonts are and all which are now introduced into Churches built and furnished at home upon even tolerably correct principles, of a size sufficient to make it at least possible to follow the rubric which provides for the case of dipping in the child. I do not mean to censure what has been done in times when men were everywhere careless upon these points; but now that those times have gone by, if we aim, in *new undertakings*, at having seemly and correct Churches at all, it is a great inconsistency and conspicuous deficiency, not to have a proper font. Where means run short and it cannot be managed to get on at first it should be always kept in view as a thing to be accomplished; and a saving in other points may commendably be made to gain this object. There are two of our Churches in Quebec, which exhibit fair specimens of fonts—the Cathedral in which the font harmonizes with the *Grecian* and St. Matthew's Chapel in which it is in keeping with the *Gothic* character of the building. The latter was the gift of a devout Churchman, Mr. Morgan of Quebec, undertakes to make fonts to order. The price varied exceedingly according to the ornate character of the article.

The font should be placed as near as can conveniently be managed, to the *entrance* of the Church.

5. **SEATS.** Of all the innovations of modern times which have tended to disfigure our churches and to give them an unpleasing and un-church-like aspect, there is scarcely any which has been worse, perhaps than the fashion of constructing and fitting up the pews. I shall not here speak, however, of high walled boxes, interspersed among more moderate pews, or of *pellinings* of various hues in the same Church—these being enormities of which our country-missions are in no danger. I do not at all hesitate to profess myself opposed, in principle, to the system of leased as well as of proprietary pews which I believe will gradually disappear in Christian Churches—but it is a system recognized by law in this country and must be tolerated while it lasts. Still there can be no occasion whatever, for adopting in new Churches, pews enclosed with *doors*, which are disagreeable to a correct eye and constitute a *considerable and perfectly useless addition to the expense* of the structure. The seats may also be made with a rail at the back instead of pannels and here again is a saving of money. The manner in which seats may be made ornamental in a Church instead of disfiguring, is seen in many beautiful examples in England, and some approach to the same thing is to be witnessed in St. Matthew's Chapel, Quebec, and a nearer approach in the Church at Point Levi. The latter, however, is injured in effect by having a row of *doors*. But in the Churches for the benefit of which I am writing, it will generally be necessary to have the seats entirely plain. They will still look better than enclosed pews.

It is particularly important, in order to the preservation of Church-rules and the promotion of humble and constant devotion, that there should be low kneeling-benches within the seats, so fixed that the worshippers face the desk and pulpit.

6. **VESTRY.** It is quite necessary to have some kind of vestry, for (if there were no other reason,) it will be felt by all persons that nothing can be more awkward and unbecoming than that the Clergyman should put on or change his vestments in the view of the congregation. One mode of providing for this object, has been pointed out under the *second* head of this letter. Another is to build a small room opening from the side of the Church at the north east corner—or it may be thrown into the form of a prolongation of the Church at the east end, lower and narrower than the main building, so as to have the *exterior* effect of a *Chancel*, into which it may ultimately, perhaps, be converted. If there is a gallery at the west end a small vestry may be made in one of the corners under the gallery, which may be balanced by the staircase on the other side—galleries, which have been only the creations of necessity to gain room in over-crowded Churches, or, if parts of the original plan, the productions, too often, of a parsimonious calculation to squeeze together the largest possible number of worshippers at the cheapest rate, are by all means to be avoided where no necessity for them exists.

7. **MISCELLANEOUS APPENDAGES.** Chairs should be provided, (as soon as it can be afforded,) within the Communion rails, having some Church-like character, and, if possible, harmonizing with the architecture of the building. Or two or three contiguous stall-seats of a plain fashion, may be made against the side-wall, within the rails, if they extend to meet it.—The stalls in the Cathedral and in All Saints' Chapel at Quebec, with proper modification, might furnish hints for the pattern. The Communion-table should never be seen without a decent cover, either crimson, scarlet, purple, or dark blue, reaching down to the floor, of the best material which there are means at command to procure; and the floor within the rails should always be carpeted.⁴ The kneeling-stools at each end of the Communion table, as well as for the desk or *lecterns*, should be covered to match the hangings of the Church. *Lecterns* require no hangings or trimmings. Those for the desk and pulpit should, of course, match the altar-cloth.

To these directions I may venture to add, as not unconnected with the present subject, a general recommendation of strictly enforcing the Apostolic rule, as applied to the appearance and arrangement of material things within the Church, *Let all things be done decently and in order.* Rusty stoves and stove-pipes, and these even left standing in summer,—fire-wood piled up in view within the Church or tumbled about the floor,—unsightly and make-shift provisions for this or that purpose connected with the solemnities of worship, still contentedly retained, which were adopted in the first instance perhaps from necessity,—these are things which should never be suffered in the house of God.—They jar against our feelings of reverence and irresistibly convey the idea of a low and cold estimate of the

⁴ If that form of communion-table be adopted of which the front and ends are closed with ornamented wood-work, the cover should be only on the top.

sanctity of christian worship and the value of religious privileges. It is a special duty of the Church-wardens to guard against the occurrence of any such reproach in the Congregation, and it may be hoped that they will feel themselves happy and honoured in preserving respect for the Most High. Nothing, surely, should be permitted to be seen in a Church, which would offend the eye in the house of a well-ordered family, occupying a creditable position in the world.

It is very true, and it is a truth to be carefully cultivated in our minds, that all exterior decency and solemnity in our worship, are of no avail unless we WORSHIP THE FATHER IN SPIRIT AND IN TRUTH,—and unless THE LIFE WHICH WE LIVE IN THE FLESH WE LIVE BY THE FAITH OF THE SON OF GOD. These principles, I am confident, you will inculcate. But it is a poor evidence, as you will, at the same time, point out, that such teaching has been blessed, or that our religion has taken hold of our heart and affections, if we cannot be brought to make sensible sacrifices of our worldly substance, according to our ability, for the honour of the house of God, or if we manifest a lazy indifference about the preservation of a consistent and reverential character in all the appurtenances of His worship.

I have to request that when any application is made to me respecting the erection of a Church, you will take care that the plan of the interior and exterior are submitted for my inspection.

I have also to request that you will be pleased to direct the attention of all parties concerned in such undertakings with whom you may be connected, to the advertisement of the *Lay Committee of the Church Society* which appears in the *Canadian Ecclesiastical Gazette*.

I am, dear Sir, your affectionate brother,

G. J. QUEBEC.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

The Lay Committee of this Society are prepared to pay half the cost of a few sets of ground-plans, elevations, working drawings and specifications, together with estimates according to the prices of labour and materials,—of churches in brick and stone to contain not more than three hundred, provided that the plans &c., be approved by the Committee, and that they become the property of the Society; and the Committee hereby invite communications from Congregations wishing to build Churches of the description above mentioned.

W. WICKES, A. M., Secretary.

Quebec, Jan. 14th. 1851.

UNITED STATES.

MINNESOTA TERRITORY.

To the Editor of the *Gospel Messenger*.

REV. AND DEAR SIR,—In my last letter I promised to keep our friends informed of the labours and success of the Rev. Mr. Breck and his associates, in planting the Church in this broad and beautiful land, believing them not to be without interest. I therefore take up my pen at this early period in the new year, to fulfil my promise.

Our brethren continued to live in the tent which they pitched on their arrival, for several weeks, while their house was in progress of building. In this situation I often visited them, and once or twice tarried with them over night, in the tent, and in "the sweet hour of prime," under the oaks, joined them in their devotions, in that "form of sound words," no less appropriate in the grove than in the temple. As soon as the house was inclosed, they moved into it, and continued in it until late in the fall, when it became necessary to remove into a cabin, or shanty, constructed of rough boards, until the house could be plastered and fitted for winter. During all this time their cooking and washing was done, as at the first, in the open air under the trees. They have now, however, better arrangements for these things. They have added a wing to the main building, of twelve feet square, which is used not only for cooking, but for an eating room, while the *shanty* is turned into a laundry, leaving the original part of the establishment, a room twelve by seventeen feet, for a parlour, library, study and chapel, with the dormitory up stairs. On the whole they are comfortably fixed for the winter, though everything is in the most simple and inexpensive style possible. I am thus particular in this description, with the hope that it may attract the attention of some who live in costly mansions, and can spare something of the abundance with which they are blessed, for the cause of Christ and His Church in this new Territory, and induce them to bestow it without diminishing their other charities, or overlooking the wants of the Church in their own neighbourhoods.

These brethren arrived in Minnesota in June last, and they have already accomplished much. They have established fifteen stations in different parts of the Territory and on the borders of Wisconsin. At all these places they regularly perform Divine service, and feel much encouraged to persevere in the good work they have commenced. In no one instance have they failed to meet their appointments. In consequence of this punctuality, the people are attentive to hear them; and it is to be hoped that many of them will ultimately be gathered into the bosom of the Church, who are now strangers to her doctrines and principles, and are living without God in the world. Up to the present time, in fulfilling their appointments at these fifteen stations, they have travelled on foot three thousand and thirty-two miles; and otherwise, by sailing or riding, sixteen hundred and seven miles, making in all, four thousand six hundred and thirty-nine miles. These are formidable distances in a new country, without bridges, bad roads, and oftentimes no roads at all. Once, two of them missed their way, and remained all night in the woods, without means of kindling a fire, and exposed to a violent storm. At another time, one of them in returning from a distant station, got lost among the hills and valleys, and in his wanderings, stumbled on the lair of a wolf, who gave him a parting grip upon his foot, but fortunately it was protected by a boot, and he received no harm. It would probably be difficult to decide in this encounter, which was the most frightened, the wolf or the wanderer. I mention these things, to show our brethren in more favourable circumstances, the toils, and fatigue, and exposures necessarily incident to the planting of the Church in the West, and particularly in this new and distant Territory. But I am happy to add, that none of these things move these devoted men, nor do they appear to count their lives dear unto themselves.

Your readers are probably aware that we have commenced building churches at the two most important points in this Territory, St. Paul and the Falls of St. Anthony. The corner stone of the latter was laid as late as the 30th of October. It is intended that this edifice shall be, when completed, twenty-four feet wide

by sixty feet long, besides a chancel of the requisite proportions, and in the early pointed style. But from the want of means, only a section of twenty-four feet has been commenced, which must answer for the present, unless a few liberal men from the more favoured portions of our Zion will lend a helping hand. It occupies a beautiful and commanding site, and near the place where I saw eleven years ago, a camp of a party of the Sioux, which had left a day or two before on a war expedition into the country of the Chippewas. This camp was an object of considerable interest, and suggested many reflections upon the manners and customs of that peculiar and mysterious people. It consisted of a large number of booths extending in a straight line of several hundred yards, perpendicular to the river, and opposite to the passage between two beautiful islands above the Falls. In most of these lodges were evidences of their rites and ceremonies preparatory to war, and at the head of the column was a dead dog, debedded with various colours, suspended from a tall pole, by the neck, with his face looking to the north, and which had been sacrificed on the occasion to propitiate the Great Spirit. Nothing but the roar of the neighbouring cataract disturbed the solitude and stillness of the place, which had so recently witnessed those dark and gloomy superstitions. It was, therefore, with no ordinary emotions of pleasure that I assisted at the ceremony of laying the corner stone of "the Church of the Holy Trinity," in a place associated in my mind with this wild and savage scene.

The Church at the village of St. Paul, though not finished, was from the necessity of the case, opened for Divine service about the middle of last month.—We hope to have it in readiness for consecration early in the spring, or as soon as Bishop Kemper can make it convenient to visit this distant part of his Diocese. This edifice when completed, will be neat and beautiful, and an ornament to the village, though some men of small wit, "over the way," amuse themselves and others at its antique appearance. It is of small dimensions, being only twenty by forty feet, with a chancel nine by twelve, and a steeple six feet square, which when finished, will be fifty-two feet high, ornamented by the emblem of our holy religion. It is covered with plank and battens, and is only ten feet from the underwinning to the spring of the roof, which is open. Our friend, the Rev. Montgomery Schuyler, of Buffalo, has presented us with a window for the chancel, of stained glass, which is now on its way, and which we hope to receive when the navigation opens in the spring. This window is a simple cone in its shape, four feet and a half in width, by eleven feet high, of brown matted glass, with a blue border, and a large crimson cross in the centre. It may be proper, perhaps, to mention, that the writer commenced giving service at St. Paul, five or six years ago and continued to do so at intervals, until the arrival of Mr. Breck and his associates, in the Territory; and that some preliminary steps had been taken towards the erection of a church at that place. The Rev. A. B. Patterson, of Princeton, N. J., when on a visit here, summer before last, promised five or six hundred dollars towards the good work, which promise he has nobly redeemed.—With this sum, together with subscriptions in St. Paul, and the offerings of friends in the vicinity, and at a distance, we have one decent and becoming place of divine worship in Minnesota. I was present and preached on the formal opening of it, and again last Sunday, by exchange with one of the brethren, and met large and interesting congregations. The responses were made with great fervour and devotion. Should this statement meet the eye or attract the attention of those friends to whom I have privately applied for assistance to build this little temple, I would inform them that I am still looking for the fruits of their liberality, and anxious to record their names among the contributors to the first Protestant Episcopal Church in Minnesota.

Although I have span out this letter to a greater length than I intended when I sat down, I cannot conclude without giving you some incidents of the journey of the Rev. M. Taylor, who stopped with us on his way from Newfoundland to Red River, last summer, gathered from his letters while on his route, and after he reached his destination. He left here on the second of August, and arrived at Prince Rupert's Land on the fifteen of September, making four months from the time of his departure from Newfoundland. The journey was performed from this point in a cart drawn by a single horse, and of most primitive construction, and would be a curiosity in any other part of the world. Circumstances prevented his leaving Fort Snelling for the Falls of St. Anthony, where he was to meet the companions of his journey, a distance of eight miles, until quite late in the evening. "We got over the first marsh," he says, "very well, and the horse pulled along with much spirit, but on coming to a short steep hill, with a bog at the bottom, and not out of sight of the Fort, the horse 'stogged,' as they say in Newfoundland. I tried all sorts of means to move him but he would not stir." After many efforts without effect to go ahead or return, darkness closed around him and his good lady, and they came to the conclusion to sit in the cart until morning. "I unharnessed the horse and tied him with a long rope, and as we heard the band at the Fort playing the *tattoo*, we seated ourselves for the night, commending ourselves to Him who taketh care of His people at all times and in all circumstances, we composed our minds and feeling under our misfortunes." They spent a miserable night, as may be most readily conceived, almost devoured by the mosquitoes, and after a full chapter of accidents the next day, they finally arrived at the Falls, and the day after, pursued their journey to the Sauk Rapid, where they re-crossed the Mississippi, and took their departure to the Red River. "Soon after his arrival in September, he had an opportunity, and sent me a long and interesting letter, detailing many amusing incidents "of flood and field," and the cordial welcome he met with among his friends. "We are not molested," he says, "by any Indian bands, though we found that they were near us, and constantly had an eye to our movements. We were often charmed at the wide stretches of the prairie land, the beautiful flowers and the waving grass. The lakes and woods had also a charm, and often did they revive and cheer our spirits." He speaks in high terms of commendation of Bishop Anderson. He had returned from his visitation, and was employed among other duties in attending to the academy, which he purposed to do, until the arrival of the gentlemen who were on their way from England to take the charge of that institution. He mentions, also, that the Bishop had several candidates for holy orders, at his residence, and that he would hold an ordination in October. But I must hasten to subscribe myself faithfully.

