

A VISIT TO THE SAULT.

Concluded from No. 10, Page 74.

In working the copper-lobes on both sides the Lake, small masses of pure silver are found, and are often secreted by the miners. You can easily procure specimens of this metal in this place either in its native state, or worked up into rings, Indian ornaments, &c. On the United States' side of the water, considerable attention, I am informed, is beginning to be directed to the silver element in the mines. You procure also here numbers of agates and fine specimens of spar of various tints. Iron is found in large quantities on the South side. Indeed we must suppose that Lake Superior fills an ancient crater, up through the fissured sides of which a boiling tide of fused metals once sought to heave itself. To get off even a small specimen from the masses of native copper lying at the landing—without the aid of a chisel—requires much labour and perseverance. Its stiffness and tenacity are very great. One can well conceive that the *chalcus*, out of which, we are told, the weapons used by those respectable savages the Homeric chieftains were made,—was simply native copper.

The increase of visitors to this place has caused the comparatively few persons whom you can hire as voyagers, to be exorbitant in their expectations when you apply to them for their services. There is as yet no fixed tariff of fares for ferrage, &c.—and each boat-owner of course makes the best bargain he can.—The order of precedence in respect to eligibility for canoe-work, is—1st, the French Canadian; 2nd, the half-cast; 3rd, the Indian.—We have had an interesting sail down to Garden River in a Mackinaw-boat—a species of large skiff with oars,—and made to ship and unship. These boats are gradually displacing the canoe—just as the stout leather shoe is beginning to be preferred to the moccasin, by the Indian.—Having a brisk breeze together with the current in our favour, we went our ten miles, wing and wing, in beautiful style. Here a talk was held with the old chief of the village and a few Indians collected in his house, relative to the erection of a school-house, chapel, and Mission-house;—and a Missionary was promised at an early period.—An exploration of Garden-river, six miles northwards from its mouth, was made. We found it to be a broad winding stream with bold banks, covered with unbroken forest,—presenting in some of its long reaches true pictures of primitive Canadian scenery—such as our fathers beheld, where we now see farms and meads and villas.—At the distance of six miles, the current became so strong, that we had to land—and make our way through the woods to the "Falls" of which we had been informed. They proved to be simply rapids.

