

the first on Caroline the latter on Duke-street, which property but on that of the plaintiff. The nuisance complained of is the overflow of the defendant's cesspool which runs into plaintiff's yard, creating a very offensive smell, and having totally destroyed the purity of the water in the well.—Verdict for plaintiff £5. Mr Hagarty for Plaintiff, Mr. J. Duggan for defendant.

TO CORRESPONDENTS, PUBLISHERS & C.

Several communications are unavoidably postponed until next post, as well as Editorial matter. Amongst others, the list of Contributors to "Owen Sound" Church. The Parochial Statistics of the Church of the Holy Trinity. The address of the Pupils of St. Paul's School to the Lord Bishop of Toronto, and his reply. "Mr. Cooper's Practice of the Court of Chancery," and "The Holy Branch" have been received, and shall be noticed in our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, May 14th, 1851:—Henry Caddy, No. 2, rem.; Rev. S. S. Strong, rem.; Rev. H. Wickes, rem.

THE CHURCH.

TORONTO, THURSDAY MAY 15, 1851.

The Bishop of Toronto begs to inform his Brethren the Clergy of the District of Niagara, that he intends (D.V.) to confirm at their several Missions and Stations in accordance with the following list, May 1851:—

Friday 16,	St. Catharines	11, A.M.
" 16,	Eight Mile Creek	3, P.M.
Saturday 17,	Niagara	11, A.M.
" 17,	Queenston	3, P.M.
Sunday 18,	Thorold	11, A.M.
" 18,	Port Robinson	3, P.M.
Monday 19,	Drummondville	10, A.M.
" 19,	Chippawa	3, P.M.
Tuesday 20,	Fort Erie	11, A.M.
Wednesday 21,	Bertie	11, A.M.
" 21,	Marshville	2, P.M.
Thursday 22,	Port Maitland	11, A.M.
" 22,	Dunnville	3, P.M.
Saturday 24,	Cayuga	3, P.M.
Sunday 25,	York	11, A.M.
" 25,	Caledonia	3, P.M.
Monday 26,	Jarvis	11, A.M.
Tuesday 27,	Walpole	11, A.M.

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

THE CHURCHMAN AS A POLITICIAN.

as much, if not more, from cowardly, expediency-motivated friends (so called) than from open and avowed enemies. Her enemies emphatically have been those of her own household.

The Canadian branch of the Catholic Church furnishes no exception to the sad rule which we have stated. If at all necessary, we could easily show, that during the last fifteen years, our communion has experienced more detriment from her treacherous sons,—some of them clamorous in their professions of attachment to her cause,—than she can lay to the charge of any Romanist or Protestant Dissenter in the Province. That such should be the case, is deplorable and humiliating; but it is no less true.

We must not, however, content ourselves with reproaching the conduct of these unhappy men—men who, like Demas, for place or power, have thus dealt so very treacherously. We must bestir ourselves boldly to meet the exigencies in which we are placed.

Too long have the Churchmen of this Diocese remained comparatively supine and inactive, when the unprincipled Democratic wild boar was devastating the fair vineyard planted in our midst. Culpably negligent have they too much been, especially in their choice of Parliamentary representatives. On all leading questions of political economy, have candidates for legislative honours been tested with anxious and searching zeal; but how miserably seldom have they been interrogated regarding the line of conduct which, if returned, they would pursue, in regard to Ecclesiastical affairs. How rarely has the question been asked, "Do you love the Church? and will you be at least equally watchful of her interests, as of the interests of trade and commerce?"

Surely such a discreditable state of things ought not to be. The time has come when there must be no halting between two opinions. Iscariot must throw off his plausible mask of expediency; and the honest, loyal soldier of the Cross grasp his weapon, with a fixed resolution to combat manfully and unflinchingly for the principles which he professes to hold!

Ere long, the Province will be the arena of a general election; and it is not too early for us to be selecting the men upon whom our suffrages will fall to be concentrated. Let this important work be set about with prayerful deliberation. Each elector should act as if the general result depended upon himself; with a constant remembrance, that the franchise which he enjoys is a talent intrusted to his stewardship—a talent, the use or abuse of which must assuredly be accounted for, at the great day of final reckoning.

We cannot follow up these remarks more profitably or appropriately than with the following quotation from the recently-delivered charge of his Lordship the Bishop of the Diocese. The words of the venerable Prelate must carry conviction to every well-constituted and sound-thinking mind; and if his people as one man pursue the course which he so plainly indicates, there

can be but little fear of the ultimate triumph of the cause of truth and justice.

