

WEEKLY CALENDAR.

Table with columns: Date, 1st Lesson, 2d Lesson. Rows for Nov. 7-14, 23 S. APT. TRIN.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS. Regular practice every Wednesday, at Eight P.M.

Canadian Churchman.

THURSDAY, NOVEMBER 4, 1852.

The General Meeting of the Church Society will be held, D.V., on Wednesday, the 3rd November, at the Society's Board Room, No. 8, Wellington Buildings, King Street, East, at 3 P.M.

On Wednesday the 10th there will be a special meeting of the Society, to take into consideration the statute vesting the patronage of the Rectories in the Church Society, and for the purpose of adopting such action thereon as it provisions may require, at 3 o'clock, P.M.

THOMAS S. KENNEDY, S. C. S. D. T.

THE COMMON SCHOOL SYSTEM.

In another column will be found a communication from the Chief Superintendent of Schools, which is eminently characteristic of the writer. Our remarks on this production will be very brief, inasmuch as every statement which it advances has been refuted over and over again, and we have no inclination to repeat ourselves.

The writer affirms that we have "assailed him personally on the subject of religious instruction and separate schools." We are not aware of having done so. If the Dr. will condescend upon a specific instance where we have exceeded the legitimate limits of controversial expression, we shall readily make him amends.

"Although you," says the Chief Superintendent, "and a few of the Clergy of your Church, write against the public school system, many of the Clergy of that Church, and the great body of the Laity, are as active and patriotic promoters of it as there are in Upper Canada!"

This assertion we meet with a flat and unqualified denial.

On the 1st and 2nd of May, 1851, the Clergy of the United Church of England and Ireland of the Diocese of Toronto, and delegates of the Laity within the same, assembled in Conference in the City of Toronto, to take into consideration the state of their ecclesiastical affairs.

At this Conference the following resolution was passed unanimously, upwards of one hundred and twenty Clergymen, and a like number of Lay delegates, being present, representing a population of 223,928:

"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education, and, in order to carry out this obligation, they deem it be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessment paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connection with the Church, whenever such appropriation is practical and desired."

How, in the face of such a resolution, the Chief Superintendent could have mustered assurance sufficient to make the assertion quoted above, far exceeds our comprehension.

The existing school system, may be approved of by a few, but by the vast majority of churchmen it is merely tolerated for lack of a better.

Dr. Ryerson affirms that under the existing law "if the Board of School Trustees in the city of Toronto choose to establish Church of England Schools, they can do so."

This assertion is at once trifling and disingenuous. Right well does the Superintendent know that the restless jealousy of conflicting sectarians stands in the way

of any such consummation. Liberalism generally plays a winning game when clamour and agitation are the leading elements of success. These are weapons which she wields with peculiar skill.

Besides, self-interest would constrain the sects to unite in opposing any concession being made to the Anglican Church so far as separate schools are concerned.

In Toronto, a large proportion of the assessment for educational purposes, comes out of the pockets of the Churchmen, and hence dissenters have a direct interest to oppose the erection of separate schools. It is their sordid interest to support a system which conserves their own pockets, even though the saving is purchased by the ignoring of Christianity in our public seminaries.

We demand to be placed upon an equal footing, in educational matters, with our Roman Catholic fellow subjects. This is our undoubted right, and with nothing short of this will we be satisfied, the sophistries of the Chief Superintendent notwithstanding.

THE RECTORIES.

We have to direct attention to several communications in our sheet of to-day, bearing upon the question to be discussed next week by the Church Society of this Diocese. Sincerely do we trust that the importance of the matters to be considered will ensure a full attendance of members.

AN ELECTIVE LEGISLATIVE COUNCIL.

We look upon Mr. Morin's Bill for the creation of an Elective Legislative Council, as one of the most dangerous measures ever brought before our Provincial Parliament. It goes to establish a precedent which with very slight extension would land us in the meshes of republicanism. An Elective Governor-General, would naturally succeed to an Elective Legislative Council.

That some change however in the present most unsatisfactory state of things is required, no one can question, and we entirely coincide with the following judicious remarks of our contemporary the British Canadian:

"It is agreed on all hands that the corrupt tampering of our liberal Government with the Independence of the Council has so paralyzed its functions, debased its character and brought it into contempt with the people of Canada, that high and low, rich and poor, Radical and Tory, all agree that the well-being of the Province requires some immediate and vigorous action to restore its efficiency; and that we must either retain it on its present British basis, and whilst improving the superstructure, adhere more strictly to the British model; or we must at once adopt the elective principle which prevails in the adjacent States.

