

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Said the text was an unusual one for an ordination sermon, but no more unusual than the occasion: the setting apart of a female to preach the Gospel. Some communities allowed female preachers, but they were those who were not ordained their pastors. On receiving the invitation to preach here to-day, he had questioned the propriety of accepting; had never examined the question whether the Scriptures authorized woman's occupying the position of public preacher of the Gospel. But, as he could give no valid excuse for declining, he concluded that, on an examination, he found that the people of South Butler were right, he ought to give his sanction to their noble position—and if they were wrong, it was his duty to come and rebuke them. While raising these queries his text occurred to him, and, as it was to be presumed that the parties had reasons for their position, he should, therefore, vindicate this breaking in upon the customs of the Christian world.

After a highly logical argument to prove his various positions, one of which was, that all antiquity agrees in the fact that there were female officers in the primitive church. After explaining St. Paul's directions, so that he should agree with himself, he concluded with saying, that he had not come together to confer the right to preach the Gospel; if she had not this already, God-given by the Scriptures, she could not communicate it. We could not give our sanction to what we believe, in formally recognizing the relationship. But I shall ask you to read his sermon, which will soon be printed, to obtain any just idea of its truthfulness and power.

Her. Mr. Hicks, of Walworth, then addressed the pastor, saying, that she stood in a novel position, but in one not new—it was as old as the Bible. He admired her position, because she had dared to make the innovation; to be the first, in this age, to assume a position on this question. You are called to be faithful to the bread of everlasting life, and O! be faithful! Let it be said of you, as the Gath does what she could.

The choir now sang, "Let Zion's watchmen all awake," and the services closed with a benediction, by Miss Brown.

It is difficult to believe that such things have taken place in the full blaze and enlightenment of the 19th century; but it was so. This young Miss is actually a clergyman, according to the Congregational principles. She has her "Church" of "little brown meeting houses," and a flock "composed mostly of farmers," and she has her room to range "neath the broad sky, whose opening is not a window-trammel." May we not end as we began, and ask, "What next?"

DR. M'HALE AND THE BIBLE.—The *Galatians* vindicator contains a melodramatic account of a visitation tour made last week through the region of Concomara by the "Lord Archbishop of Uam," with a view of contracting the progress of the reformation in life, and O! be faithful! Let it be said of you, as the Gath does what she could.

A COMPENSATION.—The *Catholic Standard* informs its readers that "Canterbury has been and York has gone, and London is gone; or, if their names have not utterly perished from the face of the earth, they are only preserved as the designation of Erastian sees (if, indeed, they may be called such), the possessors of which cannot pretend to the following Sunday at Okehampton, where he always resided his episcopal office as an actor, and confessed that there was no one who had been merely assumed to give him notoriety, for he generally, tapered off his sermons in the high and mighty manner, and that he was next going to perform.—N. Y. Times.

IMAGE WORSHIP AND MARIOLATRY.—The following discussion on the position of images "for devotional purposes" occurs in a notice of the new mass-house at Hammersmith in the *Catholic Standard*:—"We would suggest whether they would not be more profitably employed in some convenient place for devotional purposes, as in the case of the chancel altar, placed rather sideways. That is the position of the images at Southwark Cathedral, Mortlake, and Clapham, which are larger than those at Hammersmith. And should not the Blessed Virgin be placed on the *Gospel* side, especially as the *Lady Altar* is on that side? There is a beautiful Madonna over the north porch, in a suitable niche."

MIRACLES, &c. OF DR. WISEMAN.—A work of nearly 700 pages, recently published with the endorsement of "Nicholas Cardinal Wiseman, Archbishop of Westminster," entitled *The Glories of Mary*, contains among others the following samples of the wares vendid by that Archbishop to the "subjects" of the "England."

"Saint Dominic made the people 'Hail, Mary!' many evil spirits left the body of the possessed man under the form of red-hot coals. On this occasion many heretics were converted."—P. 502. "There was a lady, who, having attended to her duties, she fell into such poverty that she was obliged to despair she gave herself three stabs with a knife. When she was on the point of expiring, and the devils were already prepared to take her to hell, the most Blessed Virgin appeared to her and said, 'Daughter, though thou hast forgotten me, I would not forget thee, on account of the rosary which at one time thou didst recite in my honour. But now, if thou wilt continue to recite it, I will not only restore thee to life, but also the property which thou hast lost.'—P. 503. "Dominica recovered her health."—P. 503. "There was a woman who robbed her husband out of, and it was thrown into a ditch, but yet the head was afterwards heard to say, 'Mary, give me the grace to go to confession.' A Priest hastened to him, and, having heard his confession, asked him what devotion he had practised? The robber (or the head) replied that all he had done was to recite the *rosary* in honour of the Blessed Virgin."—P. 509.

