their property, as more than the usual precautions are necessary. I have been deprived of my property by a rogue—I have been deprived of the rights of the common amenities and courtesies of life—a tribute to civilization paid even by the savage. J. S. McMillan, is the name of the master of the Huron; he is now be ore the tribunal of public opinion, the only Day Date. one to which I can appeal.

DAVID LESLIE, Lara Castle, Ireland

P.S .- I went, since writing the above, to the Police-office—a Policeman promised to follow me Tu. "27. St. John, Evang. M. E. on board the Huron to take information, &c., We. "28. Innocents' Day. M. but he never came. No doubt, had it been to catch a runaway slave, I would have had every Th. " 29 ... aid their morbid sympathies could suggest. D. L.

THE FISHERY NEGOCIATION BETWEEN THE UNITED STATES AND ENGLAND. Washington, Dec. 3, 1853.

In a letter to the State Department here, Mr. ery-treaty, and says that he thinks it will be adopted: that he has had an interview with Lord Aberdeen upon the subject, who promised that the British Cabinet would act upon it as soon as possible. It would have received as before this, but that Russo-Turkish affairs had occupied their attention.

A STRANGE RACE IN THE HEART OF CALIFORNIA -INTERESTING NARRATIVE.

(From the San Francisco Herald). Through the very centre of the great Basin runs the Rie Colorado Chiquito, or Little Red River. It takes its rise in the mountain that skirts the right bank of the Rio Grande, flows almost due west, and empties into the Colorado at a point on the same parallel of latitude with Walker's Pass. About 100 miles north of this, and running almost parallel with it, is the river San Juan. Each of these streams is about 250 miles long. Between them stretches an ims mense table land, broken occasionally by sierr-a of no great length, which shoot up above the general elevation. About half-way between the two rivers, and mid-way in the wilderness between the Colorado and Rio Grande, is the county of Moquis. From the midst of the plain rises abruptly on all sides a butte of consider able elevation, the top of which is as flat as if some great power had sliced of the summit. Away up here the Moquis have built three large where they rest at night perfectly safe from the attacks of the fierce tribes who live to the north and east of them. The sides of this table mountain are almost perpendicular cliffs, and the top can only be reached by a steep flight of steps cut in the solid rock. Around its base is a plain of arable land, which the Moquis cultivate with great assiduity. Here they raise all kinds of grain, melons and vegetables, they have also a number of orchards, filled with many kinds of fruit trees. The peaches they raise, Capt. Walker says, are particularly fine. They have large flocks of sheep and goats, but very few beasts of burden or cattle. They are a harmless, inoffensive race-kind and ho able to strangers, and make very little resistance when attacked. The warlike Navajoes, who dwell in the mountains to the northeast of them, are in the habit of sweeping down upon them

At such time the gather up all that is moveable from their farms, and fly for refuge to their mountain stronghold. Here their enemies dare not follow them. When a stranger approaches, they appear on the top of the rocks and houses, watching his movements. One of their villages at which Captain Walker stayed for several days, is five or six hundred vards long. The houses are generally built of stone and mortar—sometimes of adobe. They are very snug and comfortable, and many of them are two and even three stories high. habitants are considerably advanced in some of the arts, and manufacture excellent woolen clothing, blankets, leather, basket-work and pottery. Unlike most of the Indian tribes of men performing all the farm and out-door As a race, they are lighter in colour than the bigger Indians of California. Indeed, the women are colerably fair, in consequence of not being so much exposed to the sun. Among

The Moquis have probably assisted nature in evelling the top of the mountains as a site for their villages. They have cut down the rocks in many places, and have excavated out of the solid rock a number of large rooms, for manufacturing woollen cloth. Their only arms are any other tribe. The Navajoes carry off their stock without opposition. But unlike almost every other tribe of Indians on the continent, they are scrupulously honest. Captain Walker says the most attractive and valuable articles may be left exposed and they will not touch

Many of the women are beautiful, with forms of faultless symmetry. They are very neat and clean, and dress in quite a picturesque costume of their own manufacture. They wear a dark robe with a red border gracefully draped so as to leave their right arm and shoulder bare. They have most beautiful hair, which they arrange with great care. The condition of female may be known from her manner of dress-The virgins part their hair in the middle behind, and twist each parcel around a hoop of six or eight inches in diameter. This

The Moquis farm in the plain by day and retire to their villages by night. They irrigate their land by means of small streams running out of the sides of the mountains. Sometimes originated with themselves. What a field is here for the adventurous traveller? We have his travels in the Great Basin,

Washington that about two hundred armed Californians have landed, from the brig Caroline, at the Port of La Paz, in Lower California, Santa Anna will take an early opportunity of reversing the order of things thus reported to be

We rejoice in giving a place to the following substantial evidence, that the esteemed brother to whom it refers is as much beloved and respected where he is, as he was during his residence in Nova Scotia.

