

it was a considerable time before they could reconcile themselves to "the noise and confusion" of blowing off steam, the steam whistle, ringing the bell, &c. At first the motion of the boat made some of them sick; but they are among the most intelligent of their respective tribes, and in time became reconciled and quieted. They were highly delighted when they saw the "fire horse's brother (another steamboat) with a papoose" (the yawl) hitched to his tail, ascending the river. Thus far, as soon as their apprehensions of danger had subsided, they became quite inquisitive and highly delighted with everything they met with.—*Patriot*.

THE ROMAN CATHOLIC BISHOP OF TORONTO ON THE CATHOLIC INSTITUTE.—We copy the following from the *Mirror*. The same paper states that [Roman] Catholic Institutes have been founded in Hamilton and Guelph:—

His Lordship proceeded to state that his views had been anticipated by the gentleman who founded the institute. He had intended to establish a library in every mission throughout his diocese, for the diffusion of sound and useful knowledge, but now the task was taken off his hands by the present movement. The "Address" was remarkable for its modest and unassuming tone, and for the truly Catholic spirit that breathed through every line of it. His Lordship proceeded to read extracts from the address, and dwelt particularly on that part of it which referred to the proper education of the [Roman] Catholic youth of the Province. He clearly demonstrated the necessity of education having religion for its foundation, and quoted the example of Sweden and other countries to prove the insufficiency of a purely secular education to restrain and control our passions, and make us good and faithful members of society. [Roman] Catholics should, therefore insist on having their separate schools, and to ensure success they must do something more than pass resolutions—they must act. We were in a free country where religious liberty was fully enjoyed.—Let us take advantage of the favourable circumstances to advance the cause of religion, for in doing so we are securing the stability of our civil and political institutions and the supremacy of law and order in the country. A willing obedience to the laws and a generous loyalty to the Sovereign will be the inevitable results of a thorough Catholic education. Guizot, the celebrated French statesman and historian, has declared through a Protestant, that he knew no better school in which to learn submission to, and respect for authority than the [Roman] Catholic Church.

FIRE.—On Monday night between ten and eleven o'clock, a new frame house in Berkley st. was destroyed by fire.—*Globe*.

FIRE.—On Tuesday night, about eight o'clock, the part of the premises on which our office is situated, and occupied by W. H. Rodden, as a fancy goods store, was discovered to be on fire, and before the alarm was given the flames were bursting out at the front shop windows. But for the early hour, the ample supply of water and the activity of the firemen, our premises and all adjoining would have been consumed. Mr. Rodden's loss must be considerable, but he is covered by insurance. The loss of Mr. Leslie's property is small but the shop occupied by Mr. Rodden is much damaged. How the fire originated is a mystery. The shop had been closed nearly an hour before the fire was discovered and it appeared to have taken about the front window.—*Examiner*.

Upwards of forty emigrants from the Highlands of Scotland—strong, hearty men and women, with families of hale and healthy children—are now in Galt, able and willing to work, and are supported from the public bounty. The attention of the public is urgently requested to their condition. Any farmers or others requiring the assistance during the winter of powerful and vigorous men and women, or useful children, may be immediately supplied on applying to A. Elliott, Esq., the Reeve of Galt.

A report was circulated by the *Globe* on Saturday, that Dr. Rolph had resigned, but the truth of it is denied by the Doctor's friends, and those most likely to be well informed of his movements.—We do not expect that Dr. Rolph will work long in harness with his present associates, but his resignation has not yet taken place. The report, however, was received so warmly, as to satisfy every one here, that the actual resignation of the Commissioner of Crown Lands, and his return to the dissecting room, would be most welcome intelligence, and as much applauded as his appointment to the government was condemned.—*Ibid*.

BREAKING GROUND AT NEWMARKET.—A correspondent informs us, that on the 4th inst., the day appointed for breaking ground at Newmarket, for the Northern Railroad, a splendid display of fire-works took place there in the evening, and there were other demonstrations of rejoicing, in which the inhabitants generally participated, showing their approval of the great work in progress, and their disposition to further its interests.—*Colonist*.

It appears that her Majesty's printers have received orders to remove the *Canada Gazette* establishment to Quebec, before the close of the navigation.—*Quebec Mercury*.

The first steam engine ever constructed in our town is now being made at the *Novelty Works* of St. Catharines. The castings and bearings, and indeed every part of the engine, seems to us to reflect the greatest credit on Mr. Towers.—*St. Catharines Journal*.

We deeply regret to announce the decease of Alexander Buchanan, Esq., Q. C., which event took yesterday morning, after a somewhat protracted illness. In Mr. Buchanan the Bar of Montreal—we may say of Lower Canada—loses one of its most learned, accomplished and distinguished members—as a consulting counsel he has long stood at the head of his profession. Few men possessed so many friends, by whom his loss will be deeply and sincerely felt.—*Montreal Herald*, Nov. 6.

