

as a temporary protection from the weather. The same journal adds, that evictions are about to take place in the islands in the bay of Westport.

THE CROPS.

After two days of fine weather, the rain recommenced yesterday, and continued to fall the greater part of the day. As yet no real injury has been done to the crops; but the much longer continuance of wet would be productive of very serious loss. The unsettled state of the weather has given a firmer tone to the wheat markets; but oats and Indian corn are lower, owing, in some degree, to the increasing supplies of potatoes, and the hopes entertained that our very extensive potato crop will escape the blight, of which, up to this time, there is no appearance.

TO CORRESPONDENTS.

The number of the Quebec paper alluded to by our expected correspondent did not come to hand, and we were unable to procure a copy of it in the city. If our correspondent would be so obliging as to transmit us the paper, his wish shall be complied with.

THE CHURCH.

TORONTO, THURSDAY, JULY 15, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &c.

JOHN TORONTO.

July, 1852.

Friday,	16th	Brook, West Church	11 A.M.
		East Church	3 P.M.
Saturday,	17th	Beavertown	11 A.M.
Sunday,	18th	St. Paul's Whitby	10 A.M.
		St. John's Windsor	2 P.M.
		St. George's Oshawa	5 P.M.
Monday,	19th	St. John's Bowmanville	10 A.M.
		Clarke	2 P.M.
Tuesday,	20th	Cartwright	11 A.M.
		Preston, Manvers	4 P.M.
Wednesday,	21st	Cavan North Church	11 A.M.
		Cavan South Church	3 P.M.
Thursday,	22nd	Emily	10 A.M.
		Lindsay	3 P.M.
Friday,	23rd	Peterborough	11 A.M.
		Clarke's Landing	5 P.M.
Saturday,	24th	Port Hope	11 A.M.
		Perrytown	3 P.M.
Sunday,	25th	Cobourg	11 A.M.
Monday,	26th	Gravelly	11 A.M.
		Colborne	3 P.M.
Tuesday,	27th	Carrying Place	11 A.M.
		Hutter	3 P.M.
Wednesday,	28th	Pictou	11 A.M.
		Marysburgh	3 P.M.
Thursday,	29th	Milford	10 A.M.
Friday,	30th	Annwood, Trent	11 A.M.
		Frankford	3 P.M.
Saturday,	31st		
August 1852,			
Sunday,	1st	Belleville	11 A.M.
		Huntingford	3 P.M.
Monday,	2nd	Tyendinaga	11 A.M.
		Mohawk	3 P.M.
Tuesday,	3rd	Napanee	11 A.M.
		Clarke's Mills	3 P.M.
Wednesday,	4th	Bath	11 A.M.
		Amherst Island	3 P.M.
Thursday,	5th	Fredericksburg	11 A.M.
		Adolphustown	3 P.M.

NOTE.—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

HAMILTON "SPECTATOR."

The Hamilton *Spectator* of last Wednesday asked the question whether it was true that a Roman Catholic (who was also suspected to be a Jesuit) was employed in the *Church* office, and acted as sub-editor.

We lost no time in giving, through the medium of the *Daily Patriot*, an indignant and unqualified denial to this outrageous calumny—for calumny it was though couched in the plausible form of a mere inquiry.

In his issue of Monday the *Spectator* publishes the following "information" from "a gentleman," who, he alleges, is "a prominent member of the Church of England":—

"I omitted to mention one piece of intelligence, which, if not previously known to you, may be of service. A Mr. Auchinleck, a Roman Catholic, and I have good reason to believe a Jesuit, has for some little time past been employed in the *Church* office, and acting as sub-editor. He was and is living with the Rev. Dr. M——, who was aware of his religious faith, but who did not enlighten others concerned as to that fact. It, however, leaked out, and some stir was made about it. In consequence Mr. Auchinleck's ostensible position in the office of the paper was somewhat changed, though he still is in the office, and dabbles in the material

of publication, notwithstanding which he has all along, to some extent, been writing for the *Mirror*."

The subjoined letter renders it altogether unnecessary for us to make any comment upon the conduct of the *Spectator* and his veracious correspondent. In the most unequivocal manner we assert that Mr. Auchinleck never had the slightest connection with the *Church* newspaper.

To the Editor of the *Church*.

