appeal contained in the editorial of the first number; "where may we hope to look for information relating to the Canadas, if Canadians themselves do not supply the materials and furnish the record? How shall we elevate our position in the world of science and letters if the Sons of the soil do not arouse and exert themselves?" We are too well aware of the difficulties attending the collection of information on subjects which do not lie within our own path of life, to suppose that if a liberal co-operation be not freely given by those who have the opportunity, it will be impossible for the editor of the *Canadian Journal* to represent Canadian subjects great and small, near and remote, with that fullness of detail which would so much enhance the interest of the volume in this particular. We are glad to see the beginning of this most useful interchange of information, and as illustration of this valuable co-operation we would mention the letters of Mr. Mullet on Nova Scotia geology, the notices of Indian burying grounds, the 'Rara Avis' of Lower Canada, &c., &c.,

After what we have said it is scarcely necessary to add that we are very favourably impressed with the proceedings of the Canadian Institute as a society, and with the editorial management of the *Canadian Journal* as a repertory of Industry, Science and Art. Both bid fair to become the sources of great advantage to this Province, and well merit that liberal support which the former has received from the Government and the latter, as its legitimate offshoot, from the public.

It is not the least winning feature of this society, that all the duties of its officers, and even the editorial management of the *Journal*, are gratuitously performed. The liberal allowance of the Government and the subscriptions of the members go to furnish the library, reading room, museum, and to sustain the *Journal*. We are indeed glad to see that the last item is soon likely to be removed, for the July number contains an announcement that the whole of the present edition, with the exception of a few copies reserved by the Institute is already absorbed, and that next year's circulation will in all probability cover the ordinary expenses of its publication.

It cannot fail to be a source of some degree of exultation to the Council of the Institute, and of much personal gratification to Professor Hind, the talented and industrious editor, that so hazardous a scheme as the publication of an illustrated scientific *Journal* seemed to be a year ago, should so soon have proved itself to have been conceived with sound judgment and executed with corresponding skill and success.

Our remarks have been extended to a greater length than we purposed at the commencement of this Review, yet we are unwilling to conclude without expressing our satisfaction at the typographical execution of the work. We unhesitatingly say, that in all its mechanical details, it is superior to any publication which has appeared in Canada, and would scarcely be thought inferior to any in the United States.

D'Aubigné's History of the Reformation in England. Carter, New York; A. H. Armour, Toronto.

This is the fifth volume of the author's general History of the Reformation. He reviews, briefly, the early history of the Church in the British Islands, noting its primitive purity and independence; the introduction of Romish superstition; the struggles against the papal encroachments upon the civil and religious rights of the kingdom; the gradual absorption of the Church within the ecclesiastical empire of Rome; the first dawning of a better day, and the recovery of spiritual light, and of the knowledge and liberty of the Gospel.

The present volume carries the history only as far as the death of Wolsey in 1530, and the advancement of Cranmer to the favour of Henry VIII. It is written in the pointed and nervous style that characterizes D'Aubigné, and with the devotional spirit of one who appreciates the great truths whose progress he is narrating.

In his prefatory remarks, he passes the following eulogium upon the great religious changes of the sixteenth century in England.

"If we search for the characteristics of the British Reformation, we shall find that, beyond any other, they were social, national and human. There is no people among whom the Reformation has produced to the same degree that morality and order, that liberty, public spirit and activity, which are the very essence of a nation's greatness. Just as popery has degraded the Spanish peninsula, has the Gospel exalted the British islands. Hence the study upon which we are entering possesses an interest peculiar to itself."—p. 18.

The work is rather a vigorous, popular sketch than an elaborate history. We must remark, however, that it is tinged with that jealousy of church system and organization which seems to pervade continental Protestantism. He appears sometimes to set aside entirely the necessity for any outward ministerial commission, and his view of Episcopacy is such as might be expected from a Presbyterian. He represents the Reformation as essentially a struggle against "priestism." On the continent of Europe it may have had that character; but in England, the reader even of D'Aubigné cannot overlook the fact that the first preachers of Divine truth, the leading protesters against the corruptions of the age, from Wickliffe onwards, and a large proportion of the sufferers in the same cause—Bilney, Tyndale, the translator of the Bible, Garrett, curate of All Hallows; Stafford, Professor of Divinity at Cambridge; Barnes, prior of St. Augustine's, Latimer and others, the evangelists of their age, were men of the ecclesiastical order. To this the Reformation in England owes one most valuable feature, that, unlike what took place elsewhere, while pure religion with all its saving truths was recovered, it was not by the overthrow, but in connection with, the purifying of the visible church of the realm.

D'Aubigné's work, though the production of an unquestionably talented and devout mind, only confirms us in the conviction that a sound and reliable history of our Reformation cannot be written by a foreigner not reared in the Church, and not having a personal acquaintance with its internal life, and with the manner in which it has been bound up with, and bears upon, the whole social system of a vast community.

The Cross of Christ; or Meditations on the Death and Passion of our Blessed Lord and Saviour. Edited by Walter Farquhar Hook, D. D., Vicar of Leeds. New York: Stanford & Swords. Toronto: Henry Rowsell.

This is Messrs. Stanford & Swords' second edition—and a very neat one it is—of Dr. Hook's well-known devotional work. We quite concur in the opinion expressed by the New York *Church Journal*, that the work "deserves to be fairly set forth, for it will probably long continue to be a serviceable companion to many churchmen, particularly in the annual commemoration of our Saviour's Passion."