"The period has arrived when the Church in this Diocese must assume her responsibility as a body, and act as a whole, lay and clerical; and this the more especially when her former unobtrusive mode of proceeding has been publicly derided and condemned.

"Let us then proceed as St. Paul did, when about to be oppressed by an unjust judge: he appealed unto Caesar. We must appeal to the law and testimony,—to the principles of the constitution,—to the acts, pledges, and promises of the Government and Legislature; and keeping honestly within these limits, we must speak boldly. Those of our professing friends who have occasionally kept in the background, fearing to identify themselves with the Church and her interests, must be reminded that such a crooked policy will be no longer tolerated; and that all who shrink from defending her in this her time of need will be cast off as rotten branches.

"Our people must be made aware that, in the discharge of their social as well as other duties, they should act conscientiously and agreeably to the word of God; and if they do so as Christian men, they will never assist any one in acquiring office or a seat in the Legislature who is not the friend of God and of His Church, and a man of justice towards his neighbour. What said Jethro to Moses?—"Take wise men—men of understanding, and known among your tribes"—they were to be "able men, such as fear God, men of truth, hating covetousness."

"For, after all, our Bibles are the true standard of Civil Government, and according to its rules ought we to select our representatives.

"But I shall be told that this is entering into politics, and that religion is not political. Now, to this I answer, that the word "political" has a bad sense, and religion is nothing that is bad. But there is also a good sense of the word; and whoever says that religion is not political, speaks as erroneously, and offends with his tongue as certainly, as if in St. Paul's time he had said it mattered not whether he was a Christian or a heathen.

"For what the question of Christian or no Christian was in the Apostle's day, such are what we call questions of politics now. It is as right to take one side, and as wrong to take the other, in the social matters which come daily before us, as it was right to become a Christian in St. Paul's day, or wrong to remain an idolater.

"Hence, in all social duties, there is a right and wrong, and it is not a matter of indifference what side we take. In truth, nothing can be indifferent in a Christian man's life. There is no part of that life without its duties; and to trifle with any one of them, is to trifle with eternity.

"We daily hear indeed of political rights and privileges, and we are told that we may do with them as we please. Our neighbour says, I have a right to do this or that,—to give my vote to this person or that person,—to forward this or that measure. Now, doubtless, he has such a right, because he has the right of free will: he is from birthright a free agent, and has the power of doing right or wrong—of saving himself or ruining himself. But it will be a poor consolation to him if he ruins himself.

"Men do not lose their souls by one act, but by a course of acts; and the careless, or party and selfish, exercise of political rights this way or that way, at our pleasure, is among the acts by which we forfeit our salvation. All men have the power of doing wrong, if they will; yet there is but one right way, while there are a hundred wrong ways. They may do as they please; but the first who exercised that right was Satan, when he fell: and any man who does this or that, merely because he wills it, is so far following his example.

"Hence I maintain, without fear of any rational contradiction, that the individuals comprising the Legislatures of Christian nations ought to be men of Christian principles, and should not only conduct themselves by the Word of God, but see to the support of His regular worship and teaching, as the New Testament so clearly ordains, 'Preach the Gospel to every creature.'

"Take a leaf out of the book of your enemies. The Romanist, the Radical, and the Infidel, are all banded in an unholy campaign against the Apostolic Church of your fathers. Differing on ten thousand other points, here they are fraternally agreed. Follow their example, so far as union and concentrated action are concerned. Turn a deaf ear to the sophistries of false friends, or the threats and invectives of avowed adversaries. Be not ashamed of the polling-booth to proclaim your principles; and withhold your suffrages from every man, however amiable or accomplished, who will not pledge himself to uphold the rights and privileges of your beloved and sore-beset Mother!

OUR UNSCRUPULOUS OPPONENTS.

Never was there a more happy term made use of than this, when applied by Lord Elgin to the acts of those who would rob the various religious bodies in this Province of the slender funds which are available from the Clergy Reserves for the maintenance of religion. Hitherto those "unscrupulous opponents" have been permitted to promulgate the most monstrous falsehoods unnoticed and uncontradicted, and at length, by their frequent repetition, they persuade others into a belief in their truth, and would seem to believe in the truth of the lie themselves. But at a time when the friends of religion are in energetic action to resist their assaults and refute their falsehoods, it required a more unscrupulous effrontery and a stronger propensity for falsehood than we had supposed even the most unscrupulous fraction of our unscrupulous opponents possessed, to venture on the publication of a new falsehood or the reiteration of an old one.