We hope the example of liberality on the part of his people will not be lost upon other congre-

"We are informed by a gentleman recently from Boston, and who is a member of the Rev. J. M. Clinch's Church, St. Mathew's, that the congregation of that Church, having taken into to be with Christ is the only satisfaction it consideration the high price of the necessaries can bring; but a satisfaction so great that of life, and the consequent inadequacy of his salary, have raised it twenty per cent, a degree of liberality alike creditable to them and to their comparison with the possession of so true

LETTERS RECEIVED TO DEC. 21. Rev. F. L. O., Bond Head, add. sub.; C. D. G., Hamilton, rem.; E. C., Lennoxville, rem; Rev. R. S. B., Frampton West.

WEEKLY CALENDAR B Dec. 25. Christmas Day. M Isaiah a 9 Luke b Mo. " 26 St. Stephen Tu. " 27. St. John, Evang.

 α To verse 8. b To verse 15. c Verse 10 to verse 17. d Verse 4 to verse 9. c Verse 8 & ch. 7 to verse 30. f Verse 30 to 55 g To verse 18. * Creed of St. Athanasius. † Proper Psalms M, 19, 45, 85; E. 89, 110, 132.

The Church.

TORONTO, THURSDAY, DECEMBER 22, 1853.

THE MEETING OF MERCY AND TRUTH, OF RIGHTEOUSNESS AND PEACE.

We may picture to ourselves a fair and

venerable group of symbolical personages

surrounding the BABE OF BETHLEHEM.

Mercy and Peace are the conspicuous figures. Mercy, with a countenance soft

and pensive, yet indicating perfect com-

placency and happiness in the brightening

prospects of a sin-blighted world, gazes

fixedly on the Infant Saviour, with Peace

at her side, whose quiet face is lighted up

with the reflection of the more command

ng expression which Mercy wears; whilst Justice and Truth-each frown relaxed each terror laid aside-occupy the position awarded to them in the grand scheme which is the peculiar scheme of mercy and peace-the gospel dispensation. They sit at the feet of their gentler sisters, who at this joyous season of love, stand forth prominently amongst God's attributes to the view of angelic choirs and rejoicing men. An emblematic scene this, which, it seems to us, might not unfitly afford; picture of the Nativity, cheering the heart of every penitent sinner who looks upon it At Bethlehem, truth and mercy, righteousness and peace met together to celebrate as it were, the first act of that treaty between God and man, which was afterwards to be ratified on Calvary, and sealed with the blood of the Closs. There is a pleasant memory; there is refreshment to every feeling heart; there is a sacredness almost about places where treaties have been executed or alliances formed o shackle the fierce spirit of war, and o stop the effusion of human blood. Plenis otentiaries meet together for amicable negociation, and suffering nations rejoice that the carnage has been arrested, and that friendly discussion is to supersede the appeal to arms. Immanuel's infant form at Bethlehem recalls to us that most memorable of ail treaties which has Goo for its author; a self-humbled and selfsacrificing Redeemer as at once its agent, its purchase, and its pledge; and the perishing population of a world for the objects of the hopes it inspires, the salvation offers, the relief it brings ;- a treaty with sinners, the effects of which are to extend through all eternity; a treaty which, in the case of those who cordially close with them Capain Walker saw three perfectly white, it, is to put an end forever to the mad and with white hair and yellow eyes. He saw two others of the same kind at the Zuni villages, near the Rio Grande. They were no doubt Albinos, and probably gave rise to the rumours which have prevailed of the existence of white that proud, rebellious heart at once and ated; not discouraged from doing justice everlastingly, proffers it reconciliation and promises it peace. Do we rejoice in this treaty? Are we right glad that God's attributes have been glorified, and man, notwithstanding, preserved? Suppose our eternal destiny in this respect had not yet been settled. Conceive it to be still uncertain whether there could be any concurrence of God's attributes; whether mercy's pleadings for us would prove wellrounded and effectual, or the claims of perdition. What an agony of suspense hould we have, in that case, to bear! our immortal souls trembling in the balance-Heaven or hell resting on the fearful decision. All that agony hath been spared us. By the weight with which it would have pressed upon our hearts let us measure what ought to be the vehemence and the intensity of our gladness now .-The spotless victim hath been found: in Him Ged's attributes have concurred; and each side of the head, something like a large in consequence of that concurrence, the rosette. The effect is very striking. The declaration hath gone forth from the Coumpossible that vile sinners such as we are, should inherit a crown of glory, and be unspeakably happy forever. tidings of this meeting together of God's attributes glad tidings indeed? Do out when it fails to snow on the mountains in attributes glad tidings indeed? Do our winter, their crops are bad. For this reason hearts thrill within us and leap for joy, they always keep two or three years' provision laid up, for fear of famine. Altegether, they of that illustrious babe-the embrace of of any other aborogines yet discovered on this righteousness and peace,—the meeting of continent. They have never had intercourse mercy and truth? If these be not our with the whites, and of course their civilization feelings Christmas may bring entertainment and mirth; Christmas may gather round us a host of refreshing earthlyrarely listened to anything more interesting round us a host of refreshing earthly-than Capt. Walker's plain, unaffected story of memories and a light-hearted company of earthly friends; Christmas may woo and FEMALE STEVEDORES .- On the banks of the win the smiles and talk of our little ones, Miami Canal may daily be seen females of Ger- and contribute a peculiar zest and relish man descent engaged in unloading and loading to the bounties with which God's indulgent boats. They are said to be able to do almost as hand hath filled our favoured homes; but much work as common laborers, and they receive its religious joys will be wanting, and More Filibustering.—It is reported from liveliest and the best—to the possessor of a those joys unfelt, what are all others—the never-dying soul? Destitute of the sense of "Immanuel, God with us," what, need taken possession of the town, put the local governor in prison, and "declared Lower California independent" We presume that supreme and only source of genuine peace (as in the case of Haman with the single thorn of wounded pride rankling in his breast,) "all else that it hath availeth it nothing." To be with Christ; it is that which makes the bright and happy Christmas. Even when Christmas, as to earthly circumstances, is cheerful, the presence of Christ will add a cheerfulness, will diffuse a light and a warmth of joy, peculiarly its own; but when our Christmas, in every other respect is sorrowful and dark, then