"One day a girl was reposing after a ball, when she was attacked by the devil, who in a visible form was about to carry her off; he had already seized her, but she had no sooner said, 'Hail Mary!' than the devil disappeared."—P. 519. "Once, when the monks of Clairvaux were reaping in the fields and praising the Queen of Heaven, the Most Holy Mary was seen ascending them, while two other Saints wiped off their perspiration."—P. 519.

"In the *Franciscan Chronicles* it is related that brother Leo once saw a red ladder, on the summit of which was Jesus Christ, and a white one, on the top of which was his Holy Mother; he saw some try to ascend the red ladder, they mounted a few steps and fell. They were then

advised to go and try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out her hand and helped them."—P. 701.

CALIFORNIA AND THE PERVERT NEWMAN.—The *Papists* in California have presented Dr. Newman with a gold ring, having a nugget of considerable size and purity set in it "in its original grotesque shape," emblematic, we presume, of the present's character—with the inscription—"Reverendo Admofno Doflori J. H. Newman, Vero Fidei Defensori Catholici Californice."

LIST OF LETTERS TO NOV. 8. J. M., Port Colborne; C. C., Leeds.

WEEKLY CALENDAR. Table with columns for Day, Date, 1st Lesson, 2d Lesson.

The Church.

TORONTO, THURSDAY, NOVEMBER 10, 1853.

THE BISHOP OF TORONTO AND PROVINCIAL EDUCATION.

In order to keep clear of the slightest imputation of unfairness, to which Dr. Ryerson conceives we should lay ourselves open by declining to republish from the *Patriot* his correspondence with the Rev. S. B. Ardagh, we have inserted that correspondence, with considerable abridgment, however. The abridgment has been made to answer two purposes; to relieve our columns in a matter not the most interesting possible to our readers, and to restrict Dr. R. to what he complains of as a personal injury—viz., the introduction of his name into the discussions of the Synod. We have, therefore, inserted no more of his correspondence than relates to Mr. Ardagh's speech. As to a vindication of the Common School system, against the remarks of the Bishop of Toronto, or the Rev. E. W. Dewar, or any other individual, which may express objections to it, Dr. R. can hardly be so unreasonable as to suppose that we will permit him to make *The Church* his organ.

We promised to take up the concluding paragraph of his letter. It is as follows:—"If His Lordship intends his remark as an objection to the present school system, as I have reason to believe from the tenor of his charge, I think I may fairly be allowed to ask, why His Lordship has not favoured me, an equal country clergyman, with the benefit of his example and administration, instead of his denunciation on this great question? For very many years he was a leading, if not ruling, member of both the Executive and Legislative Councils of Upper Canada; for some time he was Chairman of the Provincial Board of Education, and received a salary of £200 per annum as such; but I have sought in vain to find a single enactment or for the removal of profane and drunken teachers from our schools, for improving the intellectual or moral character of the teachers or schools, or for requiring the introduction into them of the Word of God or religious instruction of any kind. In the presence of such, his own example and long administration, I think His Lordship ought not to denounce on religious grounds the system I have struggled to introduce during the last six years, and not with one tenth part of his Lordship's former power, and during which cannot pretend to the following Sunday at Okehampton, where he always resided his episcopal office as an actor, and confessed that there was no one who had been merely assumed to give him notoriety, for he generally, tapered off his sermons in the high and mighty manner, and that he was next going to perform.—N. Y. Times.

As to his Lordship's keeping aloof from the present Common School system, it is sufficient to say that he does so, because he does not approve of it; and his objections to it being founded on religious grounds, strike at the root of the whole concern. As to his sentiments and exertions with reference to "religious instruction" in secular schools, if Dr. Ryerson, in consequence of being unable to discover any evidence to the contrary, has really come to the conclusion that his Lordship, whilst he possessed considerable influence over the arrangements of public education, was indifferent about "introducing into public schools the Word of God or religious instruction of any kind," then, Dr. R., in forming such an impression, is under grievous misapprehension. The following outline will set him right. It presents a rapid sketch of what the Bishop of Toronto has done for Provincial education; and we give it with the idea that, as matter of history, it may be useful; whilst we desire to have it recorded in the columns of *The Church*, in which we are not aware that it has ever appeared, except in detached portions.

