

The Church.

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

VOLUME XIV., No. 21.]

TORONTO, CANADA, DECEMBER 19, 1850.

[WHOLE No., DCCII.]

WEEKLY CALENDAR.

| Day | Date | 1st Lesson | 2nd Lesson |
|-----|---------|---------------------|---------------------|
| F | Dec. 22 | Isaiah 20, Acts 22. | John 2. |
| M | " 23 | " 32, 1 John 2. | Acts 23. |
| T | " 24 | " 57, 1 John 3. | " 58, 1 John 3. |
| W | " 25 | " 59, Acts 24. | 1 John 4. |
| T | " 26 | " 60, Luke 2 § | Titus 3 |
| F | " 27 | Prov. 28, Acts 6 ** | Eccles. 4, " 7 †† |
| S | " 28 | Jere. 31 † | Acts 25. |
| | " 29 | Wisdom 1, 1 John 5. | Isaiah 37, Acts 26. |
| | " 30 | Isaiah 38, 2 John | |

* To verse 8, † Verse 10, to verse 17. ‡ To verse 18 § To verse 15. || Verse 4, to verse 9. ** Verse 8, and chapter 7, to verse 30. †† Verse 30, to verse 55.

CONTENTS OF THIS NUMBER.

| | |
|--|---|
| Fourth Sunday after Trinity. | Wiseman's Manifesto. |
| Arrival of the America. | Editorial—Donation to the Church University; Dr. Badgley. |
| Ecclesiastical Intelligence—England. | Prospectus of the Young Church. |
| Second Page. | Sixth Page. |
| England. | Poetry:—Fourth Sunday in Advent. |
| United States. | Review. |
| Communications. | Literary Notices. |
| From our English Files. | Recollections of the Early Life of our Beloved Sovereign. |
| Colonial Intelligence. | |
| Fourth Page. | |
| Editorial.—The Church University; The Papal Aggression—Cardinal Wiseman's Manifesto. | |

FOURTH SUNDAY IN ADVENT.

DECEMBER 22ND, 1850.

MORNING PRAYER.—FIRST PROPER LESSON.
Isaiah xxx.

As a preparation to celebrate the advent, or coming, of his Redeemer, the faithful Christian is taught by the Church, in the Collect, to lift up his heart in prayer, that the Saviour, who once came in the flesh, and in great humility, may now "raise up his power, and come among us, and with great might succour us." And the Lesson teaches us, by the example of the Jews trusting in the support of Egypt, and being overthrown by it, the folly of putting our trust in any other power or might than the Lord's. As St. Paul, in the Epistle, exhorts us to be careful for nothing, but, in everything, by prayer and supplication, to let our requests be made known unto God, so the prophet, in this Lesson, declares to the Jews "Thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and confidence shall be your strength." Wogan has well expounded this chapter:

"Under the character of the Jewish people making alliances with Egypt, and placing a confidence in the friendship and confederacy of a nation, by which they had once been enslaved, and so cruelly used, is represented to us the strange propensity of human nature, even in the children of God, to turn back again to the slavery of sin, and revolt from him to the service of those spiritual enemies, whom in baptism they renounced.

"How apt are we all to send ambassadors and presents to Egypt, that is to court the favour of this wicked world, although its friendship be enmity with God! to slight and reject His holy word, when it thwarts our lusts and passions; and even to persecute and revile the ministers of God, for reproving our faults, and speaking the truth! to say to the seers, see not; and to the prophets, prophecy not unto us right things, &c. But what advantage or profit, what good end or true pleasure, will such a peace with our mortal enemies procure us? Nay, rather, what can the consequence be of such rebellion against our Maker, such a league with his and our own inveterate adversaries, but certain disappointment and inevitable ruin? All the succour or comfort we expect from them, as we are here assured, will end in shame and reproach. They shall not be a help nor a profit. All the flattering prospects of happiness and pleasure, wherewith they soothe our hopes, shall miserably deceive us; and prove as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, and at an instant; oppressing with sudden and unexpected ruin, the unhappy wretch that flies to it for shelter. Again, the world's fairest promises, and most substantial enjoyments, are but like an earthen vessel; brittle, at best; but when dashed to pieces, of no manner of use or service; so that there shall not be found in the burning of it, a sherd to take fire from the hearth, or to take water withal out of the pit.

"Here then we see, that the necessary and unavoidable consequences of seeking felicity where it is not to be found, is to miss the very thing we are

hunting after; to embrace an empty cloud, and instead of fruition, to meet with vanity and confusion, disappointment and misery. What God pronounces of the Egyptians and the strength of Pharaoh, that it is but a shadow, and that they should help in vain, and to no purpose, is equally true of all worldly helps and pursuits, exclusive of God. Whatever doth not promote the one thing needful is not necessary, nor worth our care; whatever is contrary to this, be it ever so grateful to flesh and blood, ever so plausible and inviting, must needs be destructive of the true interest of our immortal souls, whose salvation and happiness could not be purchased by anything less than the precious blood of Jesus. We may therefore plainly see, that the instruction which the Church principally aims at in this Lesson, is the absolute necessity of Christ's coming into the world, in order to make that gracious purchase for us: so that the true moral of our Lesson is, what the apostle affirms, 'There is no name under heaven given among men, whereby we may be saved, but only the name of our Lord Jesus Christ.' Whose blessed Advent we are therefore now commemorating."

The latter portion of the chapter relates to the blessings which the Lord shall bring upon his people, on their returning to him; and, under figurative expressions, the prophet points to the still greater peace and happiness which shall arise under the Church of Christ.

We have omitted our Canadian Ecclesiastical Intelligence, to make room for the latest English News, as we could not give it in its usual place (the fourth page), in consequence of the length of our Editorial articles.

ARRIVAL OF THE "AMERICA."

New York, Dec. 14.

The London *Shipping Gazette* of Nov. 29, has the following announcement:—"The intelligence from the continent is again of a warlike character. The Cabinets of Berlin and Vienna are now stated to have arrived at a point at which the dispute must merge into open hostilities; the late negotiation between the two cabinets not having led to any satisfactory result."

The French Government is said to have received a despatch from Berlin, announcing that the Austrian Government has demanded the evacuation of Hesse Cassel within 24 hours. The same report says that a note drawn up in energetic terms, was communicated by the Russian Ambassador at Berlin to the Prussian Government.

It is said the English Parliament will be called together earlier than usual, on account of the anti-Popery question. The excitement continues great.

The Gale of the week previous to the sailing of the *America*, proved exceedingly destructive on the English and Irish coasts. Amongst a vast number of other vessels reported is the emigrant ship *Edmund*, from London, which was driven on shore near Kilkee, Co. Clare, and ninety-six out of 206 passengers were lost.

There is greatly increased agitation in England and Scotland, in regard to the anti-Popery movement, and the London *News* asserts that the Attorney General is preparing a bill to make penal the holding of English titles by the Catholic clergy, and the *Times* significantly remarks that Dr. Ullathson is the first, and he will assuredly be the last Bishop of Birmingham.

Lord Beaumont, a Roman Catholic nobleman, has taken the field against the measures of the Pope, and maintains that his appointments to the English Bishopsricks are derogatory to the crown and at variance with the constitution.

Immense meetings to denounce the aggressive policy of the Pope was held, and in some cases led to serious riots, especially at Birkenhead, where the meeting advertised for Wednesday, the 27th ult., resulted in one of the wildest riots since the days of the reform bill. Magistrates and police were compelled to fly before the mob. The cross finally restored quiet.

A frightful collision explosion occurred at Firth and Sons, mines, at Halifax, Eng., on Friday afternoon.—Loss of life unknown, supposed to be very great.

FRANCE.—The French Ambassador from London has arrived in Paris, to explain Lord Palmerston's views on the German question. It is reported that England wishes to act in concert with France, and that she desires to prevent Russian intervention. In the Assembly an exciting debate arose, upon the question of raising an additional army of 40,000 men. M. Thiers, on the one part of the committee to whom the subject has been referred, will, it is said, lay down such principles of peace and neutrality as will completely bind the hands of Louis Napoleon, whilst the Assembly are opposed to war upon all hands, the debates plainly show that France is strongly opposed to any combination which should render Germany united. Abd-el-Kader has made an ineffectual attempt to obtain his liberation, by applying directly to the Assembly. A proposition to transfer the seat of Government out of Paris has been rejected by a very decided majority.

GERMANY.—The latest news from Germany is in no respect more pacific; nor are affairs less critical and complicated than they were two weeks previous to the sailing of the *America*. The Prussian Chamber was opened on the twenty-first by a speech from the King, which has caused intense excitement, and is looked upon as favouring the views of the war party. He says—"In the shortest possible time we shall be more strongly armed than ever before, either in ancient or modern times. We ask not war; but we demand an arrange-

ment of the fatherland, suitable to our present position in Europe and Germany, and corresponding with the amount of rights which God has placed in our hands. We have a good old right—we will defend it—and remain under arms till we have secured its recognition. We owe this to Prussia—we owe this to Germany."

The Upper House of Assembly is reported to be inclined to peace, while the Lower is rather indisposed to it. The disturbances between the Prussian and Bavarian troops at Frankfort were renewed on the twenty-fifth, and in several of the streets the soldiers of the two countries had very sanguinary conflicts. The intervention of very strong patrols could alone preserve peace in the city. The Austrian or Federal army in Hesse, is suffering from want of provisions, and their commander has informed the Prussian General that he will be compelled to advance. General Groeben replied that the Prussian troops under his command would not fall back under any circumstances. The Cabinet of St. Petersburg is reported to have formally made known that a war of Prussia against Austria, would at the same time be a war against Russia.

The war party in Prussia find most support in the Rhenish provinces—at Frankfort, Berlin, Vienna, Amsterdam and other central points. Confidence in the maintenance of peace is daily becoming weaker. The stock exchange at the latest dates is daily becoming more agitated. At Vienna, the premium on gold has risen to 40, and on silver 30 per cent.

ITALY.—The latest advices from Rome, state that the Propaganda affects to treat lightly the agitation in England upon the papal aggression, and professes to regard it as a mere question of etiquette. The King of Sardinia opened his Parliament on the twenty-second ultimo, and was enthusiastically received. His speech, which gave great satisfaction, announced his intention to maintain the laws necessary for the new political organization of the country, in spite of the Pope.

TURKEY.—Kossuth is still held in durance, and is reported to be suffering from typhus fever.

Ecclesiastical Intelligence.

ENGLAND.

DIOCESE OF EXETER.

REPLY OF THE BISHOP TO THE CLERGY OF EXETER.
Mr. Archdeacon, and Reverend and dear Brethren,—

In taking charge of your Petition to Her Majesty, I hope I shall not exceed the limits, within which I ought to confine myself, if I express the great gratification which I feel in being made the channel of conveying to the foot of the throne that most reasonable, most able, most instructive document.

I will venture to go further—not indeed to correct, but perhaps you may think, to strengthen—the reference made in it, to the words of the late Lord Kenyon. They were the words of one of the soundest and most learned lawyers—of the most inflexibly upright judges—of the most honourable and honest men—who ever filled the high office of Lord Chief Justice of England in the proud and palmy days of English Justice. They were, moreover, words cautiously weighed, and selected, in order that he might answer one of the most solemn questions which could be proposed to such a man—the question of his royal master—"Whether, consistently with the oath taken by him at his Coronation, he could give the Royal assent to any Bill, presented to him by his two Houses of Parliament, for repealing the Act of Supremacy, or the test Act, in favour of Roman Catholics."

It was an answer to this inquiry, put to him for this holy purpose by King George the third, of happy and reverend memory, that Lord Kenyon wrote those words which I have cited; and to which I hope I shall be forgiven, if I now add, that there are a very small part of an elaborate argument, the plain effect of which is to give to us his authority, in contradiction to the lax interpretation which Politicians have sought to put on the of their sovereign—as if, in short, it were not binding on him in his Legislative capacity.—That great Judge has, by his argument, flung to the winds this unhalloved quibble—and has thereby established the rights of conscience to our Sovereign—and given the security of that conscience for the maintenance to the utmost of the Queen's power, of our pure and reformed faith, and of all such rights and privileges of our Bishops and Clergy as by law do, or shall, appertain unto them.

Whatever may be said as to these rights and privileges appertaining to us by law, and thus secured to us by the oath of Her Majesty, never have the spiritual rights and privileges of the English Episcopate been more openly assailed, than by this Papal Bull, of which you truly say, that "it ignores the very existence of the Church of England"—and of which, therefore, it is enough for me to add, that it stamps the brand of schism on Rome and all her adherents indelibly—unless, and until she recall the document, which she has so rashly issued, and thus acknowledge herself not infallible.

I turn, therefore, to the next, and, in truth, the main portion of your address to me. You say, that we ought not to be surprised at this aggression of a foreign Prelate "when we remember the encouragements which his adherents have received" from the acts of our own Government.

Now, on this part of the subject, it was my earnest wish to forbear from saying any thing out of Parliament. But you have forced it upon me (with too much of reason I am sorry to say for so doing) and I will not shrink from dealing with it.

You specify three particulars, in which the British Government has given encouragement to the Pope—first, by his Bishops having been, for many years, suffered openly to break the law in Ireland, by assuming the styles and titles of Irish Sees; secondly, by their being honoured with precedence and titles in our Queen's dominions, as if they were Canonical Bishops—lastly, by a statute, which has recently been passed to renew diplomatic intercourse with the Head of the Roman See as "Sovereign of the Roman States."

The first of these particulars, the permitted assumption of the names and titles of Episcopal Sees, in Ireland has doubtless largely contributed to encourage the Pope to his recent act; but this is a matter too notorious to need any detailed consideration—and the third is a particular, in which I frankly avow, that I regard it as nugatory. I believe, (and I have the highest legal authorities for believing, that before that law was passed, there was nothing to prevent the government from holding diplomatic intercourse with the Pope, as the temporal sovereign of the Roman States. The real evil of that declaratory statute was, that it gave the authority of Parliament to the expediency of holding such intercourse, instead of leaving it, as it had hitherto been left, to the responsibility of the advisers of the Crown, whether to hold it or not. Under that responsibility (which the statute in question has removed) no government since the reign of King James II. had ventured to send an accredited envoy to Rome, or to receive one from that Court.

In one, not unimportant particular, the recent statute is positively restrictive of the power of the Crown in holding intercourse with Rome. By a clause, not originally part of the Bill, but inserted into it in the House of Lords against the resistance of the Ministers who introduced it, the Crown is prohibited from receiving any diplomatic agent from Rome who is in Holy Orders, or any member of any religious order.

Upon the whole, therefore, I do not think this act can fairly be addressed as an encouragement of the spiritual pretensions of Rome.

But while I venture to lay aside this particular, I would submit to your consideration, whether there be not another—and that most intimately connected with this Papal Aggression—which you have omitted. I mean the statute of 9 and 10 Victoria, c. 59, which repeals all the previous statutory penalties for receiving into this country, Bulls, or other similar instruments from Rome.

This was the Act, which, I repeat, most immediately touches our present case; but for this Act, Her Majesty's present Ministers are not as such, in any way responsible. It was the act of their predecessors, one of those miserable trucklings to the liberalism of the age, which has robbed us of all confidence in men, in whom most of us hoped to have entire confidence, but from the main benefit derived has been a practical enforcement of the Psalmist's Lesson, "Put not your trust in Princes nor in any child of man: for there is no help in them."

There remains the second of the particulars enumerated in your Address, a most important one, considered in its history, and all its bearings—I mean the official order by which "Papal Bishops have been honoured with precedence and titles in our Queen's dominions."

This was an Act specially and exclusively of Her Majesty's present Ministers. It is described as an Act of the Government, in the official document, by which the Colonial Minister sent forth his instructions to all the governors of all our colonies; it was defended as an Act of the Government when it was made the object of attack in Parliament, especially by Lord John Russell, in a speech, to which I will presently refer more particularly.