Your friend and brother in Christ,

Fort Snelling, Jan'y 3, 1851.

F. G. GEAR.

ENGLAND.

REVISION OF THE PRAYER BOOK.

We cannot say that we are at all satisfied that the conspiracy against the Prayer Book either never existed, or has been altogether abandoned. Lord Ashley, after the letter which he has written, cannot, as a man of honour, take part in such a design. But in a conspiracy there are more parties than one; others may contemplate a change, though Lord Ashley affirms that he does not. Among the flying rumours of the day, the "John Bull" says that the Queen's Printer has received orders to print no more Prayer Books! That is a strong measure—too strong even for such an arbitrary Minister as Lord John Russell to adopt. We can scarcely believe that this rumour can be true; for, in the first place, every one must be aware that essential changes in the Prayer Book could not be made without a despatch and protracted struggle, in which we suspect that more than the Church would be involved; and, in the next place, even if a change were made, without the sanction of Convocation, the large majority of Clergy and Congregations would continue to use the old form, so that there would be no lack of customers for the Prayer Books which may be printed. Such rumours, however, though not to be relied on, are important, as showing the intense anxiety with which Churchmen are watching for the slightest indication of any attempt upon the integrity of their Church, and the alacrity with which they would rise to resist any such scheme.

We believe that the enemies of the Church have become aware of the hopelessness of any direct attack upon the Formularies of the Church, and whatever they do will be done surreptitiously and quietly; but not with less mischievous purpose. The avowed intention of Lord Ashley and his clique is to get the Queen—or, rather, to get Lord John Russell by the Queen's prerogative—to issue a Commission to put a stop to "Romanising" practices and doctrines.

Now, in the first place, what Lord Ashley terms "Romanizing," is, in truth in many instances, the plain doctrine of our own Church. Baptismal Regeneration is, in their eyes, a Romanizing doctrine, so also is the doctrine that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." They do not know, or affect not to know, the difference between this doctrine and Transubstantiation. Adherence to the Rubric, observing Fasts and Festivals, and various other things strictly enjoined by the Church, are looked upon by the Puritan faction as Romanizing customs, and have been so regarded by them ever since the Reformers of the English Church issued their Reformed Prayer Book. Therefore a Commission to remove "Romanizing," or "Tractarian" doctrines and practices is in effect a Commission some how or other to alter the Formularies of the Church, and the Doctrine and Practice of the Reformers. Every one must be well aware, by this time, that the Puritan outcry against "Romanizers" and "Tractarians" is but an excuse to get rid of those Rubrics and Doctrines from our Prayer Book which the Puritans cannot, with a clear conscience, join in, while they are not conscientious enough to avow it.

It is most important, also, to observe the means by which Lord Ashley's party intend to effect their object. A Royal Visitation! We are not aware that any such Visitation has taken place since the time of the Tudors, when the Star Chamber and High Commission Court were in vogue. So Lord Ashley wants the liberal Lord John Russell to revive a practice of the time of Henry VIII., Queen Mary, and Queen Elizabeth!—to do what? Why, to effect something which the present law cannot effect—to do something beyond the present law of the land. The Bishops and the Court of Arches have ample powers to oblige every Clergyman to conform to the law of the Church. Any Clergyman doing what is contrary to the law, may be called to order, and punished, and obliged to conform in future. What, then, is the object of the proposed Royal Visitation? Simply to exercise an arbitrary power, beyond the law, to oblige Clergymen to do, or abstain from doing, what the present law does not require him to do, or abstain from doing.

It is a very remarkable fact, and one not easily accounted for, how the constitutional law of England has been stretched or superseded when brought into exercise against the Church. Our whole system of Government Education is based on a grant of money by the Lower House of Parliament, in opposition to a protest of the House of Lords. Dr. Hampden's Confirmation was sanctioned by a legal manoeuvre. The Gorham case was finally decided by an acknowledged concession to mere expediency, differently from what the same Court would have decided in an ordinary civil case; and now an obsolete power, a power exercised only by the Tudors, and supposed to have become defunct with the Star Chamber and the High Commission Court, or at least to have been done away with by the "Bill of Rights"—this power is again called for to coerce the Church by straighter bonds than those with which the law itself binds her.

We believe that any such visitation will be found to be entirely illegal; and at any rate we hope that the Parliament will not allow a Minister to evoke so dangerous a power. Once let the Whig Minister, under shelter of the Queen's Prerogative, begin to make alterations in the Church—once let him get in the small end of the wedge, under the pretence of removing a chancel screen, or interpreting a rubric, and a power will be set in motion able by degrees to effect any amount of change in our Prayer Book and our whole Church system. The same power which could change a single rubric, might, with equal legality, substitute the "Directory" for the Book of Common Prayer.

We do therefore seriously warn all our friends to be on the alert to answer the first summons to resist any such attempt. We are happy to hear that a Committee of Churchmen—not of one particular section, but of sound men of all parties—has formed itself for the special purpose of resisting any attempt to alter the Formularies of the Church. Their first care should be to prepare for signature a declaration, to be signed by Churchmen, of their firm determination to resist any alterations not made by Church authority, and their resolution to abide by that sacred form of worship in which they have been nurtured, and to which they have solemnly vowed their allegiance. Such a declaration, unanimously, or all but unanimously signed might be of the greatest possible use; because from the noisy clamour made under pretext of this popular aggression, the Puritans seem to have persuaded themselves that the country is ripe for any change they may please to propose.

We, for our part, feel sure that they have greatly mis-calculated their strength. We have little misgiving as to the result of any attempt which they may make. The great evil will be that it will serve to

keep alive those "unhappy divisions" which rend our Church, and add fuel to the flame of polemical strife.—*English Churchman.*

MR. BENNETT'S RESIGNATION.

We presume that the question of Mr. Bennett's resignation must be considered as settled, by the short letter on the part of the Bishop of London, which concludes the correspondence printed in another part of our paper. It is needless to say that we most deeply regret the mode in which it is terminated; but if the matter was to finish thus, it is better that it should be finished at once. The only result of ineffectual struggles, however kindly intended, must be to protract and increase the anxieties of him whom they are intended to serve, and possibly to do what he, of all men, would most deeply lament, by exciting a spirit of bitterness and discontent towards his successor. Few sacrifices would be too great to retain for a person of Mr. Bennett's remarkable qualifications a position in which he has so greatly served the cause of his Master and promised to serve it more. But if this is not to be, a lengthened period of doubt and controversy is injurious both to him and his congregation.

It is a satisfaction to find that at no period did Mr. Bennett entertain any intention of swerving from the pledge which he had given to the Bishop. To us that pledge appears to have been the result of an overstrained sense of duty; but, once given, he could not, we think, have receded from it with credit. This is his own clear opinion. He repudiates, even severely, the course which his friends desire him to adopt; and if we did not know how frequently honourable and generous men, irritated by what they consider the ill-treatment of those they love and revere, will recommend and justify in the case of others a course of which they would immediately see the impropriety in their own case, we should be surprised that they ever could have expected Mr. Bennett to accede to their wishes.

Nor, we think, could they reasonably expect the assistance of the Bishop in carrying the question before the Ecclesiastical Court. Perfectly agreeing with them that it is most desirable to ascertain the limits of that canonical obedience which is morally and legally due from clergymen to their Bishops; it seems to us that, in this particular case, Mr. Bennett had distinctly waived these rights which they claimed on his behalf, by throwing himself, frankly and unreservedly, on the judgment of his Diocesan. The question, therefore, became one on which the Bishop was entitled to pronounce without appeal—especially without appeal to any Court of Law. And this right he has exercised.

One word more on the position which Mr. Bennett now occupies. We think we have seen his proceedings characterised as disobedient, insubordinate, and self-willed. What have they been? Six months ago he was secured, by law, in the undisputed possession (we dislike the words but to some minds shall not be completely intelligible without using them) of a lucrative benefice, on which he himself and his family were dependent for their subsistence. He was in possession of remarkable influence over an intelligent and wealthy congregation, which enabled him to command pecuniary and personal assistance to an extraordinary amount in any good work to which he might devote himself. He had devoted himself to the task of creating, in a miserable and corrupt district, a centre from which assistance and comfort might flow forth to the sick and afflicted, teaching to the corrupt and miserable, and to which might be drawn those whose hearts were beginning to be touched by the love of God. A church, a school, a dispensary, an organised body of assistants, an affectionate and improving congregation, had grown and were growing under his hand. The labours of years were bearing their fruit; the aspirations of years were being realized.

All this he at once abandons, and why? Not from fear; not from disappointment; not from any legal compulsion; but simply because his Bishop bids him. Practices, which he considers himself (mistakenly we think) unable to discontinue, and which, of course, he does not think to be contrary to any ecclesiastical law of the English Church, are disapproved by the Bishop; and, rather than persevere in them, he relinquishes all that he has created, all that he has hoped, his ministerial labours, his worldly competence, and retires—to what? A worse than uncertain future—the future of a marked man; not, indeed, as the committee of parishioners say, "necessarily shut out from officiating 'any more in the Church of England,'" for we cannot, for an instant, allow that such a consequence can be drawn from the indirect expression of a private opinion by a single Bishop; yet, as far as human eyes can see, practically cut off from all prospect of re-employment in that sphere for which he has shown himself so eminently fitted, on which all his hopes and interests are centered, to which the law of the land confines him, and from which alone he can hope for subsistence.

And now we must ask those who fail to discern in Mr. Bennett's conduct a determined sacrifice of self to the principle of ecclesiastical obedience, to think how many there are of their own friends who would thus leave the interests, worldly and unworldly, which they have been in the habit of considering their own, because, on a point on which they considered themselves to have law on their side they differed from their Bishop. We do not ask them to agree in the wisdom of all that Mr. Bennett has said or done, or may say and do; but we may fairly now ask them, not to look at practices adopted during a period of enthusiasm, or expressions used during periods of anxiety and excitement, but at the larger act to which we have drawn attention, and to judge that act in him as they would judge it in their neighbours.

THE SUCCESSOR TO THE REV. MR. BENNETT.—The Bishop of London has appointed the Hon. and Rev. Robert Liddell, the vicar of Barking, to be the successor of Mr. Bennett at St. Barnabas. An interval is to elapse before Mr. Bennett legally resigns, and Mr. Liddell is legally appointed.

ENDOWMENT OF A CHAIR OF PASTORAL THEOLOGY IN QUEEN'S COLLEGE, BIRMINGHAM, BY THE REV. DR. S. W. WARNEFORD.—We learn that the Rev. Dr. S. W. Warneford has intimated to the trustees of his former benefactions, the Rev. Chancellor Low, the Rev. Vaughan Thomas, and William Sande Cox, Esq., his intention to place in their hands the sum of £1,400, in addition to the munificent sum of £2,000 already paid over by him, as an endowment of a Chair of Pastoral Theology. The Professor to be a clergyman of the Church of England, in priest's orders, and a graduate of Oxford and Cambridge. The hopes and wishes of the founder have been thus shortly explained by Mr. Vaughan Thomas:—"The Rev. Dr. Samuel W. Warneford, in exact conformity with all he has thought, and said and done in the great cause of education, was anxious to provide for what he deemed of the utmost importance in the enlarged and extended plan of education now adopted at the Queen's College,

Birmingham. He was anxious of training up young men intended for holy orders in our Church, by means of a course of practical instruction upon the ministerial duties of the pastor of a parish. He did not mean by this provision to do anything in derogation of Biblical literature in any one of its branches, but he thought he saw a want which should be supplied in clerical education, and that was instruction in the pastoral duties, for he feared they were sometimes undertaken before they were thoroughly understood. Again, he felt it to be a duty to help parents in straightened circumstances, in their endeavours to educate their children for our Church. Queen's College in Birmingham, in its present enlarged and extended relations, seemed to furnish in this, as well as all other departments of teaching, not only the means of imparting a knowledge of pastoral duties, but of doing it economically and without such an outlay of money as was incompatible with parental prudence to advance. But in the offer Dr. Warneford was not unmindful of the Royal example. Her Majesty the Queen by Royal grant to the University of Oxford, dated May 3rd, 1843, assigned out of the Church revenues a large annual income to a Professor of Pastoral Theology. The very course of his lectures is set forth in the grant; they are to comprehend "instruction in the ministerial duties—in the composition and delivery of his sermons, in reading the services of the Church, in the history of the Liturgies; and in the reason and use of the rubrics, and the like; he is, moreover, to give professional instruction, and to make examinations of the pulpits according to such scheme or schemes as may from time to time be formed or altered by the authorities of the University." In these words and acts of Royal care and concern for a due discharge of the pastoral duties, Dr. Warneford beheld not only the brightness of the Queen's example, but the power of authority. Having long entertained the pious wish of making the senior department of Queen's College available for the purposes of training good and sober-minded young men with scanty pecuniary resources for holy orders, could Dr. Warneford have done better than tread, at whatever distance, in the footsteps of his Sovereign? Could he, in making provision for pastoral instruction in Queen's College, do better than follow the light of the Queen's example, and show respect to the wisdom of the Royal ordinance? There can be but one answer to these questions in a college and council created by the Queen's grace and favour. Dr. Warneford, then, has endowed a Professorship of Pastoral Theology in the Queen's College at Birmingham, in order that students who intend to be candidates for holy orders in our Church "may be taught the ministerial duties in their various branches, as also the composition and delivery of sermons, the reading of the Church services, the history of the Liturgies, the reason and use of the rubrics, and all other matters connected with and subservient to a faithful and efficient performance of what the Church requires of her pastors and ministers for the edification of their flocks." The College now owes to this enlightened philanthropist the following munificent endowments: For the Professor of Pastoral Theology, £3,400; for the warden, £1,000; for the resident chaplain, £1,000; for the chaplain at the Queen's Hospital, £1,000; for divinity lectures to the medical students, £1,000; for medical scholarships, £1,000; for medical prizes, £1,000; and for a resident medical tutor, £1,000.

The Bishop of London has intimated to Mr. Bagshaw, who was building a proprietary chapel in Paddington, that he cannot licence any unconsecrated proprietary chapel. A long correspondence ensued which Mr. Bagshaw published in the *Daily News*.

From our English Files.