Schools for the children appear to me to be the means through which the most effectual help can be rendered to the poor Indian race—but then they ought to be endowed schools, which could board and lodge and clothe and furnish books, &c., to the children for a series of years, away from their parents—schools which should have also workshops attached to them for various trades,—and fields for farming and horticultural purposes.—and instructors who, besides possessing the ability to initiate into the mysteries of reading, writing, and arithmetic, should be calculated also to elevate the general style and tone and manner of their pupils.—Such schools as these, it is manifestly beyond the power of the Church in this Province to supply.—The petty schools which our limited means do not accomplish much for the civilization of the Indian.—Their influence as opposed to the influences of a wretched savage home, amount to that of the old lady's broom when exerted *versus* the German organ.—At the Sault, on the United States' side, the Jesuits and Baptists have each a school—but both on a small scale—and neither exclusively Indian.—Both parties complain of the irregularity and want of punctuality of even the few Indian children whom they get to attend.—To the Baptist teacher a considerable allowance is made from the State, out of the Indian funds;—also to a Wesleyan teacher, I understand, an allowance is made, in consideration of the beneficial effects which his influence is expected to have on the Indians in the neighbourhood.—The Sault on the United States' side is in the diocese of Michigan;—but of course from the voluntary system to which the Church in that State—in the absence of endowments, is unhappily wholly driven,—the Bishop is unable to send a Missionary to places where they are most needed.—At a service held here in a school-house by one of the Bishop of Toronto's party about fifty attended on a very stormy day.—Three Romanist ecclesiastics—said to be Jesuits—make this place their headquarters,—together with three lay *freres* engaged in tuition. They live economically and comfortably in a small wooden house in the rear of their place of worship. The whole party is seldom at home together—one being out in one direction, and another in another, on Missionary excursions, principally on the shores of Lake Superior. Of course their steady and systematic action and undivided energy are planting Romanism more and more permanently every year in these regions;—and the work of the Church—when her day shall come—will, humanly speaking, be all the more difficult to be accomplished.—One of the Jesuit party, noticeable for his height and size, I saw standing erect in his weather-worn soutan, guiding his canoe across the river in company with an Indian.—The one who was at home when I called to make some inquiries relative to the school, was an elderly simple-minded native of France—who, in his younger days, had been a missionary in Switzerland, Poland, and Russia. His life had been consecrated, he said, to the instruction of youth. To hear the contented old man discourse—and to look around on the humble little room and homely appliances that sufficed for his accommodation, made one feel very much self-condemned, when one remembered how difficult it is sometimes, amidst luxuries and social amenities, far greater than any to be found here, to stave off discontent and yearning for change.—Romanism, from its agents having their thoughts and energies undivided, and undiverted from their one object,—and being also at the same time generally educated and gifted men—is making a considerable impression in the United States;—and as yet, in such places as the Lake Superior region, and valley of the Mississippi, it is not met, in any strength, by the influence of the Church.—Strangely enough, you hear in these parts, as elsewhere, of dissenters of the most conflicting creeds, agreeing in this point—viz., giving a lift to the Romanist cause, which is so counter to them all. At the mines, on the United States' side, very recently, a member—not of the Church I am happy to add—but of one of the Protestant sects, gave a site for a place of worship with endowment, to the Romanists. And here at the Sault members of the Protestant sects, and possibly of the Church also, send their children to the Romanist schools;—and no inconsistency is perceived in such conduct. But an observant eye can easily see in these things the influence of a few

well-selected men, who keep driving, with undivided attention, at one object, and who know what they are about.—The Romanist minister in charge on the United States' side of the river attends to the inhabitants of the same phase of faith on the Canadian side; the united flock amounts to about six hundred.

The Romanist place of worship is a long wooden building of no pretensions: filled with pews; the altar arrangements of the usual tawdry description: suspended from the ceiling, and marking I suppose the *nave*—hangs a miniature ship fully rigged. The space between the weather-boarding and the interior is filled in for warmth, with Indian moss—an article with which also the Indian babies are surrounded when they are packed up in the little frames in which they are carried. Near this church I had pointed out to me the residence of a half-cast, who, I was informed, figured in London not many years since as an Indian Chief, and who in that romantic capacity captivated the heart of a fair English lady, to whom he was publicly married with great éclat in one of the fashionable churches of London. They are now, I understand, Romanists—the husband from previous habit—the lady by perversion.

During our stay at the Sault, it was not all sunshine. We had a few days of incessant rain, with thunder and heavy hail. But with the aid of a few books—Prof. Agassiz's interesting work on Lake Superior, and Schoolcraft's new and elaborate work on the Indians,—the confinement within doors was endurable enough. The latter book is published in sumptuous style at the expense of the United States' government.—Our Sunday was unfortunately a day of storms. Our Bishop however was in no wise deterred from canoeing it first to a Service on the opposite side of the river, and secondly to Garden River, according to appointment. The inclement state of the weather still continuing, no one expected his return that night;—but as ten o'clock approached, the whole party arrived.