Looking calmly at this formal and official document I cannot but characterize it, not merely as an encouragement, but almost as an invitation to the aggression of which we now complain. It sets out with saying, that "the attention of Her Majesty's Secretary of State for the colonial department, had been called by the Lord Lieutenant of Ireland to the fact, that the Prelates of the Roman Catholic Church in the British Colonies have not hitherto, in their official correspondence with the governor and authorities, been usually addressed by the title to which their rank, in their own Church, would appear to give them a just claim."

"As Parliament" it continues, "has, by a recent act (that relating to charitable Bequests in Ireland) formally recognised the rank of the Irish Roman Catholic Prelates, by giving them precedence immediately after the Prelates of the Established Church of the same rank—it has appeared to Her Majesty's Government, that it is their duty to conform to the rule thus laid down by the Legislature."

Here it will be seen that the present government (for the document I repeat, distinctly declares that it is the act not of the particular Minister, whose signature it bears, but of "Her Majesty's Government") acknowledged not only the right of the Pope to parcel out portions of Her Majesty's dominions into Dioceses, and to constitute Bishops with spiritual jurisdiction over them, but also the duty of our own government to recognise, as such, the Bishops appointed by the Pope. But, if this be so, in what respect does the Papal Act, thus sanctioned and enforced by Her Majesty's Government in the colonies, differ from that which excites so much of the indignation of the Prime Minister?

If it be "insolent and insidious," if it be an "assumption of power"—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway which is inconsistent with the Queen's supremacy with the rights of our Bishops and Clergy and with the spiritual independence of the nation—(such is the eloquent and energetic language in which the indignation of the Minister finds its vent)—if, I say, it be all this, for the Pope to appoint an Archbishop of Westminster and twelve Bishops in England, was it less for him to have appointed an Archbishop of Sydney and more than twice twelve Bishops in the rest of our colonies?

In truth, in one not unimportant particular, the recent act of the Pope is less offensive than the former—He avoids giving to his Metropolitan in England, the title borne by our own—He calls him Archbishop not of Canterbury, but of Westminster; whereas in the former case, he appoints an Archbishop with the title of a See, already occupied by a Bishop of our own Church. Nay, the Roman Archbishop of Sydney, as

such, had precedence given to him over the English Bishop of Sydney, in conformity with the order of government, until the reclamation of our own Ven. Bishop there extorted a modification of the order securing to our own Bishop his just precedence.

But upon what plea was this simple act of justice conceded? It was alleged that the English Bishop of Sydney is a Metropolitan Bishop, and that the Roman Catholic Archbishop was, therefore, not entitled to precedence. But this expedient got rid of the difficulty at Sydney only. It leaves to the Roman Catholic Archbishop precedence over every other Anglican Bishop within the province.

Now, can it be said that Her Majesty's supremacy in the Colonies is less sacred, less guarded by our laws, than the same supremacy in England? We, my Reverend Brethren, cannot say so, for our 37th Article, and the first Canon of 1604, affirm this supremacy in all Her Majesty's dominions. And who is the lawyer who will be bold enough to deny it?

I know not whether the case needs to be strengthened—but, if it does, it may be worth observing that this remarkable order of the Government rests on a declaration directly to the truth. It says, "As Parliament has, by a recent Act [that relating to *Charitable Banquets in Ireland*] formally recognized the rank of the Irish Roman Catholic Prelates, by giving them precedence immediately after the Prelates of the Established Church, of the same degree—the Roman Catholic Archbishops and Bishops taking rank after the Protestant Archbishops and Bishops respectively—it has appeared to Her Majesty's Government that it is their duty to conform to the rule thus laid down by the Legislature." Now, strange as it must sound to your ears, Parliament, in the statute here cited (the 6 and 7 Vic., c. 97, s. 15), not only did not what the order of Government affirms that it did, but it cautiously and warily abstains from doing anything like it. It says, indeed, (s. 15), that "Lands, &c., may be conveyed to the Commissioners in trust for any Archbishop or Bishop, or other person in Holy Orders of the Church of Rome, officiating in any district, or having pastoral superintendence of any congregation of persons professing the Roman Catholic religion,"—but it says not one word of any rank or precedence whatsoever being awarded to them.

I do not wish to make unnecessarily any remarks on any individual. But it is impossible to do full justice to the case (as respects the encouragement given to Papal pretensions by this order of Government), without adding that its operation, as exciting the aspirations of the Vatican, could not fail to be increased by the quarter from which it emanated. The noble Earl, selected by Lord John Russell to be Secretary of the Colonies, had, a very short time before he was thus selected, and not very long before this order was issued, thus expressed himself in the House of Lords, in my own hearing:—"You must recognize the Catholic Hierarchy even more distinctly than in the *Charitable Bequests Bill*. I carry my view on this subject so far as to wish the Prelates of the Roman Catholic Church to take their places in this House on the Episcopal Bench. That any danger can follow from admitting to your Lordship's House an equal number of Irish Roman Catholic Prelates, with the Prelates of the Irish Church who sit here, I cannot imagine." (Hansard, vol. 150, p. 1378.) Even this was not all; the same noble Earl, in the same speech, had previously said—"There is another plan by which it has been proposed that the Roman Catholic Church should be made the Established Church of Ireland. I have no hesitation in saying that it is greatly to be regretted that this is not the arrangement in existence. I regret that the Protestant Church was ever made the Established Church of Ireland; it was a great and fatal mistake, which I wish had never been committed. But I own I have some doubt whether, in the actual state of things, we should remedy the evil by returning to a (Roman) Catholic Establishment.

Now, the only purpose for which I cite these declarations, is, to show that the fact of the noble Earl's having been selected for the Colonial office, shortly after he had made them, can hardly fail to have given something of peculiar encouragement to the ambition of Rome.

But did the noble writer of the recent letter himself forbear altogether from giving similar encouragement? So far from it, when his colleague was attacked in the House of Commons for putting forth this order, Lord John Russell defended him by referring to his own practice when he filled the office of Colonial Secretary—"The Protestant Bishop complained of the Roman Catholic Prelate having waited on the Governor, wearing the Episcopal ring and other insignia of the order. The matter was referred to me, and my reply was that I thought it unfair to object to a man wearing any dress he pleased." Now, to do justice to this official decision of the question, it must be remembered that one of the few restrictions imposed by the Roman Catholic Relief Act of 1829, s. 26, is that "if any Roman Catholic Ecclesiastic shall wear the habit of his order save within the usual place of worship of the Roman Catholic religion, or in private houses, he shall forfeit for every such offence the sum of fifty pounds."

It appears, therefore, that so recently as in the course of last year, Lord John Russell had, in his place in Parliament, as Prime Minister, boasted of having set at defiance the existing law of the land, declaring that it was unfair to subject a Roman Catholic Bishop to its prohibition.

When we consider all these things, and then look at this letter, which throws the whole blame of encouraging the Pope on a few silly or unfaithful Ministers of our own Church, censured by their Bishops, and repudiated by the great body of their fellow-Ministers, I stand aghast at, I will not say the unfairness, I will not say the unmanliness, but I will say the prodigious hardness, of the noble lord's reliance on such entire forgetfulness of recent facts, or such utter disregard of truth and justice, as he is thus pleased to attribute to the people of England.

Whether that people have indeed so recently lost their ancient characteristics, as to justify this estimate of them, a few weeks will disclose. Meanwhile, I must not omit to remark on a statement publicly made by one of the Pope's new Bishops, the Bishop of Northampton, which, if it be true, and in proportion as it have any truth, would establish again that Minister of Her Majesty, whose public letter we have been considering, a charge of so startling a nature, that we are bound still to suspend our belief of it—even though two weeks have passed without its having been contradicted.

On the 4th ultimo, Lord John Russell wrote his memorable letter, filled with indignant comments, on "the insolent and insidious" act of the Pope, in making appointments to Roman Sees in England.

On the 6th (before, therefore, this letter could have been read by him), the Bishop of Northampton put a pastoral address to the Clergy and laity of his new

Diocese, in which we read the following sentence:—"The Holy See, in fact, so far from wishing to outrage the feelings of the country, has studiously avoided any infringement of the laws, has merged a portion of its own direct power, and has taken pains to ascertain that those appointments would give no umbrage to the British Government."

On this statement, if it be true—and it has not, I repeat, hitherto been contradicted, all comment must be needless.

I gladly, therefore, turn from the unpleasant task, which has been imposed upon me, to one or two very brief observations, on what it may be our duty to do in the position in which we now stand towards the Roman Catholic schism in this country.

One plain dictate of common prudence is, that you be all anxious to avoid giving any reasonable ground of offence to the feelings or even the prejudices of your people. As far as outward observances are concerned, I repeat what I said to you five or six years ago:—"The peculiar dangers of the times, as well as the prevailing tone of public opinion, call upon you most powerfully, as you would avoid being in the number of those by whom offences come, to forbear all unnecessary innovation, especially that worst kind of innovation—the revival of obsolete usages not required by law, which are associated, in the minds of the people, with the superstitions and corruptions of Rome."

As respects doctrine, be careful while you set forth Catholic truth in its full integrity, so to set it forth that it may not seem even to the ill informed in sacred things—a very numerous class, I need not say—to savour at all of the leaven of Rome. Shrink not from asserting sound principles, but guard the assertion of them, by pointing out plainly to your people, what it is which distinguishes them from the errors which may border upon them.

Whether you shall in your pulpits deal frequently with the matters in controversy between the two Churches, is a question, which cannot be answered in the same way to all. Generally speaking, where Roman error is not endeavouring to insinuate itself, I should advise you to abstain from dealing with it.—Where it is, be cautious how you deal with it. Inform yourselves well on the points in dispute, till, you have done this, beware of hazarding your own credit, the honour of your Church, and the faith of the people, by crude and hasty disputation.

Of those whom I now address, there are not a few, who can both safely, and most usefully "contend earnestly for the faith." They will not need my exhortation to serve their Church in any hour of trial. To these, the less instructed among you will not, I am sure, think it any degradation to have recourse for assistance and advice. For myself, I offer to any one who may be exposed to the intrusion of Roman teachers, what little help I can be able to give amidst the distractions of increasing business—and under the burden of more than threescore years and ten.

In conclusion, I thank you from the bottom of my heart for the affectionate terms in which you address me personally. During twenty years, in which I have been your Bishop, years marked by more than ordinary difficulties and perplexities—I have always found you, my Reverend friends, tolerant of any indiscretions which I may have committed in my government, and willing always to judge favourably of what you have believed to be well-intended.

I will not detain you longer—for I am aware that I have already trespassed on your endurance. May our Divine Lord give largely to His spirit to aid us in all our remaining conflicts for His faith, be our enemies who they may! but may He, rather, if such be His good pleasure, permit us to serve Him, the remainder of our years, in peace, looking for that day, when He shall say to every one, who shall have been "steadfast unto the end," "Well done, good and faithful servant, enter thou into the joy of thy Lord."

FORM OF ADDRESS.

We have been requested, says the *Guardian*, to publish the subjoined draft of an address, which has been prepared at Oxford, with the view of supplying an unobjectionable form of words to persons desirous of protesting against the recent intrusion of a Romish Episcopate:—

Whereas the Apostolic Canons forbid Bishops to "ordain beyond their own boundaries for cities not subject to them;" and the Council of Antioch lays down that "A Bishop may not invade another's city not subject to him, nor a country which does not appertain to him, to ordain any;" and the Council of Nice, "Let the ancient customs prevail;" and the Council of Ephesus, "The same shall be carefully observed in the other dioceses also, and all the provinces, so that no one of the Bishops, most beloved by God, shall take possession of another province, which has not of old, and from the beginning been under those before him; but if any have taken possession of one, and by force brought it under himself, he shall give it back, that the Canons of the Fathers be not transgressed, nor under the pretext of the priesthood the swelling pride of worldly power creep in, and that we lose not, little by little and imperceptibly, that freedom which our Lord Jesus Christ, the deliverer of all men, hath bestowed upon us through his own blood. It seems good, then, to the holy and Ecumenical Synod, that to each province the rights which belong to it of old from the first according to the practice which prevailed of old, be preserved pure and inviolate;" and the first Council of Constantinople ordained that, "the Churches of God in the Barbarian nations" (among which Britain then was) "must be ordered according to the prevailing practice of the Fathers."

And whereas it is an acknowledged principle of the Primitive Church that, "when a Bishop has once been made, another can by no means be appointed;" and that such appointments are "contrary to ecclesiastical ordinance, contrary to the evangelical law, contrary to the unity of Catholic appointment;" and that it is "neither right nor may be done, that another Church should be constituted, the members of Christ torn asunder, the one mind and body of the Lord's flock rent by divided rivalry."

And whereas the Church of England has never ceased to teach the true faith as contained in Holy Scriptures and defined by the Ecumenical Synods, received in the whole Church, and contained in the three creeds received by the Western Church:

And whereas, contrary to these acknowledged principles of the primitive and undivided Church, and without any condemnation of the Church of England by the Church Universal throughout the world, the Bishop of Rome has been advised to establish a new spiritual jurisdiction in this country, and to assign its several districts to new Bishops appointed

St. Cyrian, Ep. 44.

by no lawful authority within the country itself, ignoring the very existence of the Bishops who, for three centuries, have been in undisputed possession of the ancient sees of this Church and country, and claiming their authority:

We, the undersigned Clergy and Laity of the Diocese of desire to express to your Lordship our continued allegiance to the Church in which we have hitherto lived, and our conviction that the aforesaid attempt to supersede its authority is a usurpation contrary to the law of Christ, and injurious to the peace and the true interests of the Holy Catholic Church.

We therefore declare, before God and before His Holy Catholic Church, that we will obey our ancient and lawful pastors, and that we reject all such as are sent by foreign authority, without regard to the rights and laws of the Church of England; and we desire that this our declaration and protest may be made known as far as may be to all Catholic and orthodox Bishops in foreign parts, that they may understand that we are not without government, but under obedience to our true and lawful pastors, and that we maintain, hold, and teach the true faith of Christ, as it has ever been held by the whole Church from the first; and that they may some time think of the peace and unity that ought to be in the one body of our Lord Jesus Christ. To whom, &c.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A General Meeting of the Society for the Propagation of the Gospel in Foreign Parts was held at 79, Pall Mall, on Friday, November 15th, his Grace the Archbishop of Canterbury, President of the Society, in the chair.

Amongst those present were—the Bishop of London, the Bishop of Jamaica, Archdeacon Bridge, of Labrador; the Revs. E. P. Smith, of Barbadoes; Sir H. B. Dukinfield, Dr. Spry, J. Jackson, C. B. Dalton, H. H. Norris, R. Harvey, H. Mackenzie, A. M. Campbell, R. Burgess, T. B. Murray, W. Finch, and H. Bailey (Warden of St. Augustine's College.) Also, J. R. Mowbray, W. Forsyth, W. Salt, E. Browell, and C. Sawyer, Esqrs.

A memorial and petition to the Queen was moved by the Bishop of London, seconded by the Bishop of Jamaica, and carried unanimously. We take from it the following extracts:—

"That your Majesty and your Majesty's Royal predecessors have, from time to time, been graciously pleased to sanction the erection of not fewer than twenty-four Dioceses, in various parts of your Majesty's colonial empire; and that Bishops, duly appointed to such Sees, have been concentrated according to the order and discipline of the Church of England, and have exercised spiritual authority therein, in accordance with Apostolic usage, to the edification of the Church, and the honour of God's holy name.

"That, notwithstanding such laudable provision so made for the constitution and government of the Church of Christ, the Bishop of Rome has in divers instances, and more particularly at Sydney, Hobart Town, Adelaide, Toronto, and Newfoundland, intruded into Sees so erected by your Majesty, and occupied by rightful Bishops of the Church of England, Ecclesiastics nominated by himself, and claiming spiritual jurisdiction over all members of the Church of Christ therein.

"That the Society deemed it necessary last year to remonstrate against the erection and incorporation of a Romish Diocese in your Majesty's Province of Nova Scotia.

"That the Society has now seen, with regret and indignation, the last most wanton and insolent aggression of the Bishop and Court of Rome on the rights of the Church of England, the prerogative of your Majesty, and the liberties of the people, by a Brief, in which the Pope has arrogantly pretended to parcel out this your Majesty's realm of England into Dioceses, and to force upon your Majesty's subjects a spurious and schismatical hierarchy.