ALARMING FIRE IN THE NEW HOUSES OF PARLIAMENT.—About two o'clock on Monday a fire of a very alarming character broke out in that portion of the New Palace at Westminster which occupies the north-east corner of the building, and which is called the Clock Tower. This tower will consist, when completed, in part of a shaft for supplying cold air to the rest of the building, and in part of rooms adjoining the residence of the Sergeant-at-Arms, to be used, if required, for the confinement of refractory members. At present it is in an unfinished state, and a considerable quantity of timber has for some time past been stored in it. The fire was fed from this source, and during the short time for which it lasted it blazed away with great fury. It was nearly an hour before the fire could be subdued, with the help of seven or eight engines; and though fortunately the mischief caused has, from the unfinished state of the tower, been comparatively trifling, it is starting to think that with all the precautions which have been taken in the details of construction to prevent an accident of the kind, it should not only have occurred, but assumed so serious an aspect and been so difficult to extinguish. The plan of the architect, Mr. Barry, embraces the formation of tanks in different parts of the building, the laying down of mains along all the principal corridors, and a high pressure service of water, which could at a moment's notice be brought to bear upon a fire within the premises. Repeated representations have, we hear, been made in vain to the Commissioner of Woods and Forests for a water supply commensurate with these arrangements, and had this supply been at hand at the time of the fire it could have been put out at once. For want of it the Clock Tower at least ran a great risk of being destroyed, and the same accident occurring in other parts of the building might have done irreparable injury. Captain Hay, the Commissioner of Police, and Mr. Barry, the architect, were both on the spot without a moment's delay, and having first taken all necessary steps to extinguish the flames, proceeded to examine into the cause of so alarming an occurrence. The investigation instituted by Mr. Barry and Captain Hay, in which we understand Mr. Gouillard assisted, was of the most searching character, and lasted a considerable time. All the workmen in any manner connected with that part of the building were minutely examined, and it is satisfactory to state, that the flames were not wilfully caused. The firemen found that a pipe, formed of iron, used for carrying off the smoke from the plumbers' workshops adjoining, ran into the wall of the tower, and owing to the great heat applied for melting the lead, had fired the soot in the pipe, which fell amongst the building material, on the ground floor, and hence the fire. This is fully confirmed by Wing, one of the firemen, who was on duty within the buildings at the time of the discovery. The timber consumed consisted merely of some old materials which had been used during the recent alterations in Westminster Hall, and which would have been chopped up for firewood if it had not been burnt in the manner above detailed. A little of the carved stone work has been injured, but not above 10 or 12 stones are cracked, so that the value of the firewood and the repair of the portion of the stone work will, it is understood, constitute the whole of the loss.

Perhaps this trifling casualty may in the end prevent a much greater injury than has just occurred, since it is now to be hoped that the whole of the vast pile will be furnished with a full supply of water laid on in the most approved manner. If the fire on Monday had burst forth in the House of Lords, the damage, instead of probably being covered by £100, might easily have amounted to £100,000.

Lord John Russell has addressed a letter to the President of the Royal Society, announcing the intention of Government to place £1,000 at the disposal of the society this year for scientific purposes.—*Scotsman.*

The *Times* and *Morning Chronicle* are the only English daily papers admitted into Rome.

THE BREVET.—We believe we may announce with some certainty that a brevet will be issued on the 9th of November next, the birth-day of His Royal Highness the Prince of Wales.—*United Service Gazette.*

PIRACY IN THE DOWNS.—A few days since, the crew of a Swedish brig, lying in the Downs, consisting of eight men, having secured the captain and mate in the cabin, proceeded to rifle the vessel of every article of value; and, among other property of a portable description, carried off the captain's watch. Having taken to the boat, they deserted her on landing near the second battery, where the boat was found and secured by the coast guard on duty. No trace of the delinquents has yet been discovered.

HER MAJESTY AND THE DISSENTERS.—A fact came to our knowledge, the other day, in reference to her Majesty, which deserves to be known, but has not yet, that we are aware, been published. It shows that amidst all the strife and party warfare of the times, our beloved Queen has sound views of her duty to all her subjects, irrespective of religious opinions. A domestic of the Palace was observed to have been crying, and her Majesty sympathizingly inquiring the cause of her sorrow, learned that Lady Mary Fox had given the girl notice to quit her Majesty's service for having attended a dissenting place of worship—an act which Lady Mary was "sure her Majesty would not sanction." The officious lady was immediately sent for by her Royal mistress, and severely censured for her conduct, the Queen observing, that she desired the girl to be retained, and that, for the future, it should be distinctly understood that her desire was for all the domestics of the Palace to have full liberty to worship God according to the dictates of their consciences; ruling over subjects of all opinions, she was resolved not to allow any species of persecution whatever.—*Christian Journal.*—[*Observer*, Jan. 26.]

"Ordnance, Jan. 28.
"Sir,—The *Observer*, Sunday paper, having inserted the above without comment, I request you will have the goodness to publish these few lines:—

"Lady Mary Fox is staying abroad for her health; but I can from my own knowledge state that Lady Mary has not, and never has had, any control over, or anything whatever to do with, her Majesty's servants, and, consequently, can never have given any of them 'Notice to quit.'

"The whole statement from the (un!) *Christian Journal* is entirely untrue.

"I am, Sir your obedient servant.
"C. Fox, Major-General."

Colonial.

MILITIA MEDALS.—When it was known that her Majesty had been advised to bestow medals on such of the Canadian Militia as had borne a part at the three actions selected as most entitled to distinction. I need scarcely say there was a very general feeling of disappointment, because the time had so long gone past that many of the bravest of those who deserved the honour at the hands of their Sovereign, and whose hearts would have throbbed with joy, were mouldering in the dust. And also because the favoured actions of "Detroit," "Chrysler's Farm" and "Chateauguay," had the effect of passing over the militia who saw the most service, and who suffered the greatest privations; in illustration let me remark that the young militiamen who volunteered to go to Detroit with General Brock, and who would have done everything that men could do, had the service required of it, cannot be considered as having undergone the hardships and danger of those who were employed on the Niagara frontier, and who bore the brunt of the War. You cannot convince one of these poor fellows that great injustice has not been done him. He will tell you there was no fighting at Detroit; the affair came off in fine summer weather; but that he and his comrades were exposed to every hardship during the two long and severe winters, huddled up in cold and miserable barracks, without any of the comforts provided for soldiers of the line, and that he and others he will name, were not only wounded at "Queenston Heights," or in some other affair in that neighbourhood, but were afterwards made prisoners at "Lundy's Lane," and carried off to the enemy's country, and confined in prison till the close of the war.—This is no imaginary picture, as many of the lingering survivors can still testify. But yet the brave men who did so much on the Niagara frontier are all passed by, for what reason I think it would perplex a wiser head than mine to discover. I envy not the volunteers to Detroit the medals they have received; on the contrary, I am glad of it, and wish them long life to wear their honours. So also with respect to Chrysler's Farm, few of the Militia were there, just because the Flank Companies and Incorporated Militia of the Johnstown and Eastern Districts were stationed at Prescott, past which the enemy went in at night, and although they had the most fatiguing duty during two campaigns, twice having attacked the enemy in his stronghold at Ogdensburg, taking eleven pieces of cannon, together with a large quantity of small arms and military stores. Yet their services are regarded as of no moment.—*Correspondent of the Colonial.*

A melancholy accident occurred on the ice, near Fairfield's tavern, on last Saturday evening. A sleigh containing seven persons was crossing over to Amherst Island, from the Lake shore, when the ice broke in, plunging the whole into the water. Two of the party, said to relate, young women, named Margaret Anne Gardiner and Margaret Martin, were drowned. Their bodies were brought to this city on Sunday, and a coroner's inquest held on Monday.—*Kingston Herald.*

On Sunday morning last, three men, whose destination was the Great Western Railroad, in quest of work, were crossing the river Jordan, in the township of Louth. At the point where they stood, all the bridge had been carried away, except two string pieces. Upon these two of the men passed over with safety; the third hesitated for some time, but finally made the attempt; on reaching the centre of the river, he was observed to pause and look down upon the rushing waters beneath him. The conse-

quence of this was, that he was rendered giddy, and at the first step he missed his footing and fell into the river. About a hundred feet below the spot where he fell is a dam, over which he was carried head foremost upon the solid rocks beneath, and about seventy yards below that he was precipitated down the largest of the Glenelg Falls, some one hundred feet in perpendicular depth, and a little further down the stream, over another fall of some forty feet. His dead body was found next day, among some drift wood. The name of the deceased, we understand, was Peter Sullivan.—*Niagara Chronicle.*

SINCOE AND HURON RAILROAD.—Mr. Capron has arrived from the States, and with him Mr. De Witt, the Engineer, and all his staff and implements, and they propose to commence their survey early to-day. This is satisfactory evidence, therefore, of the work proceeding, and if more be wanting it is supplied by documents from the contractors, stating that they shall put the work in progress the moment they receive a report from the Engineers stating which line of road he recommends.—*Patriot, 24th Feb.*

Abstract of an Act to License and regulate Taverns and other Houses of Public Entertainment, and to define the duties of Inspectors of Houses of Public Entertainment in the City of Toronto and the Liberties thereof. Passed February 21, 1851.

Clause 1st.—Act to take effect from 1st March, 1851, and the number of houses where spirituous or fermented liquors are sold not to exceed 200.

2nd.—Persons selling such liquors without a license or attempting to evade the same, shall forfeit a sum not under £2 10s. nor above £5.

3d.—That all taverns and hotels shall contain at least three furnished bedrooms, with four beds and a sitting room, exclusive of the bar-room, and those used by the residents, and good stabling for at least four horses, with a sufficient supply of provender for that number always on hand; but stabling a few horses not requisite when the number of bedrooms exceeds ten, and sitting-rooms two.

4th.—Fifteen confectioners shops may be licensed to sell spirituous liquors, and 100 beer-shops to sell beer only.

5th.—The sum to be paid for a license shall be (over and above the sum imposed by the Imperial Act 14th George III., chap. 88.) £7 10s.

6th.—All licensed houses shall be closed on the Lord's Day under a penalty not exceeding £5.

7th.—That no tavern or hotel keeper, &c., shall sell or give any intoxicating liquors to any child under ten years of age, to be drunk on the premises, under a penalty not exceeding £5 for each offence.

8th.—No intoxicating liquors to be given to any intoxicated person under a penalty of not less than £1 5s., and not exceeding £5 for each offence.

9th.—Temperance houses to contain at least three furnished bedrooms and a sitting room, exclusive of the bar-room, and those used by the residents, and good stabling for at least four horses, with a sufficient supply of provender for that number always on hand, but stabling for horses not requisite where the number of bedrooms exceed ten, and sitting-rooms three.

10th.—Persons opening a Temperance or other house for travellers, without a license shall, on conviction, forfeit a sum not less than £1, nor more than £5 for each offence.

11th.—License for such house to cost £3 15s.

12th.—Persons selling spirituous or fermented liquors in such house to forfeit and pay the sum of £5 for each offence.

13th.—Any persons licensed under this act, who shall suffer gambling on their premises, shall forfeit a sum not exceeding five pounds.

14th.—A copy of this act, and of the 1st, 2nd, and 3rd sections of the act of the legislature, 8th Vic., chap. 45, and the 6th, 7th, 8th, 10th, and 13th sections of the 13th and 14th Vic., chap. 27, such copy to be presented by the city clerk, shall be hung up in the most public room of every licensed house or shop.

15th.—Licenses granted under this act, shall expire on the last day of February, following the day on which they shall have been granted.

16th.—In case of the death of any licensed persons, the inspectors can transfer the license to some other qualified person, until the expiration of such license.

17th.—No license to be granted except to persons of good moral character, and having the accommodations required by this act.

18th.—Inspectors to meet on 24th February to grant certificates, and on the first, or if that day fall on a Sunday, on the 2nd of each month, to consider applications for new licenses or transfers; a majority of Inspectors to form a quorum.

19th.—Inspectors to inspect licensed houses once at least in three months and report to common council.

20th.—Persons interfering with Inspectors to forfeit a sum of money not less than one pound, nor more than five pounds for each offence.

21st.—Inspectors empowered to prosecute, and subjected to a fine for wilful dereliction of duty, of not less than one pound, nor more than five pounds for each offence.

22nd.—Salaries of Inspectors fixed at £25.

23rd.—Prosecutions under this act shall be commenced within three months after the commission of offence, and not otherwise.

24th.—Penalties to be paid to the Chamberlain of the City for the general use of the City.

25th.—All prosecutions under this act shall be before the Mayor, the Police Magistrate, or any one or more of the Aldermen of the City. Distress may be levied in default of non-payment, and in default of goods and chattles, the offender to be committed to jail for any period not less than one week, nor more than thirty days.

ADDITIONAL POLICE FORCE.—A correspondent in the *Coloist* very judiciously recommends an increase in our police force, commensurate with the increased vicinity for their exertions, which will be required by the addition to our population of large numbers of the labourers who will be engaged on the Northern Railway.

On Monday evening, a carpenter employed in erecting the new bridge at the mouth of the Humber, having incautiously ventured too far from land in a small skiff, was blown out into the lake by the violence of the wind. He has not yet been heard of, but it is hoped that the steamer, *Chief Justice* may come across his track.

Mr. Joseph Leslie has written a long letter in the *Examiner* on the subject of the Roads, and between the *Examiner* and the *Globe*, a pretty exposure is made of jobbing on the one hand, and disinterested patriotism on the other. The *Globe* says:—“Mr. Leslie has been, up to the 31st December last, Superintendent of the York county roads. He entered on his duties with the salary of \$800 a year; and though a very ardent clew-gut, he was so troubled in conscience to

seek a very great increase of emolument “right off.” He dunned, and better dunned, till he got it raised—first to \$1000, then \$1100, and finally to \$1400!!! all in the space of two short years. Nay, Mr. Joseph Leslie, clear grit though he be, was not half satisfied with this, but claimed the collectorship of customs, as a reward for his merits and services; and when refused it, and (alas, poor Yorick!) thrown out of his \$1400 a year by the sale of the roads, he became savagely indignant, and wars and rumours of wars from Mr. Joseph Leslie towards the government, became the order of the day. The rumours of a coming storm were not unmeaning bravadoes. Mr. Joseph Leslie's services were dispensed with in December, 1850, and a balance of \$1,135 was in the gentleman's hands when he closed his accounts. He held on the cash and claimed to keep the whole—\$416 as salary from January to May, 1851, though he was discharged in December, 1850, and has done no work since—and \$719 to augment his salary for the two preceding years, on the score that \$1,400 was too little, and \$1,750 not a penny too much! Such a proceeding would not have been unworthy of the good old Family Compact days—but coming from a clear-grit and a Leslie, it is altogether edifying and may do good in the country. Well, Mr. Joseph Leslie was admonished to pay up the \$1,135 and demurred on the ground we have stated. He tried to “make things comfortable,” but the thing could not be done. The executive decided dead against his modest claim, a few days ago, and threatened suit—Mr. Joseph Leslie turns patriot straight off.