REVEREND SIR,—An intimate acquaintance for the last twelve months with you personally, and with the management of the paper under your control, justifies me in offering the following comments on the passage published in the Hamilton *Spectator* of the 12th instant, purporting to be an extract from a letter addressed to the editor of that paper, in which a most unjustifiable use is made of my friend Mr. Auchinleck's name, and in which allusion is also made to myself by initials as the Rev. Dr. M.

I assume this allusion to apply to me from the employment of the prefix Dr., and from the circumstance that the gentleman spoken of does reside with me. Why the Rev. is also added I am at a loss to conceive, unless it be for the purpose of affording a point of retreat for the writer of the letter. Every one knows that you are never addressed as the Rev. Dr., and those who know anything of the respective parties also well know that Mr. Auchinleck does not reside with you. The coincidence of our names commencing with the same letter will, under these circumstances, not explain the intentional mysticism.

I distinctly assert that the whole statement of Mr. Auchinleck being employed at this or any previous time as sub-editor of the *Church* paper, or in any capacity in the office of its publication, is a wilful and gross falsehood. As a friend, Mr. Auchinleck accompanied me on several occasions to the office, and on one occasion when the editor of the *United Empire*, which is published in the same office, was pressed for time, he obligingly corrected two columns of proof of that paper. This is the extent of any literary duty performed by my friend in that office. It was, about that time, insinuated by some one in the office that he was a Jesuit. From the moment of my communicating the circumstance to him, he desisted from going there, nor has he ever entered the place since, except on one occasion when taking an order for a piece of jobwork from the establishment in which he is at present employed.

As to the facts of his being a Roman Catholic and of his residing with me, I shall say nothing, further than that with them the public have nothing to do—the impertinence of the writer in making any allusion to them in the public prints I care nothing for. The assertion that I concealed the fact of his religious opinions is equally false—I never introduced him to any person without revealing them, from the fear I entertained that any casual observation employed in conversation should hurt his feelings. His marked religious and political opinions would render any engagement such as that stated to exist manifestly absurd.

If the editor of the *Spectator*, in giving utterance to these misstatements, contemplated injury to the *Church* newspaper, the persons concerned in its publication, or the Church party, he will utterly fail. He can make no capital out of them in his anti-reserves crusade. If he simply intended a personal affront to me or my friend, he will fail also, as we care nothing about him or his assertions.

My sole object in offering this explanation is to remove the faintest impression which may have been created in the mind of any one who has read those misstatements, that you, or the publisher of the *Church* paper, have been guilty of the inconsistency imputed to you, which after all is the gravamen of the charge.

I am, Reverend Sir,

Your obedient servant,

HENRY MELVILLE, M.D.

Toronto, July 13, 1852.

CHURCH EDUCATION.

The Earl of Derby, in reply to a question by the Marquess of Lansdowne, as to whether any minute of committee of Council on education had been made which would make any alteration in the administration of the public grant for education, the noble Lord said that a minute had been agreed to in substance, which would effect some relaxation in the stringency of the conditions of the education grant. It was not proposed to make any alteration with respect to the management clauses, but the option of inserting certain words would be given to parties, by which they would no longer be disqualified as heretofore from receiving a portion of those grants.

In our concluding remarks on Church Organization, we especially pointed to the urgent necessity that exists for the Church at as early a period as possible proceeding to grapple with the question of Education. Believing without any reservation or equivocation in the Word of God, taught by the Church to declare that the Divine Laws are yea and amen, we hold that the time has come when, if we desire to prevent the creedless deism of German Neologists from striking deep root on our soil, the Church must lift up her voice against the system which it is the effort of the disciples of that school to force upon us. Unhallowed by religion the wisdom of man becomes foolishness and his mind a chaos of confusion, nay, more, we have seen even these boasted attainments of the mind converted into snares which have deluded into the basest crimes unfortunate beings, who might, under a different system, have been blessings to their kind. It is the custom with those who are advocates of a creedless method of instruction to point to the United States as a triumphant instance of such successful teaching, but no Christian

mind can be deluded by such an example. The United States have become a nation almost within the memory of the present generation, and never having—owing to the prevalence of infidel opinions—embraced the Faith as the corner stone on which the state was to rest its acts, we can only take their case as illustrative of the success of religion under the most disadvantageous circumstances, and, in point of fact, a very slight acquaintance with the neighbouring republic shows that year by year, as the influence of true religion is felt, their school system is rapidly becoming modified and influenced by it.