Romanism and Dissent.

ROMISH LIBERTY AND TOLERANCE.

The *Buffalo Sentinel*, a Roman Catholic paper, speaking of the prospect of a European war, in an article under the caption "*Mene, Tekel, Phares,*" says:

"In such an emergency, England cannot count on the loyal assistance of her subjects, nor could she with safety provoke by violent measures their resentment. The Government is weak—far too weak to oppose, with any prospect of success, the natural uneasiness of the Irish people at this crisis; and thus she who

"Supports each viper spurned its native bed."

Might find great trouble in curing *her own* cancers. The blood of millions calls on heaven for vengeance, for her hand has been against every man; her sacrileges must be atoned for, and captives made free. She may scatter millions of Bible tracts to disseminate the Gospel, she may furnish soup to the peasants of Achill and Dingle; but, borne down by her rottenness and the crimes of centuries she can never prosper. Let us hope, then, that fatherland will receive its due in any struggle which may come to pass; that, while dynasties assume new forms, and modes of government new names, the religion of our fathers may be strengthened in their children, and prompt them in the performance of their duty."

Again, the *Shepherd of the Valley*, another Roman Catholic paper, says:—

"If the Catholics ever gain, which they *surely will do*, though at a very distant day, an immense numerical majority, *religious freedom in this country is at an end.* So say our enemies. *So we believe.*"

* * * * * * *

"The Church, we admit, is intolerant; that is, she does everything in her power to check, as effectually as circumstances will admit, the progress of crime and error. Her intolerance follows necessarily from her claim to infallibility: she alone has the right to be intolerant. Heresy, she inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energy to effect its destruction."

LETTERS RECEIVED.

Venerable Archdeacon Bethune; W. T., London, rem. (this pays for six months' subscription;) J. H. London, rem. for Vol. 17; W. C., Hamilton; E. A., Warwick, rem.; Rev. E. G., Fort Erie, rem. (all right;) G. McL., Brockville, add. sub. rem. (much obliged;) Rev. J. W., Grafton; Rev. J. F., Richmond.

NOTICE.

Mr. A. F. Plees will shortly visit such of the subscribers to this paper as are in arrears for the past volumes.

☞ The subscriptions for the present volume (XVII) are to be paid to Henry Rowsell, Publisher, Toronto.

WEEKLY CALENDAR.

Day	Date.			1st Lesson.	2d Lesson.
B	Sept. 4.	15th S. aft. Trî.	M	Jeremiah 35	Matt. 5
			E	" 36	Rom. 5
Mo.	" 5.		M	Amos 5	Matt. 6
			E	" 6	Rom. 6
Tu.	" 6.		M	" 7	Matt. 7
			E	" 8	Rom. 7
We.	" 7.		M	" [illegible]	Matt. 8
			E	Obadiah	Rom. 8
Th.	" 8.	Nat. Vir. Mary	M	Jonah 1	Matt. 9
			E	" 2, 3	Rom. 9
Fri.	" 9.		M	" 4	Matt. 10
			E	Micah 1	Rom. 10
Sat.	" 10.	Tri. Term ends	M	" 2	Matt. 11
			E	" 3	Rom. 11
B	" 11.	16th S. aft. Trî.	M	Ezek. 2	Matt. 12
			E	" 13	Rom. 12

The Church.

TORONTO, THURSDAY, SEPTEMBER 1, 1853.

ARCHIDIACONAL VISITATIONS.

The Archdeacon of York will (D.V.) resume his Visitations westwards at the periods mentioned below. He requests the attendance of the Clergymen and Churchwardens, and of such other Parishioners as may find it convenient to be present at those places respectively. The addresses, or other business, usual on such occasions, will be preceded by Morning or Evening Prayer:—

London	Wednesday,	Sept.	7—11	A. M.
Delaware	"	"	"—6	P. M.
Katesville	Thursday,	"	8—11	A. M.
Adelaide	"	"	"—3	P. M.
Warwick Town, Line South,	Friday,	"	9—11	A. M.
Warwick Village,	"	"	"—4	P. M.
Sarnia	Saturday,	"	10—3	P. M.
Moore	Sunday,	"	11—3	P. M.
Walpole Island	Monday,	"	12—9	A. M.
Sandwich	"	"	"—6	P. M.
Sandwich, Irish Settlement,	Tuesday,	"	"—10	A. M.
Amherstburg		"	"—6	P. M.
Colchester	Wednesday,	"	14—10	A. M.
Kingsville	"	"	"—4	P. M.
Mersea	Thursday,	"	15—11	A. M.
Col. Lyttle's	"	"	"—6	P. M.
Chatham	Friday,	"	16—11	A. M.
Dawn Mills	"	"	"—6	P. M.
Zone Mills	Saturday,	"	17—10	A. M.
Bell's Station	"	"	"—3	P. M.
Cox's Station	Sunday,	"	18—10	A. M.
Wardsville	"	"	"—2½	P. M.
Mrs. White's	"	"	"—6½	P. M.
Morpeth	Monday,	"	19—11	A. M.
Dunwich	Tuesday,	"	20—10	A. M.
Fingal	"	"	"—2	P. M.
Port Stanley	"	"	"—6	P. M.
St. Thomas	Wednesday,	"	21—11	A. M.
Westminster	"	"	"—3	P. M.