It is said that Mr. Hincks intends resigning his office as chairman of the Endowment Board of the University, and that an officer with a salary will be appointed.—*Coloist.*

SECRETARY'S OFFICE,

Toronto, Feb. 22, 1851.

His Excellency the Governor General has been pleased to make the following appointments, viz:—William Kenneth MacKenzie, of L'Orignal, Esquire, to be Judge of the Surrogate Court of the United Counties of Prescott and Russell, in the place of D. Patte, Esquire, deceased.

Pierre Louis Panet, Jacques Viger, Joseph Roy, Joseph Ubalde Beaudry and Alfred Pisonneau, Esquires, to Commissioners under the Ordinance intitled, “An Ordinance concerning the erection of Parishes and the building of Churches, Parsonage Houses and Churchyards.”

The Honourable Louis Massue, the Reverend Edmund Willoughby Sewell, the Reverend Louis Proulx and Joseph Morrin, Esquire, Commissioners of Foundlings and Indigent Sick, in the District of Quebec.

His Excellency the Governor-General has been pleased to appoint the Honourable James Morris, a Member of Her Majesty's Executive Council of the Province of Canada.

PROVINCIAL POST OFFICE.

From the *Canada Gazette Extra.*

Toronto, Feb. 22, 1851.

Notice is hereby given, that it is the intention of His Excellency the Governor General, under the authority of a Despatch from the Right Hon. Earl Grey, Her Majesty's Principal Secretary of State for the Colonies, transmitting an Order of Her Majesty in Council, assenting to the Provincial Act of Parliament of 13th and 14th Victoria, Chapter 17, intitled, “An Act for the transfer of the Management of the Inland Posts to the Provincial Government, and for the regulation of the said Department,” to issue on the FIFTH day of APRIL next, a Proclamation under the Great Seal, announcing such Assent, and that, from the issue of such Proclamation, the new Rates of Postage provided for by the said Act will be those chargeable at the Post Offices throughout the Province. And that the different Deputy Post Masters in this Province, to whom a copy of the *Canada Gazette* in which this Notice appears will be sent for that purpose, are hereby required to put up the same in some conspicuous place in their respective Offices for the information of the Public.

J. LESLIE, Secretary.

TO CORRESPONDENTS.

The notice of “*The Church Hymn Book*” next week.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday Feb. 26th, 1851:—J. R. Eq., rem. for W. H. Eq., Carleton Place; Rev. P. M. T. England. The *Young Churchman* will be sent by mail—the subscription together with the postage of your letter (which should have been paid) amounting in all to 3s. 6d. sterling, please pay to Samuel Rowell, Esq., 31 Cheapside, London; Rev. J. R. Tooke, Milford, rem.; Rev. Dr. Shelton, Buffalo, rem. to insure immediate attention all letters containing remittances must be addressed to the Publisher.

THE CHURCH.

TORONTO, THURSDAY, FEB. 27, 1851.

IMPERIAL PARLIAMENT.

The Imperial Parliament was opened by the Sovereign in person on the fourth instant. For Her Majesty's speech we refer our readers to another column.

In this document the only features deserving of notice—except the allusion to Dr. Wiseman's case, are an admission of the difficulties under which the landed interests are labouring—and the total absence of any allusion to Colonial affairs. Such an omission to say the least, is unbusiness-like in the highest degree, and cannot fail to excite reasonable dissatisfaction amongst the numerous dependencies of the British Crown.

On Friday, the 7th instant, Lord John Russell brought forward his measure in reference to the Romish aggression. With taste, in our opinion, more than questionable, the “noble Lord” commented severely upon Dr. Wiseman's conduct in taking a prominent part in the proceedings of the Synod, “which denounced as Godless, the Colleges established by the Crown in Ireland.” The introduction of this topic, which had no more bearing upon the question at issue than it had upon the corn laws, conveys the idea that it was political pique, and not zeal for the interests of the Anglican

Church, which prompted the Premier to take action in the matter.

Lord John then proceeded to observe, that the change of Vicars Apostolic in this country, into Bishops and Archbishops was effected without the knowledge and consent of Government—and unequivocally denied that Lord Minto had sanctioned any such arrangement, or that it had even been communicated to that nobleman. In the House of Lords, we may here mention, Lord Minto gave a somewhat feeble confirmation of his son-in-law's assertion. He said that “to the best of his knowledge an intention of the late proceedings had never been made to him.” This cautious wording, suggests the probability that the pseudo Cardinal had some ground for asserting that the programme of his course had been submitted to the above mentioned diplomatist.

Government, Lord John continued, had consulted the law officers of the Crown, but they did not consider the assumption of title illegal. They were of opinion, it is true, that the introduction of Vicars Apostolic was unlawful and punishable, but from the disuse into which the Statute had fallen, it might be impossible to obtain a conviction.

In these circumstances government had resolved to appeal, not to the law as it stood, but to the Legislature. The change from Vicars-Apostolic to Bishops gave the prelates in question certain rights over properties bequeathed for religious purposes. He accordingly proposed: “That all such gifts and bequests made to Catholic (?) Prelates shall be null and void. That any act done by them in their official capacities should be null and void—that property so bequeathed should at once pass to the Crown—and that all Catholic (?) functionaries should be prohibited from assuming titles, derived not only from any Anglican diocese, but from any district or place in the United Kingdom.”

In conclusion the Premier counselled Cardinal Wiseman to use in this dispute a mild and conciliatory spirit. If, however, the Vatican preferred war to peace, and attempted to carry out its half-hinted designs, then in the long struggle which in that case he saw pending, he would with all his might, resist that attempt, however plausible and slight it might be!

The introduction of the proposed measure, which it will be seen is to extend to Ireland, met with the strenuous opposition of all the Radical members, and the debate was finally adjourned to the following Monday.

DIOCESE OF NEWFOUNDLAND.

We learn from the *English Churchman* that the Rev. Ernest Hawkins, B. D., Secretary to the Society for Propagating the Gospel in Foreign Parts, is to succeed Dr. Feild in the Bishopric of Newfoundland. The appointment we regard as a most judicious one. Intimately acquainted with the position and requirements of the Colonial Church, as Mr. Hawkins is, he cannot fail efficiently to discharge the important duties of his new field of labour. The Venerable Society will have cause to lament the removal of an official whose energies have been so faithfully devoted to their interests.

UNIVERSITY OF TRINITY COLLEGE.

The plans of Trinity College are now completed; and having carefully inspected them, we have no hesitation in saying that they are every way deserving of commendation, and reflect the highest credit upon the gentleman to whom the task of preparing them was assigned. As every thing connected with the University is of interest to the Churchmen of our Diocese, we subjoin a description of the contemplated building.

The plan adopted by the Council, as designed by Mr. Kivas Tully, architect, of this city, is in the Collegiate style of the third period of Pointed English architecture. The original plan—a portion of which is now to be erected—as submitted to the Council, and which is intended to be carried out, would form a quadrangle inside the walls of 170 feet by 120 feet. The south or principal front is 250 feet in length, and the wings 200 feet. The front will be two stories in height above the terrace, which extends along the whole front, and will, when completed, form residences for two Professors, and Master's apartments, class rooms, library, and other apartments. The wings, which will be three stories in height, will contain class-rooms for the Medical, Chemical, and Natural Philosophy departments, and apartments for the Students. The north side of the quadrangle is arranged for a Museum, Refectory, and Convocation Hall; Matron's apartments and kitchen offices on the ground floor, with entrances in the rear. The portion intended to be immediately erected will comprise the whole of the front as originally designed, and fifty feet of the wings on either side, which will afford all the accommodation required at present, consisting of five class-rooms for the several departments—Anatomical and Professors' rooms—Dining Hall, Chapel, Professor's private apartments, and rooms for sixty students.

The south or principal front will be composed of a centre building and wings, surmounted by ornamented turrets. The centre and wings will project about ten feet beyond the line of the main portion of the building, and, being ornamented

with octangular and diagonal buttresses, having crocketed pinnacles and carved finials, will present a massive and striking appearance. The principal entrance, which is in the centre, will consist of a handsome porch of cut stone, with a bow window above it on the second story. Windows of similar construction will also be introduced in the centre of each wing. There will be handsome porches on the east and west sides, forming entrances to the Professors' private residences in each wing.

The front being elevated on the terrace, will give it an appearance of additional height and stability, and will form a pleasing finish to the building.

The whole of the external walls of the College building will be built of white brick with stone dressings, and the roof will be covered with slate, in order to render those parts most exposed to the action of the weather as substantial as possible—uniting strength with economy.

REVISION OF THE PRAYER BOOK.

Considerable excitement at present prevails in the British metropolis in consequence of certain rumours having become current that an attempt was to be made, to make a series of organic changes upon the Book of Common Prayer. The *English Churchman* of the 23rd January, thus describes the manner in which the suspected operations were to be carried on.

“The scheme is this. On the strength of the numerous signatures which they have obtained to the petition, it is intended that Lord Ashley, or some other member of Parliament, shall move in the House of Commons a similar address to the Queen, from the House. Lord John Russell, nothing loth, will, it is said, do forthwith, what he has already done in the case of the Universities—that is, advise the Queen to appoint a Commission to inquire whether any and what measures are desirable to meet the supposed wishes of the country. The Commissioners will be formed of Bishops known to be favourable to a change in the formularies; and, on the strength of that report, a Bill will be brought into Parliament to effect essential changes by the sole authority of Parliament, without reference to Convocation. The Act of Uniformity is also to be repealed. In short, the conspiracy aims at nothing more or less than the complete Puritanizing of the English Church.”

Lord Ashley explicitly denies that he entertains any such intention, as that which is imputed to him in the above paragraph. He says in a letter which appears in the London prints:—“It is not contemplated by himself, nor, he firmly believes, by any of those who took part in the meeting of the 5th December, to procure a Royal Commission, or any other authority, for a revision of the Prayer Book, either latitudinarian or otherwise.”

Earnestly do we hope and pray, that if the conspiracy alluded to by the *English Churchman* has an existence [and there is strong ground for concluding that the suspicion is not without foundation] it will be promptly nipped in the bud. To use the words of *John Bull*:—“If Her Majesty's Ministers are determined to produce a rupture between Church and State, and to sap the foundations of the Monarchy, all they have to do is to adopt and to press forward, some such scheme as this.”

THE MAYOR'S INAUGURAL BANQUET.

On Saturday, his Worship the Mayor gave a dinner in the St. Lawrence Hall, on his elevation to the Mayoralty. About one hundred and thirty were present, including the Governor-General and suite, the Lord Bishop of Toronto, the Roman Catholic Bishop Charbonnell, Chief Justice Robinson, Col. Sir Hew Dalrymple, Lord Mark Kerr, Chief Justice Macaulay, the Heads of Departments, and the members of the Corporation. Grace was said by the Rev. H. J. Grasett, M. A. We have seldom, if ever, been present at an entertainment of a similar description where the arrangements were more satisfactory and complete. Both the dinner and wines were deserving of all commendation, and nothing was left undone by the hospitable entertainer which could contribute to the comfort and gratification of his guests.

Among the toasts given were the Queen, Prince Albert and the Royal Family. His Excellency the Governor-General, Prosperity to the City of Toronto, His Worship the Mayor, The Army and Navy, Lady Elgin and the Ladies of Canada, and Prosperity to the Province.

The Governor-General, in returning thanks, spoke at some length, and passed a warm eulogium upon the city of Toronto, which he characterized as “being the most thoroughly British city in the Province.” Chief Justice Robinson read some amusing extracts from newspapers published in “Muddy Little York,” so far back as 1798. One of them was an advertisement from “His Honour the President,” for tenders for cultivating ten acres of land “by the job”—applicants to call at the “Presidency;” and another offered a reward for the discovery of the delinquent who had treasonably stolen “His Honour's harrow-teeth!” The learned Judge likewise referred in terms of deserved praise to the services and character of the late Mayor, “who (he remarked) had not only shown himself a true citizen of Toronto, in being always ready to urge forward any local improvement, but had still higher claims upon public respect, for the manner in which on more than one occasion he had conducted himself amidst difficulties of the most trying and even perilous nature.”

We must not only state that the excellent band of the 71st Regiment was in attendance, and carried the procession with a variety of popular music. The company dispersed shortly before twelve o'clock.

AN ERROR CORRECTED.

We deeply regret that in the article headed "Church University," which appeared in our issue of the 13th instant, the "Rev. R. Flood, M.A., Rector of Caradoc," was named as the author of the communication there quoted and commented upon. In point of fact the letter in question was written by the Rev. John Flood, of Richmond. We presume it is unnecessary to assure our friend, the Rector of Caradoc, that the mistake was altogether unintentional on our part.

SOIREE MUSICALE.

We beg leave to direct attention to the advertisement headed as above, which appears in our paper of to-day. The merits of Mr. Humphreys as a vocalist are universally admitted, and we cordially hope that they will be substantially rewarded this evening.

The Mirror very specially calls our attention to a letter from a person calling himself Heber Playfair, D.D., of Tiverington, near Durham, whom the Mirror affirms to be a clergyman of the English Church. We have examined the Clergy List for 1848, and find neither the name of Heber Playfair, nor that of Tiverington.

The Rev. J. G. D. McKenzie, desires to acknowledge, through the medium of The Church, the receipt of a thank-offering contributed (anonymously) by a person not residing in the parish, to the funds collected for a new St. Paul's Church in Yorkville.

Communication.

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

To the Editor of the Church.

THE REV. MESSRS. ROAF AND PYPER.

SIR,—We said in our last that in the controversy between Messrs. Roaf and Pyper, the latter had the best of the argument; for in choosing between two examples of error, it is clearly the Christian's duty to decide in favour of that in which he discovers the greatest respect for the Christian law.

It would, however, be to little purpose that we should occupy your valuable space, or the time of your readers, by nicely balancing the heresy of Mr. Roaf against the heresy of Mr. Pyper: the errors of each are of fearful magnitude, and grow in gravity as the mind dwells upon them. Both set at naught the testimony of the Church in all ages: one by denying the faith she has taught; the other by resisting the practice she has transmitted. Both do violence to the Divine law—Mr. Roaf, by resisting the letter, and Mr. Pyper by evading the spirit, of holy Scripture; and therefore in what follows we shall be less guided by the consideration of the particular errors of the disputants as opposed to each other, than by a consideration of them as opposed to Catholic truth.