the privation of every other seems trivial in

and deep a joy.

ARCHDEACON BETHUNE AND THE

is to occupy the proposed Bishopric of Kingston?" As to our proposition, on which H. C. C. comments, that there should be a reference to the Provisional Committee, we can assure our corresponlent, that our wish has been all along that the matter should not be taken out of the hands of the Synod. Our meaning, no doubt, would have been clearer had we entered more at length into the proposition which we took the liberty to suggest; but we agree with our Correspondent in his interpretation of the powers given to the Committee, and do not consider, of course, that their action could be regarded otherwise than as preliminary to final action on Dr. Bethune, in reference to the opinious therein the part of the Synod. There seems no ground for apprehending that we will not obtain, during the next session of the Imperial Parliament, the "permissive mea. sure" for which we have petitioned; and no doubt there will be an early session of the Synod after this has been granted. We take it that it was the feeling of the Synod, at its meeting in October last, that no step should, or ought to be taken by us until the creation of a Bishop's Fund; and their vote, it appears to us, indicated that impression. With them alone does it rest to explain or to rescind that vote; and, until they have moved in the matter, as no one else is competent to move, let the angry newspaper discussion which has arisen, in the name of the God of peace and love, and for the Church's sake, be arrested The last two issues of the Echo are really no better than mere firebrands. If that paper does not put its decided veto on the orther agitation of this question in its columns, its fiery correspondents-some of whom do not shrink from personality of the most offensive description-will compel all peace-loving men to attach to the Echo the epithet of "incendiary." We thune's attributes and properties have been canvassed down to his very shoe's latchet. Witness the following paragraph, the distinguished honor of penning which belongs to an individual who signs himself "Sciaticus:"-" As a Theologian, Classical Scholar, or writer, can he be compared with several Clergymen in the colony, whose names it would perhaps be invidious to mention. Public candor will suggest them to your readers. As a preach er, even his most enthusiastic admirers must confess that Dr. Bethune is deficient in originality of thought and power of conception." Now, we ask, is not language like this simply offensive? Is a Christian man, and a Clergyman, to be held up in this way, as a gazing-stock to the public i Is it at all characteristic of a gentlemen to use his pen in this way? But perhaps "Sciaticus" (observe the significant signature) wrote this sadly discreditable and indelicate stuff under a twinge of rheuma-During the progress of this miserable dis-

cussion, statements have been made against Dr. Bethune personally, which we believe -which we know with the most positive certainty-to be wholly untrue. By assisting to give currency to counter-statements, vindicating that gentleman from impious warfare which the unrenewed these violent and unjust attacks, we do no heart wages with Almighty God, that long- more for him than we would do for the Rev. R. V. Rogers, were he similarly situeven by specimens of the odium theologicum so surpassingly bitter as Mr. Rogers last letter in the Echo. With these feelings, and from no desire to intermeddle with a matter which we persist in considering to be no proper subject for newspaper controversy, we republish from the Echo Archdeacon Bethune's letter, and an extra t (comprising the portion which repels the slanders) from that of the Rev John Wilson. We are personally cogniustice be found unanswerable save in our zant of the strict truth of every statement made by Mr. Wilson; and to what he has said, have only to add, that only one of the noved from the Cobourg Theological Seminary. That authority was the authority, not of the Rev. Dr. Bethune, but of the Bishop of the Diocese, who resorted to this proper ecclesiastical discipline on very suf- He was happy in the choice of his archi the character of the nominal student—the really would-be teacher-who was so unhappy as to incur Episcopal displeasure, and to deserve it, is, to our certain knowledge, perfectly just. Whilst enjoying the advantages of Dr. Bethune's inview, that very mistaken individual deemdination and indebtedness to enlighten small coteries with critiques on the pulpit instruction they were in the habit of receiving, to circulare through the Parish tracts opposed to that teaching, and to attend occasionally the services of the Meet-

> TO THE EDITOR OF THE "ECHO." Sir,-I have incidentally seen the Echo of the

ing-House.

