

Mr. Fox in the British Parliament, and induce a brother of Napoleon to abdicate the throne of that country, that he might not be implicated in such oppressive proceedings. Piedmont next submitted the rising fortunes of Napoleon. After a campaign of fifteen days it opened its gates to the conqueror, and placed in his hands the keys of Italy; and in a few years after the King of Sardinia was stripped of all his continental dominions, and the territories he had so early surrendered to France were annexed to the engrossing Republic. Spain was among the first of the allied powers which made a separate treaty with France; and for thirteen years afterwards its treasures, its fleets, and its armies were at the disposal of Napoleon; and he rewarded it by the dethronement of its king, and a six years' war, fraught with unexampled horrors. Portugal, at the first summons, drew off from the alliance with England, and admitted the French eagles within the walls of Lisbon; and it received, in return, an announcement in the *Moniteur*, that the House of Braganza had ceased to reign. The Pope submitted without a struggle to all the rapacious demands of the French Government; the treasures, the monuments of art, one-third of the dominions of the Church, were successively yielded up: the Head of the Faithful condescended to travel to Fontainebleau, to crown the modern Charlemagne; and he was rewarded by a total confiscation of his dominions, and imprisonment for the remainder of his life. Venice maintained a neutrality of the utmost moment during the desperate struggle with Austria in 1796, when ten thousand ever Italian troops would have cast the balance against the rising fortunes of Napoleon; and he, in return for such inestimable services, instigated a revolt in its own dominions, which afforded him a pretence for destroying its independence, and handing over its burning democrats to the hated dominion of Austria. A majority of the Swiss fraternized with the Republicans, and called in the French forces in 1798; and in 1802, Switzerland was deprived of its liberties, its government, and its independence. Prussia, by a selfish and unhappy policy, early withdrew from the alliance against France; and for ten years afterwards maintained a neutrality which enabled that enterprising power to break down the bulwark of central Europe, the Austrian monarchy; and on the very first rupture he treated it with a degree of severity almost unparalleled in the annals of European conquest.

THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 23, 1842.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 30th of October. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the *Si Quis* attested in the ordinary manner.

The Examination will commence on Wednesday, the 26th October, at 9 o'clock, a.m.

We sometimes are requested to insert notices of marriages between members of the Church, when performed by Dissenting Ministers. For the future we cannot accede to such requests. If members of the Church can so far forget their duty to her, as to be married by other than God's divinely authorised ministers,—if they can commit the sin of schism in entering upon the most important relation of life, and they do commit the sin of schism by repairing to an unauthorised Dissenting teacher instead of to one of their own accredited Clergy,—if they can forego the time-hallowed and touching service for "the solemnization of matrimony"—we, at all events, must decline recording these painful instances, either of lamentable indifference, or of reprehensible defection from the Church.

Our zealous contemporary, *The Western Episcopal Observer*, published at Cincinnati, Ohio, has again, we are most happy to say, made its appearance, after a short cessation; and we hope it will receive that warm support to which the fervour and disinterestedness and the ability of the reverend editor so fully entitle it. In the number last received, we observe another evidence of the growth of Episcopacy, as presented in the ordination, by Hunter McIlvaine on the 14th August, of Mr. H. H. Bishop, late a Presbyterian minister.

On the last page will be found the letter addressed by Sir Charles Bagot to Mr. Lafontaine. Our feelings were so painfully and almost uncontrollably stirred by this extraordinary document, that at the first printing of it we would not trust ourselves to do more than speak of it in brief condemnation. We have now, however, had time to weigh its contents, and we therefore proceed to express our deliberate opinion upon it.

It is, then, a letter which will for ever reflect the most flagrant disgrace upon those who are at all concerned in it. The bribe of a dual coronet, of broad domains, of inexhaustible wealth,—would never have tempted us to offer to a Rebel and a Traitor a responsible and lucrative situation in Her Majesty's Executive Council.