It is no part of our duty to account for the peculiar opinions of Messrs. Roaf and Pyper, nor to enquire how they came to possess these opinions; still we may be permitted to remark, that the impiety which so frequently sullies the writings of dissenters, is, we think, to be ascribed to mistaken impressions of the duty of authors in commenting upon and interpreting holy Scriptures. Not only do they desire to be wise above that which is written, but they also attempt to describe those things which are only "spiritually discerned;" and it follows that not being able to understand that which was not given them to know—not being able to perceive that which "cometh not by observation"—not being able to comprehend that which was given as a guide to their faith, and not for the gratification of their reason—they do not pause and inquire with reverence, how "these things can be?" but in a bolder spirit they challenge their truth, while they exclaim in the language of modern scepticism, "These things are beyond our reason, and therefore they cannot be!"

Before proceeding further, we may remark that Mr. Roaf's obscurity in regard to the blessing ascribed in Scripture to holy Baptism, is only equalled by Mr. Pyper's reserve; and as the observations incidentally made by the latter gentleman do not embrace the whole question, and may moreover be liable to misapprehension, we propose, for the better understanding of what may follow, to make some propositions for our common assent.

Mr. Pyper will, we suppose, agree in saying, that Baptism consists of two parts,—the "water and the Spirit." He will also agree in saying, that either or both of two qualifications are in Scripture presupposed to be necessary to the due reception of holy Baptism, namely—Repentance and Faith. We also suppose he will admit that the first—Repentance—is the act of man, and that the last—Faith—is the gift of God. Repentance, then, arising as it does from the consideration of our actual transgressions, can be required only of those who have actually sinned, and therefore is obligatory only in such as have attained to the knowledge of good and evil. An infant, not having actually sinned, is not called upon actually to repent; and, therefore, if the absence of the impediment may be considered as a qualification for the reception of that which it impedes, there can be supplied at all events one reason why an infant should be brought to Baptism.

Again: original or birth-sin comes with our existence, and being therefor of natural descent, can only be removed by supernatural agency. This condition of our nature applies equally to adults as to infants—the removal of the attain in either case being an act of the spiritual order, in regard to which the subject is passive. It will therefore be necessary to show that the communication of this spiritual influence is inconsistent either with the power or wisdom of God, and

that its operation cannot be exercised in the heart of a child ere that which we call reason has illumined its understanding.

Mr. Pyper attempts to prove too much when he talks about "sanctified intelligence," or "intelligence" at all, being necessary to give validity and effect to a Divine ordinance; and when he ventures to mingle the alloy of earth with the command of heaven, he should at least have supplied some reason for his presumption.

"Intelligence" necessary! where is the record?—"Sanctified intelligence!" where are the terms?—who were the subjects? Were they the troubled thousands whose impassioned sorrows found utterance in the earnest cry, "Men and brethren, what shall we do?" Was it the gospel of Phillippi, or the members of his household, whom, amid the terrors of the earthquake, he brought to Baptism, that this "sanctified intelligence" is discernible? Oh, no! Broken hearts were necessary—distressed spirits were necessary—humble, childlike dispositions were necessary—a sense of sin—a desire to repeat—a wish to believe—a hope to be saved—these qualities were present; but the sacred narrative, in the common version, gives no account of this quality of "intelligence;" and if it is to be found, then must it be sought for in languages more numerous than those which Mr. Pyper affects,—in idioms more obscure than even his pedantry can penetrate.

In which of the Oxford Tracts did Mr. Pyper discover a resemblance to the suggestion extracted from Mr. Roaf's Sermon, at page 7? The extract strikes us as being extremely unlike any sentiment which we have met with in the publications referred to. Has Mr. Pyper really read the Tracts of which he talks so glibly?

Mr. Pyper says, page 7, that there is no command for baptizing infants, "express or implicit." The italics are his own.

An assertion like the above can only be regarded as an evidence either of lunacy on the part of the party making it, or as a charge of blasphemy against those who practice what it denounces. Charity might lead us to suppose the former; but Mr. Pyper may expect us to meet the accusation as if it were indeed the product of a reasonable mind.

We take leave in the first place to tell Mr. Pyper that before the sixteenth century—before any of the variegated sects of Anabaptists were heard of—the Church of God, clothed with and in virtue of the power which she received from her Divine Head, did not only exercise the right of baptizing infants, but also in virtue of that right, she uttered the consoling assurance, that infants, so baptized, and dying before they committed actual sin, "are undoubtedly saved."

Does Mr. Pyper presume to say that these men, of whom the world was not worthy, exercised this authority, and continued in this practice in virtue of any other injunction than the positive command of Almighty God? Does Mr. Pyper mean to say that these "holy men of old" were less mindful of the will of the Lord than he is? that they were less learned, less pious, and less thoughtful than he is? No—it cannot be so, for their works testify to the contrary, and their faith in many cases was sealed with martyrdom. Yet, Mr. Pyper does say in effect, that all the most solemn acts of the Church for fifteen centuries were acts for which Holy Scripture can show neither "express nor implied" sanction, were acts therefore which brought upon the heads of those who practiced them—apostles, martyrs, and confessors—the fearful charge of blasphemy against the Holy Ghost!

That heresy, which we have heard with our ears and which our fathers have declared unto us in regard to the things which were done in their days, and in the old time before them, is not likely to receive much attention from one whose mind is moulded in hate and warped by heresy, and therefore we refrain from adducing the evidence of Mr. Pyper's errors which may be found in the writings of the Fathers. We come, at once to the law and the testimony in support of the faith and practice of the church.

The apostolic commission is to disciple all nations, baptizing them, &c. Now we don't know what rule of interpretation Mr. Pyper may be pleased to adopt in adjudicating on the Divine law, but presuming upon what is considered the ordinary mode of interpreting a statute conferring civil privileges, we should say to "baptize all nations" must signify all that it can signify—that it must include all whom it does not except, and that therefore, though it is not expressly said of the apostles that they did baptize infants, neither is it said that they did not, and as infants are embraced in the class referred to by the Saviour, "every creature," it is to be presumed that they did. But, if, for argument sake, they did not, it does not follow that they might not, or that their successors may not. It is enough that the apostles were not forbidden for us to assert that we are not forbidden. We affirm that there is no law to the contrary, and therefore that it may be done; we claim the privilege of the statute.—Mr. Pyper must produce the prohibition, or else fulfil his vow and bow to the law.

This, however, is not the only argument by which we propose to meet Mr. Pyper's impudent boast.

Our Saviour said "suffer little children to come unto me and forbid them not;" they were brought to him, and though nothing is said about "sanctified intelligence," they departed with a blessing. It was our Saviour's command that they should be brought, that command is unrepealed, and therefore it is still obligatory upon all who name his name to bring their children to Christ. The object of their being brought to him was to receive blessing, they were then capable of receiving blessing, and did receive it, and can only be incapacitated from receiving the like blessing from a decree to the contrary, of Him who is the author of all blessing, which is not alleged.

Again, in his natural state, man cannot attain to heaven. Infants then in their natural state are children of wrath, and have therefore no assurance of heaven, but in reference to those brought to Him, the Saviour said, of such is the kingdom of heaven. Infants then being able to attain to heaven must also be able to attain to a state fit for heaven, i. e. a state of salvation. To attain to this state, they must possess those qualifications which are necessary to salvation. Therefore, as Holy Scripture no where proposes any other channel than baptism through which they can receive the grace of salvation—it follows not only that infants ought to be baptized, but that the Christian law would be violated if they were withheld from baptism. The greater includes the less—we have the highest sanction for affirming that infants may be saved, and if they are fit for salvation they cannot be unfit for baptism.

Infants then can be saved—they can be numbered with the communion of saints—they can be participants in the Divine nature; but how? Certainly by

no act of power of their own; then they must become so in virtue of a Divine agency, and by means of a spiritual communication, made direct to themselves.—How, it may be asked, can these things be? Scripture affords no other answer than, at their baptism; the early Church echoed the same truth, and the almost universal voice of Christendom still reiterates the same testimony, and yet in the presence of this mass of positive testimony, Mr. Pyper has the impudence to affirm that in Scripture there is no command either "express or implicit" for baptizing infants.

We cannot permit ourselves to occupy more of your valuable space on this occasion; we must therefore defer our concluding remarks till next week.

ERASMUS OLDSTYLE.

ARRIVAL OF THE "BAL TIC."

New York, Feb. 20.

The Baltic arrived at 12 o'clock to day, making the passage in 12 days. She brings 30 passengers, and Liverpool dates to the 8th instant.

ENGLAND.—The fourth Session of Parliament was opened on the 4th instant, by the Queen in person.—The weather was remarkably fine, and an immense concourse was attracted to view the Royal procession. The Queen was received with unexpressed enthusiasm along the whole line of the route, and frequent cries of "No Popery" were raised. Her Majesty attired in a white satin brocade, embroidered in gold, and wearing a splendid tiara of diamonds, entered a little after two o'clock, attended by the Prince Consort and accompanied by the officers of state, heralds, pages, &c. She ascended the throne, and after the House of Commons had been summoned, read the following speech with a clear voice and distinct accent:—

MY LORDS AND GENTLEMEN:—

It is with great satisfaction that I again meet my Parliament, and resort to your advice and assistance in the consideration of measures which affect the welfare of our country.

I continue to maintain the relations of peace and amity with foreign powers. It has been my endeavour to induce the states of Germany to carry into full effect the provision of the treaty with Denmark, which was concluded at Berlin in the month of July of last year. I am much gratified in being able to inform you that the German Confederation and the Government of Denmark are now engaged in fulfilling the stipulations of that treaty, and thereby putting an end to hostilities which at one time appeared full of danger to the peace of Europe.

I trust that the affairs of Germany may be arranged by mutual agreement, in such a manner as to preserve the strength of the Confederation and to maintain the freedom of its separate states.

I have concluded, with the King of Sardinia, Articles Additional to the Treaty of September 1841, and I have directed that those Articles shall be laid before you.

The Government of Brazil has taken new, and, I hope, efficient measures for the suppression of the atrocious traffic in slaves.

Gentlemen of the House of Commons.—I have directed the estimates of the year to be prepared and laid before you without delay. They have been framed with a due regard to economy, and the necessities of the public service.

My Lords and Gentlemen:—Notwithstanding the large reductions of taxation which have been effected in late years the receipts of the revenue have been satisfactory.

The state of the commerce and manufactures of the United Kingdom has been such as to afford general employment to the labouring classes.

I have to lament, however, the difficulties which are still felt by that most important body among my people who are owners and occupiers of lands.

But it is my confident hope that the prosperous condition of other classes of my subjects will have a favorable effect in diminishing these difficulties and promoting the interests of agriculture.

The recent assumption of certain ecclesiastical titles, conferred by a foreign power, has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing their attachment to the throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my crown and the independence of the nation against all encroachment, from whatever quarter it may proceed. I have at the same time expressed my earnest desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is so justly prized by the people of this country.

It will be for you to consider the measures which will be laid before you on this subject.

The administration of justice in several departments of law and equity, will no doubt receive the serious attention of Parliament; and I feel confident that the measures which may be submitted, with a view of improving that administration, will be discussed with that mature deliberation which important changes in the highest Courts of Judicature in the kingdom imperatively demand.

A measure will be laid before you, providing for the establishment of a system of Registration of Deeds and Instruments relating to the transfer of property. This measure is the result of inquiries which I have caused to be made into the practicability of adopting a system of registration calculated to give security to titles, and to diminish the causes of litigation to which they have hitherto been liable, and to reduce the cost of transfer.

To combine the progress of improvement with the stability of our institutions will, I am confident, be your constant care. We may esteem ourselves fortunate that we can pursue, without disturbance, the course of calm and peaceful amelioration; and we have every cause to be thankful to Almighty God for the measure of tranquility and happiness which has been vouchsafed to us.

At the conclusion of the speech, the Queen and her attendants retired.

Further Extracts from our English Files.

The Daily News says it is now certain that the Roman Catholic clergy of this country are for the most part opposed to their Cardinal Archbishop on the very question to which he owes his giddy elevation. It is equally certain that the great majority of the laity side with their priests, and condemn the Cardinal. In the same paper "A Catholic Priest" complains of "the underhand practice going on to enslave us," instancing the appointment of the Cardinal as "Proctor" of the Colleges at Ushaw, and his intended interference as such; also stating that his Eminence has obtained from the same Propaganda a confirmation of his famous "statute," by which he substituted his own authority for the legal and canonical powers and rights of patrons, incumbents, and congregations:—

"This is the avowed principle of the Cardinals themselves.—We have the spiritual power, but we will rule by holding the temporal control also." They care a great deal more about titles. It would be a great kindness to us if Parliament were, first, to secure to the courts of justice all matters concerning our temporalities—the court of archbishops, &c., when, and only when, found, by canonical process, to be canonically null; and secondly, to stop all intercourse with Propaganda—a secret, exceptional, and aggressive tribunal, not tolerated by any real hierarchy, and only loved by ours because guided by no law but what suits the temporary purposes of the Catholic States allow it. Even the priests of the States refused to accept its jurisdiction. So long as we are under the intriguing Propaganda peace between Protestants and Catholics will never exist. Thirdly, all our Bishops should be required by law to be natural born subjects, and elected by priests, also natural born subjects of this Crown. Fourthly, the oath of ordination should be forbidden. It is uncanonical, and against English law, and it leads to great injustice. As for the oath of testimony in spiritual courts, a solemn affirmation ought to suffice.

The same paper also publishes, under the head of "Roman Catholic Opponents of Wiseman," the following translation of "An Address and memorial to his Eminence Nicholas Cardinal Wiseman, Archbishop of Westminster, &c., agreed to by the Roman Catholic clergy of the diocese of Beverley, in meeting assembled at Selby, in Yorkshire, on Tuesday, the 14th of Jan'y, 1851, the Very Reverend the Dean of the district in the chair:—

"May it please your Eminence graciously to receive this dutiful, as well as respectful, address and memorial. It is the address and memorial of Catholic priests who take an interest in the re-establishment of the hierarchy, and are, at the same time, strongly attached to the free institutions of England.

"They implore your Eminence to use whatever influence your Eminence may possess to establish such laws and such institutions for their ecclesiastical government as may be in accordance with the free constitution and equitable laws of their country.

"They are of opinion that the ecclesiastical law of every nation originally was, or at all events was intended by the Church to be, of this description.

"One of the noblest features of their religion is, that its canonical institutions can and do accord with the equitable institutions of the most despotic, as well as of the freest nations of the earth.

"They therefore ask, and they ask with confidence

—1. That their ecclesiastical constitution be compounded of these four ingredients—the civil law of England, the canon law (in spirituals) of the Catholic Church, the common law, and the just and equitable statute laws of their beloved country; for they are convinced that these would constitute, if properly compounded, a safe, salutary, and uniform system of ecclesiastical legislation for the Catholics of England.

2. They deprecate all spiritual interference with the civil rights of individuals, in reference to property, knowing, as they do, the fatal consequences arising from such interference, in a country when Catholic Bishops cannot exercise any civil authority whatsoever, in order to carry out the sentence of spiritual tribunals.

3. They deprecate the introduction of any more foreign system of ecclesiastical legislation, as obnoxious to their own feelings, and as hateful to the millions by whom they are surrounded, and with whom they are in constant intercourse.

