

which it is believed, may be removed or materially altered; one, evidently, the small amount, one quarter only of the subscriptions raised available for its working, while three-fourths are returned, to be applied to Church local purposes, in the different missions, by which, the resources of the said Society are crippled at the fountain head, and if this part of the By-law Section XVIII is allowed to remain, however altered in amount, it must entirely fail in the whole of its objects.

Be it therefore resolved, "That on and after the Annual Meeting of the Church Society, which shall be held in June 1853, the whole amount of the subscriptions and donations of the different Parochial Committees, shall be transmitted by each Chairman direct to the Treasurer or Secretary of the Parent Society in Toronto, and that after the said meeting in 1853, the words in the XVIII Section of the By-laws, 'one fourth, in the twenty-seventh line of the eighteenth Section,' shall be omitted, and the words, 'the whole amount of subscriptions,' inserted in lieu thereof."

The Secretary also read the following proposed alterations which he had received anonymously by post:—

ALTERATIONS in the By-laws and Constitution of the "Church Society," suggested for consideration at a meeting to be held on the 6th of April:

CONSTITUTION—Article XVIII. Clause commencing "One fourth," erase whole clause, and insert "One half of all monies raised by Parochial Committees to be transmitted to the District Treasurer, to be disposed of at the Annual District Meeting, thus—One fourth of all moneys so paid into the hands of the District Treasurer to be remitted to the Treasurer of the Parent Society, for general purposes; the remaining three-fourths to be applied to the payment of Travelling Missionaries laboring within the District wherein the money is raised, (if required,) otherwise to be remitted to the Missionary Fund of the Parent Society."

By-Laws for the management of the Widow and Orphans' Fund.

Section III. to be erased.
Section IV. after word "Annum" in the seventh line, insert "and shall pay annually into the Widow and Orphans' Fund the sum of One Pound Five Shillings."

The following communication from the Rev. Adam Townley was then read:—

"I beg leave to move an amendment to the following effect:—

Resolved:—That in No. 5 of the "Proposed alterations in By-laws and constitution" of the report of the select Committee for the words "one-half" shall be substituted the words—three-fourths, from Districts where a Travelling Missionary is supported, or the whole of the monies collected, where no such Missionary is maintained, and that the eighteenth clause of the constitution be amended accordingly.

I should however be equally, if not more, willing to support an amendment, that all monies be henceforth paid to the Parent Society and that all payments, whether to Travelling Missionaries, or otherwise, should be made by it.

My reason for proposing the above amendments are these:—

1. That I am satisfied that the more diffusive our subscriptions are, the larger will be the aggregate sum; and, that consequently, did the whole of our Church Society subscriptions go into one common treasury, even the immediate falling off in their amount, would be small while our parochial subscriptions for local purposes would, from having that sole object in view, be much larger than at present. I found this conviction upon my own experience, which has been neither brief nor very circumscribed, and upon the too well-known fact that liberality in this day is not so much guided by the ability of the giver as by impulse, or the force of immediate and contiguous example.

2. That I know of no precedent for thus diverting to local uses, funds raised under the sanction of a general Church and Missionary association.

3. That our present plan, in even its proposed modification, of applying a large portion of the Diocesan Church Society's funds to Parochial purposes, seems like offering a bribe to the selfishness of its subscribers; a proceeding unworthy those high principles and holy motives which the Church of Christ ought ever to set before her children.

4. That, by that direct and sole appeal to the best feelings and highest principles of the members of the Church which would result from organizing the Diocesan Church Society upon truly Catholic and Missionary principles, a larger and much larger, amount would eventually be raised.

5. That the consent of the members of the Church Society will be almost, if not quite, as easily obtained to the entire alteration which I propose as to the partial one which the "Report" offers, while the ultimate satisfaction to the Christian feelings of all parties, will be far greater, I am ready to hope, in the former than in the latter case.

6. That dependant as the Church in this Diocese is, and must be, upon the support of her members, it is deeply important that the foundation of a much higher tone of brotherly love and Christian liberality than has hitherto prevailed, be at once laid, by fearlessly organizing our Diocesan Church Society upon the lofty principles of Scripture and primitive self-denial. And never was such an impulse more needed; for the entire history of Christianity does not, I imagine, afford another instance in which so small a portion of the incomes of its members was devoted to the Church of Christ and his poor, as is generally the case on this continent!