"That the Society, confidently relying on your Majesty's determination to defend the Church and vindicate the prerogative of the Crown, humbly prays your Majesty to discountenance, by every constitutional means, the claims and usurpations of the Church of Rome, by which religious divisions are fostered, and the progress of the Gospel impeded, both at home and in your Majesty's dominions beyond the seas. And the Society will ever pray that Almighty God, who has called Christian Princes to the defence of His faith, will grant your Majesty a long life, for the furtherance of His glory, and the spiritual and temporal nature of this Church and nation."

UNITED STATES.

"SPIRIT OF MISSIONS."

Shanghai (China) Sunday 3rd Feb., 1850.—The Bishop was very much indisposed to-day, looking quite worn and haggard, which is very unusual with him. I took the Chapel service in the morning; preached at Wang Ka Modur in the forenoon, and had a large congregation at the new Church in the afternoon. During the day, distributed many copies of our Lord's sermon on the Mount, written out in the local dialect, and printed for us at the press of the Presbyterian Mission at Ningpo. In the evening conducted the usual service, which is held for our own refreshment, and the benefit of such of the scholars as have been, or are about to be baptized.

Feb. 14.—To-day the Bishop has been very sick indeed. This being near the end of the year, Chinese reckoning, our school was dismissed for a three weeks' vacation. Many of our friends came over to be present at the little festivity to which this event gave occasion, and the whole proceedings passed off very pleasantly. The monthly Missionary Meeting was held at Mr. Milne's.

Feb. 9th.—During the last few days, I have seen lying in the streets many dead bodies; cold and hunger are making fearful ravages among the thousands of the poor and destitute who are flocking to this city from all the surrounding country.

Sunday, Feb. 10th.—The Bishop was still too sick to attempt the service in the School Chapel. At Wang Ka Modur, I had a strange succession of services.—Passing along the streets, I saw a crowd of poor famishing country people collected round a shop, from the owner of which they had expected to get some relief.—Seeing me stop to inquire the occasion of such a concourse, the people got the idea that I was the right sort of person to appeal to, and accordingly they insisted upon my relieving them, and followed me through the streets until I reached the preaching hall, and then in they came and filled the whole space. So I bid them sit down, while I told them of the bread of heaven,

which "gives life unto the world." They all listened with some good degree of attention; and when I had done, I dismissed them one by one out of a back door, giving each a few cash to go and buy food with. By the time this company had gone, another had collected outside the front door; they also were admitted, instructed, and dismissed as before. Thus I had immediately, one after another, two such congregations as had not been gathered in the city since the day of *Took-king's* baptism. Is it any wonder that my heart feels heavy, for this is the last day of our occupying this station; the attempt to keep it up, in which I have now persevered for many weeks, proves more than I am equal to, and I have been slowly and painfully brought to the conclusion that retrenchment—unwelcome word!—has been unavoidable in our circumstances. The hall where the Bishop and myself and Spalding have successively delivered our first message of salvation to this people, where our school-boys have been first trained to engage in the worship of the true and living God, and where our "Blind Bartimeus" was baptized, surrounded by his neighbours and acquaintances; this hall must be given back into the hands of its heathen owners, to become the scene of, we know not what, idolatrous abomination.

Partly from distress of mind at this prospect, and partly from exhaustion, I felt quite unequal to the afternoon service, and was much indebted to our Brother, Mr. McClatchie, who offered to preach to the large concourse assembled in the Church.

Feb. 12th.—*Chinese New Year's Day*.—The attempt was made to change the reckoning by cutting off one day from the year just closed, and was to avert what took place this afternoon; the occurrence of an eclipse of the sun on the first day of the New-Year, this being considered a sure prognostic of great disasters. But the people, and it would seem that even in China they are the "sovereign people," would not agree to this, and the courses of the heavenly bodies could not be arrested—so the "Sun of Heaven" was obliged to allow the eclipse and the New-Year's day to happen together.—If I had time I might write whole chapters on the views and superstitions of both high and low, with which this singular event has brought us acquainted. I saw strange ceremonies at the Mandarin's outer court, and at the bridge near our Church the people came to worship in such crowds, that I said to our gate-keeper, "throw open the Church doors;" which, when he did, the people flocked in, and I preached to them concerning the Sun of Righteousness who had risen for healing and not for calamity.

Feb. 15th.—Our kind friend, the English merchant, who has assisted me so effectually in keeping up the day school at the south gate, took leave of us to-day for the purpose of returning home. We have thus lost the presence of one whose sympathy with our efforts was no small comfort and encouragement to us.

Feb. 16th.—In consequence of the Bishop's continued illness, the meeting for the baptized Chinese, preparatory to the Communion, which he is accustomed to conduct, devolved on me. It proved a season of much interest, and gave me an opportunity of observing the good progress in spiritual things which had been made by our first convert, *Chi*. We hope much from him.

Sunday, Feb. 17th.—Conducted morning service, preached and administered the Communion in the School Chapel. Afternoon, at the Church, I was minded to try whether I could not devise some method of conducting the service there, which would bring a greater number of hearers within the sound of the Gospel on one occasion, than could be reached by a single thirty minutes' discourse. So I stood up and resolved to continue preaching until the people should grow weary or my own strength should fail, after thus continuing a long time, I found myself, in spite of the very wet weather, surrounded by a numerous and attentive company of hearers; some professed to believe, and said they would visit me to-morrow.

From this experiment I conclude that the method is too exhausting to be constantly employed, though if two preachers could be engaged in the same service—one expounding the lesson from the desk, and the other delivering a more set discourse from the pulpit—and thus, as I suppose, realizing what the Apostle referred to when he wrote of speaking "by two, or at the most by three;" if we could do this, we might rejoice, and hope to impart to our hearers a much larger amount of truth than we can now, for the Chinese are patient listeners, and I should feel a good hope of thus being able to imbue, with a knowledge of the Gospel, many minds which are now comparatively saturated with heathenism. These, however, are but methods, "it is the Spirit that quickeneth." Nevertheless, I have thought it worth while to make this trial, and also to put on record the result of the experiment on my own mind.

Feb. 23rd.—Accompanied the Bishop in a walk through two or three of the hamlets that lie in close neighbourhood to our school-house. Nothing could exceed his readiness with which we were received and listened to, notwithstanding these very people will not walk half-a-mile to attend the School Chapel Service.—Whilst in the city the people flocked in quite readily wherever there is any "discouraging" going on; it is found that in the country parts one must needs go from place to place, making a short stay, and then passing on. Who could desire to be more delightfully employed, than in thus so literally following the example of Him who "went through all their villages teaching."

Sunday, Feb. 24th.—During the service this morning, which I conducted, the School Chapel was nearly half filled with beggars—famine makes them flock together to any place where parties live who have the least reputation for benevolence. They suffer very greatly. At Christ Church, the morning service was but poorly attended—not a hundred persons present.—Many, however, came into my vestry to converse with me privately; a maker of incense, whom I advised to change his occupation, for that the religion of Jesus would soon prevail here to the extirpation of all others; a young Romanist, who asked for a Catechism, his father having urged him to become a believer; another man, who would wait till the magistrates should become Christians, "have any of the rulers," &c.; the blind man, *Took-king*, who drank in the history of our Lord's instituting His Holy Supper, as if it was the sweetest story he had ever listened to in all his life; another blind man, who asked that *Soodong* might be sent down to the suburb, where he lives, for that several of his neighbours desire instruction, and have got up a plan among themselves for hiring a room and coming together daily; and finally the teacher of the day-school, who gives evidence of having a mind ill at ease as regards his spiritual state.

At the afternoon service, a large congregation, to whom I preached with much hopefulness, my heart being enlarged and strengthened by all that had happened in the morning.

Feb. 25th.—The school re-opened. In order to relieve the Bishop, Mrs. Boone takes charge of the principal class in their more advanced studies. He had suffered greatly from distracting occupations.

March 9th.—Some of the boatmen of the neighbouring village came to me this morning and asked, in a mysterious manner, if I wanted to buy any salt beef.—“Let me see it,” said I;—they led me to one of their cottages, where I saw cordage, iron hoops, knives, pork, clothing, &c., all huddled together in confusion. I soon learned that these things were got off from the wreck of a whale ship “Formosa;” and without much difficulty I induced them to give up the goods to the consignees of the ship, and be content with their share of the salvage, instead of surreptitiously disposing of their booty. The house of business happened to be an American one, and I felt great satisfaction in being able to promise the man that they would be honorably paid.

March 2nd.—My rule is now, to leave home soon after breakfast every morning, and go to my study at the Church, where the day is spent in pursuing my work among the Chinese; I returned home to a late dinner, and closed the regular duties of the day with conducting evening prayers in the School Chapel. This morning, on reaching the Church, I found old *Soodong* in animated controversy with a Romanist—a strange character, half pedlar, half pedlar, who hovers about the dwellings of us Protestant Missionaries, offering to copy for us old Romish books. The subject of controversy was of course the worship of Mary, and the argument just advanced was the old one that the Son must be approached through the mother. “If Jesus should refuse a request of Mary’s he would be unfilial”—to a Chinese mind, one of the most shocking of all suggestions. I left *Soodong* to find his own answer, which was as follows:—“We, Chinamen, honor Confucius; but who ever heard of paying homage to Confucius’s mother?” Besides, Jesus said, “whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother.”

Sunday, March 3rd.—Weather very wet; hearers very few. In the afternoon the new Church built by the Southern Baptist Board was opened, the congregation drawn together by the occasion being quite large. This building has a tower at the north end, the erection of which would, it was feared at one time, give rise to some jealous interference on the part of the Chinese; but no difficulties sprang up from this cause. Mr. Shuck and Mr. Tates will preach there.

March 4th.—To relieve the great destitution among the famishing poor, some wealthy men among the Chinese have subscribed together and established public kitchens in various parts of the city, where rice is cooked and sold out in bowls at about two-thirds of the cost price. The foreign community, willing to do something for the poor under the pressure of their present misery, have purchased large quantities of tickets, which are equivalent to orders on the public kitchens for a hot bowl of rice. These tickets have been handed over, almost entirely, to the Missionaries for distribution, so that the Bishop distributes a hundred every morning at the school-house, and I the same number at the Church in the city. The task is not an easy one to perform, for the claimants are hungry and clamorous.

March 5th.—A clerical correspondent of mine in New-Zealand, having written that the Bishop and Clergy there were about to frame something like a “constitution and canons” for themselves, and that they would be glad to be made acquainted with the statistics, &c., of the American Church, I made up a parcel of Journals of Conventions, both General and Diocesan, hoping that they might prove useful in forwarding so admirable an object. My friend shows much interest in our operations here, and has made me feel sometimes “how wonderful are the ways of Providence!” Here is a Christian brother writing to me, with a sympathy quite cheering to my heart, from New Zealand—that of a wild and desperate heathenism. How strange are the channels through which it pleases the Master of us all, to send comfort and encouragement to his servants!

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.

REV. SIR,—I wish to make a few observations, if worthy of a place in your paper, upon a subject which, though somewhat novel in character, will not, I trust, be altogether an unprofitable one. And in order to give them additional force, I quote the following portion of the Litany:—“From lightning and tempest; from plague, pestilence, and famine, from battle and murder and from sudden death. Good Lord, deliver us.” The different petitions herein contained, appear in their object to be summed up in the last, that for deliverance from death. I am induced to draw the attention of your readers to this supplication, from a consideration of the many fatal accidents which have been caused, during the present year, by “lightning.” That the petition to be delivered from whatever may cause sudden death, is a reasonable and pious one, no Christian will be disposed to question. We are told by the Prophet, that when God’s “judgments are in the earth, the inhabitants of the world will learn righteousness.” Now, it would certainly be worth while for every one to consider, in how many instances “lightning” is made the minister of His judgments. We know that on many special occasions, recorded in Scripture, it has been used as such. The Psalmist says, “yea, He sent out His arrows, and scattered them; and He shot out His lightnings, and discomfited them.” But we need not adduce Scripture. The pious Christian will ever acknowledge the hand of God, and discern His overruling providence in every instance of mortality, however caused. The Church plainly acknowledges it in the petition we have quoted. And if it be right and incumbent upon us to offer up this petition, from Sunday to Sunday, in Church, is it not equally incumbent upon individuals and householders to join in some similar prayer, at whatever time the elements may be in commotion around them. The accidents which every year happen, should warn them to do so. The belief in one great Disposer of events, should admonish them not to neglect it. Were we on a wild tumultuous sea, in the midst of a raging tempest; were plague or pestilence stalking abroad at noonday; were famine with its attendant horrors to be seen on every side, or were we on the point of engaging in the strife of battle; should we, in any of these cases, offer up no supplication for mercy and protection to the Divine Being? If we should not fail in our duty at such times, ought we to do so when His lightnings are flashing around us, and when at any moment they may strike? My belief is, that if it were the practice at such time to draw near in prayer to God, not only would much of the terror, confessedly experienced during the frightful thunderstorms which so frequently occur, be in a great measure removed; not only should we be exhibiting nothing more than a becoming trust in Him who rules the elements at His will; but that

many fatal accidents would likewise be escaped. The many do not give this subject that attention which, upon consideration, they would admit to be due to it, while others, who acknowledge the duty I have pointed out, are kept from practising it by an improper feeling of shame. I have made these remarks, in the hope of influencing the former to give the subject a more serious consideration than they have hitherto done, and of inducing the latter to act up, in some degree, to the convictions of their own minds.

December 12, 1850. ADORATOR.

To the Editor of the Church.

“O SAPIENTIA.”

Will the Editor of the Church be kind enough to inform a “Constant Reader,” what is the meaning of the words “O Sapiaentia” in the Calendar, at the 16th December?

[Our correspondent will find the information which he seeks in the expositions of the Book of Common Prayer, by Mant and Wheatley. That meritorious publication, the “Parish Choir,” likewise contains a satisfactory article on the subject, which we subjoin:—

“In the ‘Calendar with the Table of Lessons,’ prefixed to the Prayer-book, there are found opposite the 16th day of December the words *O Sapiaentia*. These are the opening words of the first of a series of anthems, one of which was sung with the Magnificat every evening, in the Church of England before the Reformation, for the eight days preceding Christmas-eve. Mr. Jebb says, that the principle of having anthems fixed for the chief seasons of the Church’s year is a beautiful one; and as these anthems contain pious and scriptural ejaculations fit for the mouths of Christians who look for the coming of their Saviour, and in entire accordance with the Advent services of the Church, we here give them, and may observe that the ancient music for them is printed in Mr. C. C. Spencer’s ‘Short Anthems and Introits.’

“Dec. 17.—*O Sapiaentia*. O Wisdom, which camest out of the mouth of the Most High, reaching from one end of the earth to the other, mightily and sweetly ordering all things; come and teach us the way of understanding.

“Dec. 18.—*O Adonia*. O Lord and Ruler of the house of Israel, who appearedst to Moses in a flame of fire in the bush, and gavest him the law in Sinai; come and deliver us with an outstretched arm.

“Dec. 19.—*O Radix Jesse*. O Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, Thou to whom the Gentiles shall seek; Come and deliver us now, Tarry not.

“Dec. 20.—*O Clavis David*. O Key of David, and Sceptre of the house of Israel, Thou that openest and no man shutteth, and shuttest and no man openeth; Come and bring the prisoner out of the prison-house, and him that sitteth in darkness and in the shadow of death.

“Dec. 21.—*O Oriens*. O Day-spring, brightness of the everlasting light, and Sun of Righteousness, come and enlighten them that sit in darkness and in the shadow of death.

“Dec. 22.—*O Rex Gentium*. O King and Desire of all nations, thou corner-stone who hath made both one; Come and save man whom Thou formedst from the clay.

“Dec. 23.—*O Emmanuel*. O Emmanuel, our King and Lawgiver, hope of the Gentiles and their Saviour; Come and save us, O Lord our God.”

From our English Files.