4. They implore your Eminence to oppose the establishment of any spiritual courts which may, in the mode of their construction, be liable to the imputation of undue influence; such courts being in England held in utter abhorrence, and in all countries condemned by men who have been educated in the principles of rational freedom.

5. The memorialists have long borne, but fifty have borne with an impatience subdued only by a sense of religion, the system which has prevailed in the nomination of Bishops. On this point they now look forward to a complete change—a change which may give to the governed an effective influence in the nomination of those who are to be their governors.

"Finally, the memorialists beg permission to assure your Eminence that they anticipate a favourable reply to this their dutiful address and memorial; for they are convinced that the contemplated restoration of the hierarchy without these measures, instead of conducing to the advancement, will be the cause of the deterioration, of religion in England.

"And the memorialists will ever pray that the contemplated government, so constituted, may be long and prosperous in reference to your Eminence, and in reference to the Church, so long as the Church itself shall exist."

* That of the Ecclesiastical Courts is supposed to be here meant.

AUTOCRATIC SIMPLICITY.—The following is an extract from a letter dated St. Petersburg, November 22. (O.S.):—"The new iron bridge over the Neva was opened yesterday by his Majesty in very simple guise. He met the merchants on the English quay, who approached him to return thanks for the construction of such a beautiful bridge. His Imperial Majesty turned, and pointed to the engineers (English and American), and said 'These are the gentlemen you must thank. Now, gentlemen,' said he, 'let us walk over.' They were hanging back, not understanding they were to accompany him; perceiving which, he said, 'Come along, gentlemen.' And seeing that the crowd of workmen (thousands in number) were kept back, he waved his hand for them to come over also, when they rushed on en masse, like a drove of cattle, follow and almost driving his good-natured Majesty, with his two sons, the few officers who accompanied him, and the merchants, before them. There was no music, no soldiers, tout simple. And the splendid bridge is now open to the public. It is brilliantly lighted with gas, and forms quite a beautiful promenade. Another superb bridge is to be immediately erected from the Litany to the Wiburg side of the Neva. Next November the Moscow railway will be finished. —Builder.

TORONTO MARKETS.

Toronto, Feb. 27, 1851.

Table with market prices for various commodities like Fall Wheat, Spring do., Oats, etc.

Poetry.

My Prayer Book.

PRAYERS AT SEA.

"Glorious Lord God! at whose command the winds blow and lift up the waves of the sea, and who stillest the rage thereof."
—English Prayer Book.

FOND mother, with thy wakeful ear,
Hark, how the storm-blows through the welkin roll!
Thunder alarms the breast of guilty fear,
And arrowy lightnings glance from pole to pole.

Louder and louder sweeps the gale;
Fierce, full, and large, the hissing rain-drops fall;
And midnight Terror with emotion pale,
Begins in secret on her God to call.

Calm as a flower yon nursing lies
Rock'd into silence on thy cradling breast;
Yet doth thy bosom heave with unheard sighs
Which move thy spirit into sad unrest.

But, not for thy domestic bower,
Or those who sleep within its guardian shade,
Art thou awake at this convulsive hour
To hear the crash wild elements have made.

Yet riles thy heart the rolling deep,
Tossed on huge billows in tumultuous swell,
And voiceless tremors through thy bosom creep
For thy lone sea-boy, loved at home so well!

But lately, on thy breast he lay
His head in fondness, parting for the sea,
And would not brush the manly tear away
Which flow'd from boyhood, and which fell on thee.

And now, amid the shrouds aloft,
Perchance he grapples with the creaking mast;
Yet can remembrance hear thy blessing soft,
And feel thine arms maternal round him cast.

Mother! The Church confronts the waves;
Her litanies can lull their angry roar;
And He who watcheth o'er the ocean-waves
Can make the sea as tranquil as the shore.

Christ on the waters, forms a throne
For all who trust Him in the tempest wild,
Far as the pilgrims of the deep can roam,
Or billows lullaby a sea-born child.

Sate is thy darling in this hour,
Dearer to heaven, than mother's heart can know;
Calmly entrust him to that sleepless Power,
Deepen thy prayers, but let not doubts o'erflow.

Mirthful and bright, thy sea-boy ran
Around thee once, through garden, grove, and field;
But now, emerging into ripen'd man,
Conscience and creed their helming influence wield.

Precious, yon Bible!—'twas thy boon;
And, mother, where thy parting tear-gush fell,
Oft on the deck, beneath the sacred moon
He reads the warnings thou hast scored so well.

And that high book of hallow'd Prayer
A treasured sister gave, with farewell kiss,
Oft will he clasp it on the ocean there,
And hark the sabbath as a holy bliss.

God of the winds, and waves, and seas!
Whom all the vassal Elements obey,
Whether by palmy shores the placid breeze
Soft as a seraph's wing, descends to play,

Or tempests heave the mountain-surge,
Flashing with foam beneath some lurid glare,
While the drench'd mariners the vessel urge,
We thank Thee for our oceanic prayer.

Or, when the booming death-guns pour
Peal after peal rebounding as they roll,
Or, Victory shouts her patriotic roar
Of loud huzzahs from seaman's gullant soul,

Lord of the Deep! by Thee inspired,
Our Church for each some high-breathed prayer imparts;
That they whom valour hath for conquest fired,
Should have the Prince of Peace to hush their hearts.

Seldom can inland worship prove
Toned with such tenderness divinely deep,
Like God's own haleyon calming from above
The wailing hearts that o'er some lost one weep,

As when beneath the trac'd air
While moonbeams like a shroud enrobe the wave,
Soft fall the tones of that funeral prayer
When parts the billow for a seaman's grave.

Tearful the watching comrades stand,
For round a dead one how intense the spell!
Brushing large tear-drops with a rough-worn hand,
They look, but cannot speak, the word "farewell."

Peace to the dead! he waits that hour
When the last trumpet shall untomb the sea,
And with such life-blast all the waves o'erpower,
That risen dust shall soar to Deity.

CIVIL AND RELIGIOUS LIBERTY FOR ALL BUT CHURCHMEN.

(From the English Churchman.)

If in the course of the ensuing Session of Parliament it should happen that whenever certain members of either House attempted to speak, or to vote, means were systematically taken to prevent the accomplishment of their purpose, what would men say? Would not the public voice of England demand some just and substantial reason for such conduct? Or, rather, would it not be boldly maintained that so long as those persons were admitted as members, they had a clear and inalienable right to the same privileges which all the other members enjoyed? And supposing that the only reason assigned for such treatment was, that those members were Wesleyans, or Independents, would not the whole country be roused and agitated, on the principle of "Civil and Religious Liberty," until the inequality and injustice were adequately remedied?

Of course it would be so—no one can doubt it. But let us look out of Parliament, and see if there is not going on, at this present time, an inequality and injustice as palpable, and as flagrant, as that which we have supposed—as utterly inconsistent with the very first elements of Civil and Religious

Liberty; but which, nevertheless, is absolutely maintained, and rejoiced in, by the professed advocates of that liberty. It is an undoubted rule that every and all Ministers and Members of every and all religious bodies in England, may meet when, where, and how they please, and for as long, or short a time as the please, and make what laws they please, concerning the Doctrine, Practice, Discipline, Finances, Extension, or Restriction of their religious system. This is, obviously, the natural, inevitable, necessary, and avowed object effect, and meaning of Toleration, and of Civil and Religious Liberty. Without the one the other could not be said to exist. But the Church of England, of all other religious bodies, is, practically made an exception to this rule; and therefore we wish to ask, in all simplicity, but with indignant earnestness, what is the Church of England, and what has she done, that she should alone be excepted from this rule—not by Sovereigns or Prime Ministers merely—but by those who most loudly profess the principles of Toleration, and of Civil and Religious Liberty? While the Jew who denounces the Lord of Glory as a false prophet, and the Unitarian who regards Him as a mere man like himself, are allowed the utmost freedom, why is the Churchman, who holds "the Faith once delivered to the Saints," made the only exception to the universal law of toleration and liberty? That it is so, is notorious: but those who require some proof of the fact, that the advocates of Civil and Religious Liberty endorse the exception made by Sovereigns and Premiers, may find it in the following extract from an ultra-liberal daily paper:—

"Mr. Hoare, and his friend Dr. Biber, might as well talk of, to use Mr. Canning's memorable expression, restoring the Heptarchy as of reviving Convocation, or of giving the Church any powers of internal legislation, of settling controversy, or of preserving discipline. These are beyond the province of a Church in our days; and could not be considered, with any prudent regard for the welfare of the community, or with any security for the continuance of the Establishment, to any delegated body, however composed."

The Roman Catholics, the Scottish Presbyterians, the Wesleyans, the Baptists, the Independents, the Quakers, the Jews, and the Socinians, may have, and exercise "powers of internal legislation," and of "settling controversy," and of "preserving discipline,"—these are within the province of a sect in our days—these can be confided, with a prudent regard for the welfare of the community, and with every security for the continuance of the sects, to any delegated body, however composed; but, as for the Church of Christ in this land, that is quite another affair. The members of the Sects have a conscience, and a right to liberty; the members of the Church have neither. This is modern Protestant "Toleration," and Dissenting "Civil and Religious Liberty," whose watchword is, "Toleration and Liberty for all but Churchmen;" "Freedom for every conscience but a Churchman's conscience." Again, we ask,—What is the Church? and, what has she done, that her members should be excepted from the general amnesty?

Perhaps it will be answered that the Church is united with the State. Well; and what of that? Does that fact weigh more with you advocates of Toleration and Religious Liberty, than the fact of a man being a Jew or a Socinian? But, the Church receives Tithes and Offerings! Again, we ask, what of that? We do not ask you how your system is supported—that is a question between you and your members;—and what is it to you how our system is supported?—that is a question between us and our members. If our members, from time to time, choose not only to build Churches, but to endow them, and your members choose to build Meeting-houses without endowing them, what have you to do with the one, or we with the other? Your inheriting bricks and mortar does not forfeit your right to civil and religious liberty; why should our inheriting other property, as well as bricks and mortar (or stone), forfeit our right? If any one of your lay friends is in possession of the tithes of the parish, does that fact deprive him of his rights to civil and religious liberty? If he be a Wesleyan Minister, must he forego and forfeit his right to sit in the Methodist Conference? Do you not claim for him, not only entire Civil and Religious Liberty, but even the liberty to employ, in the support of Wesleyanism, the very tithes which you know were originally and permanently dedicated, and solemnly offered to God, for the express support of the Church of England? This is the extent to which you claim liberty for yourselves, and for your Dissenting friends,—this is your regard for the "sacred rights of conscience," provided it be anything but a Church-of-England conscience—with that you have no sympathy whatever—it turns your boasted toleration into bigotry and tyranny;—in other words, it brings the Law of Truth before you, and shews you in your true colours; and therefore you bear a "tyrannous hate" against it. Your craft is in danger—you cannot afford to be "silent or sincere,"—and your only alternative is to acknowledge the Truth; or to cry, "Great is Diana of the Ephesians!" "Great is Civil and Religious Liberty—for all but Churchmen!"

"Welcome to freedom any sect we do dish up;
But blind all those who are govern'd by a Bishop."

These are the persons to whom Churchmen have given Toleration, and Civil and Religious Liberty, even to the extent of allowing them to sit at the Privy Council Table—to speak and vote in Parliament upon matters relating exclusively to the Church—to force the Clergy to administer both Sacraments to them, and to marry and bury them, even though they may revile and forsake the Church all their lives. These are the objects which we have warmed and nourished; and now they turn round upon their benefactors, and sting them in this way! These are the men to whom a disciple of Lord Ashley, and a Reformer of the Prayer Book, seriously proposes to MAKE THE BISHOPS REALLY RESPONSIBLE TO THE COUNTRY, BY SUBJECTING THEM TO REMOVAL BY A VOTE OF BOTH HOUSES OF PARLIAMENT!—(Letter to Lord Ashley, with Suggestions for Altering the Prayer Book.)

THE REAL DIFFICULTIES OF THE CHURCH.

(From the London Guardian.)

"*Conclusum est contra Manichæos*," was the saying of the greatest of the Schoolmen, after a long and solemn period of silent meditation. No one saw the process of his mind, or heard the links of his reasoning. The result only was delivered with oracular brevity, yet unmistakable directness.—With equal plainness, and almost equal reticence as to the why and the wherefore, judgment has been given against "Tractarian" practices and ritual observances by the public, to which we have been taught to look as an ultimate authority in such matters by Bishops and Archdeacons. But though the public has given no reasons, or given very bad ones, for its excitement and indignation, some excuses for both may, perhaps, be discovered which it would be disingenuous to deny and foolish to conceal. Our true wisdom is to endeavour to understand our opponents, to profit by their hostility, and to inquire how much of the blame which it involves really attaches to ourselves.

Men will bear anything from persons they can respect, while towards those whom they are unable to esteem they are very apt to become, if they have the power, harshly and unjustly tyrannical.—It is probable that the reason why the vast majority of Mr. Bennett's parishioners are standing by him now, and are so deeply distressed at his approaching departure, is not so much because they approve of all his ritual observances, (many of which they possibly may not like, while others they do not understand), as because they feel that he has devoted himself, heart and soul to his work, that he has raised up a district from utter degradation to at least comparative decency, and has shown forth a noble example of what may be effected by the practical benevolence and unwearied zeal of a single parish priest. Nor, happily, does Mr. Bennett stand alone. In other dioceses there are clergymen who can, without difficulty, introduce and maintain any amount of ritual observance, because their people, thoroughly respecting their characters really understand and sympathise with their practices, or, at any rate, obtain from opposition from feelings of personal esteem. Elsewhere practices less unusual, and teaching less strict, have provoked tumultuous and indecent indignation. Where they are not compelled to respect their clergyman, men will not tolerate his authority, and they become impatient of a Church whose living exponent to them is a man whom personally they do not honour or esteem. We are not, of course, extenuating the errors of such persons, still less are we maintaining they are right; but we are pointing to an undoubted fact, which must needs be acknowledged and the knowledge of which may be made practically useful.