THE PROVINCIAL PENITENTIARY.

The Annual Report of the Inspectors of this important Provincial Institution has just been printed, and is now undergoing a thorough investigation by the Press. No great fault seems to be found with the matters of finance, as the proceeds of the Institution appear nearly to equal the expenses. The Report forms a book of upwards of one hundred pages, and contains those of the Inspectors, the Warden, the Chaplains, Surgeons, Teacher, Matron, Architect, and an able document on Houses of Reformation, by A. Dickson, Esq., one of the Inspectors, who, in this Report appears to very great advantage, notwithstanding his late Report on the Gaols of Canada West. His Report on Houses of Reformation will be read with interest by every person who knows how rapidly juvenile vagrancy and crime are on the increase in this country, and who realizes the importance of arresting crime in its early stages, before it is irrevocably too late. We have no sympathy with Mr. Dickson's political sentiments, but we are satisfied, brief as this Report on a House of Reformation is, that he has laid down principles for its management and sketched out a plan for its construction, which will materially aid the Government in any steps they may take in the matter.

It appears from the Report of the Inspectors on the Provincial Penitentiary that a very serious antagonism has sprung up between them. Something of this kind has been anticipated, as rumour long ago had been whispering that they could not agree. The facts of the case, the real ground of their difference, are now manifest.

Dr. W. Nelson, of rebellion notoriety, who is the Inspector for Canada East, seems to have constituted himself the sole Inspector of the Prison, and to have threatened to stop the business of the Institution unless Mr. Dickson succumbed to his views, and consented to sign a report which the Dr. had compounded in Montreal, and which he strenuously refused to alter even in the least matter to suit the views of his colleague, although it bears unequivocal evidence of having been modified to suit the views of others,—officers of the said Prison. Mr. Dickson gave way, but appended a special Report of his own, expressing the grounds of his dissent from certain parts of the Doctor's prescription, or production. How Mr. Dickson could have yielded to put his name to a document containing such an amount of nonsense, it is not easy to conceive. His own report proves beyond question the silliness, the downright absurdity of the Dr.'s effusion. The proper way would have been for Mr. Dickson to have declined appending his name to Dr. Nelson's startling manifesto, and to have made out a full Report of his own. It is, indeed, too evident that Mr. Dickson sacrificed a great deal for peace. He should have repelled the tyranny of Dr. Nelson with indignation, and said, "Forward your Report, sir, and I will forward mine." Doubtless this was intended by appointing only two Inspectors, that if they could not agree, they might report separately; but it never could have been intended that one should act the despot over the other, and force him under the threat of stopping the business of the Institution, to give his sanction to what he knew was not only silly, but *false*. The despotical conduct of Inspector Nelson towards his colleague shews how unfit he is to have the well-being of nearly 500 convicts subjected to his caprice.

The subject on which the antagonism arose was the vexed one of education. Dr. Nelson has allowed himself to be made the tool of Jesuitism, and was therefore determined to break up the instruction, both secular and religious, within the walls of the Prison, and thus leave the convicts without the light of intelligence or religion, deprived of every means of reformation. Had we time to analyze the Dr.'s Report, it could be shewn to be as replete with contradictions, as it is full of absurdity. In one place he objects to the amount of secular instruction, and then, in the next page, to the Sunday School, where much religious instruction is given! In another place he proposes to break up the Sunday School, because it interferes with the silent system enforced there, and then proposes to carry this silent system into effect by gathering the convicts together on Sunday to "sing psalms all day!" His brightest idea, however, would appear to be that the officers of the Institution are subjected to the silent system, for in speaking of the Sunday School, he says, "the crafty teachers" may be talking, and thus "*The discipline of the Prison is broken in upon by the first officers of the Institution!*"

The whole Report of Dr. Nelson but too palpably demonstrates his almost total ignorance of the Institution over which he presides. It is a most singular fact, too, that his hostility to the Sunday School finds no support from the officers of the Institution authorized to Report. It is also worthy of being noticed that the Doctor aims his remarks chiefly at the Protestant Sunday School, and insists that it is pernicious, and that he can prove it by referring to the "guards and keepers," notwithstanding that the Warden, Chaplain, and Teacher report in its favour! So Mr. Inspector Nelson, who is awfully terrified at the very idea of a breach of discipline, proposes to maintain it by quoting "the guards and keepers" against the first officers of the Prison! In carrying out this new mode of discipline, we are informed that he went to one of the keepers, and without the knowledge of his colleague, got the said keeper to forward to the Inspectors a letter or report against the Sunday School! Verily, the Dr. is a splendid disciplinarian!

We can occupy no more of our space with Dr. Nelson's vagaries, nor should we have alluded to him at all, had he not evidently been aiming to defeat the great purpose of our Provincial Prison, viz., the instruction and reformation of its inmates. Mr. Dickson has raised himself in the public estimation by the stand he has taken, and by bringing forward so many interesting and solid facts, to expose the futility of the Doctor's arguments. The Government has acted wisely in taking no notice of the Doctor's recommendations, so that but little fame or advantage is likely to accrue to him from his very extraordinary production.

COLONIAL CHURCH REGULATION BILL.