The Ojibway—the language spoken by the Indians in these parts—is what at an early day used to be called the Chippawa. By a closer observation of the native pronunciation it has been found to be Ojibway—just as modern writers—by the discovery I suppose of an error of an opposite nature—give us now Tahiti, instead of Otaheite.—It is difficult to catch the precise words which Indians utter. The language has a nasal ringing sound—and is ill-defined and indistinct in pronunciation, like French, as it seems to the Englishman. The initial as well as the final syllables are apt to be lost to the ear.—There being no acknowledged standard as yet, it is not easy to come to a correct orthography of words which you desire to remember. Persons of different nations who have endeavoured to reduce the language to writing, have expressed the words according to the power of the letters in their respective languages.—It seems however to be agreed that the letters f, l, g, i, v, x, z, do not occur in the Ojibway alphabet. European words containing these letters present a difficulty to the Indian organs of articulation. Hence the established name for Montreal is Moo-ne-aung. (Compare London, Londres; Mayence, Mainz, &c.)—The common Indian salutation Bojo! Bojo! is *Bonjour*, with their dropped.—Many of the proper names as they are now established in the Maps are clipped and corrupted Indian words: e. g. the well-known peninsula on the United States' side of Lake Superior, Kewawee-nah, is properly Kuh-ke-wa-wiu-e-nah-ning, "The place of a portage"—which reminds me that many years ago I saw it stated in print that *Canada* was a syncopated form of an Indian word—an idea not referred to in Hawkins. The same too with *Niagara*—which was *Onyukera* (not an Ojibway word).—"Saugreen" signifies "the mouth of a river":—"Mitche"—"great":—"Mitche-saugreen" (now usually written *Mississauga*).—"Great mouth of a river."—"See-be"—a river:—"Mitche-seebe" (*hodie* Mississippi)—great river.—The Ojibway for a saw mill is *Taushe-ke-bo-jegun*, "a thing for dividing."—The Londoner is said to have been surprised to hear the French call their mammas *mères* and their daughters *filles*:—an unreflecting Roman would have been equally astonished at being told that the term for a woman among the Lake Huron savages was *egua*.

As we came up the Lake and St. Mary's River, we thought, as I have already stated, the scenery most interesting. On a second view of the whole, in our return, our first impressions were renewed with increased enjoyment. This effect was produced partly perhaps by the consciousness of our being homeward-bound and partly by the fact that we were all the while favoured with a bright cheerful sun, which clothed land and water in *couleur de rose*.

At a fine bend of the river, on Sugar Island, below Garden-river—we called at the establishment of Mr. Church, a shrewd citizen of the United States—who, whilst acting as a pioneer of civilization in these parts, turns his position to good account in a monetary point of view. He has established a saw-mill back in the woods.—Besides oats and spring-wheat,—his crop of potatoes this year consisted of 4000 bushels—and sold at a half a dollar, and 3s. 14d. per bushel.—From the wild raspberries growing in the neighbourhood he manufactured 1,200 lbs. of jam!—worth 12½ cents the pound, in Detroit. He has also a nursery of ornamental mountain-ash trees.

At Hilton on the Isle of St. Joseph, the Bishop, by appointment, held a service at a farm-house some three-fourths of a mile back from the landing. A considerable party from the *Gore* proceeded by a foot-path through fine woods and fields of healthy-looking wheat and oats, to the spot, where were assembled the families of the neighbourhood.—To see in the lowly unplastered log-room—in the midst of a rude collection of most primitively-constructed stools, benches and tables,—the Bishop arrayed in the vestments in which he would, if need were, minister before the Queen—attended by his clergy in the official linen "pure and white" which they would wear in the stately ministers of Canterbury or York—officiating in this distant and almost unknown place to a congregation of hard-handed, rough-exterioed, but devout woodsmen, who perhaps never before had assembled together—"with one accord in one place" for worship on this side the Atlantic—was a picture truly characteristic of Canadian Church-life. May this visit of the chief minister of the Church in Upper Canada be an omen of good to the Island, and help to hasten on the day when the church-going bell, and school-going bell, shall be heard in many places along its well-wooded slopes.

The northern main of Lake Huron wears a solemn, severe aspect, quite unlike the gentle ruralness of the shores of Lake Ontario—the shore rising back into a continuous range of gray, bare, ancient-looking hills—

—unpeopled glens,
And mountainous retirements—

Apparently all of solid rock, with a very thin vegetation, probably principally of ash, birch and spruce.—Just in the rear of La Cloche, these hills assume quite a mountainous appearance.—You could well imagine yourself on the Atlantic and approaching the

coasts of the old world.—The islands that line the shore do not shew to the eye by any means so numerous as the maps would lead you to expect.