The occupation of the future See of Kingston s to me personally, a matter probably of more addifference than it is to the Rev. R. V. Rogers, or to the others, who, with an indelicacy and mpropriety I believe without a parallel, are

reference to that high office.
I suppose that, with this vicious precedent, ve shall in the future Diocese of Kingston, have a public canvassing of the qualifications of Clergymen who may be named as candidates for va-

mmunication of Mr. Rogers is his assertion or preached any doctrine not in accordance with the tenets of the Church of England; or that, as a conscientious member of that Church, I entertain or advocate "extreme views of doctrine." That Mr. Rogers should withhold his confidence or support from me on any occasion, will 14 feet in height. The chancel window not generally be regarded of as much importance as he himself appears to attach to the fact.
But I desire that he should be guided by simple and has the Cross well represented in the windle larger. charity, and utter nothing but credible state- middle lancet. The window at the opf petition which closes his communication would e regarded as something better than a solemn

ongratulation,—upon reviving the spirit of re-gious party, which was fast dying away in the We still adhere to our declared policy While the resusitation of this unhappy of declining to discuss the question-" who irit will not by any means impede the advanof Popery, it will accelerate that, which is in fact, the ulterior tendency of the crusade against the Clergy Reserves, so faintly condemned in the Echo, - the spread of rationalism and infidelity.

I am, Sir, your obt. servt. A. N. BETHUNE, Cobourg, Dec. 13, 1853.

Extract from Mr. Wilson's Letter. There are two distinct charges alleged against the Archdeacon—the holding "extreme doctrinal views, and the want of prudence" in the discharge of his public duties. What Mr. Ardagh enarge of ms public duties. What Mr. Ardagh means by "extreme doctrinal views" he does not exactly say, but leaves us to infer, by referring to a file of the *Church* newspaper without day or date, while under the editorial management of

expressed by Newman, Pusey, and others. I suspect Mr. Ardagh has not read the Church paper himself, as it is well known he always discouraged its circulation; for his accusation s of so vague and indefinite a nature, that it is difficult to deal properly with it. But if he are identified with the errors of the above-maned writers; or that there is the slightest leaning to Romanizing tendencies in his doctrinal views or teachings, then I must solemnly and un-equivocally declare that the accusation is as se as it is groudless. The Archdeacon's eaching and preaching have, upon all occasions, been characterized by great moderation and oundness, and by a strict adherence to the great distinctive doctrines of the Church, as his numerous and well-instructed flock can most

Mr. Ardagh, to sustain his second charge, viz., "want of prudence," alleges that the Arch-leacon, "while Principal of the Theological Institution at Cobourg, by his imprudent zeal in forcing his views upon the students, drove three of them away, who, being promising young men, were well nigh lost to the ministry of our church."

May I be permitted, Sir, to ask Mr. Ardagh from what source he obtained his information in regard to this affair? Was it from the London ord, or from one of the three "promising young men? Does Mr. Ardagh require to be old at this time of day that the story got up or the Record was a wicked fabrication? and Echo the epithet of "incendiary." We are sorry that occasion forces us to speak so strongly as this; it is not our wont; "but is there not a cause?" Dr. Bethune's attributes and properties have been thune's attributes and properties have been those soundness and the soundness and the soundness and the soundness and the soundness are soundness at the soundness and the soundness at the soundness are soundness as the soundness are soundness at the soundness at the soundness at the soundness are soundness at the soundness are soundness at the soundness at the soundness are soundness at the soundness at the soundness are soundness at the soundness are soundness at the soundness are soundness. noderation of his public prelections? Ardagh know also, that an aged and respecte rother clergyman, the Rev. Samuel Armour ince gone to his rest, and whose views octrine were more in unison with those held h Mr. Ardagh than with the Archdeacon's, wrot o the Record at that time, disproving in the nost distinct and solemn manner the charge

orought against the Principal and the institution?
What Mr. Ardagh means by the term
'promising," which he applies to the three g men in question, I do not pretend to decide. But this I do know, that one of the three, the o, was a young man of most fanatical assump-ion, filled with spiritual pride and puritanical retensions, much more of a Dissenter than a hurchman, and the subject, as he believed, or ne of those sudden and so-called "conversions, e was continually, and in the most pertinacious manner, obtruding his views upon his fellow students, and endeavoring to shake their confidence in their duly authorized instructor. And more than this, I have known the same promising" young man to circulate in the of Toronto. arish tracts of the most objectionable tendency, alculated to undermine the established doctrines f the church. Sour and morose in his disposion, and with but slender attainments, and tter ignorance of the doctrines of the church, e acted in the most captious and querulous anner; and unless his views and opinions have greatly changed since that time, he ought in my humble judgment, even yet to have

en ordained "to the ministry of our church." orbearing manner possible. He endeavored was always the Church of his ancestors. mildly and gently to convince those that were authority; but preferring to use the language of parental counsel to those placed under his storal charge.—And I speak most disiterestedly and impartially, when I declare hat I have often been astonished at the mildness nd gentleness, and moderation, and christian orbearance, exhibited upon all occasions, and often under great provocation, by the excellent Professor towards the students under his charge

ST. PETER'S CHURCH, BARTON.