It cannot be denied, and ought not to be disguised, that one source of the great weakness of the Church party is in the lax, worldly, and self-indulgent habits which past generations have bequeathed to the body of the clergy. It too often happens that they have no influence in their parishes, simply because they do not deserve to have any. The truth must be told. It is not often the case that a clergymen of average temper and judgment, whatever his theological opinions, who really does his duty, and has had time and opportunity to make his people feel that he does it, is met on their part by suspicion or disrespect. And it must be borne in mind that this especially holds good in the case of those who advocate Church principles, set forth in preaching and teaching a sacramental system, and maintain, to a greater or less extent, Catholic doctrine and Catholic observances. Conduct which would not be inconsistent in others is inconsistent in them. They stand pledged to a higher standard of duty than that recognized by their neighbours. They belong to a party of movement and revival. They are not satisfied with the last hundred years of the Church. They say that something has been wanting, which they undertake to supply; that the Church must exhibit more actively, or her spiritual life is like to become extinct. They recognize and talk of principles which those who hear them have a right to look for in their lives. If they are low and careless in practice, others may be so too; but they, at least, do

not talk of strict and lofty principles. Other men may have as little of self-denial, but then they refrain from insisting on the necessity of mortification. Ritual and the profession of Church principles become thus associated in men's minds with the ideas of unreality and outward assumption, and contract a share in the repulsive feeling which these disagreeable words universally create. If a man talks of education, and neglects his school; gives a daily service, and never goes near his poor; feasts duly in obedience to the Church, and omits either to proclaim or observe her fasts; makes no effort to win his parishioners to intimate and affectionate spiritual intercourse, and yet is jealous of others affording to religious cravings that comfort which he withholds; administers communion weekly, and yet has no night schools, no cottage lectures, and sacrifices nothing of his time and ease to make his people really fit for such high privileges, how can he wonder that men compare preaching with practice, life with doctrine; that his parishioners remain unattracted by ordinances and a ritual which (unfairly, indeed,) they regard as the natural companions of such a character, and rebel against principles which come to them so recommended?—Ritual is but the accompaniment of garb and doctrine, and unless a man shows by his life that he has a practical belief in his doctrine, doctrine and ritual unhappily are alike suspected and despised. Till clergymen begin at the right end, till they make conflict with wickedness and misery their great object, and ritual, but, as it were their refreshment; till they look on their parishes as their families, and work as hard to save souls as men of the world work to make money; till they do this, they will not and they ought not generally to commend ritualism to the English mind. And when they do it, and do it steadily and perseveringly, they will find that Englishmen will not only abstain from opposition, but will follow them gladly in a docile and contented spirit.

As it is, we know the case is widely different; and the strong set of the uneducated popular feeling against the revival of Catholic practices is leading to one of the greatest dangers which have ever threatened the Church of England since the Reformation. It is now generally conceded that the Prayer-book is, on the whole, in favour of these unpopular doctrines and observances. The services directly and plainly inculcate some; the rubric at least sanctions most of the others. The practice of the Church has been to disregard, to a great extent, on such points, the teaching of the Prayer-book. Its highest doctrines have been kept in the background, and practically lost; many decent and edifying ceremonies, which it enjoins or sanctions, all but universally neglected. Now, all at once, these things are revived; a very different appearance is given outwardly to the services of the National Church; higher authority is claimed; stricter doctrines are taught.

At the same time, large bodies of nominal Churchmen sturdily reclaim. We thankfully acknowledge the revival we speak of has been accompanied, in very many cases, with a great increase of real religion and practical activity amongst the clergy. But this has not been so universally; and, instead of the unanswerable argument of a zealous and self-devoted life, the angry congregations have been now and then referred only to the documentary evidence of the intentions of the Reformers contained in the Prayer Book. For a while the intention of the documents was disputed; but most fair-minded men, on both sides, are now agreed about them. The case stands thus:—The practice of the Church for many years was, on the whole, one way; the documents of the Church now turn out to be another. The popular feeling is, on the whole, in favour of the practice and against the documents; not against the Prayer-book; altogether, but only those portions of it which favour and protect the practices in question. "We will not have any thing to do," it is said, "with the Church as it is on paper; we are concerned with the existing system to which we do not now object. And if the system and the documents are at variance, the documents must be altered." It is to this great danger that we wish to call attention. How it is to be resisted for the present, and prevented for the future, we may hereafter consider.

THE INDIAN CHURCH IN 1853.

From the Colonial Church Chronicle.

In 1853 the present Charter of the East India Company expires. The years 1851 and 1852 will doubtless be occupied with the inquiries and discussions connected with the question of the renewal of the Charter. In all probability, a select Committee will be formed, next session, to bring under review all the great questions connected with the Company's administration of our Indian empire.

Surely this is a most suitable epoch for the Church at home to review the extent to which it has hitherto discharged its responsibilities to that vast heathen portion of the British empire, and to consider all that remains undone for the evangelization of its inhabitants, as well as to clear its view as to what changes it should endeavour to effect in the approaching re-adjustment of the Company's Charter,—a readjustment which must,

in many ways, affect the position of the Church in that country, and the opportunities presented for the direct or indirect diffusion of the Gospel.

Let not the Church be behind the world in this matter. While the Legislature will most laudably direct its inquiries to the secular prosperity and the right and just government of 130,000,000 of our fellow-subjects, let the Church, with at least equal anxiety, survey the land, and see what has been done, or rather all that has not yet been done, to proclaim the Gospel of Christ, and establish His visible kingdom among those countless multitudes.

The two last renewals of the Charter, in 1813 and 1833, have each of them been marked by important events in the history of the Church of England in that country. The year 1813 saw the erection of the bishopric of Calcutta,—an immense step, considering the temper and tone of feeling of that day; and this erection was accompanied by the formation of a regular Ecclesiastical Establishment, as well as by measures fully conceding to all classes of Christians the right of carrying forward missionary operations within the limits of British rule in India.

The year 1833 saw the subdivision of the see of Calcutta into the dioceses of Madras and Bombay; and from that period also dates the opening of the services of Government to all classes of native subjects, without distinction of creed, Christian as well as Hindoo or Mahometan; while the close of this second period has witnessed one of the most important steps, in furtherance of the propagation of the Gospel, which has been taken since India came under British rule, in the abolition, by law, of all those disabilities under which converts from Hinduism to Christianity lay, and which subjected to all the penalties of confiscation all such converts. At length perfect toleration and legal protection, and that only, has been secured to the native Christian subjects of the British crown.

This latter period has also witnessed the extensive development of all those schemes of secular education of the natives in the English language and literature, which must have, for good or for evil, so momentous a bearing upon the religious condition and enlightenment of the future generations of the natives of British India. And, lastly, the same period has seen the all but entire disassociation of the British Government from all support of, or connection with, the religious institutions both of Hindoos and Mahometans.

Surely, with the ground thus cleared, it will be the fault of Christian England, and above all, of the Church of England, if the year 1853 be not made the starting-point whence to date fresh triumphs for the Cross, and the enlargement of the basis, and expansion of the growth of the Church of Christ in that land. What will be wanted, will be a bold and faithful appreciation of the relation of the Church to the present condition of the world, and to the probable secular arrangements of the British Empire in India; a disposition not to shrink from new schemes, in a state of things so novel in its character; and, above all, a fixed determination and resolve, under the blessing of God, to make the Church of Christ in that country indigenous—not a foreign exotic, nor a mere ecclesiastical establishment, but a native plant—the Church of India.

Two full years are before us. Let them be diligently employed in a careful survey of what has been gained, and what remains to be gained,—of what has not been done, or what might be done better. Such preliminary inquiry and careful consideration may prove of great value to the heads of the Church when they come to be consulted on the ecclesiastical provisions of the new Charter; and for such a purpose they cannot now be commenced too soon.

It seems, therefore, most desirable that there should be a systematic treatment of this great subject, and that the contributions, not of one thinker, but of many, should be thus early obtained, especially of those now resident in India itself, or who have been resident there, with a view of getting together the largest possible amount of information upon the state of Christianity generally, and the condition of the Church of England in particular, in that country. Thus we may hope ultimately to clear the way to just views of what steps remain to be taken for the more effectual furtherance of the Gospel, and extension and rooting of the Church of Christ in India,—steps which might well commence with the era of the renewal of the Charter in 1853.

The following heads are suggested, upon which Reports might with great advantage be made, and upon which careful and well-selected information would be most valuable.

- 1. A comparative view of the state of Christianity, and the extent of its spread in the years 1813 and 1833, with reference, 1. To the Church of England. 3. To all other Christian communities. 2. A detailed and statistical account of the Church of England in the Dioceses of Calcutta, Bombay, and Madras, in the year 1851. The number of Clergy, Churches, Communicants, &c., under the two heads,

- A. Of British congregations. B. Of Native congregations. 3. An economical view of the same subject. The expenses of the ecclesiastical establishment of the East India Company, and of the various Missionary Societies of the Church, specifying to what extent the voluntary principal has been carried out. 4. A condensed history of the operations of the Missionary Societies of the Church, showing, what ground has been lost or abandoned, and what gained, and where the prospects of success seem most promising. 5. A special account of the Missionary educational establishments of the Church of England in the three Dioceses. 6. Special Reports upon such changes as might be advantageously made in the organization of the British congregations in India, the status of the clergy, parochial rights, &c. 7. Special Reports on the best mode of rendering the Native church indigenous and self-supporting; how far Government might be called on to aid its development, or endowment, on the principle of applying the funds of extinct or disused temples. 8. Detailed accounts of all the various Missionary establishments external to the Church of England, both Roman Catholic and Protestant. 9. Reports upon the distinctive plans adopted in such Missions, e.g. the Free Kirk, Roman Catholics, &c. 10. Accounts and lists of the various charitable institutions in India connected with Christianity, and springing from it. 11. Reports upon the various translations of the Scriptures and the Prayer-Book at present existing, their respective excellencies or defects. What facilities and institutions exist for such translations, and what translations remain yet to be made. 12. Lists of all such translations of Theological books or others, as exist, bearing upon Missionary work: 1. Of the Church of England. 2. Of other bodies. 13. Report upon the ecclesiastical law of the Church of England in India, e.g. law of marriage, powers of the Diocesan, discipline of the clergy. 14. Hints upon the formation of a body of Missionary Canons for the Church of England. 15. An account of the Government establishments for secular education, with lists of books; Report how far any change in it, in a Christian direction, might rightly be sought for. Might Christian Colleges, after the fashion of the Irish, be affiliated, and so partly maintained by the State? 16. A special report upon those tribes and districts which have hitherto been quite unvisited by the Gospel, e.g. the Ghond, Seikha, &c. 17. What changes affecting the Church of England would it be desirable to seek for at the renewal of the Charter?

Advertisements.

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street, Toronto. November 12th, 1850. 18-1f

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

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

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

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

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fountains, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 25-1y

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett & Co., Medical Laboratory,) KING STREET WEST, TORONTO.

Has constantly on hand a beautiful Assortment of Ladies French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 21th, 1846. 4 if

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

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

NOW IN PRESS.

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

A chapter will be devoted to the special benefit of Emigrants—furnishing them with information concerning the proper measures and precautions to be taken in order to reach the Province in a comfortable and economical manner; with hints as to the readiest and most advisable means of acquiring land, on their arrival, &c.

Corrected tables of distances from place to place will be added, with abstracts from such Provincial acts as are necessary to be generally known; and a variety of miscellaneous useful matter. The whole forming a complete text book on the subject of Canada for families, a valuable book of reference for the man of business, and a guide for the traveller and emigrant.

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

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

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

Local Agents wanted to canvass for the work; to whom liberal encouragement will be given. Apply personally, or by letter (post paid) to the publisher, Toronto.

Papers inserting this advertisement, and noticing the parts as the appear, will be furnished with a copy of the work as it is issued. THOS. MACLEAR, Publisher, 75 Yonge-st. Toronto, October 20, 1850. 19



AYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION

The annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL." DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption." Norwich, April 26, 1846

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Sturtevant had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hopes could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties, and nothing had afforded him relief until I (Mr. Thorne) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place.

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

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

The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel secure from these dangers whenever this remedy can be obtained.

PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneshaw, Toronto; Hamilton and Keresshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canada

ORGAN FOR SALE. A Two Stop ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case..... 6 feet. Width of "..... 3 " Depth of "..... 3 1/2 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

CHURCH OR CHAMBER ORGAN. FOR SALE, FOUR ROWS OF PIPES.— Cheap for Cash, or approved Credit. For particulars, apply to W. Townsend, Berkley-street. September 5, 1850. 6-1f

FOR SALE. THE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realising about £30 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850. 41-4f

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

- CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Lot 6, North side of Wellington-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.) City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Markham—Lot 21, in the 10th concession, 150 Acres. Township of Uxbridge—Lot 24, in 3rd concession, 200 Acres. Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 300 Acres.

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

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

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

COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

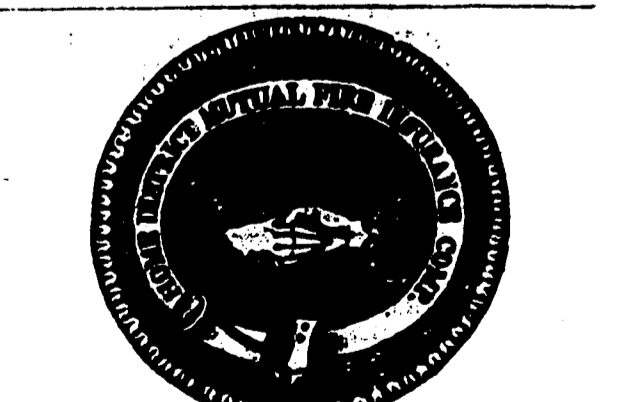
COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK. Township of Montagu—Lot 20, in 7th concession, 300 Acres.

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

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 19 and further empowered under 6th Wm. 4th, Cap. 20, to grant Indemnity Marine Assurances. Capital—£100,000.

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



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY, OFFICE—No. 71, King Street, Toronto, over Darling Brothers

INSURES Dwellings, Houses, Warehouse, Building in general, Merchandise, Household Furniture Mills, Manufactories, &c.

- DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jucker, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINE, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f

The Editor of the Colonial Church Chronicle will gladly receive any contributions of the kind, and forward them to the writer of the above article.

BIRTH.

On the 23rd instant, Mrs. J. P. Clarke, of a daughter.

MARRIED.

In this town, on the 20th instant, by the Rev. J. C. Usher, Mr. Samuel Hall, to Sarah, second daughter of Mr. George Dove.

DIED.

At the Rectory, Cobourg, on Monday, the 24th inst., after a short illness, Jane Eliza, eldest daughter of the Ven. A. N. Bethune, D.D., Archdeacon of York, aged 23 years.

At Battonwood, near Toronto, on Saturday the 8th inst., of consumption, Mr. Henry Edward Stoughton, sixth son of the late Mr. William Stoughton, of Picton, formerly of Kingston, aged 35.

On the 30th inst., Helen Charlotte, aged two years, youngest daughter of the Rev. William Ritchie, Rector of Sandwich.

New Advertisements.

UNIVERSITY OF TRINITY COLLEGE.

TO BUILDERS.

TENDERS will be received at the Office of the University Council, Albany Chambers, until Thursday, the 13th day of March next, for the erection of the above University Buildings, upon the site on Queen Street, recently purchased from Miss Cameron, according to the plans and specifications to be seen at the office of Kivas Tully, Esq., Architect, No. 8, King Street West, any day after Thursday next, the 27th instant.