We are led to these reflections by the perusal of a letter which has just appeared, signed "R. H. Brett, Secretary of the Conference of the Canadian Methodist New Connexion," which seems to have been elicited from him by the proceedings of the Church Union meeting, "in order," as he says, "that our (meaning this Methodist New Connexion) position should be clearly known regarding the

Clergy Reserve question, and regarding our view of an established hierarchy in Canada, holding exclusive ecclesiastical rights and privileges, with princely endowments, as at present exists under the law concerning the rectories;" he begs to hand for republication the memorial which accompanied his letter, signed H. O. Crofts, President of Conference, R. H. Brett, Secretary; a memorial, which according to the statement of the Secretary, this Canadian Wesleyan Methodist New Connexion Church presented to the Legislature during its last session.

Now, before we come to the memorial of the body, we have one word for the statements of the Secretary himself. He objects to any "established hierarchy in Canada, holding exclusive ecclesiastical rights and privileges." Now the only hierarchy that does is that of the Church of Rome, which possesses many that are denied even to the Church of England; and the rights which the latter holds are held in common with all other religious denominations of Christians in this Province. Thus, under the Act of settlement of the Clergy Reserves in 1840, more than one-half of these Reserves were taken from the Church of England and Ireland, in order therefrom to "supply the religious wants of all other denominations of Christians in this Province," including these very "Canadian Wesleyan Methodist New Connexion," if they chose to avail themselves of it. But they have not done so—finding, no doubt, that the pittance which it affords the clergy of other religious bodies, who accept aid therefrom, is trifling, compared to that which, under the voluntary (?) system, aided by the Parent Society at home, they receive for the maintenance of the religious wants of their thirty-six Ministers and small congregations.

The Secretary alludes to "the princely endowments, as at present exists under the rectories." Where are those "princely endowments" to be found? The largest sum yielded by any of these rectories is £200 a-year; only one amounts to that. The income of the remaining fifty-six united amounts to less than £500 a-year, which will give an average to each Rector of not quite nine pounds a-year as his "princely endowment" therefrom. So much for the statements of the Secretary: now let us come to those of the Body, as set out in their memorial.

The memorial contains nineteen paragraphs, every one of which on an average embodies a falsehood. It is a tissue of lies, and it is a pity that it should come to that which treats of the Act of 1840, and their objections to the appropriation of the Clergy Reserves made thereby. This Act of settlement is therein called "a measure that by every one except to minds inured to a state hierarchy must be regarded as an outrage against the feelings, the wishes, the rights, and liberties of the country."

The first objection is that "it aims at the elevation of two religious denominations, the Church of England and the Residuary Church of Scotland to the virtual exclusion of thirteen others (all protestants) besides the Roman Catholics." Now, the act of settlement does no such thing; by that act the then vested proceeds arising from previous sales, "after providing for certain stipends to the Clergy of the Churches of England and Scotland, and other denominations of Christians in Canada, to which the national faith of the Crown was then pledged," were directed "to be divided into three equal parts, of which two should be appropriated to the Church of England and one to the Church of Scotland;" and the nett produce of all future sales of those reserves were directed "to be divided into six equal parts, of which two should be appropriated to the Church of England and one to the Church of Scotland in Canada, AND THE RESIDUE RESERVED FOR THE USE OF ALL OTHER DENOMINATIONS OF CHRISTIANS WITHIN THIS PROVINCE," including, of course, the thirty-six ministers and congregation of this "Canadian Wesleyan Methodist New Connexion Church." Yet this is the act of settlement which this body has the effrontery to state—"aims at the elevation of two religious denominations—the Church of England and the Residuary Church of Scotland, to the virtual exclusion of thirteen others." We can vouch for it that it does not leave to the former even that proportion of the reserves to which its numbers would entitle it when contrasted with the others.

We shall return to this subject next week.

THE POWER OF POPERY IN CANADA.

We have waited patiently until the "nine days' wonder" should expend itself, until the chance of obtaining a dispassionate hearing should be stronger than while the heat of a party contest was yet in glow; but now that "the Haldimand election" has mingled quietly among the things of the unheeded past, we desire to say something in regard to that event, to induce reflection on certain features of that contest—certain topics of interest and importance evolving from it, and well worthy of attentive discussion. Foremost among these is the series of facts; that one of the candidates at this election had dared to deny the right of the Pope to do that in a Protestant land, which has been forbidden to him in every Roman Catholic country—namely, to map it out into Papal jurisdictions, and to place an Italian Prince with a terri-

torial title to rule over each: that in consequence of this, the said candidate drew down on himself the ire of the Roman Catholic priesthood; that a bulletin was issued from the Papal head-quarters at Toronto, a hundred miles from the scene of contest, funds raised, emissaries hired,—that although the Papal power was thus brought to bear only "the day before the election," it was strong enough, by its denunciations from the altar, to turn against the marked man a class of electors who "up to two days of the polling were favourable to him," and thereby to decide the result of the election.