SHAKESPEARE AND CARDINAL WISEMAN.—We join in the hope, and look forward to the issue of the struggle with confidence, because we know that the vast majority of the people of England are as firmly opposed to the incursions of Rome as were their martyred forefathers. The protestant feeling of the country will soon be roused, and we had a striking proof in our town on Tuesday night, that it is by no means dormant at present. Mrs. Fanny Kemble was reading the fine historical play of “King John,” and when she came to the reply of the Monarch to the Romish Cardinal—

Thou can’st not, Cardinal devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the Pope.
Tell him this tale, and from the mouth of England
Add this much more. *That no Italian Priest
Shall tythe or toll in my dominions.*

The last lines drew forth a long and spontaneous cheer, which amply proves two things—that the language of Shakespeare is fitted for all ages, and that resistance to the tyranny of Rome exists, as an innate principle, in the minds of Englishmen.—*Cheltenham Journal*.

SECESSIONS FROM ROME.—Last week the Rev. Richard Swayne, late a Priest of the Church of Rome, and member of the Order of Carmelites, with two other respectable persons, renounced and abjured the errors of Popery, under the spiritual direction of the Rev. Thomas Scott, and subsequently received the holy communion in St. Thomas’ church, Dublin.—*London Guardian*.

ELECTRO-MAGNETIC PASSENGER INDEX.—Mr. C. Pownall, a private gentleman, has invented a passenger resistor, or index, which promises to be very useful. The particular application of the invention selected for exhibition was in the instance of an omnibus, and one of these vehicles, fitted up with the requisite mechanism, was brought to some stables in Long-acre. The invention is simple in the extreme, but is none the worse for that. The passenger, planting his foot on the step to enter the omnibus, or clamber to the top of it, is sensible of a rather agreeable elasticity in the step, and that is all he knows about the matter. To the proprietor, however, there is more in it than the passenger dreams of, and the omnibus will bring home a record of the number of persons that have got into and out of it. Underneath the omnibus, in a little box about nine inches square, secured with a Bramah lock, there is a small battery; the pressure of the passenger’s foot upon the step moves a spring, and, bringing two pieces of metal into contact, completes a metallic circuit in connexion with the battery, and the mysterious current is made to flow through an electro-magnet, which attracts to it a piece of steel, and drawing it up a ratchet-wheel is caused to move one tooth forward, and the index-hand or finger of a dial to be pushed onward one degree. As each degree upon this dial is numbered, the hand advancing from number to number indicates how many persons have passed over the step at the omnibus door since the dial was set. This brief statement will give the general idea of the invention.

After a long and oblivious silence it appears that Mr. Robert Owen, the celebrated Socialist, is about to embark in a new periodical to advocate his opinions. He is in his eightieth year.

The gross receipts of railway traffic since the 30th of June last have been £4,966,488 against £4,234,139 to the corresponding period of last year. The traffic for the past week is returned at £249,229 3s. 8d. upon 5,973 miles, against £220,993 on 4,117 miles last year at the same period. The average weekly earnings therefore are £41 14s. 6d. against £43 3s. 9d. or a falling off of £1 6s. 3d. per mile at the present period compared with last year at the corresponding date.

The Lord Rectorship of Glasgow University is in the gift of Mr. Macaulay, the late Lord Rector. Out of the four “nations” two voted for Lord Palmerston, and two for Mr. Alison. The majority of individual votes was in favour of Mr. Alison. It remains to be seen whether literature or politics preponderate in Mr. Macaulay’s mind.

DR. PUSEY.—The rumours circulated last week to the effect that the Lord Bishop of this diocese had forbidden Dr. Pusey to preach at St. James’s, Bristol, was, it appears, incorrect. The Doctor did preach, but made not the most distant allusion to the passing events of the day. After the service, the ringers, by permission, rang a peal in honour of the preacher.—*Gloucestershire Chronicle*.

The Queen, it is said, has designed a carpet; and Prince Albert has designed some pieces of sculpture for the Exhibition of 1851.

The Goldsmiths’ Company have also decided to award the sum of £1,000, for prizes to be given to those artists of the craft, of the United Kingdom, who can produce works of the highest design and merit, in gold and silver plate, for the Exhibition of 1851.

The annual election for the Lord Rectorship of Glasgow takes place on Friday next, when the candidates will be—Lord Palmerston, on the Liberal side, and Mr. Sheriff Allison, the historian, on the Conservative.

On Wednesday a Court of Directors was held at the East India-house, when Lieutenant-General Sir John Gray, K. C. B. was appointed Commander-in-Chief of the Company’s Forces on the Bombay establishment.

The Manchester Chamber of Commerce has resolved to do for itself what the Government refused to do for it, and at its own cost send a commissioner to India to inquire into the obstacles which prevent an increased growth of cotton in that country. Mr. Alexander Mackay, author of *The Western World*, is the gentleman selected for the duty, and all his antecedents give assurance that it will be thoroughly well performed.

The Roman Catholic priests are most bitter against Lord John for his letter about Cardinal Wiseman. A provincial journal, the *Waterford News*, suggests retaliation in the shape of agitation against the Protestant Church Establishment. That journal says:—

“If there be a fictitious outcry raised against the Catholic Church in England, in Ireland, from one end of the country to the other, a thrilling and irresistible shout of indignation will be raised against an insolent, oppressive, and demoralising Church Establishment. Yes, we tell the insolent bigots in England that this most galling and offensive remnant of foreign ascendancy in this country must be at once and for ever abolished. The present disgraceful attitude of some people in England will fearfully embitter that deep and burning hostility towards the Establishment of Ireland which rankles in the hearts of millions of our countrymen.”

TOWER OF LONDON.—Great alterations are now in course of execution at this ancient fortress; the ramparts are all being repaired, and a four-gun battery is being constructed at the second-gate over the bridge which crosses the moat. The entrance which now faces Tower-hill is to be done away with, and a new entrance formed to front Thames-street. The Lions’ Tower, which has been for some time used as a waiting-room for visitors, and the barrack master’s house over the arch at the front entrance is to be taken down. The half yearly inspection of the garrison took place on Tuesday last (Guy Fawkes’ day). This is generally a very interesting ceremony, as not only the troops but the warders and the other officers upon this occasion was larger than it has been for the last fifty years, the warders, who are commonly termed beef-eaters, alone mustering thirty-three out of forty; and many of the old veterans displayed their medals with a just pride, looking as if they would eat up Cardinal Wiseman and his Bishops, with the Pope to boot if they only had the chance. We are glad to see that the old popish dodge of making the headsman parade with the axe was abolished upon this occasion.—*United Service Gazette*.

Hartwig Van Blucher, a German naturalist, has introduced a heated roller into Scotland, which, being pressed over the land burns the weeds, and furnishes in the ashes an excellent manure.

Her Majesty has granted a pension of £100 a year to Mr. John Payne Collier, editor of *Shakespeare*, and author of the *History of the English Stage*.

The Mayor of Boston has written to Lord J. Russell suggesting that the Alien Act should be brought into force against Cardinal Wiseman, as a Spaniard, and that he be ordered to quit the British shores within twenty-four hours of his landing!

In more than one church the Gutta Serena Company’s tubes have been fitted up from the pulpit and reading desk to pews occupied by deaf persons; and, notwithstanding they may sit upwards of thirty feet from the pulpit, they can hear every word perfectly.—*Globe*.

At the sale of the valuable collection of the late Mr. C. Mainwaring, of Coleby, Lincoln, which has already extended over nineteen days, a series of lots, ten in number, were catalogued for sale, and headed as having been intended for Hacthorne Church. They consisted of an altar table, of Spanish mahogany, elaborately carved, two splendid chairs, devotional stools, &c.; and cost the late proprietor nigh £300. The surprise of the public was great that these lots should be offered for sale, the intention of Mr. Mainwaring being so well known, and the name of the parish carved upon part of the furniture; but the intended donor dying intestate, his executors ordered the sale of all his effects without reserve. A lesson was, however, taught them on Thursday by Mr. Benjamin Benjamins, a Jew broker of London. On lot 3,122 being brought up, Mr. Benjamins addressed the auctioneer, and said the lot now put up, together with the nine following ones, were intended by the late Mr. Mainwaring as a present to Hacthorne Church, and he regretted, as he believed every one in that room did, that the articles had not been presented to the church, instead of being offered for sale that day. He, therefore, now begged to say that it was his intention to buy the Hacthorne lots, and he, therefore, asked the auctioneer to put up the ten lots in one. This proposal was received with much applause by the company, upon whom it came quite unexpectedly, Mr. Leigh, one of the co-heirs, begging to be allowed to join Mr. Benjamins in his very hand-

some offer. The auctioneer, finding the company not averse to the proposal, put up the ten lots in one, and called on Mr. Benjamins to name his bidding. Mr. Benjamins then offered ten pounds for the whole, at which nominal sum the auctioneer paused, and said that it was out of character; but Mr. Benjamins replied that he had offered quite enough, for that the articles ought never to have been in the catalogue, and that it was discreditable to the parties who had permitted it, and he was sure that neither Christian nor Jew would oppose him, and that the auctioneer might knock the lot down to him as soon as he liked. This the auctioneer found to be the case, and the hammer went down amidst loud cheers. Mr. Benjamins immediately handed over the order for their delivery to the vicar of the parish, and thus a Jew presented to a Christian Church, articles that otherwise would have produced a sum little short of £200.

At the weekly meeting of the guardians of Athlone Union, on Monday, Lord Castlemaine said that they had in that house at present a gentleman who was a magistrate of two counties—Longford and Meath—and had an income of £1,500 a year; but such had been the pressure of the times, that he had been reduced to this state, and having his property sold under the Encumbered Commissioners, is now a common pauper, wearing the workhouse clothes. This gentleman was John Edward Nugent, of Cloncullen.

A most melancholy accident has caused the almost instantaneous death of Lady Carden, wife of Sir John C. Carden. Sir John and his brother were out on Tuesday shooting rabbits with rifles, at some distance from his residence near Templemore, and on their return, about four o’clock, they met Lady Carden, accompanied by three of her children, in the lawn. The gentlemen seated themselves on a bench, put aside their guns, which were at full cock, and engaged in play with the children. Shortly afterwards, by the effect of a gust of wind upon the trees against which the rifles were leaning, one was knocked over, and having exploded, the contents entered her ladyship’s left ear, causing almost instantaneous death. Several medical men were soon in attendance, but their services were unavailing. Lady Carden was a native of Yorkshire. It is needless to attempt to describe the poignant grief into which this deplorable accident has thrown Sir John Carden and the whole family.

The Lord Mayor of London’s annual pageant which took place on the 9th of November presented some novel features. The three men in armour were dispensed with, and female equestrians belonging to Batty’s company sustained allegorical characters, such as “Peace,” “Europe,” &c.

THE SPIRIT OF POPERY SELF-EXPLAINED.—The *Tablet* accounts for the Protestant outcry against the appointment of a Popish hierarchy in England in the following choice language:—“It is because the principle of Protestantism is of its father, the Devil, and is bound by no obligations, whether of oaths, or of treaties, or of conscience; and such being the case, we must own that we are animated, not intimidated, by these threats. The Devil is not wont to howl till he is hurt. It is a real testimony to the strength of the Catholic body in England (and the timid among us should ponder this well), that the Catholic Church cannot make the slightest movement, even one which refers simply to its internal government, without arousing furious passions hearing voices around it like the howlings of exorcised demons—‘What have we to do with thee! Art thou come to torment us, and to jostle us in our own territory, which we hold by a grant from the Government and people?’”

The ancient and beautiful Church of Cokermouth, Cumberland has been destroyed by fire.

LORD NORMANDY.—We have heard it rumoured—we know not with what truth—that Lord Normandy is about to leave the French embassy, and to be appointed to the Governor-Generalship of India.

One of those silly affairs, miscalled affairs of honour, has been on the tapis between the Marquis of Sligo and Mr. Ouseley Higgins. The reasonable indiscretion of one of the seconds in playing with the pistols, caused the whole affair to flash in the pan, by procuring the interference of the police. So far so good. It is better the parties should be bound in recognizances than that they should send bullets through each other’s heads. But what we desire to know is, how long we are to wait for the time when gentlemen shall be ashamed of playing such tricks, more worthy of schoolboys than of brother legislators, brother guardians, both of the poor, and of the public weal?

Mr. Pennington, late of Her Majesty’s Treasury, has committed suicide. The unfortunate gentleman was insane when he committed the fatal act.

Ensign Thomas Woollaston White of the 43rd Native Infantry, India, has been dismissed from the service for having been concerned in a duel.

Colonial.

The *Montreal Gazette*, of the 9th inst., contains a list of the subscriptions to the Industrial Fair. The total is £751 15s. 6d.

Half a mile of Telegraph wire was lost at Quebec, on the 5th inst. It connected Cape Diamond with Pointe Levi, and, as the men were winding it up, a barge falling down the river struck it, when it was about ten feet above the surface of the water.

INQUEST.—An inquest was held before Coroner Duggan, in the township of Scarborough, on the 5th inst., on the body of a young man, named David Watson, who wounded himself accidentally while out shooting squirrels. The charge was lodged in the abdomen, and produced death in a few hours. Verdict—accidental death.

EXECUTION.—Webb, convicted of the murder of Brennan, at the last Kingston Assizes, was hung at six minutes after ten A.M., on the 10th inst. The *Argus* says that about 2000 spectators, including some women, had assembled around the gall, whilst numbers occupied more distant points. The murderer met his fate with “stoical firmness,” or in other words, with utter stupidity.

REDUCTION OF CUSTOM DUTIES.—By an announcement from the Inspector General’s Department, bearing date December 7th, 1850, it appears “that His Excellency the Governor General in Council has been pleased, under the authority vested in him by the provisions of the 1st section of the 13th & 14th Vic. cap. 5, to appoint that the following articles, now charged with a duty of Twelve Pounds Ten Shillings per centum ad valorem shall be placed in the list of goods paying a duty of Two Pounds Ten Shillings per centum ad valorem, from and after this date, and shall be rated for

duty accordingly, viz:—Cotton Warp, Slate, Fire Brick, Mustard Seed, Ultra Marine and Paste Blue, Sal Ammoniac, Prusiate of Potash, Alum, Phosphorus, Sulphuric, Muratic and Oxalic Acid, Bleaching Powder, Cochineal, Copperas, Vitriol, Shellac, Felts, Borax, Strong Fluid Acids, including Nitre.

By command, W. J. DUNSCOMB.³²

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Dec. 18th, 1850:—Rev. S. Armour, Cavan, rem. for Mr. E.; T. R. Esq., Galt, rem.; R. W. Esq., Dublin, with thanks will be inserted next week, Rev. H. E. Plees, J. S., Helmingstone, England, with many thanks; will be attended to.

THE CHURCH.

TORONTO, THURSDAY, DEC. 19, 1850.

The Lord Bishop of Toronto has appointed the First Sunday after Epiphany (Jan. 12, 1851), for the third of the four Sermons to be preached annually in the several Churches, Chapels, and Stations in this Diocese, in aid of the funds of The Church Society, in accordance with Art. XIX. of the Constitution of the Society.

The proceeds of the Collections will be applied to the General Purposes Fund of the Society in compliance with the recommendation of the Standing Committee, which was adopted at the General Monthly Meeting, held on the 2nd October, 1850.

The Bishop begs to direct the attention of the Clergy to the importance of maintaining the *General Purposes Fund* as from that source an important part of the income of the Widow & Orphans' Fund depends* as well as its being the only means at the disposal of the Society for assisting in the building of Churches and Parsonages.

* Extract from the By-law to make provision for the due administering and improving the Widows and Orphans' Fund of The Church Society of the Diocese of Toronto.—

"**CLAUSE III.**—And that the Society shall, and will, put to the credit of the Widows and Orphans' Fund yearly, and every year, a sum of money equal to One Pound Five Shillings for each duly recognized Clergyman in the Diocese, from the Fund for General Purposes, providing that Fund will bear such a charge upon it; and that after the current and customary expenses of the Society are paid, the charge for the Widows and Orphans' Fund shall be the first paid from the General Purposes Fund, and that such sum shall be put to the credit of the Widows and Orphans' Fund on the first day of January in each year, on the Lord Bishop of the Diocese forwarding to the Treasurer a list of the Clergy duly recognized, signed with his hand."