We had a fine view of Cabot's Head—an abrupt lime-stone cliff between two and three hundred feet high—the termination of the range which occasions the Falls of Niagara. It was a welcome sight—being the first object made on the eastern coast—our own side of this great sea.—Again we penetrated Owen's Sound, and traversed the very uneasy Notawasaga Bay—which affords a poor shelter to ships, and ought to be examined again before it is chosen as the terminus of the Northern railway.—After descrying at a great distance the conspicuous white sandy banks which give to Penetanguishene its name, we entered again the beautiful land-locked harbour.—In due time we threaded our way back, past Hog's-back, another terminus proposed for the railway,—down Gloucester Bay,—and lastly, passing the mouth of the Severn, to the landing in Sturgeon Bay.—Here a convenient vehicle awaits your arrival—now you drive through a noble forest first to Coldwater, and then to Orillia; then, thanks to the early hours of the Beaver-steamer, you witness a sunrise on the beautiful isle-studded Lake Couchiching.—From this point, the journeying of a day brings you home—with your mind replenished with additional ideas—with face perhaps wholesomely embrowned,—your blood purified,—and body invigorated—your whole system, in short, braced up for the duties and trials of the approaching winter.

ENGLAND.

THE ARCHBISHOP OF CANTERBURY'S LETTER.

In our observations on this subject on Saturday last, we ventured to suggest that when the Primate of all England found himself reduced to the necessity of avowing before the public the unguarded letter extracted from him by the consistent treachery of a wily Jesuit, His Grace might have given "such explanations as would have in a great measure neutralized its effect, and reduced it to comparative insignificance." While we were penning these words, it appears that the Archbishop of Canterbury was engaged in doing what, had it occurred to him to do it in the first instance, might have saved much pain and distress of mind to the earnest members of the Church, and to the Primate himself no small amount of obloquy. In reply to certain questions proposed to His Grace by the Rev. W. Palmer, the Archbishop frankly acknowledges that his answer to Mr. Gathorne "was expressed in a manner which he certainly would not have adopted in an authoritative or official document, or if he had believed that he was writing any other than a private letter." His Grace then goes on to define the sense which he wishes English Churchmen to attach to the words:—"I hardly imagine that there are two Bishops on the Bench, or one Clergyman in fifty throughout our Church, who would deny the validity of the Orders of these" [foreign] "Pastors, solely on account of their wanting the imposition of Episcopal hands." The Archbishop desires it to be understood that it was not "his intention to state, that he himself or the majority of our Clergy look upon Episcopal Ordination as non-essential to the validity of Orders, so that it might be dispensed with among ourselves, or so that others than those Episcopally ordained, could have power to officiate in our Church." What he wishes to be accepted as the sense of the passage which on its first appearance caused so much sensation is, that "he imagines it to be as far as possible from the general opinion, either among our Bishops or Clergy, that no person in any country or under any circumstances can be entitled to minister in the Church of Christ, except through the imposition of Episcopal hands."