The *Leader* predicted an unfavorable reception of this bill in Canada, "mainly because," to quote the words of that journal, "the making the Queen the Head of the Church in the Colonies will be regarded as setting up a dominant or state church."

We subjoin some remarks on this groundless notion by a correspondent of the *Echo*, who signs himself "Layman." It is a strange thing to talk of predominance, when perhaps mere freedom from obstruction and even oppression will not be obtained from the Imperial Parliament without a painful effort:

"The *Leader*," writes a layman, "takes it for granted that because the bill of the Archbishop of Canterbury provides that every measure passed by the Colonial Ecclesiastical assembly must be sanctioned by the Queen and the Archbishop of Canterbury before it can have the force of law, therefore the Church of England must necessarily be a dominant church. This is all nonsense. There is really no connection whatever between the two things, and I wonder that the usually clear-sighted Editor of the *Leader* should have taken fright at such a bugbear as this.

"The Editor very correctly states that the object of the bill is to give to the colonial churches, *by law*, the power of doing what other religious bodies can do without law. At present doubts exist in the minds of many persons as to whether the bishop, clergy and laity can meet to deliberate and regulate on matters connected with the church, without rendering the bishop and clergy liable to censure from their ecclesiastical superiors.

"Now in the bill before us, these ecclesiastical superiors, through the medium of the Imperial Parliament, give to the bishop and clergy the right to meet with the laity, and form a legislative assembly for the regulation of the affairs of the church. Now let us suppose for a moment that this clause, so obnoxious to the Editor of the *Leader*, had been omitted. In that case he will of course admit that no dominant or state church would be set up. In what respect, then, does the fact of the Queen and the Archbishop of Canterbury possessing the power of vetoing our acts make our church a dominant church.

"The act (I quote from the *Morning Chronicle* of July 29th) specially provides that the regulations made by these assemblies 'are only to bind ministers and members of the church in respect of their ministry and membership; and are to have no legal validity against the acts of the colonial legislatures.'

"If, then, no act of ours can bind any one but our own members, what is there in the bill to give us authority or dominancy over other Protestant denominations? Is it because our legislative assembly will have the benefit of the wisdom and the experience of the highest authorities in church and state in Great Britain that we are therefore *ipso facto* exalted into the position of a dominant or state church?

"This is all sheer nonsense—and I think it must be evident to every unprejudiced person that the sole use, and the practical operation of this veto will, be to prevent the colonial assemblies from passing crude, hasty, ill-considered measures; and also to ensure the continuance of the ecclesiastical connection between the mother church and the colonial churches."

ST. GEORGE'S CHURCH SUNDAY SCHOOL ANNIVERSARY.

We have seldom witnessed a more interesting scene than was presented at the ground near St. George's Church, on Tuesday last. Nearly five hundred children were assembled round a table, which was most amply supplied with cakes, pies and fruits; and, as the various classes had performed their part at this well furnished repast, they proceeded to the Grange grounds, which were kindly given by Mr. Boulton on the occasion, where the band of the Canadian Rifles played several lively airs. The children were then marshalled; and having been presented with buns, comfits, &c., they proceeded two and two to the St. Lawrence Hall. It was most gratifying to see these children so orderly and so neatly dressed, accompanied by their teachers, their clergyman and his wife, as they marched through the streets to witness the further entertainment provided for them.

Mr. Young exhibited his interesting collection of "dissolving views" in the St. Lawrence Hall, on Tuesday evening last, to the children of the Church Sunday Schools in this city. Though suffering some little discomfort from the crowded room, we were surprised and delighted to see so large an assemblage. Not less than 1,500 children, we imagine, were present. The remarks made upon several of the characters introduced were calculated to confirm the young people in their holy faith; and it was pleasing to observe the enthusiasm with which "Good Queen Bess" and "the Fathers of our Reformation" were received. Mr. Young seemed to be somewhat distressed by the exertion of speaking audibly in so large a room, and with the occasional disorder which amongst so numerous a body of children it was impossible to repress altogether; but the Rev. Dr. Lett kindly came to his aid, and made some very appropriate *impromptu* comments, which the strength of voice with which he is favored enabled his youthful audience to hear distinctly. Altogether we have reason for believing that the effect was good; though we hope it will never again be attempted to bring together so many children in any public hall we have at present in Toronto. On any future occasion of the kind, the division of the schools, we suggest, would be very advisable. The use of the St. Lawrence Hall was kindly granted for the occasion.

The September number of *The Anglo-American* has just come to hand.

We have to acknowledge with thanks the receipt of the Eleventh Annual Report of the Church Society of the Diocese of Quebec. We will take further notice of it next week.

An abridged account of the Dinner given in this city by the Civil Engineers to Robert Stephenson, Esq., will be found in a succeeding column.

Correspondence.

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.

As we do not imagine that we have a right, or, if we had the right, that it would be judicious to impose on our correspondents the same measure of constraint, in regard to doctrinal discussion, which we may deem it advisable to observe ourselves, we desire to have it distinctly understood that communications, provided they be unobjectionable in other respects will not be declined merely because they may touch on topics of internal controversy.—Ed. Ch.

To the Editor of the Church.

Brockville, August 16, 1853.

Sir,—The subjoined extracts from a letter which we have recently received from the Bishop of Tuam, although they afford more immediate gratification to the church-people of Brockville, to whom they were publicly read on Sunday last, will, I believe, be perused with much interest by your readers in general. I should be much obliged, therefore, by your giving them insertion in your next issue.