7. That any objection which might be felt, by

some persons, to vesting so much power and control in the central Board, is entirely obviated by the fact, that the Incorporated Members of the Society all over the Diocese are equally Members of that Board with those residing in Toronto.

Some pertinent remarks were made by the Chief Justice, the Hon. P. B. de Blaquiére, the Rev. Messrs. Cronyn, Read, and Mr. Baker. In the course of which several well-deserved compliments were paid to the Committee for the able and satisfactory manner in which they had drawn up the report. It was then moved by Mr. H. C. Baker, seconded by the Rev. T. B. Read, and unanimously resolved:—

"That the thanks of this Meeting be tendered to the Committee who have devoted so much time to this subject, and drawn up the Report with such ability. That this Meeting adopts the general principles of the Report, and that it be brought up for final consideration at the meeting in June next."

We are delighted to notice the good feeling which marked the proceedings, and the zeal manifested by all present, to render the Society more efficient.

It was stated to the meeting, that the Finance Committee were devising ways and means of investing the amount which appears credited to the Widows and Orphans fund in schedule A of the Report.

TORONTO UNIVERSITY.

We extract the following from the *Daily Patriot* of this morning:—"Last night after the report left, the University Bill was passed through Committee. It was decided that the Medical Schools should be closed after July, 1853, and that the Medical Profession should have one year's compensation from that date."

Indignantly do we protest against the shameful injustice of this decision. It would be better not to award any compensation whatever, than mock the parties with such a miserable pittance. We look upon the proposition as a disgrace to our Province, and trust that it will be rejected before the Bill becomes law.

Several editorial articles in type this week, are, for want of space, obliged to stand over.

(For the Canadian Churchman).

COMMON SCHOOLS.

To the Rev. Messrs. J. McMorine, Moderator of the Scottish Presbyterian; T. WIGHTMAN, Moderator of the Free Presbyterian, and A. FERRIER, D. D., Moderator of the United Presbyterian Communities; ENOCH WOOD, President of the Wesleyan Methodist; J. H. ROBINSON, President of the Methodist New Connection; JOHN REYNOLDS, General Superintendent of the Methodist Episcopal, and J. DAVIDSON, Secretary of the Primitive Methodist Conference; J. CLARKE, Chairman of the Congregational Union; the Ministers of the Baptist, and of other Protestant Dissenting Communities in Canada.

REVEREND SIRS:—

I venture to address you and through you, the numerous bodies of Christians whom you represent in this united province, on the subject of our Common School system. I trust you will exonerate so humble an individual as myself, from being actuated by anything like a spirit of dictation, in thus endeavouring to draw your earnest attention to this matter; my apology for this, perhaps apparent presumption, must be my deep conviction of the really awful importance of the question itself, and its being one to which I have given considerable thought and attention. Indeed our present system of Provincial Education is an evil of that monstrous character, that we need scarcely marvel if the very stones were to cry out, since if there be truth either in Scripture or experience, it is a system under which our children must grow up, if not open scoffers, intensely worldly, with feelings of cold and scornful indifference to all evangelical truth;—well therefore may the very humblest individuals of our Israel be excused for endeavouring to arouse the dormant energies of the more powerful advocates of Scriptural Education; and thus may even the feeblest hope to share in the honour of overturning one of the foulest conspiracies that was ever formed against the honour of Christ and the welfare, present and eternal, of the children of His people.

The Church of England and the Romish Communion in this Province, have already decidedly expressed their deep conviction that the care and oversight of the education and training, both for time and eternity, of our youth, can only be safely or scripturally entrusted to their Pastors.

The former, in the Diocese of Toronto, after having earnestly petitioned, without avail, to have distinct schools, did at her semi-Synodical meeting composed of her Clergy and Laity, in May, 1851, unanimously pass the following resolution, which was moved by the Rev. E. J. Boswell, Rector, Williamsburgh, and seconded by Lawrence Lawrason, Esq. of London.—"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools: and that the assessments ordinarily paid by Churchmen for

the support of Common Schools, be applied to the maintenance of such as are in connection with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same." The Romish Communion in Canada West, has recently advocated the same principle through its Bishop.