We are thankful to his Grace for this interpretation of his own language. We will not stop to examine the rules of construction upon which that interpretation is founded; we willingly forbear from inquiring how far the Archbishop is justified in asserting that his letter "furnishes no ground whatever for the inferences which have been drawn from it." The *amende honorable* which was due to the principle of Episcopacy from the highest bearer of the Episcopal office in the Church, has been made; and we are unwilling to criticize the terms in which it is couched. The dignity of a person filling so responsible a station as that of Archbishop of Canterbury had to be maintained in the very act of making the apology; and if, in extricating himself from a position of such manifest difficulty, his Grace has cast an unfavourable reflexion upon those who had remonstrated against the declaration contained in his letter,—some of them, possibly, not in the gentlest or most respectful terms,—we are not disposed to scan too narrowly the fairness of such a proceeding. The manner of vindicating his own dignity is a point which mainly concerns the Primate himself; what has contented his Grace, may well content others. What we are concerned for is the great principle involved in the question raised by the Archbishop's letter to Mr. Gathorne, and set at rest, we hope, by his reply to Mr. Palmer. On that point we are now informed that the Archbishop,—with the exception, perhaps, of a distinction to be drawn between the words "entitled" and "allowed,"—meant no more than we expressed on Saturday last, in the article to which we have already referred. "It is 'one thing,' we observed, 'to maintain that certain ministrations are irregular, and quite another thing to assert that no beneficial effect can result from ministrations. The latter is an assertion which every right-minded person would at once repudiate.'"

The fact is that, under the terms of the Archbishop's explanatory letter, the question is shifted. It no longer concerns the validity or non-validity of Orders, which confer an indelible character, as well as a positive Divine authority and power, but the contingent admissibility or non-admissibility, under certain peculiar circumstances, of certain acts done by persons avowedly not invested with those Orders. On this point, we believe with his Grace, that there is but little difference of opinion. The issue being thus wholly changed, as a matter of course, it follows that there is an end, likewise, of certain other important questions which arose out of the case as it presented itself in the first instance; such as the question of the Divine origin of Holy Orders, and of the Imposition of Episcopal Hands, as the Divinely-appointed Ordinance for their transmission; the question whether it is merely a legal or an ecclesiastical impediment which bars the ministrations in our Church of ministers not Episcopally ordained; and the remoter question, whether the prohibition of such ministrations by any branch of the Church Catholic would be justifiable, except upon the ground of a difference upon some point essential to the integrity of the Faith and of the Constitution of the Church, such as Episcopacy is believed to be by all Catholic Churchmen. Upon none

of these points has the Primate, in his letter as interpreted by himself, given any opinion; and we are happy, therefore, as we are in duty bound, to take it for granted, that upon all of them his Grace's sentiments, if he were called upon to express them "in an authoritative or official document," would be found consistent with that strict orthodoxy, the maintenance of which is not the least sacred among the duties incumbent on the Primate of this important Branch of the Holy Catholic and Apostolic Church.

THE BISHOP OF EXETER AND THE ARCHBISHOP OF CANTERBURY.—The *Record* states that a gentleman seeking ordination in the diocese of Exeter transmitted his testimonials from beneficed Clergymen in the diocese of Canterbury, counter-signed by the Archbishop of Canterbury, to the Bishop of Exeter, who returned them, refusing to accept the subscription of the Metropolitan.

A MUNIFICENT DONATION.—Soon after the Rector of Lambeth, the Rev. C. B. Dalton had issued his appeal for voluntary aid towards the re-building of the Church, an advertisement appeared, intimating that so soon as the work should have commenced, a donation of £1,000 would be forwarded, and in accordance with this promise the money was afterwards sent, unaccompanied by any clue to the donor. It has since transpired that it was the gift of the late Mr. Beaufoy, distiller, of Vauxhall, who had a short time previously, at a cost of £14,500, built and endowed the Ragged School, Doughty-street, Lambeth-walk.

PENITENT PERVERTS.—A portion of the parishioners of St. Saviour's Leeds, who went over to the Church of Rome with Messrs. Minster, Ward, &c., are stated to have returned to the Church of England, having found the practice of the Church of Rome to be very different from its high professions.

PERVERSION OF THE REV. W. T. LAW.—The *Western Flying Post* announces the resignation of his living, and of the Chancellorship of the diocese of Bath and Wells, by the Hon. and Rev. W. T. Law, on the ground of his secession to the Church of Rome.