THE NEW VILLAGE OF BOSANQUET.—This is the name of a new village lately laid out by the Canada Company, it is situated near the end of Lake Huron, on the River aux Sables. It is about the nearest point of the Lake to the town of London, and at no distant day will become a place of considerable importance. The River aux Sables affords a fine harbour for vessels, being 20 feet in depth, and the only obstruction is a small sand-bar at its mouth, which can easily be removed: it has also the advantage of being the only harbour for many miles on that side of Lake Huron. It is 40 miles from Port Sarua and 35 from London. There is little doubt but when the Great Western Railway is completed to London, a great deal of the Western travel will stop there, and go overland to

London, thus making a saving of about 75 miles. The land near the shore is sandy; but on going back into the Townships of McGillivray and Williams, the land is of the best quality. It is only about six weeks since the land was laid out into Village Lots, and already a large number have been taken up, and persons are still constantly going and taking up land in the neighbourhood.—*Hamilton Gazette*.

TO CORRESPONDENTS.

We have received the first number of *The Echo*, a religious journal, published at Port Hope.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Nov. 12 1851:—A. F. Pless, No. 3; Rev. T. Bousfield, rem; Ven. Archdeacon of York, rem; R. Taylor Montreal, rem.

THE CHURCH.

TORONTO, THURSDAY NOV. 13, 1851.

THE ELECTIONS.

The anticipated dissolution of Parliament has taken place, and the *Gazette* contains the formal proclamations recording this fact, and convening a new Parliament, to be assembled at Quebec on the 24th December. The time for action has now arrived. Once more the people are appealed to for the exercise of their peculiar prerogative in the State polity, it remains to be seen how this power will be exercised. What would we ask has been done towards organizing the forces which must be brought to bear in sustaining the rights of the Church? Happy are we in being able to say that much has been accomplished. In a quiet spirit of determined activity, arrangements have been made to secure the return of many Candidates true to their religious principles, devoted to the Church, and resolved to frustrate the designs and withstand the onslaughts of her enemies. She has been driven into the unenviable position of struggling for her temporalities, and this she will do through the instrumentality of her children, "cunning in knowledge."

The war cry has been raised by her enemies, it would be criminal supineness not to respond in tones of exulting defiance. But more than this must be effected, she must place in power men who will wisely provide against the future. She seeks not to obtain more than is just, she asks but to enjoy her own in undisturbed peace, and this fruition can only be secured by permanently affirming and maintaining the settlement of 1840, and an equitable division of all available means of endowment. In our columns to-day will be found an able address from the Church Union, on the several points implicated in the great question of the day. To this document we at present direct attention in the hope that it may be carefully perused and dwelt upon by all true Churchmen. It contains much that will be useful as a guide to the Polls, and, inasmuch as on the issue of this Election may be said greatly to depend the welfare and success of our Holy Catholic Church in this country, we call upon every one to render his aid in the burden of the battle by recording his vote alone for him who will sustain her privileges intact. We shall recur to this subject again and again in the hope that we may fan into life the glowing embers of political ardour among those who waver as to the course to be pursued, if any such there be. Let no man forget that the foes we have to contend with are fierce and uncompromising, and must be met by a bold front and wary movements. On union will depend our success, on vigilance our safety. Look well to it Churchmen—the eyes of Christendom are upon us. Let it not be said that the sacred interests now in our keeping have been perilled and lost by a want of faith and energy on our part. We must not deceive ourselves with the belief that this is a mere local conflict of partisanship and rivalry. It is the combat of religion against infidelity—truth against error—God against mammon. It is another field of the conflict which has been raging throughout the World, and in whose progress we are now to be anxiously concerned.

CHURCH IN THE UNITED STATES.

The following items of intelligence relating to the Episcopate of our beloved sister Church in the United States of America, will be perused with interest:—

The Consecration of the Assistant Bishop Elect of Illinois, the Rev. Dr. Whitehouse, will take place in New York, on the 20th of the present month, in St. George's Church. The venerable Bishop of Virginia will act as the presiding Bishop.

CONNECTICUT.—The Rev. John Williams, D. D., President of Trinity College, Hartford, was consecrated to the office of Assistant Bishop of the diocese of Connecticut, on Wednesday, the 29th ult., in St. John's Church, Hartford. The Rt. Rev. Thomas C. Brownwell acted as consecrator; the Bishops of Vermont, Massachusetts, Rhode Island, New Hampshire, Maine, and Western New York, being present and assisting.

Nearly a hundred of the clergy of Connecticut and the neighbouring dioceses were present, most of them in their surplices.

Morning prayer was said by Rev. Dr. Coit, Rev. Mr. Clark, of Waterbury, and Rev. Mr. Hallam, of New London. The Sermon was by Bishop Burgess, of Maine, from St. Luke's Gospel, 22 ch., 26, 27 v.