The Bishop, it is well known, left Scotland for Upper Canada in 1799, with an important educational object in view, having been invited to take charge of a College projected by General Simcoe. That Governor, however, was recalled before the plan could be carried out; and Mr. Strachan thereupon, established a Seminary on his own account, at Kingston, in January 1800, the only one for many years where a liberal education could be obtained. In 1803 this Institution was transferred to Cornwall, where it flourished under Mr. Strachan's superintendence, who was at that time in Holy Orders, till the war with the United States in 1812. In June of that year the Seminary underwent another removal, being transferred to Toronto, (then York,) to the Rectory of which town Dr. Strachan (the Degree of LL.D. was conferred upon him in 1807) had been appointed. During the continuance of hostilities the school was subject to many interruptions; but it soon recovered on the return of peace, and remained under Dr. Strachan's direction until his resignation in 1824. No one needs to be reminded how many promising youths, who afterwards became eminent men in the Province, received from him the most efficient tuition, of which they have so often testified their grateful appreciation.

GRAMMAR SCHOOLS. Dr. Strachan's foresight and exertion were by no means limited to the School under his charge. In 1807, whilst yet at Cornwall, he, in conjunction with his friend, the late Samuel Sherwood, Esq., M.P.P., drew up, and procured the passage of the 47 Geo. III. cap. 6, entitled "An Act to establish Public Grammar Schools in each and every District of the Province." This Act, which, through the same influence, was rendered permanent in 1808, has proved of great importance to the well-being of the colony; for the district schools, with trifling alterations of the original law not affecting its principle, continued to furnish the only means of obtaining a liberal education from 1807 to 1830, when Upper Canada College was founded; and they have conferred upon the country advantages beyond our power to estimate.

COMMON SCHOOLS. The Hon. John Wilson has the great merit of introducing the first Common School Act in 1816, which was as soon as the revenue of the Province would admit of a moderate appropriation. Mr. Wilson was encouraged and assisted by his friends, and among these, by Dr. Strachan, in drawing up the Bill, arranging its details, and carrying it through the Legislature. It was in some degree modelled upon the Scottish Parochial School System; and, whilst very simple in its details, was easy and effective in operation. It soon became very popular, and was, through the same influence, rendered permanent, with some amendments, in 1824. This Act continued in operation, without any material alterations, till repealed by the 18th of 4 & 5 Vic., which introduced the new system of School Acts, so complicated in their machinery and so perplexing in their enactments. The following were amongst the regulations adopted by the Board of Education soon after the passing of the Common School Law of 1816:—

- 1. That the labours of the day commence with prayer.
2. That they conclude with reading publicly and solemnly a few verses of the New Testament, proceeding regularly through the Gospels.
3. That the forenoon of each Saturday be devoted to religious instruction.

Much the same regulations were applied to the Grammar Schools, and may still be applied without contravening, as we believe, any enactment. In regard to the religious instruction on Saturday, it was left to the discretion of the parents to direct their children to retire or remain. On this subject no complaint was ever made; and slender as this reference to religion, evening and morning, appears to be, it had nevertheless a blessed effect in promoting the good order and discipline of the schools. As to the present system of Common Schools, we need not repeat the remarks we made at the commencement of this article. It is so hostile to the genius of the Church and the obligations which her Clergy consider they have assumed, that modifications ensuring something better than religious teaching of a merely negative character must be made, before the Bishop and his Clergy can conscientiously lend themselves to working it out. The Church of England in this Province has asked for the privilege enjoyed by the Church of Rome, which enables that Church, by means of separate schools, to inculcate upon her youthful members her own position for the collection of our share of the school assessment, in support of schools where our own children shall receive positive instruction in the principles of our creed.

Whilst the Bishop was President of the Board of Education religion was acknowledged and respected in all the Provincial Public Schools.

HIGHER SEMINARIES. The Bishop's connexion with the foundation of higher seminaries is a matter, exciting so much of intellectual ability, sound principle and moral resolution, that it may be deemed not unworthy of the special notice even of the ambitious individual who aspires to be remembered as the founder of the "best common school system in the world." His Lordship's story, for instance, in procuring the splendid endowment of King's College; in obtaining the charter for that institution; and at length opening it under promising auspices; his opposition to its destruction and the confiscation of its property; and when he failed in protecting the right, his turning with fresh vigour, at an advanced age, to the arduous and brilliant work of establishing an University on the purest principles, to bless and hallow the Province; these are events which were not transacted in a corner; and there are very many of the worthiest and the wisest of our fellow-men who feel that such achievements in the noble cause of education are indeed a high honour and a bright ornament of a man's life. His Lordship's late charge, under the head of "Education," shows that his wisdom is still unimpaired, his watchfulness, unremitting his perseverance unabated. "Galea cantem premit" his armour is worn as lightly, and the weapons of truth are wielded as effectively as ever in this brave old soldier of the Cross. Dr. Ryerson, with all his talents, will need to use them all, and strenuously too, to surround his name with the lustre of so much deserved renown, even should he be spared to see the same advanced, yet vigorous age. But the respective paths of the two are likely to be parted by a broad gulph indeed; and Dr. R., so long as he maintains his present views and plans, can scarcely look for co-operation or counsel from the Bishop of Toronto. The Superintendent of Common Schools need not, however, distress himself with any apprehension that the Bishop will do ought unworthy of his post; or that his inability to act as Dr. Ryerson's auxiliary will paralyse his continued exertions in the cause of education.