The letter was addressed by his Lordship to the estimable pastor of this parish, Mr. Denroche, who is at present visiting the old country on account of ill health; and it will be necessary to explain that Mr. Darby, the clergyman referred to, is a friend of Mr. Denroche's, residing in Ireland, through whose hands the subscription was conveyed to the Bishop.

I am, Sir,
Yours obediently,
WILLIAM DAVID.

[COPY.]

Palace, Tuam, July 20, 1853.

My Dear Sir,—I received from the Rev. Mr. Darby, a cheque for the sum of £33 3s. 10d., which has been duly honored. Mr. Darby informs me that this money was raised by you among your own flock in Brockville, Upper Canada. A list of the subscribers also accompanied the cheque. Pray convey to your flock my sincere and heart-felt thanks for their generous donation, and for the lively interest which they have evinced for the success of the missionary work in my diocese, which it has pleased God to bless so abundantly. I intend to add this money to a sum I have in hand to build a school-house in a district where there is one much required (viz., Partree, in the parish of Ballyovie). The school-house when finished, will be licensed for divine service. I beg leave to send you a few papers that will give you some little idea of the missionary work going on in my diocese. * * * *

That the Lord may continue to bless you and your flock, is the sincere wish and prayer of your

Faithful servant,
THOS. TUAM LEE.

The Rev. E. Denroche.

[From a Correspondent.]

NIAGARA—BUFFALO—THE LATE CONVENTION, &c.

Niagara Falls, Aug. 29th, 1853.

Many of our brethren of the United States think Canada a sort of Nazareth, where nothing good can be found. They are obliged however to confess that the Clifton is the most enjoyable place at the Falls. Consequently the house is thronged with representatives from all parts of the Union. Mr. Zimmerman has not only purchased the principal portion of the property in this vicinity, but has laid out, and is laying out, large sums in ornamentation. He has pulled down the buildings that obstructed the view from the delightful piazzas of the Clifton, and has sown with grass the level land at the base of the bank, where his own residence stands; and through this lawn, gravel walks have been made to meander beneath tastefully placed trees.—Here also are numerous gas-lamps, fed from a gasometer which supplies the whole house and premises with a profusion of light. A pleasant Music Hall has been built close by, where a detachment of the well-known Germania troupe every evening gratify the connoisseur with really good instrumental music, and, after this, the younger portions of the assemblage generally engage in the exercise of dancing.

Since the rain, the air has become delightfully cool, and long rambles are practicable—the deep dust has disappeared—the foliage on hillside and precipice is deliciously freshened up, harmonizing sweetly with the pure snow of the cataracts and the exquisite ultra-marine of the skies. The wire Suspension bridge is soon to be replaced by one of a more substantial kind; over it will pass the great Western Railroad. Underneath the passage for the Locomotives and trains will be a carriage drive. Vast towers of ponderous stone are being erected on both sides, for the sustaining of the whole. Extraordinary works are going on also some four or five miles below the suspension bridge, on the "American" side. They are forming on the face of the perpendicular rock which overhangs the rushing river, an inclined plane, for a Railroad from the Falls to Lewiston—a Titanic project, to be carried out only by sheer blasting. Here, every day, multitudinous men are patiently driving up and down the steel-tipped bars by which the holes for the powder are slowly drilled, and the deep winding river-gorge resounds with explosions.

A bazaar is to be held next week in Drummondville, to raise funds for a new Church, the plans of which I have seen. If erected, it will be a good example, within and without, of a small unpretending country Church. The design is by Mr. Hay, who evidently comprehends what a Church ought to be. It is to be hoped that this edifice will speedily be put up. The Church ought to be well represented here. To thousands every year, one of the incidents, not the least interesting, of a visit to the Falls, is the joining in the English liturgy. In many instances, no other opportunity of communing with the mother Church is ever enjoyed.

To innumerable tourists of the United States and of Europe, the left bank of the Niagara River is—Canada; and there they see a curious succession of dilapidations. Fort Erie in ruins;—Drummondville, the most visible of its outskirts in ruins;—Queenston in ruins;—the town of Niagara in ruins. These pitiable scenes contrasted with the well-kept-up state of the premises over the way, naturally cause the Canadian people to be entered in the memorandum book of transient travellers as "very slow." For the credit of our country, a Provincial subscription should be got up—or the Provincial Parliament might pass an item in the supplies, to remove the rubbish along the Niagara frontier. It is in the Church as it is in the State. Frontier manifestations are taken by the passing stranger as standards of all cognate manifestations. At Niagara Falls, on the New York side of the water, there is a sacred edifice for worship, displaying an enlightened Church feeling. And this is a true symbol. Let us hope that the Canadian side may speedily cease to be deceptive in this respect.