It only remains, therefore, that if, as I trust is the case, the Ministers and members of your various denominations feel a similar interest in the well being of your own youth, you also should all act with similar decision and then the youth of our Province are saved from the misery and ruin almost necessarily consequent upon a merely worldly education. For, thank God, the religious strength of our land is yet such that if our different religious denominations will only speak as firmly for the religious and eternal interests of their children, as men do for the attainment of supposed political advantages, the government must yield to our united, earnest, and determined wishes.

I will not presume, in addressing you, Revd Sirs, to dwell upon the deep necessity of early religious training, of "line being upon line, and precept upon precept;" or upon the vast importance of our children being taught, from their earliest days, to look upon religion as the "one thing needful, and being thoroughly imbued with the principle of "doing every thing to the glory of God." Nor will I insult your understandings by attempting to prove how opposite to all this is the bare idea of entrusting our children's education to the present Provincial Common School system.—a system which gives no security concerning the religious status of its teachers,—a system under which, as I understand, has been recently and officially declared by the chief superintendent himself, no minister is permitted to meet even the children of his own flock for the purposes of religious instruction,—a system which refuses to teach any catechism, or other formulæ of Christian faith and practice; finally a system from which its friends are already insisting, (and who can deny their consistency!) that the Bible should be altogether excluded! Truly I should feel that it were indeed an arrogant slander, in me, to suppose that either you, or the sincere of heart amongst the religious communities with which you are severally connected, would willingly commit the largest proportion of the mental training of your young immortals to such a system as this—a system to say the least, from which all Gospel instruction is by law excluded.

Neither need I remind you, of how painfully deceptive is the plea of home religious instruction. As even were such instruction general, it is obvious that it could by no means make up for its entire absence during the longer and more important part of the day; the fulfilment of one duty can never atone for the neglect of another, or prevent the injury and loss arising therefrom, any more than morning and evening devotions can excuse all forgetfulness of God during the rest of the day. But, alas, Sirs, I need not to tell you, how general is the utter neglect of home religious instruction.

Equally hollow and hypocritical, as you can bear me witness, is the semi-infidel plea that Sunday School tuition will meet the religious wants of our children. I say semi-infidel, because, if there were any force in the argument it would go far to show that with adults, Sunday religion is sufficient to serve for the whole week! Nay, but as regards our poor children, it is even more cruelly inapplicable than to adults; for from their young minds, impressions, especially of a serious nature, are but too certain to pass away as the "morning cloud and early dew," unless they are almost hourly renewed, and they themselves almost momentarily watched over, to guard them from the snares, and to snatch them from the power, of temptation. But the whole pretension is as false as it is foolish, since it must be known to those who make it, that it is a mere fraction of the children of the Province who attend Sunday Schools at all.

It is evident then, as the wise and good in all ages have taught, that, if God is to be honored and man blessed, secular and religious instruction must go hand in hand. Never was there a more dangerous or a more foolish idea propounded, by men professing to believe Revelation, that mere intellectual culture will make men morally better; man never did, and never will, "by wisdom find out God." Nothing naturally increases the unholy pride of man's heart like the consciousness of intellectual power. Hence, where this power is imparted, unaccompanied, and, therefore, unrestrained by religious instruction, it is at once almost necessarily dedicated to the service of self and Satan. Unsanctified intellect, despoiled Heaven of one-third of its glorious hosts, desolated Paradise, and, it is awfully to be feared, has destroyed not a few of the mightiest minds among the sons of Adam. O! Sirs, shall we not put shoulder to shoulder in order to drive this subtlest scourge of Hell from the land, ere it prove our children's ruin!

But Reverend Sirs, I must crave your forgiveness, I am running beyond my intention. The object of this letter is respectfully to arouse the earnest attention of yourselves and people to this most momentous subject; and, in order to do so more effectually, I beg your attention to a few facts, showing what have already been the ruinous effects elsewhere of such a Christless method of education, as that which is now forced upon this unhappy Province. I further wish to answer one of the most popular objections brought against Common School religious instruction in this Province. And, lastly, I beg your candid and friendly consideration of a plan for Denominational Schools, which I have already published in some of the Provincial papers, and which, the approval of others sustained me in thinking, is

open to no serious objection, especially so far as its principal features are concerned.