"He who allows oppression shares the crime," is the just sentiment of the poet; and upon the same principle, he especially he without any coercion or necessity—who in any way has been a party to the promotion of Mr. Girouard to office, has violated his duty as a Christian subject, and done foul dishonour to the majesty and the loyalty of the British Empire.

The Letter itself exhibits humiliation and self-condemnation upon its very front.—"Having taken into my most earnest and anxious consideration the conversations which have passed between us, I find my desire to unite to the aid of cordial co-operation with my Government the population of French origin in this Province, *unobtainable*." Mark the clumsy and almost unintelligible construction of this sentence! The words "*my desire*" and "*unobtainable*" which we have marked in italics, have a close connexion, but they are placed widely apart, and it is difficult to discern their relationship. The very English, as if conscious of the degradation to which it was to be subjected, seems to have been forced with extreme difficulty upon anything like coherence, and to have striven, as long as it could, against recording the triumph of Treason, and the insult and outrage inflicted upon the defenders of the Crown.

The Letter is calculated to create a general impression that allegiance to the Crown is alike a folly and a crime,—that revolt is the path of ennoblement, of honour, and of duty,—that Von Scholtzell fell a martyr to liberty,—and that Col. Moodie, Capt. Usher, and poor Vitty lost their lives or their properties in a bad and unworthy cause. If the Letter have not this effect,—if, let our rulers do what they may, it will still be impossible, as we know it will, to drive the loyalists into rebellion, and to make them wade to office through bloodshed and treason,—the hope to which the Letter will give birth will be, that those in any way responsible for it may be pronounced by the highest tribunal of the realm, the Imperial Parliament, to have violated their oath of office, and the trust reposed in them by the Constitution, and may be forthwith dismissed from the service of Her Majesty. For, we now state explicitly, as we have just before stated by implication, that, if this Letter be not stamped with the disapprobation of the British Ministry and the British Parliament, and if those who advised it to be written be not dismissed from Her Majesty's Councils, the Canadian people have been told, not in exact words, but with a fearful

pliancy, that rebellion is virtue and loyalty is crime—and—the death-knell of British Connexion has been tolled.

In conclusion, we calmly and emphatically assert, that the Letter to Mr. Lafontaine is a document reflecting the most flagrant disgrace upon those who are answerable for it,—a document that nothing but fear, and folly, and delusion combined, could have dictated—a document that will be read from one end of the British Empire to the other with abhorrence and contempt—a document that Sir Charles Bagot's Royalist ancestors would never have written, had the sword of Cromwell been at their throats, and instant death the penalty of their refusal,—a document that casts a deeper stain upon the honour of England, than the Canadian administration of a Gosford, or the disasters of Afghanistan.

Mr. Edward Gibbon Wakefield has been at Kingston during the late political changes, and there is a general impression abroad, grounded upon very good reasons, that his advice and exertions have led to the appointment of Mr. Girouard. Of this individual—Mr. Wakefield—it may not be generally known, that several years ago he carried off a rich heiress from school, and married her at Gretna Green; the marriage, which never went beyond the mere mock ceremony, was dissolved by Act of Parliament, and Mr. Wakefield, after a trial, suffered some years' imprisonment in Newgate Gaol. In carrying through the Bill for the dissolution of the marriage, Sir Robert Peel declared of Mr. E. G. Wakefield, that "*Nature had never sent such a monster before into the abodes of guilt.*"

Alas! Alas! for the day, when the Governor-General of British North America takes his seat, as the Representative of the Queen, in the Executive Council, with a HINGS on the one side, and a GIROUARD on the other,—to record the edicts of an EDWARD GIBBON WAKEFIELD.

In all that we have written on politics we beg not to be understood as condemning the introduction of French Canadians into the Executive Council.—Months ago, and very recently, we contended that it was their right. Our remarks are especially directed against the appointment of Mr. Girouard,—an appointment that has given the greatest dissatisfaction to the reformers in this part of Canada, and to all loyal and respectable French Canadians below.