TRINITY CHURCH, KING STREET.

Sermons will be preached in Trinity Church, King Street, on Sunday, the 22nd instant, by the Lord Bishop of the Diocese, in the morning, and by the Rev. R. J. MacGeorge of Streetsville, in the evening; on both of which occasions collections will be made towards defraying the building debt still affecting the Church.

CHURCH UNIVERSITY.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

(Concluded from our last.)

The question of granting or not granting to the Church a Royal Charter for a University, in which to educate her youth for the sacred work of her Ministry, and the other liberal professions, having been thus referred to the Provincial Government, nothing remained but for me to express my regret at the course adopted, and to hope against hope, that our opponents would be content with the evil they had already done the Church and her members, and would not add the further iniquity of refusing their assent to a measure so reasonable and just, now that the responsibility was thrown wholly on themselves. At the same time it could not be concealed that a Charter on such terms must lose much of its dignity and value because it would not be altogether the gift of our Sovereign. Hence it became a matter of consideration whether under such a painful humiliation we should not better consult our honor, and the integrity of our principles by withdrawing our petition, and waiting a more propitious season for renewing our request, and this course was suggested by several influential friends, but on the whole it was thought wiser to let things take their course. This reference from the Secretary of State to the Colony—was made about the end of July, and as it was not my intention to leave England before the middle of October, there was ample time for an answer. In the mean while I not only attended to my Committee, and the increase of contributions, but made frequent excursions into various counties—to Canterbury, to visit the Missionary College of St. Augustine—to Maidstone, Colchester, Northampton, &c. &c. I thus continued—(London being my head quarters,) till the prorogation of Parliament. On the 27th of August I proceeded to Scotland, visiting Edinburgh, Glasgow, St. Andrews, Perth, and Aberdeen, and on my return south, I was hospitably received in the North of England—stopping at York, Wakefield, Leeds, and Liverpool, at all which places opportunities were afforded me of stating my case, and thus gaining friends and donors. On the 25th of September I was again in London, and

found time to visit the Isle of Wight, Arundel, and Brighton, &c., bringing my numerous excursions to a close on the 9th of October. The few remaining days which intervened between that and the 17th, on which day I was to leave London for Liverpool, were employed in making preparations for my journey, and putting all my affairs in good order before sailing; and right glad was I to see the day for turning my face homewards so rapidly approaching, for my energies had been rather too much tasked while in England, both in body and in mind.

On Saturday, the 19th of October, I sailed from Liverpool at noon, and on Saturday morning the 2nd of November, at one o'clock, I was in Toronto, being 13 days and 13 hours. The result of my labours on leaving England, as already frequently stated, is in money and bonds, nearly sixteen thousand pounds currency; the collections are however still proceeding.

The summary of my journey to England thus given is submitted with kindness and respect to all the Church members of the Diocese, every one of whom has a deep interest in the prosperity of the Institution which we are establishing; but more especially is it submitted to those who signed the petitions to the Queen and the two Houses of Parliament, and came forward so affectionately and honourably with their countenance and subscriptions, to strengthen and cheer me on my tedious journey, and paved the way for my encouraging success. To such tried friends and supporters it will be at all times a great pleasure to me to afford every information in my power respecting our proceedings, for we have no reason for mystery and concealment.

As respects the Church University, although commenced in one faculty, little can be said, because its provisional organization is not yet complete. When the necessary buildings are finished, it will be conducted on the system of a well regulated Christian household—all will be resident, except it should at any time seem fit to the visitors and council to give dispensations for special reasons to some of the Students living with their parents in the city, or near vicinity, subject, nevertheless, to strict attendance at Chapel, and to all the rules of discipline.

Our first and great object will ever be to produce young men of moral worth and sound learning,—men who will in after life do honor to their professions, and bless the Society in which they move.

In regard to emolument, the Church University can offer no temptations, for though our friends have done much and well, yet the work is great, and events over which we had no control, have made us comparatively poor. The desire of gain cannot therefore become the motive of any aspirant to office among us, or if it should, disappointment must follow.

The government will be in the Bishop, or rather Bishops, so soon as the Diocese is divided, (an event not distant), assisted by a competent Council, which Council must of necessity be provisional, till the Institution is ready to commence the business of instruction. Appointments to Professorships and other offices, can never with us create any other difficulty than that of selecting the most able and efficient candidate, for the salaries will be so moderate that none will apply except those whose hearts are directed to the furtherance of the far higher objects, which the Church University will have constantly in view.

The Church University will be managed with the strictest economy, in order that its advantages may come within the reach of families of moderate and even of narrow incomes; hence we expect that the sons of Clergymen, half-pay officers, and merchants, respectable farmers, and tradesmen, will flock to our Halls, and under our instruction and guidance qualify themselves for every station in the Church and State. With such views and principles we shall proceed in the even tenor of our way, neither turning to the right nor to the left, but so proceeding as to preserve a conscience void of offence towards God and towards man. We shall be kindly disposed towards all kindred Colleges and seats of learning, who fear God, and maintain religious worship within their walls—the only rivalry we shall tolerate, will be an earnest striving for superiority in religious, moral, and secular knowledge, and provoking one another to love and good works.

On my way home I thought that Prudence would compel us to omit for a time, the important faculties of Medicine and Law, because our finances are too limited to afford them any other encouragement than Lecture-rooms, when our buildings are finished. But the noble and disinterested manner in which the gentlemen now forming the Medical Department of the Church University came forward, removed every difficulty.

Nor will the gentlemen of the law be long behind, in attaching their faculty to our rising Institution. What an immense field does the legal profession embrace? Public law or the law of nations—the Roman and civil law—English and Scots law—the American and Colonial law, to which may with propriety be added, the science of political economy. What a knowledge of human nature do these branches unfold! It cannot be that in the Church University—such an extensive and profound

faculty should be long wanting, or that we should consider its onerous duties discharged by one solitary lecturer. It is true these two faculties are in all Universities of any name, attended with little or expense to the public chest, in the way of salaries, which seldom exceed £50 or £100, because such Professorships are considered an honor. Their Incumbents depend for support on their professional practice, and not on their academical position, which repays them sufficiently by the rank it confers.

Since the passing of that iniquitous act, by which King's College is considered to be annihilated, two or three things have occurred which deserve notice, because they seem to give some obscure indications of a gradual return to a better spirit.

First, we have what is called the explanatory act of the last Session, which, in truth, gives no explanations at all, but in a few silly and impotent clauses, ludicrously marshals certain vague intentions, in the teeth of positive enactments which it leaves unrepealed. We are, nevertheless, willing to receive even this feeble attempt towards what is right, as a tardy confession of error, while we lament that the framer should have halted on the threshold of repentance, and not have proceeded boldly to correct all that had been done wrong. The correction was easy and still in time—if enamoured of an affiliating University, why not adopt that of London with such slight modifications as might accommodate it to the state of the Colony.

In London, a University has been established by Royal Charter for conferring degrees, and for no other purpose whatever. It consists of a Visitor-Chancellor, Vice-Chancellor and Senate, with a body of Examiners, selected from the most eminent scholars of the different faculties. To this University all the Collegiate Institutions for education, in the United Kingdom and the Colonies, corporate or unincorporated, are affiliated, or on application may be affiliated. This affiliation entitles such Colleges and Institutions to send up their Students who have passed through their respective prescribed courses of study, to the University, with certificates of proficiency, and to request a degree. As the London University is responsible for the honors it confers, the authorities besides verifying these certificates, require the candidates to submit to a strict examination on the branches of knowledge especially required for the degree—and the granting of such a degree depends upon the favourable report of the examiners. The degrees thus conferred by virtue of a Royal Charter, are recognised through all the British dominions. As the London University merely confers degrees, it has no Professors and gives no instruction of any kind, nor does it meddle or interfere in any way with the affiliated Colleges, or have any connexion with them except through their certificates. Now all this is very simple—there is no dragging up these Colleges from the locality which they have chosen as the most convenient for their peculiar objects, nor are they called upon to waste their funds in building halls or Churches round the London University, but they are left to build where they please, to make their own arrangements, and manage their own affairs, and to regulate their studies and doings as they think fit.

If instead of the foolish act of last Session, a measure had been passed on the model of the London University, and then sent home to be converted into a Royal Charter, that its degrees might extend through all the dominions of the Crown, and not be confined to the Province as those conferred by the Toronto University, a substantial good would have been effected. In such case Queen's College, Victoria College, Knox's College, Regiopolis College, &c. &c., on being affiliated could send up their students with certificates of proficiency, for degrees, and if such proficiency was confirmed by examination, the degrees requested would, as a matter of course be conferred. Moreover, as such a University would cost little or nothing to keep it up, and as that little, viz., a trifle to the examiners, and a competent salary to the Registrar, would be more than defrayed by a very moderate fee upon each degree, the whole of the endowment of King's College, instead of being wasted as it seems likely to be on the present Mammoth Institution, might be divided among these existing Colleges, and such others as may hereafter spring up, in proportion to the members of the denominations to which they respectively belong. Thus, instead of harassing and insulting these Colleges with the mockery of the present proposed affiliation, which offers them bread, and gives them a stone, they would receive the most substantial advantages. Some such measure must be adopted sooner or later, for Toronto University as at present constituted and managed, can never stand.

2d—A bill was introduced during the last Session of the Provincial Parliament, by the Bishop of Toronto's friends, for the purpose of acquiring corporate powers to receive the donations given, and to be given for the establishment of the Church University. Now, although this measure was not passed from the lateness of the Session, we are thankful for the general favour which it met with, for we have only heard of one solitary voice against it; and we trust that by next Session that voice will have become sensible of the indelicacy, to say the least, of opposing the grant of such legal facility for the security of Church Education, which is

scarcely ever refused to the most humble petitioners, in cases of far inferior importance.

3rd—We are also grateful to the Senate of Toronto University, for lately permitting the evidences of the Christian religion, to be noticed in the lectures of moral philosophy. These things, though perhaps in themselves of little moment, are, nevertheless, of great value, as indications of a gradual return to a better spirit.

Only one point more remains to be disposed of. Some of our friends are filled with grief, and others with indignation, on being constantly taunted by our opponents with the fact, that if it was wrong to destroy King's College and establish an infidel Institution in its stead, it was a Churchman that did it, and that he has still some members of the Church among his abettors. Now, as we cannot deny this melancholy fact, we must be content to bear the approbrium, and I therefore entreat the faithful children of the Church to do so with patience, and without any feelings of personal resentment. We have only to reflect that such contradictions have happened in the Church of God from the beginning—there was an adversary among the Apostles, and St. Paul had his Alexander the coppersmith.

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, 10th Dec., 1850.

THE PAPAL AGGRESSIONS—CARDINAL WISEMAN'S MANIFESTO.

It was in the year 1588, that Queen Elizabeth led on the phalanx of the Reformed Church of Christ in England, against the then attempt to re-establish the Ecclesiastical supremacy of the Pope. On that occasion our maiden Queen, though far advanced in years, rode on horseback between the lines of her devoted soldiers at Tilbury Fort. She told them that she was "resolved to live or die amongst them, and to lay down for her God, for her Kingdom, and for her people, her honour and her blood even in the dust." "I know (said the Queen), I have the body but of a weak and feeble woman, but I have the heart and stomach of a KING AND A KING OF ENGLAND too." As the Sovereign so was the people, and Popery and Jesuitism received a blow, that for a lapse of years preserved our country from their further assaults. After a period of more than 260 years a female Sovereign again rules the land; Popery and Jesuitism have once more approached our shores—and the Bishop of Rome has again assumed the right to partition the Realm of England amongst his Clergy, and to introduce the Ecclesiastical Constitutions and Canons of his faith to the nullity of the Government of Queen Victoria in England. Audacious as was the Act, there was not one of the responsible advisers of our Sovereign found to warn her of it in time, or when the blow fell, to defend her from the consequences. But, when at length the truth did come to her knowledge, she at once trampled on the Papal fetters and the Papal minions who had so long hemmed in her throne, and proved that she too "had the heart and stomach of a King and a King of England;" and with all the impetuosity of her Queenly prototype addressed her astounded ministers in these emphatic words—"I am Queen of England—I will not bear this."

When such is the determination of the Sovereign, it is in vain her Romish servants strip her coinage of the title of "Defender of the Faith," for "by the Grace of God, Defender of the Faith" she will be still.—When such is the determination of the Sovereign, little need her true-hearted sons dread either the duplicity of a Minto, the subterfuge of a Russell, the open audacity of the Papacy, or the craft and subtlety of the Jesuit, even though garnished with all the pomp and arrogance of a pseudo-Cardinal Archbishop of Westminster.

Our readers have now had ample time to learn the boundless audacity of the Papal Bull, and the despicable trickery of Lord John Russell's reply to the Bishop of Durham's letter. They have now before them the address of this Cardinal, in defence and justification of this modern fruit of modern liberality. We have perused this document with studious care—we have analysed its contents, and whilst we candidly admit the great ability with which it is penned, we receive it as a most important evidence of the policy of Popery and Jesuitism for the last five-and-twenty years; and as affording unquestionable proof of the whole designs of Rome. It is true the Cardinal has proved all that he intended to prove—and something more—but this is not the first time that Satan has outwitted himself.

This extraordinary and able manifesto is divided into several heads. We learn from it that down to the year 1847, the ecclesiastical affairs of the Roman Catholics of England were managed by vicars-Apostolic, taking as their guide the constitutions of Benedict 14th. That in 1847, in consequence of the expansion of the Roman Catholic Church in England "since the Emancipation Act," the vicars-Apostolic considered it necessary to "extend the full and complete code of the Church to England," and to do so, one condition was, that the church must have a hierarchy, "that the canon law was inapplicable under vicars-Apostolic—that

many points required a Synod, and without a metropolitan and suffragans a Provincial Synod was out of the question. Such was the main and solid ground on which the hierarchy was humbly solicited by the English Roman Catholics from the Holy See." On these grounds chiefly the boon was granted, and the Papal brief promulgated.

Thus we learn that from 1623 to 1850, the ecclesiastical interests of the English Roman Catholics were administered by vicars-Apostolic; and we shall now examine whether or not they were prejudiced thereby. On this point we shall call the Cardinal Archbishop as our witness: Fifty years ago there were not thirty Roman Catholic Churches in Great Britain, but now, says Dr. Wiseman, the English Roman Catholics possess "not only state churches, eight or ten great and generally beautiful Colleges and many extensive charitable institutions, but nearly 600 public churches or chapels, and 800 clergy." Surely then it is impossible that the regime of the vicars-Apostolic could be said to have either crippled the efficiency of the Romish ministry or the expansive tendencies of the Romish Faith. We must therefore seek some other cause than religious or ecclesiastical necessity, to justify the late aggression.

Here again Cardinal Wiseman comes to our aid. "The canon law of the Church of Rome was found to be inapplicable under vicars-Apostolic." Now what is the canon law of the Church of Rome, which could not have effect in England under vicars-Apostolic? By it, we find amongst other things, that the Church of Rome "asserts that heretics and schismatics" can be compelled by corporal punishments to return to the faith, because they by baptism are made subjects of the Church, and therefore the church has jurisdiction over them, and the power of compelling them by the ordained means to obedience.—(Dens, vol. 2, pp. 79, 81.) Among the ordained means, we find that the punishments decreed against them are confiscation of property, exile, imprisonment and death.—(Dens, vol. 2, pp. 88, 89.) We also find the punishments are of two kinds,—first, by the sentence already decreed, *sententia lata*, as in those incurred by the very thing in which the sin is committed, as in the case of external heresy—next *sententia ferenda*, that not incurred by the fact, but decreed to be inflicted by the sentence of the judge to be thereafter pronounced.—(Dens, vol. 2, p. 307.) Now the consent of the Bishop (Judge) is not necessary in the former case, whilst it is necessary in the latter.—(Dens, vol. 2, p. 129.)