Now public men in Canada should know what topics are open to them for discussion, and what are those subjects the discussion of which debars them forever from the political arena. It is also desirable that the Protestant people of Upper Canada should be thoroughly aware of the practical character of that "mere spiritual jurisdiction" which the Romanists tell us the Bulls of the Poman Pontiff confer,—whether the public press is a proper medium for discussing the polity of churches as affecting truth and liberty, and how far a Journalist may avoid such subjects with a due regard to the responsibilities of his position. Let us extract from the Roman Catholic organ, crowing over the success of the Roman crusade:—

(From the Mirror of 25th April.)

"The day before the election commenced, the following Address found its way into the county; it spoke to the feelings of an outraged and calumniated body of men; it reminded them of their solemn duty, and, according to Mr. Brown's own confession—'The hand-bills had their effect; they detached some voters—paralyzed others—and threw doubt and discord into the camp in the first hour of battle.'

"CATHOLIC FELLOW-COUNTRYMEN; The hour approaches when you will have to sustain our Holy Religion, or trample it in the sinks of a foreignland, by supporting with your votes its most violent, most fanatic enemy. Every century has its important occurrences. The most important as well as the most wicked of the present century, is the attempt of the British Minister to twine again round the writhing limbs of ten millions of Catholics the chains that our own O'CONNELL rescued us from in 1829. Will you help Lord John Russell to rivet these spiritual chains around the souls of your countrymen in Ireland? If such be your intention, vote for GEORGE BROWN; for he, too, has declared, over and over again, that 'Popery must be put down.' Will you help to crush the religion of the Holy Catholic Church in this Province—that religion which has been handed down to us through ages of persecution, by our martyred forefathers—that religion for which the dear old land of our birth and of our love has wept oceans of blood? If you will, vote for GEORGE BROWN; for he, too, has repeatedly published in his newspaper, that 'Romanism must be crushed in Canada.'

The Catholics will oppose him as one man in every county in the Province for which he might hereafter become a candidate; if they can, he will not readily occupy a seat in the Legislature of the country, much less in the Cabinet. He has thrown down the gauntlet of defiance to them, and they accept the challenge. They have come off victorious in the first struggle, and time will prove that they can do so again."

Here we have the charge—the conspiracy—the result—and the improvement sought from it by the Romanists. We are charged by our contemporaries with offering "indignity" to the Roman Catholic "religion"—with starting "religious questions"—with not avoiding "sectarianism"—with "wantonly ridiculing the Catholic's religion"—with "unnecessarily wounding the feelings of the Roman Catholics." There is no truth in it. It suits the purpose of the Roman Catholic priesthood to raise this cry, in the hope of turning off attention from the real issue between us. If the Papal fiat is hereafter to decide the result of elections in Upper Canada, it is well that the working of the system should be understood. The circumstances of the last election at Kingston are not yet obliterated—in which the Roman Catholics were, in the space of a few hours, turned almost as one man against the candidate they preferred. Nor has the late election in Lanark been forgotten. The evil is besides other places we might name. The evil is quite aggravated enough to need correction; it is an increasing evil, moreover, and whatever others it may do, we shall not shrink from grappling with it. There is a morbid dread of treading on the Pope's toes among Canadian politicians—a feeling sedulously cultivated by his ministers—and the effect of it was never more clearly displayed than in this Haldimand controversy. When matters of principle were at stake we have never hesitated to give our testimony, party or no party. We have offered no insult to the Roman Catholics; we have not even discussed questions affecting their religious faith. But when the polity, the ecclesiastical system of the Papal Church has been before the public as affecting the good of the state and the rights of the rest of the community, we have not been deterred, by fear of the priests, or those they can influence, from speaking plainly—and we trust we never shall. Because we asked that the Roman Catholic Church should be placed precisely on the same footing as other Churches, have we drawn down her vengeance upon us. Our remarks, 19th December last, on the Papal aggression, and were the ground-work of the antagonism; and we challenge all our adversaries to show a dis-courteous or violent expression throughout the operation. But it showed in calm language the operation of the Roman ecclesiastical system, and was opposed the bold act of the Pope—and that was quite sufficient to call down the denunciations of the Roman organ. Were the Press and the Pulpit,