"Now if the latter course be adopted—if this attempt to create an aristocratic and Conservative check upon a democratic basis be made, we will find it a very difficult matter to define the boundary beyond which we should not go in a democratic movement, or having defined it to avoid crossing it; but there are a large number both in the House and out of the House who believe that there is no better remedy for the present evil than the adoption of the elective principle, and if there be nothing more practicable there can be little doubt that we shall be driven to adopt it.

"But before this irrevocable step be taken it behoves all those who are attached to those monarchical institutions which have raised Great Britain to her present pitch of greatness, and it behoves all those who are desirous of maintaining that system of responsible government, for which Canada struggled so long, to consider well whether or not there be any more desirable means of restoring the balance of the Constitution and the character of the Legislative Council, in preference to a step which can be regarded only in the light of a forerunner in a series of changes, all directly tending to the abandonment of the British Constitution as a model, and our gradual assimilation to those institutions so much in favor with our democratic neighbours.

"The proposition of the Government has at all events been productive of one good result. The question has been canvassed in the House and by the Press, and however much difference of opinion there be on some points there are three leading principles on which we believe the Canadian public are well agreed, namely, the necessity of limiting the number of the members, the possession of a suitable property qualification, and the payment of the Council when in attendance. Why not then apply these remedies to the House as now constituted. They might restore life, and health, and vigor to the sinking patient, and though it must take time to make it all it ought to be, it might by these means be preserved as a constitutional check upon the other branches

of the Legislature, independent alike of the Crown and the people, yet sustained and respected by both."

LETTER TO THE MAYOR OF TORONTO

We have been specially requested to publish the subjoined letter. The charge which it brings against the Mayor, as a member of the Conservative party, is a serious one, and we trust that he will be able satisfactorily to demonstrate that the accusation has been made on insufficient grounds.

Quebec, 22nd Oct., 1852.

To John G. Bowes, Esq., Mayor of Toronto.

SIR.—Mr. McDougall, the Editor of the North American, and a Professional Gentleman, residing in Toronto, having this day appeared before the Committee appointed by the House of Assembly to investigate the charges made in a certain Petition presented to this House against my return for the City of Toronto, and stated— "that he was not authorized or requested by any of the Petitioners to attend as Counsel and substantiate the charges contained in the petition, but that he was requested by you to appear in that capacity and support the petition." I beg to apprise you that the Committee declined to hear Mr. McDougall, they not considering your authority sufficient.

At the same time I conceive it to be my duty to acquaint you that this attempt on your part to interfere in my election, though unwilling to assume the responsibility of petitioning to deprive the City of Toronto of the member of its choice whom you had promised to support and who had faithfully done his duty—against whose return not one of the petitioners has appeared before the Committee to substantiate their charges, although no less than six of the petitioners have been in Quebec since the Committee was struck, and declined acting in the matter or appearing against me—compels me to withdraw from that body over which you preside, and of which I am one of the Aldermen—as I feel that you and I can never meet again at the same Board in the relative positions we now occupy, with these feelings which should prevail amongst men desirous of promoting the public good and which are so essential to the securing any thing like unity of action.

I beg leave, therefore, to resign my seat as one of the Aldermen for St. Patrick's Ward, in that body, where I have remained as long as is consistent with self-respect, and beg that you will communicate this my resignation to the Common Council of the City of Toronto, and will thank you to acknowledge its receipt.

Your obedient Servant, W. H. BOULTON.

DR. RYERSON ON SCHISM.

The Chief Superintendent of Schools in the extract appended to his letter which appears in another column, thus expresses himself on the subject of schism:

"Some, indeed, have gone to the extreme of viewing all religious persuasions as evils to be dreaded, and, as far as possible, proscribed; but an enlightened spirit rather views them as holding, and propagating in common, the great principles of virtue and morality which form the basis of the safety and happiness of society; and, therefore, as distinct agencies more or less promotive of its interests—their very rivalry tending to stimulate to greater activity, and therefore, as a whole, more beneficial than injurious. I think a national system of public instruction should be in harmony with this national spirit!!!"

Our Redeemer prayed most earnestly for the entire unity of His people; and yet the Chief Superintendent deliberately pronounces the divisions of Christians, "as a whole, more beneficial than injurious!!!"