*The Church Extra*, published on Saturday last, was not sent to all the subscribers, but only to those who, it was thought, would be most likely to circulate the news throughout the country. Time would not permit our publishers to furnish all their subscribers, though, as it was, they printed several hundreds. The *Extra* was not sent to any place Eastward of Kingston, as the news would previously have reached the Eastern parts of the Province.

Several articles in print, and others intended for insertion, are unavoidably deferred. Communications, for which insertion is desired on the Friday, must reach us on the Wednesday, at the latest, for the paper is put to press on the Thursday.

The Dialogue on the first page, and the Account of the Church Meeting at London, in which Colonel Burwell's munificent donation of valuable lands is recorded, are particularly worthy of a perusal.

THE PROFESSOR OF THEOLOGY, appointed by the Lord Bishop of the Diocese, will resume his course of Lectures, at Cobourg, on Monday, the 3rd October next,—to be concluded on Wednesday, the 21st December. The subject of the Lectures will be the Evidence of Christianity, the Ecclesiastical History of the second and third centuries, and the Liturgy of the Church; accompanied with the usual exercises in the Gospels in Greek, the Septuagint version of the Book of Genesis, and Grotius de Veritate.

Canadian Ecclesiastical Intelligence.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

A meeting was held at London (Canada West) on Thursday the 8th instant, for the purpose of forming a District Branch Association of the Church Society of the Diocese of Toronto, the Lord Bishop of Toronto in the Chair. Although the day was most unfavourable, the morning having been rainy, still the Court House (where the meeting took place) was crowded with the most respectable and attentive auditory. The Lord Bishop having opened the proceedings with prayer, the Rev. Benjamin Cronyn was appointed to act as Secretary of the meeting, and the following resolutions were passed, and the object of the meeting, and set before these present the duty which devolved upon them of doing all in their power for the dissemination of the principles of their Church. At the conclusion of his Lordship's address, the Secretary called on Mr. COLONEL BURWELL, for his resolutions.—That a Branch Association of the Church Society of the Diocese of Toronto, the object of which is the promotion of religious instruction through the ministry of the United Church of England and Ireland, and whereas, by the constitution of the said Society, provision has been made for the formation of District Branches in connection with the same,—Resolved, That there be now established a Branch Association, to be called "*The London, Brock, and Huron Branch of the Church Society of the Diocese of Toronto*."

COLONEL BURWELL, on moving the first Resolution, said he was glad that a Resolution had been placed in his hands, because he highly and deeply approved of the formation of the Church Society. Its objects were not of a domestic and local nature, but of a general and extensive political and momentary effects,—but calculated to promote the lasting welfare of our posterity. Although it was not to be expected that great immediate good could be effected by it, yet its foundations might be permanently laid, and many that were present might live to see salutary results flowing from its operations. Its objects were to keep the enemy of no one; but on the contrary, from what had taken place in this country, to which he would merely allude on the present occasion,—as his opinions had often been expressed in other places, and had been well understood;—and he had always endeavoured to disseminate the truth, and to carry it into the hearts of the good wishes and kindly feelings of every well-constituted mind. It would form a connecting link for the members of the Church which would bring them into more frequent intercourse with each other; and by being somewhat united in their feelings, they would be able to keep alive, in a stronger degree, the spirit of religion, as well as a community of feeling in support of the doctrines of the Church, in all the Districts where branches of the parent Society were established. He was the oldest inhabitant of the Province, now resident in the District of York, and he had always taken a great deal of interest in the early history of this country, as well as of the history of the Church within it, having been a constant inhabitant of the Province since the year 1788, who had mixed a good deal in the public affairs of the country from the time of his boyhood to his old age. He could well remember when the population of that which was called Upper Canada, by the Statute of 1791, consisted of less than ten thousand souls, (hear, hear,) who were principally U. E. Loyalists.—(For the benefit of our English readers, we add that U. E. are the initials of the words "*United Empire Loyalists*,"—a band of brothers, who from pure motives of the Institutions of the land of their forefathers had forfeited their frehold estates in the revolted Colonies, and come to this country as an asylum (hear, hear). Some persons might be found to think lightly of these matters, but for himself, he would always feel proud that he was descended from a family of Loyalists (hear, hear, and cheers). These persons were by far the greater number of the members of the Church, and were scattered over a large extent of the margin of this new country without a Clergyman among them (hear). If he were in strong health he might be disposed to detain his Lordship too long; but it was necessary to the subject for him to state that General Simcoe, the first Lieutenant Governor under the Statute of 1791, who had been a Colonel in the Army, and served during the war in America, knew very many of the U. E. Loyalists personally, and exerted himself to provide for the spiritual wants of his old companions in arms; but unfortunately not with the success that the subject demanded. And he could not refrain from mentioning what he had lately read in a newspaper, that the venerable widow of General Simcoe, a lady over whose head nearly an hundred years had rolled, was at the time of her decease, and he had a great deal of property in the support of the Church in this country, and towards the country her late husband had been fifty years ago the Governor (hear, hear). Marriages had of necessity, for many years, been solemnized among the new settlers, by Commanding Officers of Military Posts, and other Offi-