Here then is the secret motive. The Canon law is inapplicable without the aid of a Hierarchy; and by the Bull constituting the Hierarchy we are told by the Tablet, the accredited organ of the Papacy—"Rome has more than spoken—she has spoken and acted—she has again divided our land into Dioceses and has placed over each a pastor, to whom all baptized persons without exception within that District are openly commanded to submit themselves in all Ecclesiastical matters, under pain of damnation."

Here there is no mistake; the real—nay, the avowed object of creating Bishops, is in order to exercise all the powers of the Hierarchy, and enforce all the penalties of the Canons of the Church of Rome against all Heretics and Schismatics even to the death—and with the aid of her Majesty's advisers, these Canons would soon be in force. Cardinal Wiseman feels that this monstrous stride of the Papacy needs excuse and he proceeds to give several. He attempts to retaliate upon the Church of England, and charges that in 1422 the Queen appointed Bishops of Jerusalem and Gibraltar. Now, the duties of these Bishops were strictly confined, by the Statute under which they were appointed, to the Anglican Church in the countries allotted to them, and such other congregations as might be desirous of placing themselves under their authority, whilst in the Papal Bull we are told by Dr. Wiseman that "no limitation of jurisdiction is made—no restriction of its exercise to Roman Catholics," but, so far from having the option to receive or reject the new Hierarchy, all baptized persons are commanded to submit thereto under pain of damnation. The Cardinal naively adds that in all this there "was nothing new or unusual." We thank him for the admission.

He also proceeds to justify it by the law of the land. He says that prior to 1829, the Roman Catholics denied the Royal supremacy, and therefore were excluded from the full enjoyment of civil privileges. In that year the Act of Emancipation was passed—they were thereby admitted to the full enjoyment of those civil privileges without acknowledging the Royal supremacy—"therefore (argues Dr. Wiseman) admission to civil privileges authorized them to form an Ecclesiastical tribunal also. For the Church, being Episcopal, to say, you shall not have Bishops among you to govern you, would have amounted to a denial of religious toleration." Ergo "when Emancipation was granted full power was given them to have an Episcopate," and ergo by law, "they had a right to be governed by Bishops, and that being the case they were not bound to be forever governed by Vicars Apostolic." Now, we have one simple answer to this. The Roman Catholic Relief Bill of 1829, neither directly nor by implication, gave any authority to Roman Catholics to constitute a Hierarchy. That Act

was to remove civil disabilities, not to create Ecclesiastical authorities—not to erect an imperium in imperio. When the then Sovereign recommended the measure to his Parliament he expressed in his speech a wish that they "should review the laws which imposed civil disabilities on his Roman Catholic subjects;" and the preamble to the Relief Bill distinctly says that, "certain restraints and disabilities are imposed on the Roman Catholic subjects of his Majesty, to which other subjects are not liable," and that it was expedient to remove the same. The enacting clauses then follow, and instead of there being any thing therein to sanction the future creation of a Romish Hierarchy, there are various restrictions and penalties imposed upon Romanists and Jesuits which, by the connivance of our rulers, they have hitherto evaded with impunity.

The Relief Bill, in fact, freed the Romanist from the civil disabilities which the practice of his religion had previously entailed upon him, and neither to him nor his Church did it grant any Ecclesiastical privilege whatever. It left the latter as it found it—to be still ruled by Vicars Apostolic.

The Cardinal Archbishop further argues this point "you can not make a law that they shall only be governed by vicars-Apostolic," because "this would be acknowledging directly the Pope's power in the realm which the PROTESTANT BISHOPS UNDER OATH CANNOT DO, still less can you forbid them to have Bishops of any sort." We give our cordial thanks to the Cardinal for this new admission—we acknowledge the force of his argument. The Protestant Bishops under oath could not make a law that Roman Catholics should only be governed by vicars-Apostolic, still less could they make a law to forbid them to have Bishops of any sort. How then could they pass a law authorizing the Roman Catholics to have Bishops—would not the latter be not only an acknowledgment of the Pope's power within the realm but adding to and consolidating it? Now the English Bishops voted on the Emancipation Act, therefore it was impossible on the Cardinal's own reasoning that that act could have given any power to the Roman Catholics to create a Hierarchy.

The Cardinal next proceeds to justify the assumption of the title of Archbishop of Westminster, because there was no Protestant title thereby interfered with, and he makes a merit of not having assumed the title of "London," though the latter was a fabric reared within the Cardinal's domain. From the Minster he proceeded to its purlieus, where he says, under the very eye of its Clergy, there "stands in frightful though immediate contact with its magnificence a labyrinth of lanes, and courts, and alleys, and slums, and nests of ignorance, vice, depravity and crime, as well as of squalor wretchedness and disease, whose atmosphere is typhus, whose ventilation is cholera, in which swarms a huge and almost countless population, in a great measure, nominally at least, Roman Catholics. This is the part which I alone covet, and which I shall be glad to claim and visit, in which a Bishop's goodly work has to be done, of consoling, converting, and preserving. If the wealth of the abbey be stagnant and not diffusive, if it in no way rescues the Roman Catholic population from the depths in which it is sunk, let there be no jealousy of any one, who, by whatever name is ready to make the latter his care without interference with the former."

We mark this passage well. The wily Jesuit would insinuate, but dare not assert that this deplorable state is caused by the default of the Dean and Chapter of Westminster, on whose property it unquestionably exists; but Dr. Wiseman knows full well that little more than the ground belongs to the Chapter. Of the wretched abodes there are leases against them, therefore as landlords they cannot remedy the evil, and as ministers of the Gospel they would not perhaps be allowed to intrude on the privacy of those whom Dr. Wiseman claims as his flock. But pray, Dr. Wiseman, how does it happen that for the long series of years in which you have reigned as vicar-Apostolic over this nest of infamy, and vice you have done nothing to ameliorate the condition of that population whom you claim as your own. Surely it was not the lack of vicarial power, for if we are to believe you, your new title gives you no more ecclesiastical authority than you had before, and you have told us that was ample for all parochial purposes.

Oh, Dr. Wiseman, whilst you looked on with passive indifference at the growing depravity and misery of your flock, others were engaged in efforts to rescue them from their degradation. The very Dean and Chapter against whom you have insinuated a lie, that you dared not utter, have been as opportunities offered paying large sums for the purchase of those haunts of vice in order to level them to the ground, and thanks to the munificent piety of an exemplary lady, Miss Burdett Coutts, a large and handsome Church has been erected and endowed in the midst of this depravity, and the joyful message of salvation is there delivered to many a sinner reclaimed from the error of his ways, and the apostate faith to which you belong.—Therefore we re-echo your words, and hope that in this pious work, "there be no jealousy of, and no interference with those who have thus made them their care."

But there are other reasons, says the Cardinal, why the constitution of this Ecclesiastical body was justifiable. The tendency of legislation for the last twenty-five years sanctioned it—successive rulers sanctioned it. The Papacy, he says, was allowed to create a Hierarchy for Australia without objection. "Our North American possessions received the same boon." "A new Ecclesiastical province has been formed in the West Indies. Galway has been lately erected into an Episcopal See, and why, says the Cardinal, should the Catholics (Roman) of England be refused what the Colonies enjoyed? The treason of our rules passed unnoticed it is true, far from home, because it was the treason of men in power, but it was not the less treason because it escaped unnoticed or unpunished. That in constituting these Colonial Episcopates, the Pope assumed a power which the fundamental principles of the English Constitution denied him the Cardinal admits, when he says that "when in 1841 or 1842, for the first time the Holy See thought of creating a Hierarchy in North America, I was commissioned to sound the feelings of Government upon the subject." Surely if the right existed what need was there of any reference to Government at all?

But what shall we say of the ministers who connived at these Papal aggressions, for connive at them they did, and the Cardinal tells us this last—this crowning aggression "was no wanton sudden act, but one gradually and undisguisedly matured." No doubt it was, although Lord Minto denies it, and Lord John Russell would transfer the odium from his own shoulders, to those of the parties in the Christian camp whose Romanising tendencies have brought discredit upon our Church. We believe that the entire plan was submitted by the Pope to our rulers, and received by them without the slightest objection, if not with actual approbation. They did more than that. As Dr. Wiseman truly says, the Romish Hierarchy were not only recognized by name in modern statutes, but by the jugglery of the ministers, they were even recognized and honored by the Sovereign and a precedence given to them over the Bishops of our Church and the ancient aristocracy of the land. In fact the Pope and the Jesuits thought that the time had arrived when these secret plans were so matured, that disguise was no longer necessary, and they might elaim the realms of England as their own. But thank God, when that critical hour arrived, and when the recreant ministers of a too confiding Sovereign, would have betrayed alike their Royal Mistress and their God, we again, were blessed with a Queen, possessed of firmness to meet the crisis, and throw herself upon the loyalty and affection of her people with the emphatic words—"I AM QUEEN OF ENGLAND, I WILL NOT BEAR THIS."

DONATION TO THE CHURCH UNIVERSITY.

A donation of valuable works has just been made to the "Medical Department of the Library of the Church University," by James Bovell, Esq., M.D., Professor of the Principles and Practice of Medicine in that institution.

The volumes so liberally bestowed amount to upwards of 350, are handsomely bound, and of the best and most valuable European editions. Several of them consist of large folio plates of the most expensive character, and the value of the whole has, by competent parties, been estimated at not less than £400 sterling.

We trust that the munificent example thus set by Dr. Bovell will be extensively followed, and that many will be found desirous of having themselves enrolled among the literary benefactors of the infant University.

WHAT POPERY CAN MAKE OF A GENTLEMAN!

That poor pervert Lord Fielding has just placed himself in a position more intensely ignominious, than was ever occupied by any one entitled by birth and education to the designation of an English gentleman.

The mother-in-law of this unhappy dupe had promised to build and endow a Church at Pantasaph, in Wales,—Protestant, of course, and on her death-bed, charged her daughters to carry her intentions into effect. Lord Fielding expressed his willingness that the wishes of the deceased lady should be complied with, and put himself accordingly in communication with the Bishop of St. Asaph, within whose Diocese the Church was to be erected. What subsequently took place is thus narrated by the London correspondent of the Patriot:—

"His Lordship then became a Roman Catholic, and turned round upon the Bishop, telling him that as the promise was not in writing it came within the statute of frauds and was invalid; that the Romish priests had given him 'the sound and just advice,' that a Roman Catholic Church should be built instead of a Protestant one, and, as Lord Fielding says truly enough, 'that he has been mistaken all his life,' he shuffles out of the pledge given, and the popish priests, acting upon this unfortunate nobleman, have completely over-reached the Protestant Bishop. Of course there is no legal remedy to compel specific performance, and the double-dealing of Lord Fielding furnishes a disgraceful triumph for the Romish party."

Comment upon this dismal narrative is surely

altogether unnecessary. Never were the demoralizing and degrading effects of Romanism more signally displayed. It has transformed a member of the noblest aristocracy upon earth into a callous, prevaricating pettifogger, with whose name the word "honour" can never hereafter be associated, without an outrage being done to language. Henceforth he must stand on the pillory of public scorn, a ghastly illustration of the power of Rome's chemistry, to extract from the soul the essence of everything which characterizes the Christian and the Gentleman!

DR. BADGELY.

We have much pleasure in transferring to our columns the following testimony to the merits of Francis Badgely, Esq., M. D., Professor of Medical Jurisprudence in the Church University. It is extracted from the Northern Lancet and Gazette of Legal Medicine, published at Plattsburgh, in the State of New York:—

"We learn with regret this gentleman's departure from Montreal for Canada West. Dr. Badgely will be long remembered in Canada, as one of the most talented, active, and rising members of the Profession. He has been the originator and firm supporter of every measure tending to elevate the Profession to the high standard it now possesses.

"To him, the Medico-Chirurgical Society and School of Medicine of Montreal, the College of Physicians and Surgeons of Canada East, and the British American Medical and Surgical Association owe their origins. We have a pleasing reminiscence of our connexion with Dr. Badgely in the School of Medicine, where he established a bright name as a most accomplished and practical teacher. It was but the duty of the Profession to testify their gratitude towards the Dr., and their appreciation of his talents and devotedness to our common cause by presenting him with a testimonial bearing the signatures of twenty-seven leading Medical men in Montreal.

"Our friend has established himself in Toronto, where we flatter ourselves, his talents, moral worth, and high qualifications, will be appreciated to their full merits.

"Famam extendere factis
"Hoc virtutis opus."

TORONTO MARKETS.

| TORONTO, Dec. 18, 1850. | |
|----------------------------------|---------------|
| | 3 d. |
| Fall Wheat, per 60 lbs. | 3 6 a 3 9 |
| Spring do. do. | 3 3 a 3 3 |
| Oats, per 34 lbs. | 1 0 a 1 3 |
| Barley, per 48 lbs. | 2 9 a 3 0 |
| Peas 1 10 a 2 0 | |
| Rye 2 6 a 2 9 | |
| Flour, superfine (in Barrels) .. | 21 3 a 0 0 |
| Do. fine (in Bags) .. | 18 9 a 0 0 |
| Market Flour, (in Barrels) .. | 18 9 a 0 0 |
| Do. (in Bags) .. | 18 0 a 0 0 |
| Oatmeal, per barrel .. | 18 0 a 18 0 |
| Beef, per lb. | 0 2 a 0 3 1/2 |
| Do. per 100 lbs. | 12 6 a 17 6 |
| Pork per lb. | 0 2 a 0 3 1/2 |
| Do. per 100 lbs. | 17 6 a 20 0 |
| Mutton per lb. | 0 2 a 0 3 1/2 |
| Potatoes, per bushel .. | 2 0 a 2 6 |
| Butter, fresh, per lb. | 0 0 a 0 8 |
| Do. salt, do. | 0 6 1/2 a 0 7 |
| Cheese, per lb. | 0 3 a 0 5 |
| Ducks .. | 1 6 a 2 6 |
| Coals per ton .. | 30 0 a 32 0 |
| Lamb per quarter .. | 2 6 a 2 9 |
| Hams, per cwt. | 37 6 a 42 6 |
| Bacon .. | 32 6 a 35 0 |
| Lard .. | 4 4 a 4 0 |
| Apples per barrel .. | 7 6 a 10 0 |
| Straw .. | 27 6 a 37 6 |
| Hay .. | 40 0 a 65 0 |
| Fire Wood per cord .. | 13 0 a 15 0 |
| Bread .. | 0 4 a 0 5 |
| Turkeys, each .. | 2 0 a 3 9 |
| Geese, do. | 1 3 a 2 0 |

| EXCHANGE. | |
|------------------------|----------------------|
| Toronto on London ... | 12 1/2 @ 0 per cent. |
| " " New York ... | 1 1/2 @ 0 " |
| " " Montreal | 1/4 @ 0 " |
| New York on London ... | 110 @ 110 1/2 " |

PROSPECTUS OF THE YOUNG CHURCHMAN, And Sunday-School Visitor.

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

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

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

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

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

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

A. F. PLEES, Publisher.

Poetry.

FOURTH SUNDAY IN ADVENT.

From "A Companion to the Services of the Church of England."

"He which testifieth these things saith, Surely I come quickly."
Rev. xxii. 20.

Fear not: for He hath sworn:

Faithful and true His Name:

The glorious hours are onward borne;

"Tis lit, th' immortal flame;
It glows around thee: kneel, and strive, and win,
Daily, one living ray—'twill brighter glow within.

Yet fear: the time is brief;

The Holy One is near;

And, like a spent and withered leaf

In autumn twilight drear,

Faster each hour, on Time's unslackening gale,

The dreaming world drives on, to where all vision fail.

Surely the time is short:

Endless the task and art

To brighten for the etherial court

A soil'd, earth-drugging heart.

But He, the dread Proclaimer of that hour,

Is pledged to thee in love, as to thy foes in power.

His shoulders bear the key;

He opens—who can close?

Closes—and who dare open? He

Thy soul's misgiving knows.

If He come quick, the mightier sure will prove

His Spirit in each heart that timely strives to love.

Then haste Thee, Lord! Come down,

Take Thy great power and reign!

But frame Thee first a perfect crown

Of spirits freed from stain—

Souls mortal once, now match'd for evermore

With the immortal gems that form'd Thy wreath before.