FLORIDA.—The Rev. T. H. Rutledge, D. D., of St. John's Church, Tallahassee, was consecrated in St. Paul's Church, Augusta, Ga., on the 15th of October, to the office of Bishop of the Protestant Episcopal

Church in Florida. The Rt. Rev. Bishop Gadsden presided, assisted by Bishops Elliott and Cobbs.

NEW YORK.—CONSENT TO THE CONSECRATION OF THE PROVISIONAL BISHOP ELECT.—The major number of the Standing Committees of the different Dioceses have consented to the proposed consecration of the Rev. William Creighton, D. D., as Provisional Bishop of the Diocese of New York; and the evidence of their consent, together with the requisite testimonials, have been forwarded to the Presiding Bishop of the House of Bishops. The following are the Standing Committees whose consent has been received, viz: of Maine, Delaware, Rhode Island, Virginia, New Jersey, South Carolina, Indiana, Western New York, Connecticut, Ohio, Georgia, Wisconsin, Kentucky, North Carolina, and Illinois.

May God give grace to the above Prelates that they may diligently preach His word, and duly administer the Godly discipline thereof!

AN IMPORTANT MOVEMENT.

Much good, we are inclined to hope, will originate from the far famed "Gawthorne correspondence." One of its immediate effects has been to direct the attention of earnest Churchmen to the condition of the non-episcopal communities of Christians upon the Continent of Europe. From the *Evening Journal* we learn, that "several members of the Church of England have provisionally combined to collect and publish information upon the religious condition of the Continent," with a view to establish "as far as may be compatible with the strict maintenance of the distinctive doctrines of our Church," friendly relations with members of the above-mentioned bodies. "The object," continues our able contemporary—"of this friendly intercourse will be, to pave the way towards the restoration—either to those communities themselves, or to such congregations formed out of them as may be willing, from their belief in its Catholic obligation, to adopt the primitive polity of the Universal Church—of full communion with ourselves, upon the only basis upon which it can be established, viz., an unhesitating confession of the Catholic and Apostolic Faith once delivered to the Saints,—and a recovery of the Apostolic Ministry of the threefold orders of Bishops, Priests, and Deacons,—upon the distinct understanding that in accepting it they do so as conveying blessings, of which in their present condition they are destitute, but without fettering them to identify these with the ceremonies or minor organizations of another country."

We trust ere long to be able to chronicle the establishment of an efficient society pledged to carry out, so far as practicable, the above excellent and most orthodox views. The happiest results might be expected from its operations. There is no reasonable ground for doubting that many denominations would readily put themselves in communion with such a body, and discuss in a genial spirit the proposed terms of entire brotherhood.—Pious and sound-thinking men, are every where becoming more and more alive to the positive evil resulting from the disjointed condition of reformed Christendom. In particular they cannot close their eyes to the notorious fact, that Protestant debility, induced by external disunion is one of the main sources of Rome's pestiferous power—Rome, whose "working motto" has ever been, "divide and conquer!"

No Anglican Churchman, we are certain, can display either lukewarmness or hostility in reference to this matter. Even His Grace the Archbishop of Canterbury, whose opinions on the subject of the Apostolical Succession are, perhaps, more latitudinarian than those of any of his brother Prelates, recently declared that "episcopal government, and therefore that episcopal ordination is most agreeable to Scripture—most in accordance with primitive practice, and is in itself the more excellent way." After such an unequivocal confession of faith, the Archbishop could never hesitate to become the patron of an association which aimed to lure back well meaning wanderers to the ancient and "more excellent way."

Equally sanguine are we that many non-episcopal bodies would be persuaded to accept the privileges which they at present lack. To none of them, or at least very few, would the mitre present a fundamental obstacle. Calvin, we all know, would have had no objections to have constructed the Geneva platform on the episcopal basis—and in his superintendents, John Knox adopted the theory, if he could not compass the reality of the Prelatic order. Need we add that our ordinations are recognized as valid by the various Protestant societies, including the Kirk of Scotland as by law established.

The vast majority, therefore, of the Trinitarian denominations of Europe and elsewhere, could without any violence done to principle, submit to the imposition of a Bishop's hands in ordination. They might possibly hold that the act was unnecessary when the manipulation of "Presbyters" took place, but they could not denounce it as being sinful or profane. They might call us weak brethren, but acting on the Scriptural rule would be constrained to yield the point rather than cause us to offend. When the case is put in this simple and pointed manner, we defy a single-hearted Presbyterian to contravert our position. "You can do without sin, what we cannot. Our way to unity you may follow safely—but a great gulph prevents us from descending to your platform."

This text, prayerfully and affectionately pressed home, could not fail in the long run to be productive of the happiest results.