Buffalo is becoming more and more a sort of Western New York. Main street rivals Broadway; its twenty feet side walks, paved with fine flag-stone, make one blush for King street, Toronto. New York ideas prevail in the style of architecture; and one sees in the shape of the windows, doors, &c., and their decoration, some pleasing variations from the traditions of the Canadian side. Great use appears to be made of a reddish cement upon walls, giving the appearance of highly finished cut stone. Among other peculiarities interesting to a stranger, I may mention the display of fruits along the streets, gigantic melons, peaches, tomatoes, apples,—the ostentatious outspread of gold coin of all dimensions in the windows of the Exchange offices—the advertisements in German and English on the walls, for the benefit of a large German community. Books abound. Copious supplies of works come up from New York—of works in many instances which never reach our side of the water, except when ordered.—Many English books (English print) can be had at lower price than in Toronto. Bohn's Library can be had for 1s. 10½d. per volume less than with us; and the most recent volumes of that admirable series arrive there regularly. With us, many months elapse before we get a sight of them. There is also a full supply of Church books—an advantage from which the Church community of Toronto are at present debarred.

On Sunday last, I had the happiness to be present at the Confirmations held in Buffalo by Bishop DeLancey. Each of the three Churches was crowded on the occasion. And the Bishop's discourses were such as it is a real privilege to hear; the theology sound; the matter solid, searching, most practical and intelligible; and the delivery, a study for a preacher. Add to this the Bishop's noble personal presence. His subject at St. Paul's was, 1 Pet. i. 13, "Gird up the loins of your mind; be sober and hope to the end;"—at Trinity, James i. 22, "Be ye doers of the word and not hearers only, deceiving your own souls;"—at St. John's, 1 John i. 8, "If we say that we have no sin, we deceive our selves, and the truth is not in us." The numbers confirmed amounted to 112; and I understand that since the Bishop's return from England in November last, he has confirmed, in a portion only of his diocese of Western New York, the large number of 900. It is the general testimony that the Church is steadily growing in the United States, absorbing into its bosom the more thoughtful portion of the various surrounding sects.

The ecclesiastical effect of the Churches of Buffalo is good. All these are arranged as houses of Prayer: and there is a happy unity of doctrine in the pulpits. I was pleased with everything but the Church Music. The Choirs, as with ourselves, want a fundamental reform. Is it not a grievous evil when the psalms and hymns and spiritual songs of an assembled congregation are converted into operatic performances? We are shocked sometimes to hear of histrionics in a Church—of our services being "performed,"—but it is becoming literally true; and our people—nay, the clergy—scarcely perceive the evil. What would St. Paul have said, had important portions of the liturgic services been delegated in his presence to two or three female members of the congregation, or to two or three male members, so scientific, in an orchestral sense, as to receive as an interruption any attempt of the congregation to participate? Better it were to abolish every Choir, and be content with the humblest effort at melody than to mock God. We are apt to get excited on the subject of some evils which, after all, are only imaginary in the Church. Now here is a real evil to be excited about—a crying sin before God.

On Wednesday and Thursday last I was present at the Annual Convention of the Diocese of Western New York. Of the proceedings the Buffalo papers give full accounts. I was struck with the serious order that prevailed, even when exciting topics were brought up. The Meeting was held in St. Paul's Church, the *genius loci*, doubtless, had its influence. There was neither applause nor disapprobation: at moments, when among even phlegmatic Canadians it would have been difficult to restrain both. The business transacted was very similar to that which is done at our Annual Diocesan Society's Meetings.—The Bishop says at each question:—"Is the House ready for the question?"—"Those who are in favour of the question will please to say Aye."—"Those who are opposed to the question will please to say No."—A strong "Aye!" or "No!" follows. When from the sound it is ambiguous which side of the House is in the majority,—there is of course a division.—Most of the speaking came from the Lay delegates, of whom about one hundred were present. The perfect information possessed by these gentlemen on Church topics was very striking; and their manly maintenance of the principles of the Church was really heart-warming. The Governor of the State of New York was present as a delegate from his parish, and spoke most interestingly and well. Indeed high talent was exhibited on the part of many of the speakers. A sublime flash of eloquence burst forth from one of the clerical speakers, when, with clasped hands, he appealed to Heaven against a party in the Church who were trying to "bring under discipline" the persons whom they judged to be Romanists. It is manifest that under a system in Church and State, like that prevailing in the United States, only men of talent and gifted with the power of expressing themselves, are likely to be placed in the position of leaders.

To see the civil governor of the State sitting among the delegates in the simple capacity of a member of the Church assembled under the presidency of the Bishop, was to me an illustration of the fulfilment of prophecy—a visible instance of Daniel's fifth empire absorbing, without annihilating, all empires.

The Bishop occupied an ecclesiastical chair in the centre of the first step of the sacrarium, just underneath the noble arch of the chancel; below him was a table for the secretaries; the delegates, clergy and spectators filled the benches in the nave and side aisle. St. Paul's is a fine ecclesiastical interior, arranged and adorned with correct Church feeling; the high-pitched roof presents a dim wilderness of dark timbers overhead; the richly stained windows (*all* of them are elaborately filled), throw a grateful shade over the congregation. The *coup d'œil* was something worth seeing. I could not but regret that it has not been foreseen that there will be various occasions in our new Cathedral at Toronto, when a full view of the Church will be desirable. Not to speak of ordinations and confirmations—our synods will, no doubt, there be held. It will then be found that the mountainous arrangement of pulpit, desk, and clerk's desk in the centre, is an inconvenient one: so inconvenient, indeed, has it been practically found in both the Cathedrals of Quebec and Montreal, that it has at some cost and pains been, in late years, done away, as a sort of dark-age monstrosity.