It gives us the greatest pleasure to observe the unflinching and the warm interest which journals such as the *New York Churchman* take in our history as a church. "Most sincerely" (is the fraternal language of that valuable church paper) "do we congratulate our brethren in Canada West on the auspicious inauguration of the Ecclesiastical Legislature in their Diocese. Synodical action, in the real and true sense of the term, is there a fact as well as a right. With all the smoothness of the proceedings, a spirit has been manifested, which we are confident, will not easily be induced to back out. Their principle evidently has been, to hasten slowly; and they have taken care not to go so fast or so far in any step as to have any steps to retrace. Our report is made up from that excellent paper *The Churchman*."

Perhaps our quotation of the last para-

graph savours of egotism and needs some apology; but it would be affectation in us to disguise the gratification we feel in possessing the good opinion of our esteemed contemporary, and of others like-minded.

The following, with reference to our Delegation, is from the same source; it notices a circumstance which, if we remember right, was not contained in the allusions to the Delegation already quoted in our columns. "A Delegation from the Diocese of Toronto to the Church in the United States has for several days been in attendance on the sittings of the General Convention. It will be seen from the report of the proceedings, that their presence in pursuance of their mission was formally and appropriately recognized by the President of that body. Owing, however, to some mistake or oversight, no opportunity was given at that time for the delegation to respond. On Tuesday evening the House of Deputies received a communication from the Rev. Mr. Patton of the Delegation met the occasion with all imaginable appropriateness and felicity. Though speaking entirely on the spur of the moment, there being so little expectation of the thing on his part, yet his colleague in the Delegation had just withdrawn, yet nothing could be more graceful and happy than his speech. We deem ourselves happy in being able to lay this charming speech before our readers in an authentic shape. And we regard the whole thing as one, and not the least, among those highly auspicious manifestations, so frequently of late, of the vital and essential unity that exists between the several branches of the Reformed Catholic Church."

A CORRECTION. In commenting on the sentiments expressed by His Lordship in his late Charge, with respect to the "Clergy Reviews," the *Colonist* remarks:—"There is inconsistency in them. In one place he says in effect, that should the secularization take place it would almost ruin the Church; in another contends that worse things might happen, and that a moderate subscription on the part of the members of the Church would more than compensate for the loss of the Reserves."

We have carefully examined the parts alluded to, and confess that we cannot discover the "inconsistency" to which our contemporary refers. His Lordship says, "The prospects of the Church in this Diocese are, in a temporal aspect, dark and threatening; for, should her remaining property be confiscated, our Missions from time to time will become vacant, as their Incumbents die. Not that in all cases the ministrations of the Church will then cease; but it will be so for a time in many; and from the poverty of our people, their hardships in their new settlements, and severity of the climate, they are, and will continue to be, for years, (even where willing) unable to support their clergy." He then goes on to consider our hopes of a successful termination of the impending struggle, showing the inevitable fate of the Romish Church property, should they aid in our robbery. Finally, he considers the position of the Church should the sacrifice be accomplished. His Lordship says, "Were *calumny true to our baptismal vows*, such a calamity might in a short time be more than repaired;" and then goes on to state that he has not been able to see more than about an average of 15s. per annum, the Church would be better off than she is at present on the Reserve funds. There is little doubt, but that if every member were "true to his baptismal vows," the Church would be in a glorious position, caring little for all "the spoilers" could do. But so long as the parable of the net containing the good and bad fishes applies to her state whilst militant here upon earth, so long will voluntarism produce the evils enumerated by His Lordship. *The Colonist* has not noticed the Bishop's proviso—"the qualifying 'and'—and thus the only 'inconsistency' we can find is in the Editor's method of stating the case."