riend drove us out in his carriage from Hamilton to see, for the first time, the little Barton Church, which is a perfect gem in its way-a model, indeed, for country churches. The architectural coryoung men alluded to was by authority re- rectness of this pretty edifice is due to the accuracy of the report. We are anxious R. N. Merritt, who, as our readers have been not. apprised, was compelled a short time ago by ill-health to leave this Diocese, and disagreeable, but unavoidable, exercise of has settled in the Diocese of New Jersey. ficient grounds. Mr. Wilson's sketch of tect, Mr. Frank Wills, a gentleman who. we have every reason to believe, is imbued with the religious spirit of his noble profession, as every church architect ought to be. In carrying out the plans furnished by Mr. Wills, Mr. Merritt's own appreciation of genuine Church architecture and structions, which he must have considered good taste were of service to him. The valuable, were it only in a literary point of result has been the erection of a building which affects you with a pleasing interest ed it consistent with his position of subor- the moment the eye rests upon it; and simple village-church as it is, fills the mind, immediately on entering it, with a quiet and solemn sense of God's presence. We have never entered a Church in Canada where the effect of softened light and internal arrangements was so instantaneous and so complete in exciting devotional im-St. Peter's, Barton, is of the early

English style, and stands upon a site adjoining that of the old Barton Church, one of the first Church buildings in the Gore District; to which, if we are not Fund. mistaken, the Rev. J. G. Geddes, A.M., cly canvassing the merits of an individual received his first appointment. The many moss grown stones of the old graveyard, which is all that remains to mark the spot on which the former Church stood, bear the names of departed members of all the ant Rectories. The one would be just as fair, old families in that part of the district. and wise, and decent as the other.

But what I am concerned to notice in the contains possible property 200 sittings, and cost contains nearly 200 sittings, and cost or any man, to prove this; or that I have taught the nave 40 feet. The chancel is in good proportion-about one third of the length of the nave-being 18 feet by 16 feet, whilst the nave is 50 feet by 27 feet. The walls are 20 inches in thickness, and is filled with stained glass, from New York, In this case, the apparent earnestness posite end corresponds with that in the chancel, consisting of three lancets, all of these Meetings. stained glass. The chancel is about 20 The reiteration of such attacks as the Echo | inches above the floor of the nave, and is now contains, will enable its supporters to con- divided by a single rail, inside of which,

gratulate themselves, -if such be a subject for near the Communion Table, are three sedilia and the Credence Table; and or the outside are other three sedilia. Of these, the prayers are said in the one which is nearest the nave—an arrangement which most felicitously dispenses with the reading-desk, which readingdesk in many country churches, and not a few town ones, is not much better than an ungraceful and inconvenient mountain of wood. The Communion Table in front is ornamented with the Cross within a circle, the latter figure being emblematic of eternity. Both of these devices are The lectern is neat and convenient and stands on the first step of the chancel. On one side of the chancel stands the pulpit, of plain style and prope dimensions; and on the other, is the organ, the case of which is made to corres-

pond with the style of the Church. This organ, by the way, rests on the floor of the nave, a position which will be found, we doubt not, to encourage congregational singing; whilst it leads the choir to consider themselves part of the congregation, as they ought always to do, renouncing, on that ground, all such un suitable screens and barriers, as curtains

The Barton Church is provided with a belfry which will hold three bells. We are glad to hear that the services of a excellent organist have been engaged-an Englishman, whose father was a Dr. of Music, and organist of St. Asaph's Cathedral, in Wales. We must not forget to add that St. Paul's Church, Glanford and St. Mary's, near Brantford, were like wise erected through Mr. Merritt's exer

We are sorry to record, this week, the death of George T. Denison, Esq., of this city-its oldest inhabitant; and of J. B. Ewart, Esq., of Dundas. The kindness of a Correspondent enables us to furnish a short biographical notice of the former gentleman, which our readers will peruse with interest. The loss of Mr. Ewart is severely felt in Dundas.

GEORGE TAYLOR DENISON, who died at Bellerue, Toronto, 18th December 1853, was the son of John Denison, Esq., who died at York, (now Foronto,) in 1824, and the grandson of George Denison, Esq., of Rotherham, Yorkshire, England. He was born at Harwich, Essex, England amily who was born out of Yorkshire

He came to Canada with his parents in 1792. at the time Col. Simcoe was appointed to the Government of Upper Canada—then set apart from Lower Canada. His father was induced to leave England by his most intimate friend, Peter Russell, Esq., who had received several official appointments in the new colony, and who several times acted as President of the Province. The family remained at Kingston until October 1796, when they came to York. where public buildings were preparing for the inder orders to remove to that place. The town was only surveyed in the midst of a wilderness He remembered when scarcely a white man was to be found on the site of the now populous city

At the time of his death he was (and had been since the death of Col. Chewitt) the oldest resident within the limits of Toronto. He and his family fought for the Province during the last war, and rendered in several instances good

service.