Instead of making any comment upon this dismal contradiction offered to the solemnly pronounced words of the incarnate God, we transcribe, for the benefit of Dr. Ryerson, the following remarks from the Christian Advocate, a Methodist journal, published at Memphis, United States:

"Jesus Christ has emphatically declared, that an evil tree cannot produce good fruit. The apostle Paul protests it was a slander to affirm that he taught evil must be done that good might ensue. In the face of these objections and mutually declared truths, we daily hear a pseudo christian philosophy endeavouring to reconcile to us existing and glaring evils, on the ground that they are of themselves productive of good. This absurd falsity is in nothing more manifest than in the customary cant with which well-meaning but egregiously mistaken pietists endeavour to excuse the present sectarian organization of the church. They tell us that sectarianism, in itself an evil, is necessary to the activity and purity of the church; that the debate and collision of the sects, keep up a healthy emulation, and evolve truth; that a unity of organization would tend to stagnate the energies of the Church, and cause it to slumber over the insidious and silent progress of error. And therefore, it is said, we must have sects.

Just so long as this doctrine obtains in evangelical christendom, it never can be truly energetic in its efforts to secure complete christian unity in the church. Is it sound doctrine? Is it the doctrine which shall result in bringing together the hosts of Jesus' saints in firm array, for the great millennial battle against Gog and Magog? In all her doctrines, in all her plans of action, in all the elementary principles of her policy, the Catholic Church should have in view,

the great and final triumph of Christ's kingdom over sin and unrighteousness. Does this doctrine, this almost universal sentiment of apparent piety and resignation to supposed invincible evils, accord with the grand aim of universal sway, contemplated by Christ in the establishment of the Church? Suppose the whole world christianized—although we have no warrant for expecting it through the instrumentality of a divided church—but suppose the thing possible, and the world christianized, the church still remaining in its present sectarian form of organization, will the gospel have accomplished its mission, to the full design and satisfaction of its Divine Author? What says the Apostle? "And he gave some Apostles, and some prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "That, in the dispensation of the fullness of time, he might gather together in one, all things in Christ." Will the church, split up into the numerous sects of the present day, fill up the compass of this magnificent design? If not, is that sentiment a sound one, a safe one which is plainly hostile to the glorious consummation anticipated by the spirit, in his dispensation of moral forces to the church."

THE HAMILTON GAZETTE.

This sound-principled journal made its appearance on Monday in a new, enlarged, and greatly improved form. The Gazette has always advocated the soundest principles, ecclesiastical as well as political, and we trust that as it now presents increased attractions, its circulation will experience a corresponding enlargement.

THE LUNATIC ASYLUM JOB.

The British Canadian of Saturday last announces the finding of true Bills by the Grand Jury against Dr. Scott, for the alleged opening of a letter addressed by Honorable Malcolm Cameron to the Clerk of the Lunatic Asylum, but the Crown having declined to go on with the case at the present sittings, our contemporary publishes the letter in question, which we subjoin. The British Canadian also publishes copies of official letters from the Provincial Secretary's Office to the Board, and Minutes of Evidence given before the latter body. By these documents, and the statements of our contemporary, it appears that the Government directed the exclusion of patients, so much clamoured against during the summer, and then through their press denounced the management which apparently caused this. This is said to be done as an excuse for legislating with the Asylum, and creating a permanent berth for the Hon. Malcolm Cameron, and in furtherance of it a correspondence was going on with this McKirdy, with the cognizance of one of the Board, Mr. McMaster. It was discovered by means of the following precious letter:—

Quebec, July 8th, 1852.

MY DEAR SIR—Your communications arrived and have been highly interesting to me. I feel a lively interest in the unfortunate individuals who are most interested in the good or bad management of the Asylum. Oh! it is hard to think that their is so little benevolence in man, that even in those Institutions which man in the aggregate from vanity, pride, and self-love raised to his own glory, the creature in his individual capacity should include in the list of his grounds for speculation, ambition, and selfishness. But so it is.

I have so far done nothing, but my mind is fixed on the subject, and every move shall be in the right direction. I will get the government altered.

Things progress very quietly. Parliament meets 19th August. There is nothing very novel. Your's truly,

M. CAMERON. [Superscription.] JAMES MCKIRDY, Esq., Clerk, Lunatic Asylum, Toronto.

M. C. P. C.

It is asserted that the letter did not originally bear the mark "Private," which is now upon it in a different ink, but in Mr. Cameron's handwriting, and though from the official documents, a copy as it originally stood appears to be in the hands of the Government, it has not been forthcoming for purposes of contrast. The whole affair is disgraceful to the Government, and particularly to Mr. Cameron.

The Rev. John Smithurst, requests that all letters and papers for him, may for the future be addressed "Elora."

Correspondence.

(To the Editor of the Canadian Churchman.)

SIR,—During several months you have from time to time attacked the Common School System of Upper Canada, and assailed me personally on the subject of religious instruction and separate schools in connection with the system—representing, the law as containing provisions which are not to be found in it, and ascribing to me opinions which I do not entertain. As an act of justice, therefore, to our Common School Sys-