Who can calculate how mighty the cause of pure religion and undefiled, would be advanced if the carking sores of Protestantism were so far healed, that one Catholic and unquestioned system of ordination prevailed. The fulfilment of one portion of our Redeemer's prayer would induce the accomplishment of the remainder. Outward unity would pave the way to spiritual unity—and the Holy Ghost being less grieved by the feverish contentions of Christian with Christian, would dwell more abidingly with men, and shed forth His influences with brighter and more renovating power.

The pious individuals who have "provisionally combined" as above-mentioned do not wish to confine the suggested labour of love to the Anglican communion. To quote again from the *Evening Journal*:

"It will be a principal study with them to bring the matter under the attention of the members of the Churches in full communion with ourselves, existing in Scotland and the United States. Those Churches, existing independent of the State, will, in a case like the present, be competent to act unfettered by those difficulties of a political description which might embarrass the Bishops of the Established Churches of England and Ireland in the gift of the Apostolic succession to communities who, although henceforward of the same communion with ourselves, would be of different nations and of varying rites.

"Those interested in the scheme are desirous, as a further fulfilment of their endeavours to restore Christian unity, to bring, as opportunities offer themselves, the true Catholic and orthodox aspect of the English communion before the eyes of members of the Greek and Roman communions. They likewise wish, as the occasion presents itself, to use persuasion with those ancient and wide-spreading Churches of the East which have so long been separated from Catholic communion, to recover their lost position, by a distinct repudiation of the errors of Nestorius and Eutyches, for their participation in which—whether at present real or only supposed—they have been for so many ages alienated from the rest of Christendom.

"Those who may feel interested in the above proposition are requested to address their communications (if intended for publication) either to Y. Z., care of Messrs. Rivington, 16, Waterloo-place, or to *The Evening Journal* newspaper; and if of a private description, to the former address."

The Evangelical Alliance have signally failed to effect any substantial good, simply because its members, in opposition to Christ's wish agreed and resolved to differ. Let the banner of the brotherhood now to be formed bear the motto,—"One, as Jesus and the Father are one," and the infidel alone can doubt of their signal success.

ADDRESS OF THE CHURCH UNION TO THE LAITY OF THE UNITED CHURCH OF ENGLAND AND IRELAND, AND TO THE ELECTORS OF CANADA:

Little more than six months have elapsed since this Society addressed the Laity of the United Church of England and Ireland in Canada, upon the perils which then threatened her very existence. In that Address the importance of religion as the only basis of national prosperity and greatness was urged; and the efforts of combined foes to effect its overthrow, by depriving it of the slender provision remaining for its temporal wants, were pointed out. At that time the very rulers to whom we should have looked for protection to those rights, and whose bounden duty it was to afford it, not only were arrayed against us, but had avowed their determination to withhold that protection, and wrest our Church's temporalities from us. You were reminded that to the assaults which had been made no effectual opposition had been offered either by yourselves or by your representatives in Parliament. You were told that it was "an evil of no small magnitude that you were tempted rather to endeavour to influence opinion in England than to resort to measures which might strengthen your position in the colony." You were called upon to resort to these measures—to meet unprincipled agitation with the weapon of truth,—in pending danger with instant action; and that, despite difficulties and dangers, you should not be disheartened or discouraged: for though persecution assailed our Church, not only would it rise more vigorous from oppression, but that some signal chastisement would inevitably fall upon those who raised their sacrilegious hands against her.

That appeal has not been made in vain. By means of our infant Society a rallying point was offered to the friends of religion. Branches of our Union arose in many parts of the Province, giving strength to local feelings; and through those Branches and a friendly press, the publications of our Society found their way even into the most remote districts. Thus the true state of the question was made known; the falsehoods and misrepresentations of our antagonists were refuted; a more friendly feeling to our Church was generated in the breasts of many hitherto indifferent to it; and many were won over even from the adverse ranks. Nay, even among the very members of the Cabinet so lately arrayed against it, it was acknowledged that our Church was in Canada emphatically "A PERSECUTED CHURCH."

One of the objects of this assault upon religion was with strange inconsistency professed by its most bitter assailants to be its advancement, and for a time, aiding this assault, but actuated by other motives, were to be found not a few of the Clergy and Laity of the Church of Rome. But as the designs of our antagonists were developed, it became evident to such their allies, that if our Church were despoiled of its slender Temporalities, the rich endowments of their own would next be assailed, and that the result of the triumph of those "Pharisaical lawbreakers," as they have been happily termed, must inevitably be not only the temporary overthrow of all religious principle in the Province, but the spread of the wildest theories of Socialism and Infidelity in its stead. In fact the members of the Church of Rome in both Provinces, saw and felt that however much our Churches differ in doctrine, both hold that religious instruction is the only basis of national prosperity, and that its maintenance and advancement is the imperative duty of the State. The consequence of this feeling was the secession of the members of the Church of Rome from the