His political views were well known—those of the high Tory party, of the Geo. III. school: always consistent and unwavering. He died in the bosom of his family in peace, with the And how did the Archdeacon act under these trying circumstances? In the kindest and most

In the account, which appears thi week, of the Consecration of the two new Colonial Bishops, we have italicised the very significant circumstance of the omission of the usual oath of obedience to the See of Canterbury. If the report in this particular be perfectly correct, this remarkable omission cannot be otherwise than indicative of the determination of the Church and Government at home to set It was only the other day that a kind the Colonial Church entirely free from State interference. It is singular, however, that neither the English Churchman nor the London Guardian makes any comment on the omission, which has raised some doubt in our mind as to the good taste of the late incumbent, the Rev. to see whether it will be confirmed or

DIOCESE OF TORONTO.

18TH SUNDAY AFTER TRINITY.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. OLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS, ON BE-HALF OF THE WIDOWS AND ORPHANS OF THE CLERGY OF THIS DIOCESE, APPOINTED TO BE TAKEN UP ON SUNDAY, 25TH OF SEPTEMBER

reviously announced in the Church newspaper Vol. 17, No. 20.....£397 17 10

 Rawdon
 £0 10 0

 Hungerford
 0 5 0

 Roslyn
 0 5 0

 Nesbit Reid's
 0 2 10½

 Fainsworth's 0 4 4½ Cooke Settlement 0 1 9

THOS. SMITH KENNEDY. Sec. C. S. D. T. Wednesday, the 28th, there will be a meeting

-per Rev. F. J. S. Givins 1 9 01

273 collections, amounting to£399 6 101

of the Standing Committee, at 3 P. M.
Wednesday, the 4th January, the Monthly
General Meeting will be held (D.V.) at the Society's House, at 3 P.M. The Clergy are renested to take notice that the proceeds of the ermon to be preached on Sunday, the 8th of Society, will be applied to the General Purposes

> THOS. SMITH KEFNEDY, Sec. C. S., D. T.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

Notice is hereby given that the Annual Parochial Meeting of this District Branch of the Church Society will be held as follows, viz .: -Cavan, St. Paul's, Tuesday, Jan. 10 1854, 2 P.M. that I am of the number of those who "sympathize with semi-Popery." I defy him, or you. chancel-roof 32 feet high; and the roof of Royman Bowmanville, ... Thursday, "12 " 7 P.M. Newcastle ... Friday, "13 " 11 A.M. Port Hope, Friday, "13 " 7 P.M.Tuesday, "13 " 7 P.M. Colborne, Tuesday, " 7 " 6½ P.M.
Percy, Wednesday " 8 " 2 P.M. Seymour,Thursday, " 9 " 11 A.M. Rice Lake,Friday, " 10 " 7 P.M. COBOURG, GENERAL ANNUAL

MEETING,..... Mar. 8 " 7 P.M. The Clergy of the neighbouring Districts are espectfully requested to co-operate in attending By order of the Committee,

J. WILSON, Secretary.

Correspondence.

We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our corres-

As we do not imagine that we have a right, or, if we stood that communications, provided they be unonjectionable in other respects will not be declined merel because they may touch on topics of internal controvers—ED. CH.

Rt. Rev. Father, Fathers and Brethren.

Having aided in bringing about the late glorious action taken by our Holy Church, and having lived

To the Members of the Church.

to see accomplished that which five years ago would have been deemed an impossibility, viz. the Anglo-Catholic Church not only asserting her the Anglo-Catholic Church not only asserting her right to hold Synods but actually carrying that the altar of the Colonial branch of the Anglican right into action, -I think, my Lord, that it will not be deemed presumptuous in me to direct the pate itself from the hands of the Crown and to hearts of all sincere christians towards a land n which, through good report and evil report, through tribulation and anguish, the Church of Christ has lifted up the Cross in purity and true noliness. My Lord, the time has come, the hour has arrived at which we are forced to act, our enemies are mighty, we have no arm of flesh to lean on now, and we have in a truly Christian spirit declared ourselves on the Lord's side, and have in respectful, nay, dutiful language, prayed our Queen to remove all doubts from our minds, in order that we, her brethren in Christ and her servants for Christ, may worship her God and our God, her L rd and our Lord, in security and peace. There is but little doubt that our Government desire to give us much that we ask for; but there are strong reasons for believing that a desire, and a strong one too, yet exists in the civil autho-RITIES of Great Britain to hold this branch of the Church firmly in their grasp; a desire to keep on us the links of Egyptian bondage, no Courts of England, not having any operation in indication whatever given of a wish to bind us in the easy bonds of Christian brotherhood with our Mother Church at home. The late Bill submitted to us shewed but too clearly how we Churchmen n Canada were to be kept in abject subserviency to the Arch-Diocese of Canterbury, our Bishop for time and for ever to be enslaved to Primacy, powerless to do us any good but acting as an effectual clog to our progress. What is the fact Now? Why are we prevented and hindered in doing our duty Simply because (as you, our Spiritual Father have again and again stated) you are bound, by vows made at your Consecration, in obedier to the See of Canterbury; while the Governmen of Canada has declined to receive you or you cople as the Church of Christ, established by law, and while the Government of England has ratified and confirmed the rejection of the Church not only by overt acts but by positive enactment, as set forth in the act par