To say that they are standing still would be untrue, for religion will exert its influence. As the Church increases in strength so will she influence the educational system of that republic, and although that system may have been begun without the power of the gospel, in time it must fall before that Power.

What are the ostensible reasons given for creedless education? One of the most potent, we presume, because the one most commonly put forward is, "that men cannot be agreed on religion." And as all men cannot interpret God's Laws alike, we are told that it is for the benefit of man that such laws should be left unconsidered except by those who may please to enter upon their study. Republican and Monarchist, Deist and Socialist, Hindoo and baptized Christian are to be mixed up in schools for the acquirement of secular lore, all their differences on temporal matters are to be merged so as to uphold general education, but when religion is concerned, they cry, as did the Jews against our blessed Saviour, "away with it! away with it!" Before, however, entering fully on the question of Church Education, which we intend to discuss hereafter, we propose to lay before our readers the late measures which have been introduced in England with reference to it, taking our information from the *Guardian*. We feel convinced that there is no one subject which demands greater attention than the one in question, involving as it does the ultimate safety of the Church and Empire. In the language of the Bishop of Oxford, Education is absolutely necessary and the time has fully arrived when the Church must direct and guide its course.

It is well known that the efforts of the late British Administration were unwaveringly employed in forcing on Churchmen a system of education so utterly at variance with their religious opinions that large numbers of the Clergy felt bound in conscience to resist the unclean measure and not a few in Ireland gladly changed their sphere of duty rather than remain under a system so repugnant to their feelings.

In England where both means and attachment to the Church of their fathers combined to give greater promise of successful opposition, organization was commenced and perfected, and many a faithful Parish Priest denied himself even the necessities of life to enable him to support Church Parochial Schools. Such an earnest of sincerity could not fail to produce a great moral effect. The Archbishop of Canterbury gracefully alluded to the fact in his opening address to the National Education Society, the whole of which tends to illustrate fully the inestimable value of Church Education.

Having opened the proceedings with two collects, followed by the Lord's Prayer, most audibly repeated by all present, the Archbishop rose and, having been received with cheering, said:—My lords and gentlemen—we meet once more according to the regulation of the National Society, in order to produce the report of the proceedings of the past year. I trust that both in the proceedings recorded in that report, and in the state of education throughout the country generally, there is that which may give encouragement to the friends of education. Of the report, it will be premature for me now to speak. Of the state of education generally, I may mention some circumstances which lead me to think that we have reason for satisfaction and encouragement. I think that we are now beginning to find the effects of those wise and vigorous measures which were commenced more than twelve years ago, for the purpose of improving our national education, by improving the qualifications and character of those who are to communicate it. I think we already find that the character of the education, and of the scholars who partake of it, has been greatly improved and assisted by the character of the masters who are now their teachers, and that the exertions of which I speak, accompanied as they have been by so much self denial in many cases, are not without their fruits, and are beginning to tell upon the rising generation. (Hear, hear.) I will mention one or two circumstances which I think prove this. In the first place, our parochial schools seem to be becoming more and more of a self-supporting nature—that is to say, that it is much easier than it used to be to obtain some portion of the expense of those schools from the parents themselves. Now all who are conversant with the poor know, as is very natural, that they are very keenly sensitive of the value of the article they pay for. (Hear, hear.) They find the value of the education their children now receive is greater than it was; they are therefore more willing to pay a portion of the expense. And this I cannot help thinking is exceedingly important in itself; because hitherto the expense of the parochial schools has fallen in a great degree upon the parochial clergy, and it is certain that the parochial clergy are becoming less and less able to