The Tenders are to state a bulk sum for so much of the buildings as are now to be erected, and to be endorsed "Tenders for the University of Trinity College," and must contain the signatures of two solvent persons, who are willing to become security for the due fulfilment of the Contract.

The Council will not consider themselves bound to accept the lowest tender, unless otherwise satisfactory.

THOS. CHAMPION, Secretary.

University of Trinity College Office, Toronto, Feb. 21st, 1851.

TRINITY COLLEGE--CHURCH UNIVERSITY. MEDICAL FACULTY.

THE summer Course of Lectures at this College will commence on Monday 19th May next, on the following subjects:--

- Pathological Anatomy by James Bovell, M. D.
Diseases of Children by Edw. M. Hodder, M. C.
Toxicology by Francis Badgley, M. D.
Regional Anatomy by N. Bethune, M. D.
Medical Botany by Wm. Hallowell, M. D.
Surgical Pathology by Henry Melville, M. D.

For particulars as to Hours and Terms, apply to FRANCIS BADGLEY, Bay-Street.

Toronto, February 24, 1851.

NEW BRUNSWICK.

(From the St. John Observer, Oct. 17, 1848.)

As at this season of the year and throughout the winter months, coughs and colds are the most prevalent of all the various ills that flesh is heir to, we would advise such our readers and others who may be thus afflicted, to avail themselves of that excellent medicine,

Wistar's Balsam of Wild Cherry.

which, judging from our own experience, and that of others, we consider as being one of the safest and most effectual remedies that has ever been concocted for the above complaints, and which meets with the cordial approval of many of the best physicians. And as delays are dangerous, and coughs and colds frequently terminate in consumption, this efficacious and agreeable remedy should at once be resorted to. Mr. B. L. Tilley, is the agent in this city, who can enumerate many instances in which the most pleasing results have followed from the use of Wistar's Balsam.

The genuine is signed I. BUTTS.

For Sale by LYMAN & KNEESHAW, Druggists, King Street only Agents for Toronto.

VOCAL MUSIC CLASS.

W. H. WOODCOCK,

ORGANIST from London, England, has the honour to inform his Friends and the Inhabitants of Toronto generally, that he intends opening an

ELEMENTARY CLASS

for the practice of Vocal Music, on the most approved system in use in the Collegiate Churches in England, on TUESDAY, March 4th, at half-past Seven o'clock P. M. precisely, in the Hall of the Mechanics' Institute.

Terms:—12s. 6d. (no extras) for a course of Three Months. Two Lessons given in each week.

Reference kindly permitted to:— Rev. H. J. Grassett, M. A., Rector of St. James's.

Rev. Dr. Lett, Incumbent of St. George's.

Rev. Mr. MacKenzie, B.A., Incumbent of St. Paul's.

Rev. Mr. Mitchell, M.A., Incumbent of Trinity Church.

Tickets may be obtained at THE CANTON OFFICE, Mechanics' Institute; Mr. Edwards, Badger, Young Street; Mr. Hooper's, King Street; and Northcote's, Music Store.

Toronto, February 20th, 1851.

SOIREE MUSICALE.

MR. J. D. HUMPHREYS.

HAS the honour to announce that his SOIREE MUSICALE will take place (by permission of Mrs. Widder, at her residence, Lydenhurst),

THIS EVENING,

commencing at Eight o'clock.

TICKETS, &c. and may be procured at the Book Store of Messrs. A. H. Armour, & Co.

Toronto, February 27, 1851.

SHORTLY WILL BE PUBLISHED,

BY A NEW HAND,

ST. PETER AND THE KEYS,

A TRACT FOR THE TIMES.

SHOWING how St. Peter is the First of the Apostles, and the Rock on which the Church is built.

Will be on sale at

M. BROWN'S, Bookseller Colborne-Street.

Brantford, February, 29, 1851.

UPPER CANADA COLLEGE.

THE THIRD or SPRING TERM will commence on the 1st of March.

F. W. BARRON, M. A., U. C. College, Principal, U. C. College.

Toronto, February, 24, 1851.

TAVERN LICENSES, &c.

PUBLIC NOTICE.

ALL Persons desirous of taking out Licenses to keep Hotels, Taverns, Beer Houses, Confectionaries, for the sale of Spirituous or Fermented Liquors, or to keep Temperance Houses, Victualling Houses, Ordinaries or Eating Houses in the City of Toronto, are required to make their application in writing, addressed to the Inspector of the Ward, either at his residence or at the City Hall, on or before Thursday the 27th day of February instant.

The applicants will meet at the City Hall daily at 10 o'clock, A. M., to receive and consider the propriety of granting such Licenses.

Toronto, February 21, 1851.

WANTED.

A TUTOR to educate four boys from the ages of nine to fifteen, with the privilege of taking other pupils from the neighbourhood. Satisfactory references will be required. Apply by letter to W. J. Imlach, Esq., Fort Maitland.

Port Maitland, February 25, 1851.

BURGESS & LEISHMAN,

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

NEW GOODS,

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

Their Ready-Made Clothing.

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

Table with 3 columns: Men's Etoffe over Coats, Men's Cassimere Trousers, Men's Vests, and various other clothing items with prices.

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

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

Table with 2 columns: 500 Saxony Wool Scarfs Shawls, 30,000 yards good Bonnet Ribbons, 3,000 Gala Plaids, Prints fast Colours, Ladies' Cloaks, Newest Styles, Velvet Bonnets, Infants' Robes, Caps and Frock Bodies, Crapes and Materials for Mourning, Heavy Gingham.

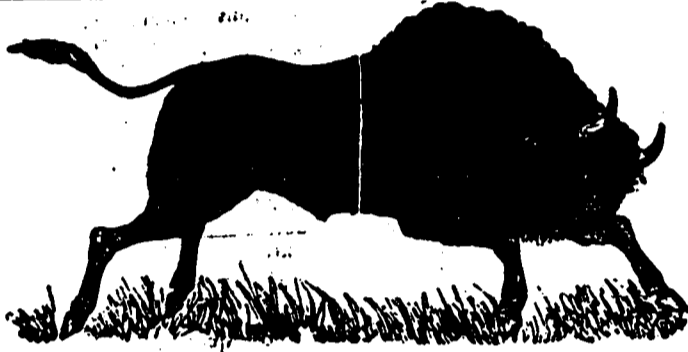
Shot, Checked, Striped and Plain Alpaca, Cobourgs and Orleans Cloth, DeLaines, Cashmeres, and other Fashionable materials for Ladies' Dresses, Ribbons, Laces, Edgings, Gloves, Hosiery, Artificial Flowers, Caps Fronts, Fringes, Veils, Muslins, Collars, Velvets, Corsets, Shawls, Handkerchiefs, Muffs and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

No Second Price

BURGESS & LEISHMAN,

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

Toronto, November 20th, 1850.



BUFFALO ROBES! BUFFALO ROBES!!

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

INDIAN CURIOSITIES, MOCCASINS, &c.

THE Subscriber has just received at his FUR DEPOT, King Street, Toronto, a Fresh Supply of INDIAN CURIOSITIES from Lorette—consisting of Moccasins of all kinds, Indian Figures, Canoes, Bows and Arrows, Stone Calumets, Bark-Work, &c. &c.

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

JOHN SALT, Hatter and Furrier, Victoria Row.

Toronto, October 21, 1850.

CORPORATION SALE.

NOTICE is hereby given, that the vacant shops and Butchers' Stalls in the St. Lawrence Market, including those in the Lower Market, will be LEASED by Public Auction, on TUESDAY, the 4th of March next. Conditions of lease will be made known hereafter.

THE MATERIALS

of the Old Market Buildings will be sold by Auction also, on the same day.

(By order of the Market Committee.) CHAS. DALY.

Toronto, February 22, 1851.

F. B. BEDDOME,

Land, House and General Agency Office, Opposite the Bank of Montreal, Ridout Street, London, Canada West.

PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch.

Books and other Goods received on consignment, and sold either by AUCTION or PRIVATE SALE. Agent for Messrs. Virtue's and Blackie's Publications, Church paper, and Toronto Patriot.

References:—L. Moffat, Esq., Toronto; H. Rowell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Hillwell, Esq., Hamilton; H. C. R. Becker, Esq., London; W. W. Street, Esq., London.

London, January 1st, 1851.

CLERICAL DUTY.

A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese.

Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto.

Toronto, February 12th, 1851.

WANTED.

FOR the PROVINCIAL LUNATIC ASYLUM, a STEWARD and MATRON, to enter upon their duties in that Institution on the 1st of April next. The candidate must be either single persons, or if married without children. A stipend of £60 per annum is attached to the former office, and £10 to the latter, with apartments and rations. If a married couple be appointed, the salary for both will be £160. Applications with testimonials to be sent to the Clerk, Mr. McKinov, on or before the 1st of March, and the parties to attend personally at the Asylum on the 3rd of March, at ten o'clock, A. M.

Toronto, February 3rd, 1851.

NEW ACADEMY OF DRAWING.

MR. PRICE, Artist and Resident Teacher, has the honour to announce that his Drawing Classes are now being formed for the Season, ending the 11th of May, 1851. Gentlemen's Classes on Wednesdays and Saturdays, from a quarter to eight, until a quarter to ten p. m. Ladies' Class on Tuesdays and Thursdays, from half-past one till three p. m.

Terms for the Season—Four Dollars, (Half Payable in Advance).

Further particulars may be learned at Mr. Price's Studio, No. 5, King Street, over Mr. Paton's store. For all purposes of advertising efficiency and public security, Mr. Price has been kindly permitted to publish the following distinguished names as Patrons:

- The Right Rev. Lord Bishop of Toronto.
The Hon. J. B. Robinson.
The Rev. J. McCaul, L.L.D.
The Rev. H. J. Grassett, A.M.

Mr. Price continues to give lessons in Drawing, Water Colour Paintings and Oils.

Terms:—Fourteen Dollars per Quarter, Twenty-two Lessons.

Toronto, January 2nd, 1851.

EXTRACTING FOR THE POOR GRATIS.

MR. J. FRANCIS SMITH,

(LATE OF FORT ERIC.)

SURGEON DENTIST,

No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Caldwell, the Oculist.

Charges Moderate:

References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grassett, M. A., and Thomas Champion, Esq.

Toronto January 2nd, 1851.

PROSPECTUS

OF THE

Church of England and Metropolitan

Building Society.

Incorporated February 23, 1850.

Shares, £12 10s. each.

No Fees charged on Entrance.

Monthly Subscriptions 1s. 3d. per Share.

Management Fee 0s. 1d. "

Transfer Fee 0s. 6d. "

JOHN ARNOLD, Esq., President.

JAMES BEAVEN, D. D., Vice-President.

DIRECTORS:

The Hon. W. CAYLEY, S. B. HARMAN, Esq.

The Rev. S. LETT, LL.D. GEORGE BROCK, Esq.

JAS. M. STRACHAN, Esq. P. VANCOUGHNET, Esq.

G. W. ALLAN, Esq.

Mr. GEO. A. BARBER, Secretary and Treasurer.

Solicitors—MESSRS. HEATH AND IRVING.

Bankers—BANK OF UPPER CANADA.

Offices—ALBANY CHAMBERS.

ALTHOUGH this Society has mainly in view the intention of enabling members of the Church of England to contribute, by the payment of small periodical sums, towards either the endowment of the Church of England University, (in accordance with the recommendation of His Lordship the Bishop in his recent Pastoral Letter,) or the building and endowment of Churches, Parsonage Houses, and School Houses, in connexion with the Church of England—the Society, nevertheless does not contemplate restricting its operations to those objects only. On the contrary, like other Building Societies, the advantages of the Church of England and Metropolitan Building Society will be fully open to all parties, without distinction, who may choose to take Stock therein, either for investment—the acquisition of freehold or leasehold estate—the removal of incumbrances or liabilities upon property—the privilege of borrowing the amount of their shares in advance, upon furnishing approved mortgage security.

Printed copies of the By-Laws and Regulations can be obtained from the undersigned, at the Offices of the Society, Albany Chambers; and it is requested that all Communications be post paid.

G. A. BARBER, Secretary and Treasurer.

Toronto, April 13th, 1850.

Teas, Coffee, Sugars, Wines, Liquors, &c.

GROCERIES OF ALL KINDS

At 122 Yonge Street, two doors South of Queen Street.

JOHN J. EVANS,

TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage.

Toronto, December 11th, 1850.

THE Clergymen and Gentlemen of Toronto and

Vicinity, are invited to call at the Subscribers and inspect the

New Patent Cork Hat,

Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe.

September 24th, 1850.

THE BRITISH PERIODICALS

AND THE

FARMER'S GUIDE.

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

"Farmer's Guide to Scientific and Practical Agriculture."

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

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

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

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

The London Quarterly Review, (Conservative).

The Edinburgh Review, (Whig).

The North British Review, (Free-Church).

The Westminster Review, (Liberal), and

Blackwood's Edinburgh Magazine, (Tory).

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

TERMS:

For any one of the four Reviews \$3.00

For any two do. 5.00

For any three do. 7.00

For all four of the Reviews, 8.00

For Blackwood's Magazine, 3.00

For Blackwood and three Reviews, 8.00

For Blackwood and the four Reviews, 10.00

For Farmer's Guide (complete in 22 Nos.), 5.00

(Payments to be made in all cases in Advance.)

Money, current in the States where issued, will be received at par.

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

LEONARD SCOTT & Co.,

97, Fulton Street, New York,

Entrance 54, Gold Street.

THOMAS MACLEAR, Agent, Toronto.

Toronto, December 18th, 1850.

"The Church" Newspaper

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

TERMS:

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

RATES OF ADVERTISING:

Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 6d. for the first insertion, and 1s. or every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

The following gentlemen act as AGENTS for this Journal:—

- M. Ogle & Son, Glasgow.
Josias Bray, Hamilton.
Henry Charles, Niagara.
Francis Evans, Port Hope.
W. P. Vidal, Sandwich.
Mr. Cawthra, jun., Newmarket.
Geo. McLean, Brockville.
Thos. Saunders, Guelph.
John Kerby, Brantford & Mohawk.
H. C. Barwick, Woodstock.
T. D. Warren, St. Thomas, Port Stanley, &c.
J. Wilson, Simcoe, Port Dover, Victoria, &c.
F. B. Beddome, London.
H. Slate, St. Catharines, Thorold, &c.
Charles Brent, Kingston.
John Benson, Napanee & Belleville.
D. B. Stephenson, Picton.
L. P. W. Des Brisay, Woodstock, N. B.
Morgan Jellett, Cobourg.
H. H. Cunningham, Montreal.
P. Sinclair, Bookseller, Quebec.

EVERY DESCRIPTION OF BOOK AND JOB WORK

DONE IN A SUPERIOR MANNER AND WITH DESPATCH.

AT THE OFFICE OF "THE CHURCH,"

No. 7, KING STREET WEST, TORONTO.