bestowing the patronage of the Rectories on the Church Society. My Lord, yours is an awful position: an oath taken at one of the most serious moments of a man's life and before God's very presence, cannot, dare not be broken; but ny Lord, it is the solemn duty of the Church in this Diocese to hasten to relieve itself from the law which continues so frightful a state things, to expedite the passage of a bill of relie from thraldom which cannot longer be endur As an example, and but a comparatively light one, we will take the case of the division of this Diocese into Parishes for Purely Church pur poses: Your Lordship considers (and your Cor secration vow so forces you to do,) that this Diocese of Toronto is in the Arch-Diocese of Canterbury, and you so report yourself to the Archbishop of Canterbury,—the law of England declares that "whenever a Bishop shall find it necessary to set apart a parish or to divide a parish, having obtained the consent of the Parochial authorities, that he shall so report his desire and intention to the Archbishop of Can-terbury, and that the Archbishop shall lay the same before the Queen in Council, when orders shall issue for the confirmation of the act. Now, if your Lordship asks the Archbishop of Canterbury to do this, you will be told (as you admitted) that he had no legal authority to do Here then, my Lord, our Bishops are bound by an oath of obedience to a superior who is only powerful in doing harm; you are bound to obey

an Archbishop who has no orders to give you; submit to the authority of a Right Rev. Richard Doe, who only appears on the stage when some good and virtuous act is to be performed, as a hindrance to its accomplishment, My Lord, no one under your charge views with holier feelings the Holy Catholic and Apostolic Church of England and Ireland: no member of her fold loves more deeply her pure and holy Altar, and no earthly power-God being my helper-would induce me to do aught that could possibly tend to separate the daughter in Canada from the mother in England and Ireland; but, my Lord, if the State refuses to permit us to hold a righteous connection with our mother, if as a part of the compact she requires us to hold a mere theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because utterly useless and obstructive to God's Church

then, my Lord, the time may come when we the Church in Canada may be called upon to preserve a pure and unspotted connexion with the Parent Church, through that branch which, though des-pised, insulted and disgraced, and like its glorious Head deserted in its hour of need, has ever been true, ever faithful. My Lord, the Church in Scotland is a beacon to us, she has been struggling under difficulties greater than our own: we have for a short season basked in the sunshine of Royal favour; we have fed or the crumbs which fell from the rich man's table The Church in Scotland, blossoming like the rose in the desert, bids us, who are, it may be, entering on the dreary Sahara, remember the water from the flinty rock and the manna in the wilderness. The Church in Scotland bids us remember the heard-heartedness of him who would not "let the people go;" and at this hour, while she gathers strength and increases her fold, she exhibits to us Solomon's temple with thronging worshippers bereft of Solomon's fostering care. Since, then, my Lord, every Anglo-Catholic must as a matter of duty, be faithful to his Prince, as we desire to retain British rule and British con nexion, let us, my Lord, in all we ask for and all we do, desire to be placed on the same footing and in

British tripod.

Placed in a similar position as that branch of the Church, and enjoying a like free intercourse with England and Ireland, we should be preserved from dangers which must inevitably beset on path if we. in our organization, follow the constitution of the Church, adopted very wiseiy

the same position as the Church in Scotland. They, like ourselves, are British subjects, and

they, more than we, are one of the feet of the

we are labouring, all are required to pray earnestly for the guidance of the Holy Spirit and to seek for patience while we ask for strength 'Whether recommendations should be sent home whether recommendations should be sent home of the Holy Spirit and the second strength of the second strength in this and courage to persevere. To expose the site of Nineveh's ancient foundation, Layard had to Colony to occupy the Bishopric of Kingston?" remove the accumulated filth of ages-we have Now, I question whether the said Committee a similar work before us—we have not to com- has authority or right to do any such thing. As mence a new, but we have to restore our ancient individuals, their several opinions upon any such organization; we seek our heritage which has important subject are deservedly been for some time mismanaged and spoiled respect, but as an official committee, and looking and is day by day being taken from us. Our to the manner and objects of their appointment, civil rulers admit they are in a dubious position, we pray them to escape from it, and to enable momentous question comes in any way within us to occupy a like favourable state.

My Lord, your life has been prolonged

to be elected as Bishop, and not adopt the particular course of proceeding to other bodies,

bjectionable one of sending us a Bishop bound hand and foot by lawless state eaths. To be placed in such a position would be unfortunate, out even under such circumstances we ought not to regret our act of patience and forbearance, resting in confidence on the declaration of Christ our Saviour, that "the gates of hell shall not prevail against his Church." The Rev. Mr. Cooper cannot be censured for the anxiety which he manifests to free himself from a false osition; most of us are as determined as he can be to leave no stone unturned until "the re-proach" be removed from us, until we, as a part of the Catholic Church of Christ are allowed our Christian liberty. But we, who have waited long, may surely wait a while longer, until we are, at all events, answered by the Crown, Yea! r Nay! We are not striving to free ourselves from ur mother Church, but we are determined to be freed from unjust State persecution, and as Church, then is that Church bound to emancilemand that she be placed in no worse position than the Church in Scotland. Nr. Gladstone will yet be thanked for the opposition which he gave to the Colonial Bishops' Bill, and it is levoutly to be desired that no measure may ass the Houses except a simple one declaring Diocesan Synods lawful, leaving the great ques-tion of a National convocation of the whole Church to be dealt with by the Provinces at