It is to the working of a similar system in the United States that the advocates of our Provincial Common School law most frequently point us, as giving satisfactory evidence of its excellence. To this test, then, I am perfectly willing to bring the controversy between merely secular and religio-secular education; and, only regret in doing so, I shall be compelled to give so dark a picture of a people, so many of whom I highly esteem. But the unpleasant task is forced upon me, by the incessant appeals which are made to the supposed excellent effects of non-religious education amongst them. I admit then, that, in the neighboring States, this system of mere intellectual instruction, dissociated from all religious training, has accomplished, to an extraordinary degree, the object for which it was instituted; and that the Americans are distinguished by a mental activity, alike remarkable for its acuteness and its general diffusion—a character not inaptly styled by themselves, *smartness*. But alas! for the *contra*. How deplorably deteriorating to their high principle, and moral tone of their national character, has this miserably worldly training in their Common Schools proved. Thus—Is there any people of equal commercial wealth, in the trading honor of whose majority there is so little confidence? Is there any people amongst whom filial affection and reverence are so low? Is there any amongst whom wealth is so generally the sole object of pursuit? Is there any nation in which the Christian Ministry amongst all denominations, has so little influence in guiding the people in their daily walk and conversation, or when they are, in general, so miserably supported? Is there any portion of the Anglo-Saxon race so large a proportion of whose males are habitual neglectors of public worship? Is there any people amongst whom human life is so recklessly risked for the sake of commercial speculation? Finally, is there any community in which personal violence is so frequent amongst, what ought to be, the respectable classes?

It becomes not creatures to guide their conduct, in matters of principle, by its apparent results for good or evil. We are under the law of implicit obedience to what God commands. But yet, so far as it is lawful for us to judge by results, I mourn to think that the United States already afford a melancholy proof of the ruinous effects, moral and religious, of mere secular education; and if that they are not apparently, if Providence does not graciously interfere, rapidly sinking into a morally debased condition, that must for ever silence the advocates of a non-religious State education. America affords powerful evidence of the striking correctness of the principle laid down by one of the ablest writers of the present day, when he says:—"Education (non-religious) and civilization, generally diffused, have a powerful effect in softening the Savage passions of the human breast; but they tend rather to increase than diminish those of fraud and gain, because they add strength to the desires by multiplying the pleasures which can be attained only by the acquisition of property."

Permit me, Rev. Sirs, in further proof of the ruinous consequences of non-religious instruction, to place before you the substance of a longer extract, containing some appalling facts, from the above writer, Sir Archibald Alison, taken from his new work, the continuation of his "History of Europe;" he says:—"the utmost efforts have for a quarter of a century, been made in various countries to extend the blessings of education to the labouring classes; but not only has no diminution in consequence been perceptible in the amount of crime and the turbulence of mankind, but the effect has been just the reverse; they have both signally and alarmingly increased. Education has been made a matter of state policy in Prussia, and every child is by the compulsion of government, sent to school, and yet serious crime is about fourteen times as prevalent, in proportion to the population in Prussia, as it is in France, where about two-thirds of the whole inhabitants can neither read nor write. In France itself, it appears from the 'Statistique Morale de la France,' that the amount of crime in all the eighty-three departments, is, with one single exception, in proportion to the amount of instruction received. By far the greater proportion of the ladies of pleasure in Paris come from the districts to the north of the Loire, the most highly educated in France. In Scotland, the educated criminals are to the uneducated as 4 to 1; in England as 2 to 1, nearly; in Ireland they are about equal. In America, are in most of the States of the Union, three times the uneducated. These facts, to all persons capable of yielding assent to evidence in opposition to prejudice, completely settle the question." "Experience has now abundantly verified the melancholy truth so often enforced in Scripture,—so constantly forgotten by mankind—that intellectual cultivation has no effect in arresting the sources of evil in the human heart; but that while it alters the direction of crime, it also increases its amount. Hence, "the precept of our Saviour was to preach the Gospel to all nations, not to educate all nations."

(To be Continued.)

MARRIED.

In the Church of St. John Baptist, Oak Ridges, by the Rev. W. Blake, Rector, the Rev. J. D. La Touche, to Catharine Munro, daughter of Martin MacLeod, of Drywick, Canada.

DIED.

On Sunday, the 27th inst., at the residence of G. L. Maddison, Esq., Scarboro, Colonel Hill of Rosebank, Newmarket, aged 55 years.