bear that drain upon their funds. (Hear, hear.) Another point to which I desire to advert is the improved appearance we find in the persons of those who come before us at the season of confirmation. There is now a degree of earnestness, of animation, and of intelligence, in those who are brought before us at that interesting and important time, which it was in vain to look for some years ago. This, I well know, must depend in a great degree on the pains, the perseverance and the culture which these young persons receive from their own friends. But at the same time, the success of all husbandry must depend in some degree on the materials which it has to work upon, and very little can be made of a lump of clay. Now the material which our clergy have to deal with at the present moment is far less like the lump of clay—at least it is far more manageable and capable of receiving an impression than it was twenty years ago. (Hear, hear.) These are points, I may say it my Christian friends here, which I think give us reason for encouragement and fresh exertion, because I am quite aware that there is still much to be done, and perhaps something to lament. (Hear, hear.) I am quite aware that, not only over the sky without, but in the horizon within our walls, there was an impending cloud—a cloud of dissatisfaction—and though the cloud without has not been dispersed, I trust that that which was seen within will not burst, but be dissipated at this meeting. (Loud applause.) At all events it will not be out of place if I conclude by reminding you of the apostolic injunction,—"Let all bitterness and wrath, and anger, and clamour, be put away from you, with all guile, because God whose we are and whom we desire to serve, is not the author of confusion but of peace." (Loud applause.)

From the able and most interesting report read by the Secretary (the Rev. J. G. Lonsdale,) we take following extract:—

"Since the last report the treasurer has been authorized to pay from the Queen's letter fund outstanding grants amounting to £7020, voted by the committee in former years. These grants have assisted the applicants for aid in providing accommodation for 27,190 scholars, and in building 104 teachers' houses."

"Some few outstanding grants have likewise been paid out of the special fund for the manufacturing and mining districts, amounting to £906; and with this assistance accommodation has been provided for 1974 children, and 9 teachers' houses have been completed."

"There has therefore during the past year been added, with the help of the society, room for 29,174 children in 237 schools, either built or enlarged, together with 113 new teachers' residences."

"The number of schools placed in direct union with the society during the past year has been 202, making a total of 9331 schools united to the society. This number is exclusive of those which are united only to the diocesan boards of education."

"The committee have received from almost all the diocesan and district boards reports of their respective operations. It appears that diocesan inspection is becoming more and more general throughout the country, and the reports from those dioceses in which such inspection is carried on are unanimous in attributing to it a marked improvement in the schools visited. (Cheers.) It appears also that duly-qualified inspectors among the clergy and others interested in church education have not been wanting where the scheme has been adapted. (Loud cheers.) In the course of the year the committee have received from different quarters various memorials. To these severally they have given answers at length, declaring their purpose of adhering strictly to their charter—(loud and long-continued cheering)—and of using their utmost vigilance to preserve unimpaired in their schools the doctrine and order of the church. (Renewed cheering.) They trust that under the blessing of Almighty God they may be enabled steadily to pursue the course in which for more than forty years the operations of the society have been so conducted as to confer inestimable benefits upon the church and nation."

The Rev. J. Keble had written to the Society to know whether it was true that "the teaching of the Catechism had been suppressed in some of the schools." The following answer was returned to his inquiry:—

June 8, 1852.

"Reverend Sir—I have the honour to inform you that I have submitted to his Grace the President and the Committee of this Society your letter, dated the 7th inst., together with the memorial accompanying the same. I am instructed by them to forward to you a copy of a resolution to which the Committee have agreed:—

"Agreed—That the Bishops of the several dioceses be requested to ascertain, if they think fit, through the diocesan school inspectors, or in such other way as to them may seem most expedient, what is the practice of the schools in union with the National Society, within their diocese, as to teaching the Liturgy and Catechism of the Church."

"I have the honour to be, reverend sir, your faithful servant,

The Rev. J. Keble." "JOHN G. LONSDALE."

The Archdeacon Dennison said.—The Committee of this Society have therefore given their sanction to an inquiry respecting the teaching of the Catechism in schools in union. (Cheers.) I am very sensible that this is the legitimate way of proceeding, under the circumstances of the case. I have, therefore, nothing now to state in reference to resolution I., but that, with thankfulness, which I may be allowed to express here on my own behalf, and on behalf of my friends, I shall when I sit down, beg permission of your Grace and the committee to withdraw it. (Loud cheers.) It would be presumptuous in me to attempt to express my own personal thankfulness for what I have just read. I may be permitted to add that although this memorial does not seem exactly to accord with the resolution which has been published as the one which I was about to move, yet it does exactly accord with an amendment of that resolution which I drew myself, and which I should have been entirely prepared to accept, as a friendly amendment, if the course of the proceedings of this day had obliged me to move the original resolution. (Hear, hear, and cheers.) With