But to return—The clergymen were generally gentlemanly and superior-looking men. Some of them, however, seem to pay an unusual attention to the native productions of the chin. One cannot say that they are "bearded like the pard" exactly; as the appendage takes its name in secular language from an animal, no characteristic of which symbolizes well with the pastors of flocks. It is a pity that some uniformity of custom could not be adopted, by which the brethren of the cloth might be known to each other. Now the variety ranges from the purely lay dress to a species of soutan, which latter is certainly more becoming than the little frock coat reaching not halfway down the thigh. One could wish too, that the habit of using the organs, which are primarily olfactory, in conjunction with those that are essentially locutory, were dropped; but this is an unfortunate national peculiarity, derived, it is said, from the primitive puritans of Plymouth. There might also be a great improvement in pronunciation, and accentuation both of ordinary words and proper names, a marked departure from educated English usage being perceptible.

I observe that the papers make the Bishop say that members of the Romish communion had been diligently circulating anonymous tracts among the clergy and parishioners of the Church, tending to unsettle them in the doctrines implied in the Prayer Book. I understood him to say that these tracts came not from that quarter, but from a party or association within the Church. I hear there is a new phase of Tractarianism developing in the United States, having in view an alteration of the Prayer Book.

In the course of the discussions it came out that the number of persons in holy orders who had apostatized to the Roman Schism in the United States during the past fifteen years is twenty-six; and that those who have done the same among the clergy of the British Empire, are about two hundred. The whole number of the United States clergy is about one-ninth of the British clergy.

In addition to several places of worship, quite adequate to the present Romanist population of Buffalo, an imposing cathedral is erecting. It is placed in a central part of the City, where there is no Romanist population—the object appearing to be, conspicuous visibility. From the river view, it quite eclipses St. Paul's, which would otherwise have been the most prominent edifice of Buffalo. Romanism is diminishing every year in the United States, though the annual immigration of hereditary adherents of the system, swells its apparent numbers. But it is the interest of its agents to keep up a great show.

Colonial Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS, ON BEHALF OF MISSIONARY OBJECTS WITHIN THE DIOCESE, APPOINTED FOR TRINITY SUNDAY.

	£	s.	d.
Previously announced in *The Church* Newspaper, Vol. XVII., No. 3,	£185	13	2
Carrying-place—per Rev. J. W. Padfield	0	10	0
146 collections, amounting to	£186	3	2

GENERAL PURPOSES.

	£	s.	d.
Collection at Carrying-place—per Rev. J. W. Padfield	£4	5	0

Thomas Smith Kennedy,
Secretary, C. S., D. T.

Toronto, August 31, 1853.

From the Correspondent of the N. Y. Church Journal

DIOCESE OF TORONTO.

Messrs. Editors:—Half a century since, when our Venerable Bishop was ordained, he made the fifth Clergyman in the whole of Upper Canada. In 1819 the number had reached only ten. In 1825 they had risen to twenty-two; in 1833 to forty-six; and now, at the present date, we have one hundred and fifty in this Diocese. This is a great advance in fifty years, but great as it is, it does not keep pace at all with the demand for their services. Even at the present moment many important charges are vacant, and from every corner of the Diocese the cry of the Macedonian spectre reaches our Diocesan's ear, "Come over and help us." Some years since, the *Christian Guardian*, a political Methodist journal of the period, was wont to speak of the Anglican Church as "a mere fraction of the community," and to declare that thirty years after the passing of the "Constitutional Act," that is in 1821, there were but 180 communicants of the Church of England in the whole province. This is absurdly untrue, but even if it were correct, her bitterest foes cannot now taunt her in this way, for they well know that in many single parishes there are now double, treble, and even quadruple that number of communicants. Now the census returns show that there are 230,000 members of the Church in Upper Canada, and there is little doubt, from the manner in which many of our census returns were taken, that the number exceeds even that amount by 40 or 50,000. Many of the census takers were our unscrupulous enemies, and in several townships they refused to return individuals as members of the Church unless they were confirmed, while others again established a different test, that of being communicants. Thus, many baptised members of the Church were actually put down as being of no religion at all.

Several of the denominations regard Communion not as an especial means of grace ordained by our Saviour, according to the view of the Church, but as a mere test of membership, despising the other sacrament, which, after the manner of Christ and his Apostles, we regard as the initiatory one. Lately one of our Parliamentary Solons introduced a bill, to the effect, that no one should be considered a member of a church, unless he was a communicant. However, Parliament did not incur the ridicule of passing it.

This great increase in our numbers may be attributed chiefly to the indomitable zeal and perseverance of our Bishop, and the aids the Church has received from the Venerable Propagation Society, together with the Clergy Reserve fund. From this latter fund travelling missionaries are sent into the destitute settlements, which otherwise would be totally deprived of the means of grace. Poor missions are supported by it altogether, and other missions in part. Now should this fund be secularized, it will have the effect of closing up the majority of those missions as the present incumbents die. The Church would still flourish in wealthy settled localities, but the very large class of poor Protestant settlers, in debt generally for their land, having a hard fight to procure for themselves the bare necessaries of life, will to a fearful extent be deprived altogether of the means of grace. They and their children will be excommunicated from Christ's blessed sacraments, and will descend to their graves without a word of prayer to arm them for their struggle with the last enemy, Death. Such a prospect might delight an infidel, but that professing Christians should assist in covering the land with such a dense gloom, almost exceeds belief. But so it is, the "Pharisaical brawlers" hate the denominations that profit by this fund more than they love Christianity.