cers, as the only means of affording relief semblance to the ceremony; and among the earliest essays recommended to the new Parliament by General Simcoe, was an Act which prohibited the celebration of Law such marriages as had been solemnized in manner he had stated, and providing temporarily for its future, until Clergymen should become resident in the several Districts. The truth was, that Clergymen could not be expected to settle themselves among the inhabitants, where provision was not made for their support. Hence the necessity of establishing a Church Society under the direction of the Bishop of the Diocese for the time being, and extending it over the whole face of the country, that by members might have the opportunity of acting efficiently in the various parts of the country, and contributing to the support of the Church, because they would be the people who of all others would give something beyond a mere worldly support (hear, hear). But although Clergymen had been few in number, they had not been idle, and had sometimes been asserted even by members of the Church. If any instance of ill-conduct occurred, it was the exception, not the rule of conduct of the Clergy. He would not speak of any that were present,—but he could well recollect when that venerable Clergyman, the late Mr. Addison, of Niagara, was in the habit of travelling great distances at much inconvenience and expense to himself, when required by the authorities to baptize their children. He had had the pleasure of travelling with that gentleman between 15 and 40 years ago, from Niagara to Grantham, (now St. Catharines,) Grimsby, Barton, the Mohawk village, near where Brantford is now, and Woodhouse and Charltonville in the Long Point Settlement, where there was nothing to be seen in the shape of a Church on the whole route, excepting at the Mohawk Village; nor was there at that time a Clergyman in the whole way, nor any settlement formed in what now constitutes the District of London.

2nd Resolution.—Moved by the REV. CHARLES BROUGHTON, seconded by the REV. A. F. ATKINSON.—That the means to be employed for promoting the object of the foregoing resolution, be the same as those provided for in the original Resolutions, and that the Book of Common Prayer and such other books as may serve to promote an acquaintance with evangelical truth, and with the doctrines and order of the United Church of England and Ireland; the Propagation of the Gospel among the Indians and Destitute Settlers in remote Settlements, by means of travelling Ministers; and assistance to Clergymen who may be incapacitated by age or infirmity, and to their widows and orphans; furnishing young men who may be preparing for the ministry with the means of pursuing their theological studies, and the promotion of Parochial Sunday and Daily Schools.

3rd Resolution.—Moved by the REV. RICHARD FLOOD, seconded by LAWRENCE LAURASON, Esq.—That this District Branch Association be open to all the members of the Church of England within its limits; and that any person, of any denomination, who is small, shall qualify to become a member of the same, and that all contributors be allowed to specify the object (when they desire it) by which their donations shall be applied.