Who in Thy portal wait,

Free of that glorious throng,

Wondering, review their trial-state,

The life that erst seem'd long;

Wondering at His deep love, Who purg'd so base

And earthly mould so soon for th' undefiled place.

Review.

HARPER'S NEW MONTHLY MAGAZINE: HARPER BROTHERS. New-York.

Six months have now elapsed since this Magazine first became a candidate for public favor, but we have hitherto forbore to notice it, knowing from experience that it is not by the contents of a single number, and scarcely by a single volume, that we could form a just opinion of its merits or demerits. But six numbers have now appeared, and the first volume of this publication being thus completed, we may venture upon an examination of it.

We learn from its opening article, that the design of the publishers has been "to place within the reach of the great mass of the American people, the unbounded treasures of the periodical literature of the present day," as in them might be found "the most powerful historical essays, the most elaborate, critical disquisitions, the most eloquent delineations of manners and of nature, the highest poetry, and the most brilliant wit;" but which, scattered as they are, "through scores and hundreds of magazines and journals, are thus hopelessly excluded from the knowledge and reach of readers at large." Such is the announced design of the publishers, and if strictly carried out, the work could not fail to be acceptable to the public—instructive and really useful.

Holding a conspicuous place in its pages, we find the racy and exciting productions of Lever. The present specimen is a *Hiberno Gallic Tale*, but his Irish stories though amusing, we have ever condemned as a distorted representation of Irish habits and character, which are truly pictured in the brilliant pages of Carleton. In the story of "Little Mary, a tale of the Irish famine," which will be found at page 518, from the pen of some able contributor to "Dickens's Household Words," Carleton will find no despicable rival. This tale is in itself, a gem. From "Dickens's Household Words," there are many re-prints, and his character as a writer is so well established, that we can neither add to his fame, nor, if we would, detract from his merits. Some of Leigh Hunt's writings (which are not exceptionable) also swell the volume; with occasional re-prints from Bentley's, Frazer's, Colburn's New Monthly, Chambers, and other magazines, and some from those rating lower in the scale; but none from the solid pages of Blackwood or the Quarterly. We have exciting tales of fact and fiction, ghost and goblin, but the glimpses are few and far between, of those "powerful historical essays," those "elaborate critical disquisitions," those "eloquent delineations of manners and of nature, the highest poetry and the most brilliant wit," which we were led to hope, would have been richly scattered through its pages, and which could not have been too extensively read. On the whole, though there is much of good moral and otherwise beneficial tendency in most of the re-prints in this volume, there is too great, an almost total, absence of articles of a directly religious tendency.

The general character of the selections given in this magazine is to feed, perhaps even to create a morbid taste for exciting, apart from instructive reading; and such a class of publications is sure to find favour as this magazine, has, among a half-educated people, such as compose the bulk of the population in the neighbouring States, and it rests with its editors whether or not they will be careful for the future, that not only the selections, but the

original matter which they may supply, shall be such, that whilst they entertain the reader, they may also elevate and instruct the mind.

There are some original articles which are more of a national character, and treat on matters of local interest in the neighbouring States. These, we were agreeably surprised to find totally divested of those extreme democratic and levelling ideas, so subversive of genuine freedom, which characterize the uneducated American, whether in his own country or abroad; and in truth, the perusal of these few original articles coupled with the general tendency of the selected articles, (which have found such favour as to have swelled the circulation of this magazine in six months, to, we are told, fifty thousand copies,) confirms the opinion which we have long entertained, that in the Northern States of the Union there has long existed, and is rapidly increasing among the more educated masses, a due appreciation of the vast difference that exists between the shadow of liberty, and the substance—real freedom, in all the blessings of which we hope they may yet be full partakers.

With the exceptions which we have referred to, we are pleased with the publication, and if the Editors would mingle a larger share of useful information with what is amusing, we shall be able, perhaps, at a future day, to bestow upon this publication unqualified praise, in lieu of these partial strictures which a sense of duty compels us to make, though in no unfriendly spirit.

THE MOSAIC ACCOUNT OF THE CREATION.

[We subjoin some strictures by an esteemed correspondent upon an article from *Sharpe's Magazine*, reprinted in the periodical above reviewed.—With every respect for our intelligent friend, we are constrained to differ from the views which he advances. At a future opportunity we may, perchance, revert at length to the subject:]—

From the pages of "Sharpe's Magazine" there has been copied an essay on, "The state of the world before Adam's time," which we cannot pass over without expressing our regret that it should have found a place in its pages, every statement—nay, every sentiment it contains being in direct contradiction to the Mosaic account of the Creation, and on a half-informed, half-educated people must be productive of mischief. It is an echo of the sentiments of some—happily few—sceptical Geologists, who unacquainted with the omnipotence of their Maker, would account in their own way for the apparent progress of this globe, from Chaos to its present digested form.

It is stated in this article that "hundreds of thousands of years ago" "the earth, now so busy and full of life, rolled on its ceaseless course, a vast desolate and sterile globe," in which "day and night succeeded one another, and season followed season, while yet no living form existed," and "still the sun rose upon arid and verdureless continents," and again "the sun shot out livid rays through the dense and foggy atmosphere." Now, our Bible tells us that in the beginning "the earth was without form, and void, and darkness was upon the face of the deep," and God said, let there be light and there was light, "and God divided the light from the darkness, and God called the light day, and the darkness he called night, and the evening and the morning were the first day," and again, "God made two great lights, the greater light to rule the day, and the lesser light to rule the night," and thus He closed His labour on the fourth day.

It is further stated in this objectionable article that, "it is worthy of observation that at the different periods when the world had attained a state suitable for their existence, the various orders of animal and vegetable life were created. In the "dark ages" of Geological history, when the globe had comparatively, lately, subsided from a state of fusion—it was barren, sterile, and uninhabited; next the waters having become cool enough, some of the lowest orders of shell fish and zoophytes peopled them; subsequently fishes were formed and for ages constituted the highest order of animal life; after this we enter on the age of reptiles when gigantic crocodiles and lizard-like forms dwelt in fenny marshes or reposed in the black mud of slow moving rivers, as they crept along towards the ocean betwixt their oozy banks, and we now reach the period when the noblest order of animal life, the class to which Man himself belongs, "Mammalia" began to people the earth; that "in the waters we beheld the mighty whale the monarch of the deep, sporting in the preadamic seas as he now does amid the icebergs of the arctic ocean—the walrus and the seal, now denizens of the colder climes, mingling with the tropical manato; while in the forests the owl, the buzzard and the wood-cock dwelt undisturbed, and the squirrel and the monkey leaped from bough to bough;" and thus we arrive, according to this writer, "at the close of the preadamic history" at "the eve of human existence," when, as he says, accustomed, as we are to view, "all creature as created solely for human use rather than for the pleasure of the Divine creator," we "cannot but reflect on the strangeness of the fact" of which he says "we possess indisputable evidence" "that myriads of creatures should have existed, and that generation after generation should have lived and died and passed away, ere yet man saw the light."

Where is this indisputable evidence to be found? Are the speculations of a few visionary Geologists to bear down the Mosaic account of the creation of the world, and all the received evidences of revealed religion? Most assuredly not! Give us the fiat of the Omnipotent who said, "Let the waters under the Heaven be gathered together into one place, and let the dry land appear; and it was so." Give us the declaration of that God who said, "Let the earth bring forth grass, the herb yielding seed, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good, and the evening and the morning were the third day." And God said, "Let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth in the open firmament of Heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good,"—and the evening and the morning were the fifth day. And God said, let the earth bring forth the living creature after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good." He then, "made man in his own image, and saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day."

We must say that this article is full of, what is sometimes found a reproach to geologists, a wandering from the legitimate boundaries of inductive philosophy and mathematical laws, into the unprofitable—nay, dangerous, regions of cosmogony, which ends, as in this instance, in a rash and presumptuous assertion of the invariable uniformity of natural causes and effects, a questioning of the omnipotence of that great and all-wise God, in whose sight, a thousand years are but a single day." These are paths which should not be trodden in a work of this nature, and should only be there mentioned in terms of the strongest reprobation, instead of being put forward with editorial sanction, such as we detect in the foot note, page 157, which informs us, that "the theory of the original incandescence of the earth has been much debated, but we believe it is gaining ground among geologists." Such papers should be altogether excluded from a miscellany of this kind, and, we sincerely hope, may be for the future.

LITERARY NOTICES.

Original and Select.

Short Meditations for every day in the year.—These two little volumes, edited by the Rev. Dr. Hook, we can cordially commend to the attention of our readers. The meditations, so far as we have perused them, are of an exceedingly practical and devotional nature; and the name of the excellent editor is a sufficient guarantee for their soundness.

The Christian taught by the Church's Services, is another contribution by Dr. Hook, to the cheap religious literature of the day. The Rev. compiler justly remarks that a book was wanted, which would make Christians feel the full value of the instruction which the Church has provided for them,—and which would teach them that her weekly services are not selected at random, but so arranged and connected that each individual may find in them a course of scriptural instruction suited to guide him gradually onward in the Christian life." We cannot bestow higher praise upon this small manual, than that it carries out the idea expressed above.

William Norton, or the Emigrant.—This is a neat and prettily illustrated reprint by the New York Protestant Episcopal Sunday School Union, of one of Mrs. Vidal's "Tales for the Bush." Having more than once expressed a favourable opinion of these lively and improving stories, we need only remark, that the volume before us is well adapted for a premium or Christmas gift.

Sequel to Harry and Archie, another publication of the above society—and, like the before-noticed work, adorned with well executed wood-cuts. All who read the simple and pathetic narrative of which this is the conclusion, will thank us, we are sure, for pointing it out to their notice.

Speaking of the "Treatise on Christian Science," by Professor Adams, of Nashotah, the *Calendar* observes: "We hope that this book, which would speak well for any institution 'in the woods' or elsewhere, (though, alas, few of our institutions are yet out of the woods) is slowly but surely receiving that attention of which it is worthy. We are happy to learn that Nashotah is flourishing, and that God is blessing the labours of the faithful and devoted men who are there engaged in a glorious work."

A volume recently published by the Appletons, entitled "Music as it was and is," is highly spoken of by our New York contemporaries. The author is the Rev. N. E. Cornwall. In reference to the work the *Calendar* says:—"Without pretension, it still contains a vast amount of curious and recherché information, well arranged, and attractively set forth. The author adds practical skill to theoretical knowledge in music; a fact which enables us to except his conclusions with more confidence. He treats his subject under five heads. The past progress of music; its present state; the true standard of modern music; its proper style; and its due performance. We are confident that the volume will accomplish, what we know its author will esteem the richest of all rewards for his labours, an advance in that noblest of human works, the praise of God, in the great Congregation."

POPEY UNMASKED.—At the present moment, when the public attention is directed to the daring attempt of the Pope to thrust on England his Romish Bishops, we cannot do better than earnestly recommend to the attention of all our countrymen an admirable exposure of the malpractices of the Church of Rome, under the title of *Archiepiscopal Confession*, just published. This new work should be extensively circulated at this crisis. Another new work, describing the cruelties perpetrated from time to time by this intolerant Church,

also deserves to be just now meditated upon. We allude to the *The Spirit of Popery*. There would be little fear of any farther dissemination of the abominable doctrines and practices of Rome, if these two books were placed in the hands of the great body of the people.—*Morning Herald*.

THE EXPOSITOR.—We have lying before us the second number of a new illustrated publication, devoted to inventions, designs, and art manufactures, which is to appear weekly, under the title, *The Expositor*. Judging by the present specimen, this promises to be a most useful publication, being filled with intelligence interesting to the artisan and the manufacturer. The wood-cut illustrations are in the first style, and the only wonder is, how so superior an article can be produced at so low a price.—*John Bull*.

We clip the following curious advertisement from one of our London exchanges:—

"Salt: its hurtful effects on the Body and mind of man (chiefly woman), and on animals: how it tends to cause Consumption, Insanity and other diseases as taught by Moses, and all the other wise men and Priests of ancient Egypt, in accordance with the author's experience of many years. By Robert Howard, M.D., author of "Revelations of Egyptian Mysteries" (10s. 6d.) showing that Salt is the forbidden fruit or food of our Scriptures."

Messrs. Piper, 23, Paternoster-row, and all Book-sellers; and the Author, 6, Upper-Gloucester-street, Dorset-square."

The *Spirit of Missions*, for November and December, in one, is a more than usually interesting number; containing a full report of the proceedings of the Board at its late triennial meeting in Cincinnati, and the sermon preached before it by Bishop Hopkins; in addition to the latest intelligence as to the condition and progress of our various Missionary stations at home and abroad.

We learn from it that arrangements have been made for the early consecration of the Rev. J. H. Payne, Missionary Bishop elect for Africa. It will be by Bishop Meade, of Virginia; assisted by Bishop Eastburn, of Massachusetts, and Bishop Lee, of Delaware, and will take place at Alexandria, Va.

RECOLLECTIONS OF THE EARLY LIFE OF OUR BELOVED SOVEREIGN.

From "Queen Victoria, from Her Birth to Her Bridal."

EDUCATION OF THE PRINCESS VICTORIA.

"During the spring of the year 1830, her Royal Highness the Princess Victoria in reading English history with her governess, the Baroness Lehzen, in the presence of the Duchess of Kent, met with some point connected with the line of succession to the crown. The Princess had recourse to her genealogical table, the constant companion of her historical studies, and after considering it attentively for some time inquired of her governess, "In the event of the death of the King, my uncle, who would be the presumptive successor to the throne?"

The Baroness parried the question by the reply, "The Duke of Clarence will succeed on the death of the present King."

"Yes," said the princess, "that I know; but who will succeed him?"

The governess, who saw the bearing of the inquiry, hesitated for a moment and then answered, "Princess you have several uncles."

Her Royal Highness now became agitated; the colour rose rapidly to her cheek; and she observed with much seriousness, "True, I have; but I perceive here," pointing to her table, "that my papa was next in age to my uncle Clarence; and it does appear to me, from what I have just been reading, that when he and the present King are both dead I shall become Queen of England."

The Baroness silently looked towards the mother of the Princess, who, after a short pause, replied to the following effect:—

"We are continually looking forward, my beloved child, in the hope that your dear aunt, the Duchess of Clarence, may give birth to living children.—Should it please God, however, that this be not the case, and that you are spared to the period, very distant I trust, which terminates the valuable lives of our reverend Sovereign and the Duke of Clarence, you will, indeed, by the established laws of our country, become their undoubted successor. Should this event, at present too remote and uncertain to engage our attention further than to stimulate our endeavours so to form your mind as to render you not unworthy of so high a destiny,—should this event indeed occur, may you prove a blessing to your country, and an ornament to the throne you are called to fill."

CONDUCT OF EXALTATION.

At five o'clock on the morning of the 30th of June, 1837, the Archbishop of Canterbury having attended the death-bed of the departed monarch, arrived at Kensington Palace to announce to his youthful successor the melancholy intelligence of the Royal demise. His Grace was immediately admitted to an interview with the Queen and the Duchess of Kent, which lasted a considerable time, and was in the highest degree affecting. When the mournful event was communicated to Her Majesty by the Archbishop of Canterbury, with the announcement of her own accession to the Royal dignity, she was overpowered for a few moments by the intensity of her feeling; but her first impulse, when she regained her composure, was worthy of a Christian Sovereign who had been taught to remember her Creator in the days of her youth, as the source from whence all power and greatness emanated, she entreated the Archbishop to unite with her in prayer to the Throne of Grace, that she might be strengthened from above, and rendered

meat for the high duties that had devolved upon her. After the departure of the Archbishop the first act of the new Sovereign was to write an affectionate letter of condolence to her widowed aunt; and forgetting in the sympathizing emotions of her warm heart, her newly acquired dignity, she directed it to "Her Majesty the Queen."