CLERICAL CHANGES. The Rev. Henry Brent, Incumbent of St. Mark's Church, Barrfield, Kingston, has been appointed by the Lord Bishop of Toronto to the Rectory of Clarke, formerly connected with Darlington. The Rev. Dr. McNab takes up his residence at Darlington. The Rev. E. C. Bower has been appointed to succeed Mr. Brent in Barrfield. "The congregation of St. Mark's" (says the *Patriot*) "have presented to Mr. Brent a very handsome valedictory address, in which, after expressing his warm sense of his conduct as a minister and a gentleman, they express a hope that the churchmen of the locality to which he is appointed will respect and esteem him on their account; until they shall have reason to do so on their own, which they are confident will be instantaneous on his arrival amongst them."

THE GENERAL CONVENTION. Speaking of this important assembly, the *Home Journal*, a secular paper, published in New York, says:—"Nothing, we believe, occurred during the sitting of the Convention, to mar its harmony, and it is agreed that so large a number of superior and estimable men have seldom been assembled, as that which the Convention brought together. The Episcopal Church is a great blessing in this country, chiefly as being a repository and safeguard of what was greatest and most sacred in the habits, feelings and opinions of our forefathers."

We have marked for transfer to our next issue the communicated account of the "opening of a Church at Durham, Ontario." We are indebted for it to the *Montreal Gazette*.

DIVERS ECCLESIASTICAL TOPICS. The promised defence of Bishop Gobat has appeared from the committee of the Jerusalem Diocesan Fund. It is longer than we can conveniently transfer to our columns; but the following clause embodies the essence of the vindication.

"That by the term 'proselytizing practices' is meant an aggressive system of polemical efforts to detach members from other communities to unite with his own, no such efforts have been made. But the Bishop has given support to School-masters and to Scripture readers, who have been able and willing to read and explain the Bible in the vernacular language, irrespective of the dogmas of any particular Church. He has, on the same principle, allowed enquirers to have free access to himself; and their number has been very considerable, in consequence of his having been able and willing to explain the Bible in the vernacular language, and similar means members of the Greek, and other Oriental Churches, have been led by con-

scientious motives, as far as the Bishop can, to formally to separate themselves from their own Churches, and to enrol themselves before the constituted authorities of the land, as 'Protestants.' In the Turkish empire all Christians must place themselves under the protection of some recognized head. Upon this principle many of the Protestants have claimed the protection of the Anglican Bishop, and he has provided them with Missions to receive them. Had the Bishop refused to receive them, they would have joined some other Protestant community, or even the Roman Catholic Church, rather than return to their own. One whole village thus went over to Rome, because the Bishop hesitated to receive them. Those who quit the Oriental Churches are gladly received by the Church of Rome, and thenceforth protected by the French Ambassador to the Porte."

Upon this the *English Churchman* comments, in its usual strain, temperately and judiciously. "It would appear that Bishop Gobat certainly receives, though he may not seek converts from the Greek Church. We presume that nothing effectual can be done to set this matter right at home or abroad, unless that it is taken up by the Bishops. Moreover, considerable protestations from what we must term the non-Catholic and most unchristian reserve them, contempt which the authorities of the Gek Church exhibit towards us. Bearing this in mind, we confess that we look upon the recent address to them as scarcely consistent with the whole thing as one, and not the least, among those highly auspicious manifestations, so frequently of late, of the vital and essential unity that exists between the several branches of the Reformed Catholic Church."

The Irish Romanists, constrained no doubt by the influence of Protestantism over public opinion even amongst their own body, are going to set forth, by authority, a translation of the Douay Bible in Irish. Newcastle-on-Tyne with 90,000 inhabitants, has only eleven clergy.