JOSEPH BURWELL here said that he thought this a proper time to place before his Lordship, the Schedule signed by himself of the donation he intended making in Lands for the endowment of Churches. He would not read the paper, and only felt it necessary to mention to his Lordship, that if it should be published, it should be done in a proper manner, and that the memorandum had been signed, before the title for the endowment would be made in the manner therein stated. The following is the memorandum:

"I give of my Homestead Estate, and adjoining Talbot Road, Ten Acres of the S. E. and E. of Lot 15, in the 4th Con'n of Dunwich, for a Church and Parsonage, and Lot No. 14 in the 4th Con'n of Dunwich 200 Acres, in the County of Middlesex, as a Glebe for the uses of the Church."

"Contiguous to where I have given Estates to two of my children, I give the 17th, in the 4th Range South of the Long Wood Road in Carradoc, County of Middlesex, for a Church, Parsonage, and Glebe."

"Adjoining the Government Reservation for Town Lots in the 10th Con'n of the North West, I give to my children, I give to two of my children, I give Ten Acres of Lot Lettered B, East, on the Communication Road to Chatham, for a Church and Parsonage, and Lot No. 17, in the 4th Con'n, and the North West, as a Glebe for the uses of the Church."

"Adjoining Talbot Road, and an estate I have given to one of my children, I give Ten Acres of Lot No. 7, in the 4th Con'n of Dunwich, as a Glebe for the uses of the Church."

"Adjoining the 14th Con'n of the 14th Range South of the Long Wood Road, in Carradoc, County of Middlesex, as a Glebe for the uses of the Church."

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deriving its means from the charitable bequests and contributions of individuals—when we remember that it is owing to the bounty of that venerated institution that the Church has been nurtured and upheld in this country, we must be struck with the thought that good might have effected had this Society been long since formed. I remember, my Lord Bishop, when there were not more than two or three resident Clergymen in the whole tract of country lying between the head of Lake Ontario and Sandwich, I have lived in this part of the country, and have witnessed the growth of many flourishing settlements, and the rise of towns and villages; I have observed from time to time the influx of emigration, and I can bear testimony to the unwearied exertions of the few scattered Clergymen in their endeavours to supply the void, and to minister to the wants of the people. I am warranted in stating that regularly educated Clergymen have come to this part of the country with a view of settling, but who, finding no means of support, have either left the country or been obliged to apply themselves to other pursuits, in order to obtain the means of subsistence. If, however, by the aid of the Society, one cannot doubt but that many evils, which we can now only refer to, would have been at least alleviated. With reference to the present position of the Church, deprived as she has been of her principal means of support, she seems doomed to a decline in this part of the country, and to the loss of the excellence of her doctrines—the divine warrant of her institutions—the learning, integrity and piety of her ministers, and the support of her laymen. Be it so, my Lord. No true Churchman can ever doubt the result. The religion of the Church of England will be maintained, in the highest objects of its existence, inspires him with the soundest principles of moral and political economy. It teaches him to honour and obey the Queen, and all that are put in authority under her,—it teaches him to submit himself to all his governors, teachers, spiritual pastors, and ministers, as to be true and just in all his dealings. It in short inculcates all those virtues which are best calculated to promote the peace, happiness and welfare of mankind, and in proportion as her principles prevail, will peace and happiness, concord and union prevail in the world. It is the religion which has been the support of the British Empire, and which has been the support of the British Empire, and which has been the support of the British Empire.

11th Resolution.—Moved by the REV. JOHN FLANNAGAN, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

12th Resolution.—Moved by the REV. B. CROFTON, seconded by the REV. A. F. ATKINSON.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

13th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

14th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

15th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

16th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

17th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

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23rd Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

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31st Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

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33rd Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

34th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

35th Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

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43rd Resolution.—Moved by the REV. BENJAMIN CROFTON, seconded by JOHN CALAN, Esq.—That the Clergyman who shall in any way be repugnant to the Constitution of the Parent Society, be expelled from the Association which shall in any way be repugnant to the Constitution of the Parent Society.

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