DR. ACHILLI PATRONIZING THE ENGLISH EPISCOPATE.—Dr. Achilli writes to the *Record*, in a tone of evident displeasure, to correct a statement made by that paper to the effect that he had attempted to place his Italian Chapel, in Dufour's place, under the jurisdiction of the Bishop of London, in order that it may better prosper. "The temporary Italian Chapel in Dufour's place (says the doctor), so long as it exists, must be altogether independent. A Committee of well-known Christians, of various denominations, provides for its wants. I am its minister, and nothing more. It prospers, to my thinking, better than you imagine. It is a Church after the primitive times, and is worth more than all the Basilicas of Rome. I am proud of it; and so long as I remain in London—for I hope soon to return to Rome—I want nothing better." He then details the circumstances which seem to have been misunderstood:—"When I heard that the Bishop of Rome had ordered collections of money to be made throughout Italy, in order to erect, in the midst of London, a fine Popish Church, which in order to place it in opposition to ours in Dufour's-place, he would be pleased to call an 'Italian Church,' I wrote to the Bishop of London pointing out to him the fitness of the opportunity for taking under his own protection a Reformed Italian Church in London, on the same footing as the French Church, the German, &c. I asked his Lordship to encourage such a work, allowing the said Italian Church to have its own proper form of worship, and to be governed by its own laws, and according to its own necessities. His Lordship caused it to be intimated to me, by one of his Chaplains, that he could not agree to an arrangement of this kind, because he was not at liberty to do so." In conclusion he observes:—"It is my desire, as it always has been, to be in Christian communion with the Episcopal Church of England, as well as with the Presbyterian Church, the Baptist, the Methodist, &c. &c. I give the right hand of fellowship to Bishops, supposing them to be good and zealous, and faithful to their true institution. If, from motives of intolerance, they withdraw their hand from me, the act is theirs. I shall be able, one day, to say to my brethren, that I have not failed in charity, but that I have found the bowels of others closed against me."

From our English Files.

ROMAN INTOLERANCE.

THE CATHOLIC DEFENCE ASSOCIATION—CIVIL AND RELIGIOUS LIBERTY.

The Defence Association has once more showed symptoms of vitality, we presume in consequence of the speculations which had gone abroad as to its being defunct. At the re-union of last-week, only some two dozen people could be collected, and "universal Ireland" has, as yet, exhibited little sympathy with the movement. "PAUL, by the Grace of God, Archbishop of Armagh and Primate of All Ireland," presided over the deliberations; and when he and his fellow-conspirators can thus openly violate the law, we wonder what necessity there is for the Defence Association, or with what astial Titles Act interferes with the religious liberty of the (Roman) Catholics of the Empire. While in one breath these subjects of the Pope profess allegiance to the Sovereign of these realms, they in the next openly avow their intention to set the law of the land at defiance, a threat which they carry into effect through the considerate kindness of her Majesty's Attorney-General, who keeps never minding. It is, in truth, not a little amusing to find all this outcry raised about Penal Laws, the provisions of which they thus openly disregard. These worthy Prelates act in the spirit of the famous Irishman "who was blue-moulded for want of a beating." They almost imploringly invite the attention of the Attorney-General, and they as imploringly call on their vassals to come forward with the cash, to enable them to withstand the assaults of that learned functionary who has hitherto exhibited so little inclination to enter the lists with such formidable assailants.

In the manifesto of the Defence Association the most PAUL, by and with the advice and consent of the most right reverend prelates and lay coadjutors, in solemn council assembled, declares that, amongst its most important objects must be included the destruction of the Protestant Church Establishment, from which the (Roman) Catholics "not only derive no benefit, but the funds and ample resources of which are expended in persevering efforts to subvert the faith and overthrow the religion of the country." The Association is declared to be "essentially Catholic, in which word is expressed its love of true liberty, and its relation to the Supreme Head of the Church, the Episcopate, and the whole body of the Clergy." And it is further stated that, whilst resolutely resisting any aggression on (Roman) Catholic freedom, it will not only most scrupulously