A new Church has recently been consecrated at Denton in the Diocese of Manchester. It is a noble and a most encouraging evidence of the good that may be done through the zeal of one earnest individual, aided by a few others like-minded and animated by the worthy example. Denton has long been a great seat for the manufacture of felt and beaver hats, and the trade has of late years, owing to the general adoption of the silk hat, fallen into a hopeless state of decay. From these sad circumstances the poverty of the place is such, that the inhabitants were quite unable to build another Church, though greatly needed. Their distressing case was most warmly taken up by the Rev. Richard Gresswell, Tutor of Worcester College, Oxford—a native of the place, where his father had held the perpetual curacy which he has just resigned, for a period of nearly sixty years. He conceived the noble plan of conferring upon Denton an additional church, schools, and a second resident clergyman. A subscription list which he headed with the munificent donation of £500, was raised by other members of the same family to more than £1000, and finally reached £4,000; the Earl of Wilton gave £100, and the church-yard. The cost of the church alone, which has now been finished, was about £5,200, leaving a debt of £1200, for which Mr. Gresswell is personally responsible. Mr. Gladstone is the intimate friend of Mr. Gresswell, and made a point of attending the consecration. At the laying of the foundation stone he made an excellent speech, of which we quote the concluding paragraph:—"One other word. What is the work that he has consummated to-day? It is the consecration of a Church. What is the work which he undertakes the commencement to-day? It is the foundation of a school. The Church is to us the symbol of spiritual truths and powers; the school is to us the symbol of a varied instruction founded and based upon religion, and likewise extending to those branches of knowledge which bear directly upon the performance of our various duties in our trades and avocations. What lesson do we learn from the happy union we have seen to-day between the consecration of the Church and the foundation of the school? We learn that there is no natural opposition between the training and cultivation of the human intellect and the offering up of the soul and body of man, of all his powers, of all he can do, to his Maker from whom he has received them. On the contrary, that there is the closest and happiest harmony between those who devote themselves to the study of the school and those who devote themselves to the study of the Church; that the truth which Christianity faith are fully taught and rightly received there will best and most fruitfully proceed the work of the temporal and secular learning, which is the special object of the school. These are the truths which we learn from the union in which my friend has to-day been enabled to present to us not one of us; and I am sure there is not one of us who does not heartily re-echo with all the powers of his soul those prayers which have been offered up to Heaven, that it may please Almighty God to bestow his great work in its beginning, in its continuance—I won't say in its termination, for I trust it will never end. I believe, on the contrary, that every blessing this neighbourhood derives from these schools will have within itself a multiplying power, and will derive from them, if they are founded in the spirit in which they have been founded, a continually growing power, both to discharge the duties that belong to men upon this earth, and to prepare to lay up for himself in Heaven a better treasure than any that this world can confer."

The Rev. W. Armstrong, Rector of Tindenham, Gloucestershire, has been appointed to the new See of Graham's Town, in South Africa. The choice (says the *London Guardian*) is a very satisfactory one. He is a man of energy and habits of exertion, a sound theologian, useful and beloved in his parish and neighbourhood. He will have work to do, and we believe he is the man to do it.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. At a meeting of the Society, held on the 5th October, a grant of books, value £2 10s., was voted to the Rev. V. VanLinge, for distribution in his mission. It was unanimously voted, That the resolution passed at the Annual Meeting of this Society, expressive of the grateful sense this Society entertain of the kindly sympathy evinced by our Brethren of the Protestant Episcopal Church in the United States, in their contributions and exertions on behalf of Trinity College, be engrossed on parchment, and entrusted to a deputation, composed of members of the Society, to be named by the Right Rev. the President, for presentation to the Presiding Bishop of the said Church at the Convocation now in session. His Lordship entrusted the resolution to the gentlemen deputed by the Synod to act as delegates from the Church. The thanks of the Society were unanimously

voted to Mrs. John S. Macaulay of Kingston, for her handsome donation of £25 to the Widows and Orphans Fund. The Secretary stated that he had been unable to complete a list of the members of the corporation who were in default; he requested, therefore, that no action, in order to carry out the penalty imposed by the standing order passed at the last annual meeting, might be taken for at least another month. At the meeting held on the 2nd instant, the Secretary showed that £297 15s. had been invested during the last month for the Widows and Orphans Fund; that a further sum of £47 10s. 3d. would be invested the next day, so that, with the exception of a few dollars, the whole of the balance to the credit of this fund at the close of the past year, will be invested. A salary of £50 per annum was voted to Mr. Chance, a gentleman who has been sent by the Bishop to the Maintenance with Dr. O'Meara, to prepare himself for taking charge of an Indian Mission. The sum of £4 was voted to Mr. Charles Keck, remuneration for his services as interpreter at the Royal Canadian Biltmore and previous to his appointment as schoolmaster. A grant of Service Books was voted to the Rev. F. W. Allen, of St. Paul's Church, Cavan. A grant of five Bibles and twelve Testaments, was voted to the Royal Canadian Biltmore School.

The following gentlemen were elected members of the Book and Tract Committee:—Rev. James Beaven, D.D., Rev. H. J. Grasett, B.D., Rev. H. S. Scadding, D.D., Rev. Dr. Blake, B.A., Rev. J. G. D. McKenzie, B.A., Henry Russell, Esq., and the Secretary. The following gentlemen were balloted for and duly elected members of the Corporation:—Rev. W. Ritchie, of Georgetown, Rev. Henry Holland, of Tyrone, James Turlach, Esq., of Port Maitland, J. Boulton, Esq., of Dumville, Robert Sprat, Esq., of Toronto.