Since I wrote you before, our prospects in this matter have not improved. At a dinner given to some members of the administration, at a little place called Berlin, Mr. Hincks, who, it may be truly said, is the Government *in propriâ personâ*, in referring to the Clergy Reserves, *confirmed what Mr. Morin had previously stated, that it was the intention of the Cabinet individually, as well as collectively, Lower Canadians as well as Upper Canadians, to introduce a measure for the secularization of the Reserves, and that all the insinuations made to the contrary by certain so-called Reformers, were groundless and false.* The French seem to be given over to a strange delusion, that the Church and other Protestant bodies may be plundered with impunity, while *their* gigantic possessions will remain untouched. But assuredly the hand of the destroyer will overtake them. Their vote to secularize the Protestant endowments will be the death knell of their own. They voted for opening the question, which was considered to be closed for ever, by referring the matter to the Home Government; and as the first fruits of their meddling, the mysterious veil of ancient treaties and acts of union, with which they enveloped their titles to their monstrous revenues, was rent into fragments by the British Government, and it was shewn by the leading men of the Empire, both in Lords and Commons, that their property was in a worse position even than that of Protestants. If Mr. Hincks' statement be not a mere after-dinner boast, their next vote will be of a more fatal character to them even than to us.

As I before said, a single day may turn the false friendship of the present allies of Rome from Canada West, into the deadliest enmity. The Gavazzi affair has already given it a very rude shock, and indeed their constituencies will not submit much longer to that unprincipled prostration before Romanism, which has purchased the promised French assistance in spoiling us. A moment may turn them with wolf-like ferocity against their colleagues; the plundered and insulted Protestant bodies will unite with them; so likewise the British Lower Canada party, aided by powerful French reinforcement. For there is a rapidly increasing "Young France" party, whose reform tendencies are *very strongly* developed. This latter body have two ably conducted French journals, which advocate the abolition of tithes, the introduction of the voluntary principle, and also denounce as "fanatics" the French legislators.

Indeed every day shews me more clearly, notwithstanding the paid-for protestations of the hireling ministerialist journals, that, after Protestantism is robbed of her property, it is the intention of her Upper Canadian spoilers to preach a fiery crusade against Rome. I could give you many proofs of this, would space permit.

According to a public document now before me, which has never been contradicted, the annual income of the Romish clergy exceeds £100,000 per annum. There are one Archbishop, six bishops, and about five hundred and fifty priests under their charge. The whole country is divided into parishes, each having its parsonage, glebe, and other endowments,—the right of titles, and many other extraordinary privileges. In addition to these provisions, the Jesuits, the Ursulines, the Sulpicians, (whose property covers the whole Island and city of Montreal, and is estimated as worth four millions of dollars) the Hotel Dieu, the Sœurs Grises, &c., hold land to the amount of 2,117,179 acres, all held by them for purposes of an exclusively Romish character, and *all subject to a vote of the Canadian Parliament.*

Can it be wondered at, then, if the Church of England, Kirk of Scotland, and others, should, if thrown completely on the Voluntary System, unite as a matter of the *highest Christian principle*, in depriving Rome of her mighty powers to spread her corrupt doctrines. Can it be wondered at that the wreckers who now rejoice in beholding the small sloop of Protestant endowment among the breakers, exulting in the spoils to be gained from her apparently impending shipwreck, should already cast greedy eyes upon the haughty three-decker of Romanism, which has all sail up, making for the same lee-shore—the same breakers which environ us.

It would be ruin to this Church, if, in case our Venerable Diocesan was taken from us (which loss may God in his infinite mercy prevent), some time-serving expediency creature of the government for the time being, were sent out in his place. At the late Church Society meeting in Toronto, when the question of nomination to Rectories was under discussion, the Honorable J. H. Cameron, a gentleman of great talent, and formerly Solicitor-General for Canada West, spoke out manfully on this very subject. I give you a quotation from his able speech, as it expresses, I believe, the sentiments of the Diocese. (The quotation need not be repeated, as the speech has already been before our readers.—Ed. Ch.) There are, I should mention, about forty of these Rectories, with small endowments attached to them, taken from the Reserves. Hitherto the Patronage of them was legally in the Governor-General, but actually in the hands of the Bishop. Our unscrupulous foes, however, laid a subtle scheme, which, if it had become law, would in process of time have done away with those Rectories altogether; their plan being to take the power of nomination from the Governor—which nomination was necessary to make the matter legal, though the Bishop chose the clergyman—and give it to no one else. Their object, however, was perceived, and an amendment was carried, which placed the patronage in the Church Society of the Diocese. The Church Society unanimously determined that, from the deep debt of gratitude we owe his Lordship, there should be no interference with his right of presentation during his life. Some gentlemen thought that the same rule should be applied to his successors, and it was in reference to this idea, that Mr. Cameron spoke. The question, I should observe, is postponed to our Synodical meeting.

Faithfully yours,

B. A.

CLERGY RESERVES.

From the True Witness, (Roman Catholic Paper).

We have received a letter from a gentleman in Toronto—who, from his situation, is well qualified to judge of the general sentiments of the Roman Catholic body of Upper Canada upon the subject of the "Clergy Reserves"—in which we are