Let the Church in this Diocese, acting as if endowed with life, cease to cringe at the feet of a Colonial Secretary or an Arch-Bishop thrust upon us, not by any Ecclesiastical law, but by ment to re-adjust claims that were once thought to be quite Imperial, so let us go to the Parlia-ment of Canada to seek the freedom and liberty enjoyed by the dissenting bodies. The Ecclesiastical Law of England, and Ecclesiastical or on the Church in Canada, we must go to the Colonial Parliament to obtain the enactment of law for our government. I therefore most humbly submit to my brethren, Ecclesiastical and Lay, whether a simple bill like the follow ing would not answer our purpose and render our position at once agreeable and safe.

An Acr to enable the Church of England and Ireland, in this Province of Canada, to assemble in Synod, and to do all such things as appertain to the holding of Synods, according to the usages of the said United Church of England and Ireland.

1. That, whereas, by an Act passed by the Colonial Parliament on the 30th August, 1851, AN ACT to repeal so much of the Act of Parlia-

ment of Great Britain passed in the Thirty-first year of the Reign of King George the Third, and Chaptered Thirty-one, as relates to Rectories and the presentation of Incumbents to the same, and Reserved for the signification of Her Majesty's pleasure 30th August, 1851. The Royal As sent given by her Majesty in Council on the 26th May, 1852; and Proclamation made thereof by His Excellency James, Earl of Elgin and Kincardine, in the Canada Ga-

zette of the 9th June, 1852.) "WHEREAS the recognition of legal equality among all religious denominations is an admitted principle of Colonial Legislation; and whereas in the state and condition of this Province, to which such a principle is peculiarly applicable, it is desirable that the same should receive the anction of direct Legislative au hority, recogaising and declaring the same as a fundamen principle of our civil policy: Be it therefore eclared and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and the Legislative Assembly of the Province of Canada, constituted and assembled by virtue of and under an Act passed in the Parliament of the Inited Kingdom of Great Britain and Ireland, nd entitled, An act to re-unite the Provinces of Upper and Lower Canada, and for the Government of Canada, and it is hereby declared and enacted

the authority of the same : The free exercise and enjoyment of religious profession and so as the same be not made an excuse for acts of licentiousness, or a justification of practic inconsistent with the peace and safety of the Province, is by the constitution and laws of this Province allowed to all Her Majesty's subjects within the same." It is herein enacted-

1st. The principle of an established Church in Canada being ignored, and whereas the assent of the Crown was given to said Act, doubts exist as to the power of the United Church of England to assemble in Synod: be it therefore enacted, that from and after the passing of this act, it may be, and is hereby dec awful, for the said Church of England and Ireland to have and to hold Synodal Assemblies under the authority of the Bishops or Arch-Bishops of said Church, so soon as such be

2nd. And it is further enacted that it shall be lawful for said Bishop of any Diocese into which the Province shall be divided for the Ecclesiastical government and discipline of said Church, to summon Diocesan Synods for the enacting of such laws for the government of said Church; provided the same be not repugnant to the laws of this Province, or contrary to the principles and doctrine of the United Church of England 3rd. Be it further enacted, that the Bishops

f the United Church of England and Ireland, n Canada, shall have power and authority, on petition from the respective Sees into which Canada is divided, to constitute themselves, ogether with the Clergy of said Province, into Provincial Synods, under the Arch-Bishopric of

the Senior Diocesan in Canada.

4th. And it is further enacted that the Church of England and Ireland, in Canada, shall be taken to hold, and is hereby declared to be, in the full enjoyment of all such powers and privi-leges as are possessed and held by the Church Scotland, commonly called the Episcopal Church in Scotland.

I again venture to express the hope that I may not be thought presumptuous in approaching so momentous a question, but as purity of faith is necessary to our salvation, the desire even of the humblest member of the body to remove all obstacles to the maintenance and spread of the faith, cannot be deemed an act of impertinence. I am, my Lord,

Your devoted servant, Terento, Dec. 20th, 1853.

[To the Editor of The Church:]

REV. AND DEAR SIR, -Permit me to enter a sort of demurrer to a suggestion in your editorial of the 15th inst. You say—" Wanting our regularly constituted Synod, we cannot deal and properly, perhaps, to a Republican form of government. In this I mean to convey nothing offensive to our Sister in the United States. On the contrary, the desire is closely to follow her But, even as we are now situated, our Proexample by seeking to imitate a model which flourishes on our own Monarchical soil.

To obtain the high and holy object for which

the scope of their powers.

It seems evident that the Committee was by a merciful Creator to a ripe and hearty old designed not to be an independent body, deciding age, and your aged limbs are still carrying the load which the vigor of a manhood less energetic than yours might have sunk under; in the event of this Church being deprived of your care sugar that the sunk under that the sunk under that the sunk under the sunk care, surely the same course must be followed report rules and regulations for its future guihere as is pursued in England—viz., that the Crown will send down to this Diocese a Priest Church of the Diocese, or to recommend any