DIocese of Toronto. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS, ON BEHALF OF THE WIDOWS AND ORPHANS OF THE CLERGY IN THIS DIOCESE, APPOINTED TO BE TAKEN UP ON SUNDAY, 29th OF SEPTEMBER, 1853. LEST SUNDAY AFTER TRINITY. Previously announced in the Church newspaper. Vol. 17, No. 14 ..... £298 12 0 St. Paul's, Northampton ..... 10 5 St. Stephen's, Hornby ..... 15 3 St. George's ..... 1 0 St. Paul's, Church of the Holy Trinity ..... 4 2 0 St. Paul's, Church of the Holy Trinity ..... 10 0 St. Paul's do, Frederic ..... 10 0 St. John's, Bixley, per Rev. Dr. Beaven ..... 1 0 0 St. Paul's do, Frederic ..... 1 3 1 St. Paul's do, Frederic ..... 19 2 Trinity do, Whitechurch Village ..... 10 7 per Rev. S. F. Ramsey ..... 3 9 10 220 collections, amounting to ..... £298 6 11 2 MISIION FUND, (TRINITY SUNDAY.) Previously announced ..... £189 2 6 St. Paul's Church, Adol. p. St. Paul's do, Frederic ..... 15 0 St. Paul's do, Frederic ..... 10 0 per Rev. J. A. Muloch ..... 1 5 0 153 Collections, amounting to ..... £190 7 6 THOS. SMITH KENNEDY, Sec. C.S.D.T.

Our Review. Contents:—Maudslott for Unbelief; Prussia; Mrs. Martineau's Base-High; Evening Hymn; Letters of Adm; Hour of Prayer; Baptismal R. generation; The Lovett Nuns; Thanksgiving Lay; Editor's Table; Book Table; Ecclesiastical Intelligence; Calendar for November. Improvements, we are happy to hear, are in contemplation which will add very much to the beauty and interest of this excellent magazine. These improvements are to take effect at the commencement of the next volume (Vol. XI.) in January. A judicious change, in the first place, will be made in the title, the intention being to adopt henceforward the distinctive appellation of "The Churchman's Monthly Magazine," an appellation thoroughly consistent with its sterling Church character. And, best of all, is the assurance that money matters are in a condition so prosperous as to justify an increased expenditure to be applied as follows:—"With the change of name will also come a change of form. Instead of the double column as at present, the lines will be extended across the page; the type will be larger, clearer, and more easily read; and the number of pages will be doubled, each number containing sixty-four, instead of thirty-two pages, making two beautiful volumes in a year, each of which will contain four hundred pages of original and selected matter. There will also be published the likeness of the deceased Bishops of the Church, accompanied with short biographical sketches. The magazine for each year will be illustrated with at least six beautiful engravings, of which at least four will be of the deceased Bishops. The contributors to this periodical occupy a high rank in theological and literary reputation, including some of the leading men in our sister Church. We should be glad to promote the circulation of the *Churchman's Monthly Magazine*.

READINGS FOR A MONTH, PREPARATORY TO CONFIRMATION, by the author of *My Herbert*, &c. New York, Dr. Appleton & Co's Toronto, Henry Russell.

NOTICES OF BOOKS. 5. Correspondence; 6. Notices of Books; 7. Ecclesiastical Intelligence; 8. The Scottish Episcopal Church Society; 9. The Greek Church.

COLONIAL CHURCH CHRONICLE, for October, 1853. We always greet with a sincere welcome each monthly arrival of this excellent periodical. The contents this month are, Religious Perplexity in Spain; Insurrection in China; Correspondence on Various Subjects; Reviews and Notices; and Ecclesiastical Intelligence.

CHURCH REVIEW, for October, 1853. It is from no diminished interest or confidence in this valuable magazine that we have not noticed the number for the current month before. The contents are, 1. Religion for the Republic; 2. Colleges for the People; 3. Turkey and Russia; 4. Chronology and its adjuncts; 5. The Masquerade of Infidelity; 6. Life and Character of Bishop Berkeley; 7. Position of the Church; 8. American Ecclesiastical History.

THE ANGLO-AMERICAN, for November, 1853. We give our friend the usual welcome, Mr. McCluar, the enterprising publisher, contemplates, we are informed, the introduction as soon as possible of steel engravings, the only particular in which the magazine can be considered incomplete. This step, of course, will entail on him increased expense; but we hope an increased circulation will be the immediate result. The public, we trust, will not allow him to suffer for his spirited undertaking.