Mr. ROBERT COOPER, BARRISTER AND SOLICITOR, Wellington-street, opposite the Commercial Bank, Toronto. Toronto, Jan. 24th, 1849. 26-ly

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

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

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett & Co., Medical Laboratory,) KING STREET WEST, TORONTO. HAS constantly on hand a beautiful Assortment of Ladies' French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4 tf

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

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, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 35-ly

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-tf

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 real lying about £50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850. 41-tf

UPPER CANADA SCHOOL OF MEDICINE. COURSES of Lectures on the various branches of Medical Science, will be delivered in this Institution, during the ensuing Academical Session, by the following gentlemen:— Midwifery and Diseases of Women and Children, by Ed. Hodder, M. C. and Mem. Roy. Coll. Surg., England. Anatomy and Physiology, Norman Bethune, B. A., M. D., Mem. Roy. Coll. Surg. England. Principles and Practice of Medicine, Jas. Bovell, M. D., Licentiate Roy. Coll. Phys. London. Materia Medica and Pharmacy, Wm. Hallowell, M.D. Mem. Roy. Coll. Sur., Edinburgh. Principles and Practice of Surgery, R. Melville, M.D. Medical Jurisprudence, Francis Badgley, M. D., late Lect. on Med. Jurisp. in the University McGill College. Practical Anatomy, under the superintendance of the Lecturer on Anatomy. Clinical Lectures on Medicine and Surgery will be delivered to, and obstetrical cases provided for those Students who avail themselves of the advantages offered by the Toronto Dispensary and Lying-in-Hospital. The Lecturers will illustrate their respective subjects by suitable Preparations, Diagrams, and Plates. Ample materials will be provided for the Anatomical department. A choice and extensive Library will be at the disposal of the Students, under certain regulations. Further information may be obtained, on application to any of the Lecturers. FRANCIS BADGLEY, M.D., Secretary. 17, Bay-street, Toronto, October 22nd, 1850. 12-tf

EDUCATION. MISS SCOBIE respectfully informs the inhabitants of Weston and its vicinity, that having rented the House and Grounds formerly occupied by the late Rev. Dr. Phillips, she purposes opening a Boarding and Day School for Young Ladies, On the 18th inst., when she hopes by strict attention to the morals and general improvement of the Pupils committed to her charge, to merit a share of public Patronage. The House is large, pleasantly situated with spacious grounds attached to it—this Residence is noted for its salubrity, it is within two minutes walk of the Church, and within ten miles of Toronto, where Stages pass to and fro daily. For Terms apply at the Parsonage House, Weston. August, 13th, 1850. 5-tf

GOVERNESS WANTED. A LADY is desirous of obtaining the services of a Governess immediately, who is capable of teaching Music, French and Drawing, with the usual branches of an English education, none need apply who is not a member of the Church of England. Address to Box 96, Brockville Post Office. September 10th, 1850. 7-tf

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBURG. References kindly permitted to the Honourable and Right Reverend the Lord Bishop of Toronto; the Venerable the Archdeacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. TERMS, for Boarders receiving an English Education £30 per annum. French, Music, Drawing &c. on the usual terms. Nov. 20th, 1848.

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in Town or Country, where his services may be required. His wife having likewise had experience in teaching would also assist, or separately take charge of a female or junior school. Apply if by letter (post-paid) to the Office of this paper. Toronto, June 26th, 1850. 48-tf

MEDICAL PROFESSION. A HOUSE TO LET. A COMMODIOUS DWELLING HOUSE, with Pump, Stable and other out Offices. Garden and small Orchard of choice Fruit Trees; and immediate possession given. The locality being in the centre of a populous neighbourhood, renders it a desirable residence, and where is a fair opening for a Medical Practitioner of reasonable expectations. Apply at this Office. Toronto, February 20th, 1850. 30-t

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. VANKOUGHNET, Esq. G. W. ALLAN, Esq. Mr. GEO. A. BARBER, Secretary and Treasurer. Solicitors—Messrs. HEATH AND IRVING. Bankers—BANK OF UPPER CANADA. Office—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 a 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—or 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. 41-tf

AYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. The annuals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL." DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption." Norwich, April 26, 1846. Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hopes could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties and nothing had afforded him relief until I (Mr. Thorning) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place. These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants. REV. DAVID THORNING, HON. JOSEPH BATTLES. Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs are: "The London Lancet," "Canadian Journal of Medical Science," Boston Medical and Surgical Journal, "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins Vermont Medical College, Dr. Valentine Mott, New York City Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Richard Keate, Queen's College, Ireland, Prof. Rosenbaum, Leipsic. The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel secure from these dangers whenever this remedy can be obtained. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canada.

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-tf

LOST. A LARGE BLUE CHEST, with the initials W. L., roughly cut on the Lid, badly made iron handles, and addressed Wm. LOGAN, Hamilton. Supposed to have been carried from on board the Steamer Magnet by mistake, at some of the Ports between Cobourg and Hamilton, on her upward trip, on or about the 20th of August last. Whoever will communicate its whereabouts to the Office of THE CHURCH, will be suitably rewarded if required. October 14th, 1850. 17-2m

FOR SALE, A TWO-STOPPED ORGAN, cheap for cash, or approved credit. Apply to W. TOWNSEND, Berkley-street, Toronto. November 6th, 1850. 15-tf

MEDICAL PRACTICE. ANY Member of the Medical Profession wishing to obtain a favourable opening on easy and moderate terms, may hear of an opportunity on application, by letter, to Dr. Hodder, Toronto. Toronto, October 10, 1850. 13-tf

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital—£100,000. ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. OFFICE, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-tf

BRITANNIA LIFE ASSURANCE COMPANY. No. 1, Princess Street, Bank, London. CAPITAL—ONE MILLION STERLING. Reduced Rates of Premium—Half Credit Rates Premium. THE great and decided success which has attended this Institution, has induced the Directors to reduce the rates originally required in British North America, to the ordinary European rates. The result of such reduction is to enable parties to avail themselves of the important benefits of Life Assurance, at much lower rates of Premium than those of any other Assurance Company, transacting business in Canada. The most liberal conditions are offered to the assured in the limits to which they may proceed by sea or land. Detailed prospectuses and every requisite information may be obtained on application to F. H. HEWARD, Agent for Toronto. OFFICE—New Market Buildings, Toronto, 7th May, 1850. 41-



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY OFFICE, CHURCH STREET TORONTO. INSURES in its Mutual Branch, Farm Property and detached Buildings,—all extra hazardous risks being excluded. The Proprietary Branch includes Fire Insurance generally, as well as Inland and Ocean Marine Insurance, and Life Insurance. DIRECTORS: A. M. CLARK, President. J. S. Howard, V. P. John G. Bowes, W. L. Perrin, J. L. Robinson, Esq., Wm. Atkinson, J. C. Morrison, Wm. Gooderham, Charles Berczy, J. J. Hayes, M. D. J. G. Worts, Solicitor—JOHN DUGGAN. Bankers—Commercial Bank. E. G. O'BRIEN, Secretary. Toronto, April 10th, 1850. 37-ly



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY, OFFICE—No. 71, King Street, Toronto, over Darling Brothers. INSURES Dwellings, Houses, Warehouse, Building in general, Merchandize, Household Furniture, Mills, Manufactories, &c. DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex'r McGlashan, William Mathers, Joseph Sheard, Thomas Carson, Franklin Jackes, John B. Warren, A. McMaster, B. W. Smith, J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-tf

Advertisements. DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street, Toronto. November 13th, 1850. 18-tf DR. NORMAN BETHUNE, WIDMER'S BUILDINGS, Palace Street. Toronto, November 6th, 1850. 15-3m DR. HALLOWELL, HOUSE AND SURGERY No. 38, QUEEN STREET EAST, TWO DOORS FROM CHURCH STREET. Toronto, 17th March, 1849. 34-tf DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBURG, CANADA WEST. Cobourg, Oct. 21, 1845. MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, No. 93, (Chewett Buildings,) King-street West. Toronto, September 9th, 1850. 7-tf

MARRIED.

At Rawdon, on Friday, the 5th instant, by the Rev. John Grier, Rector of Belleville, Mr. Ephraim James Young, Inn-keeper, to Emily Augusta, daughter of Mr. John A. Gordon, late of Belleville, Iron Founder.

DIED.

On the 13th instant, after a short illness, Elizabeth, eldest daughter of the Hon. R. A. Tucker, Provincial Registrar. The warm and deep regret of many sorrowing hearts is softened by a remembrance of the "unfading inheritance" that awaited a life of faith, like that of the departed.

On Wednesday, the 17th inst., Margaret Ann Jane, daughter of Mr. James Smith, Sexton of the Church of the Holy Trinity, aged eleven months and fifteen days.

At Lambton, on the 12th inst., Duncan Mirchinson, Esq., aged 65 years.

At Green Terrace, St. John Street Road, London, England, on the 12th ult., Bodger Mewburn, Esq., Solicitor, aged 56: youngest son of the late Francis Mewburn, Esq., Surgeon, formerly of Whitby, and "the Howe," Danby Dale, Yorkshire, and brother of Dr. Mewburn, Danby House Stamford, N.D.

New Advertisements.

WISTAR'S BALSAM OF WILD CHERRY

THE GREAT REMEDY FOR CONSUMPTION, And the best Medicine known to man for Asthma of every stage, Liver Comalants, Bronchitis, Influenza, Coughs, Colds, bleeding of the Lungs, shortness of Breath, Pains and Weakness in the side, breast, &c., and all other diseases of the Pulmonary organs.

BEWARE OF IMPOSITION!

The greater the value of any discovery, the higher it is held in the esteem of the Public, and so much in proportion is that public liable to be imposed upon by the spurious imitations of ignorant, designing and dishonest men, who like the drone in the hive, have neither the ability nor inclination to provide for themselves, but thrive and luxuriate upon the earnings of the deserving.

Now that this preparation is well known to be a more certain cure for incipient Consumption, Asthma, Liver complaint, Coughs, Bronchitis, and all similar affections, than any other remedy ever known, there will be, and now are found those so villainously wicked as to connect a spurious, and perhaps a poisonous mixture and try to palm it off as the genuine Balsam.

This is to caution dealers and the public generally against purchasing any other than that having the written signature of I. Butts on the wrapper. The rest merely imitate the name of the original while they possess none of its virtues.

Originally prepared by Williams & Co., Philadelphia, now prepared and sold wholesale and retail, only by Seth. W. Fowle, Boston, Mass., to whom all orders should be addressed, and for sale by his agents throughout the country.

The genuine is signed I. BUTTS.

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

EQUITABLE

FIRE ASSURANCE COMPANY OF LONDON.

CAPITAL £500,000 STERLING.

FRANCIS H. HEWARD,

AGENT TORONTO.

Office: New Market Buildings. Office Hours, 10 A.M. to 5 P.M.

Toronto, December 18th, 1850.

21-2m

NOW PUBLISHING.

A NEW WORK on Colonization, and Settlement of the Waste Lands of Canada, by Jas. Fitzgerald, Esq., with Correspondence between the Author and His Excellency the Governor-General, and the Provincial and Niagara District Agricultural Associations, &c., &c.

Price--2s. 6d.

The above work is for sale at Messrs. Rowell's, Brewer & McPhail's, and the Boston Book-store, King-street, and the Book-stores of the City, and at the Author's office, 10 New City Buildings, Front-street.

Toronto, Dec. 17th 1850.

21-3in

PROVINCIAL MUTUAL AND

General Insurance Company.

NOTICE is hereby given to Stockholders, that a Dividend has been this day declared, at the rate of Eight per cent per annum, on the Capital Stock of the Company, paid up previous to the 20th inst., and that the same will be payable at the office of the Company in Toronto, or at the several Agencies of the Company, as may be most convenient to the Stockholders residing in distant parts of the Province, on or after WEDNESDAY, the 8th of January next.

The Transfer Books will be closed from the 20th to the 31st instant, inclusive.

(By order of the Board.)

E. G. O'BRIEN, Secretary.

Provincial, Mutual and General Insurance Office, Church-St. Toronto, Dec. 14, 1850.

21-3in

Books for Holiday Presents.

THE Subscriber has on hand, a good assortment of works suitable for

HOLIDAY PRESENTS.

Purchasers will do well to call, as the whole Stock of Books and Stationery is being sold off at the lowest possible prices. The general stock is very full.

The Reviews, Magazines, Periodicals, New Books and Pamphlets, will be received regularly by express, and supplied in any part of Canada West, free of extra cost as heretofore.

The wholesale business will commence as early in the summer as possible.

THOMAS MACLEAR, 45 Yonge-St.

Toronto, Dec. 13, 1850.

21-4in

To Electors.

NOTICE IS HEREBY GIVEN, that the Court to correct the List of Voters, for the Municipal Elections, in the City of Toronto, for 1851, will meet in the City Hall, on Friday the 20th instant, at 10 o'clock in the morning, of which all persons who have given notice of any alterations required in the said lists, are required to take notice, and attend accordingly.

Further notice is hereby given that an application will be made to the said Court, on Monday the 23rd inst., to erase from the said Lists the names of all those persons who have not complied with the requirements of the Law.

CHARLES DALY, C. C. C.

Clerk's Office, Toronto, Dec. 16, 1850.

21-1in

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, DEFY COMPETITION FOR DURABILITY, STYLE AND CHEAPNESS:

Table listing various clothing items and prices, including Men's Etoffe over Coats, Men's Cassimere Trousers, Men's Vests, and various shirts and drawers.

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 listing various dry goods and prices, including 500 Saxony Wool Scarfs Shawls, 30,000 yards good Bonnet Ribbons, and various fabrics like linen and cotton.

Shot, Checked, Striped and Plain Alpacas, 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.

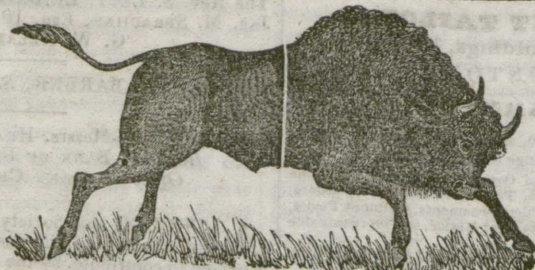
No Second Price

BURGESS & LEISHMAN,

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

Toronto, November 20th, 1850.

18 ly



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.

Toronto, October 21, 1850.

JOHN SALT, Hatter and Furrier, Victoria Row.

13-1f

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 5th, 1850.

JOHN SALT, Hatter, 9-1f

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 good will be Warranted Genuine, he would respectfully solicit a share of patronage.

Toronto, December 11th, 1850.

21-1f

PREPARATORY

BOARDING SCHOOL FOR LITTLE GIRLS.

A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music.

References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto.

Terms, £25 per annum, including Board and Washing. £5 additional for Music. Toronto, Nov. 27, 1850.

18-1f

NOTICE TO ELECTORS.

THE Lists of Persons entitled to vote at Municipal Elections during the year 1851, in the various Wards, in the City of Toronto, are now hanging in the City Hall.

Parties interested should see that the said Lists are correct, as no name can be inserted, altered, or erased, unless four days notice in writing be given to the Clerk of the Common Council, of any desire to have the said Lists altered either by the insertion of names omitted, the correction of names mis-spelt, or the erasure of names improperly inserted.

CHARLES DALY, C. C. C.

Toronto, December 3rd, 1850.

20-2in

HOLIDAY PRESENTS.

THE Subscriber has on hand, a splendid assortment of the latest Illustrated Works, in various bindings, suited for Holiday Presents; also, a fresh supply of Standard and other works, and an elegant assortment of coloured Engravings and fancy articles, in Papier Machie, Gutta Percha, Bronze, Glass, &c., from London and Paris.

Fresh supplies of new Publications regularly received by Express, Orders punctually attended to.

HUGH SCOBIE,

16, King Street East. Toronto, December 9th, 1850.

20 3in



THE STEAMER ECLIPSE,

CAPT. HARRISON,

WILL leave Hamilton for Toronto every Morning, (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon.

Steamboat Office, 22 Front Street, Toronto, April 10th, 1850.

PRIVATE BOARDING.

SEVERAL Gentlemen can be accommodated with Board, in a central part of the City. Apply at the Office of this paper.

Toronto, December 9th, 1850.

20-3in

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).

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