COLONIAL. CORRESPONDENCE BETWEEN THE REV. DR. RYERSON AND THE REV. S. B. ARDAGH. To the Editor of the Toronto Patriot. Sir,—In the *Patriot* of Saturday, in your report of the "Proceedings of the Diocese of Toronto," you report Mr. Ardagh as saying, that "he had himself requested a teacher to teach the *Church* children the Catechism, and the result was, that the Trustees had decided that the children could not be admitted to the Church Catechism in that school. He appealed to the Chief Superintendent, and was informed that the matter would be settled satisfactorily in the next School Act. The next School Act, however, took no notice of the grievance."

The candour and correctness of Mr. Ardagh's statements may be judged by the following letters and facts:—PARSONAGE, Barré, March 29th, 1849. Rev. Sir,—At the request of several parents I directed the Master of School No. 1, in the Township of Inish, he being a member of the Church of England, to instruct the children of the parents and of the Church Catechism for an hour every Saturday. On my next visit, I was informed by the Teacher that the Trustees absolutely forbade him to do so, and even to allow the Catechism into the school. I have since remonstrated with them, on the ground that my request was in accordance with the wishes of the parents and of the Church, and that there could be no interference with their instruction by any other denomination, but all without effect. I think that this is a case of peculiar hardship, from the fact that the school is distant twenty miles from my residence, and therefore I am unable to instruct them myself, except at distant intervals. I have, therefore, in the most courteous manner, been incapable of instructing their children themselves. These Trustees have thus set at naught the wishes of the parents, the Visitor and the Teacher; I wish to know therefore whether there is any remedy for that state of things under the present School Act.

I have the honor, &c. (Signed) S. B. ARDAGH, Rector of Barré. Rev. Dr. Ryerson, Superintendent of Education, Toronto. REPLY. Toronto Office, 4th June, 1849. Sir,—The preparation of elaborate documents and other duties which required my attention before the close of the recent Session of the Legislature, have prevented me from returning an earlier answer to your letter of the 20th of March. The case which you mention is the only one of the kind which has yet come to my knowledge under the operations of the present School Act. According to the sections of the printed forms and regulations on the "Constitution and Government" of schools in respect to religious instruction, if I submitted to the Trustees and Teacher, I cannot of course decide in a way which will contravene that section, and in the next edition of the printed Forms and Regulations, I will provide that the wishes of parents shall be maintained in reference to the religious instruction of their children in the unexceptionable way which you desire. I have never known before any Trustees stepping in between the parents and their children, and the teaching of the Catechism. For the present year I do not see that I can do anything to meet the case. I have the honor, &c. (Signed) E. RYERSON, Rector of Barré.

To meet the case submitted by Mr. Ardagh, and all similar cases, I proposed the proviso to that section of the School Act of 1850. In that section, after the protective clauses, shall be required to read or study in or from any religious book, or join in any exercise of religion or religion, which shall be objected to by his or her parents or guardians," the following limitation, *provided always, that, within such religious instruction, the parents or guardians shall direct, according to the regulations, which shall be provided according to law.* And in the general regulations provided according to law, headed "Constitution and Government of Schools in respect to religious and moral instruction," cases such as Mr. Ardagh had submitted are provided for. In the face of these facts, I will ask if there is in Mr. Ardagh's statements any one of the qualities with want of which he charges me, namely, "malice, candour, or honesty?"

2. In that place, Mr. Ardagh represents me as actually having used the words "He (Mr. A.) had begged of him (Dr. R.) to point out where it was required that the Bible, the foundation of all religion, should be read. How did this *Rev. Superintendent* get out of the difficulty? He actually put his hand upon God's Holy Word, but only a mere translation, and not the Bible, but made a somewhat similar remark, and Dr. Ryerson had not the malice nor candour, nor honesty to quote the Archbishop's words in the connection in which they were said."

In regard to my estimate of the common transaction of the following letters which were passed between him and me on the subject of the letters relating to the provision of an Act, which was passed in 1849, but which, on account of my remonstrances, was repealed in July, 1850. "PARSONAGE, Barré, March 12, 1850. Rev. DEAR SIR,—I beg to know at your earliest convenience, whether the *Bible* without note or comment is included under the head of books "containing controverted theological dog-

mas or School Act. The Rev. Superintendent of Education, Toronto. Sir,—I fear any further notice of the School Act will be unnecessary. I have the honor, &c. (Signed) S. B. ARDAGH, Rector of Barré. Rev. Dr. Ryerson, Superintendent of Education, Toronto. REPLY. Toronto Office, 4th June, 1849. Sir,—The preparation of elaborate documents and other duties which required my attention before the close of the recent Session of the Legislature, have prevented me from returning an earlier answer to your letter of the 20th of March. The case which you mention is the only one of the kind which has yet come to my knowledge under the operations of the present School Act. According to the sections of the printed forms and regulations on the "Constitution and Government" of schools in