

correspondence on the above subject says:—"As to the practicability of constructing such a work, we believe, competent engineers have not even a doubt upon the matter; and, if our correspondent's estimate of its cost be correct, there cannot, we should think, be the slightest doubt that it would prove highly remunerative to any Company that would undertake to build it. All parties—the country, the city, the railroad Companies—are clearly interested in having such a work. Let them only unite their energies and it can, we should suppose, be easily effected in the course of one, or at the most two seasons—by 1853, we should be able to cross to the opposite shore in safety, careless of the winter frosts or the spring floods."

THRILLING SCENE.—A story is going the round of the papers, with the above heading, purporting to be an account of an event which happened at Van Amburgh's exhibition, in New York. As precisely the same affair, narrated in the very same words, was, by the papers in the Lower Province, said to have happened in Toronto, the truth of the present story may be easily judged of.

PLANK ROAD.—We are happy to understand that the experiments made by the Directors of the Dover and Otterville Road Company, as to the practicability and utility of Charcoal Roads has proved eminently and successfully satisfactory. Within the last few weeks the whole of the line from Fredericksburg to Otterville has been let out, at a very moderate rate, and the Directors are at present engaged in purchasing Plank &c., for the construction of that portion between Simcoe and Fredericksburg, therefore the probability is that the whole route will be finished between next fall. We would direct the attention of the Stockholders to an advertisement in another column.—*Simcoe Standard.*

LOSS OF THE "MAID OF THE MIST."—The Rochester American learns from the Falls, that the little steamer, *The Maid of the Mist*, disappeared from public observation yesterday. She was moored for the winter at the wharf at Bellevue, and was deemed to be beyond the reach of any causality. The snow, however, gathered in such masses on her decks, that she was weighed down deeply at one side. The water made its way over her decks, and filled her hull so completely that she sunk, in twenty feet water. She is still held by her cables, but it is very doubtful whether she can be raised—the current been very rapid, and the channel shelving off abruptly to a great depth. She was owned by the Niagara Falls Association, and the loss is from \$5 to \$7,000—no insurance. The little steamer, so aptly named, has played a gallant part, in showing up the Falls to thousands of visitors, during her brief, but eventful life. She was the first vessel to tempt the storm and waves, in the very "hell of waters" in Niagara river, and many of our readers have trod her quivering deck, as her elfin hull rose and fell in the mad tide.

The Court of Queen's Bench has issued an order postponing the trial in the action now pending between the Corporation of Toronto and the Toronto Water Company, relative to the non-supply of water by the Company, at recent fires in the city. It seems the Company are collecting evidence to prove that the deficient supply of water is owing to the unskilfulness of the firemen themselves.

The writ for the election of a member for the County of Kamouraska has been issued. There are three candidates in the field; Messrs. Chapais, Letellier, and Frazer. Mr. Chapais has published an address, in which he declares himself opposed to the Seigneurial Tenure and to all abuses.

We learn from the Quebec Chronicle, that John Monroe, who was recently tried on a charge of murdering his wife, and acquitted on a plea of *delirium tremens*, was again apprehended for having threatened to shoot one of his neighbours, who gave evidence against him. He has however, escaped to the State of Maine.

We (Hamilton paper) regret to learn that St. Luke's Church at Wellington Square was struck by lightning during the storm of Thursday afternoon, and seriously damaged. The electric fluid caught the lightning rod which led from the steeple to the ground, and tore it down, melting the ends; from thence it passed into the body of the Church, and literally traversed it in all directions, running along beams, knocking off plaster, and tearing up the flooring. Fortunately the building was not fired, but it has been shaken to its very foundation. The estimated injury we have not learned.

The Telegraph lines between Fredericton and Woodstock will be finished by Midsummer, thus furnishing one uninterrupted chain of telegraphic communication through the whole of the British Provinces of the Canadas, New Brunswick, and Nova Scotia, from Niagara to Halifax.

POST OFFICE.—Letters for England are despatched daily, via Montreal; they should not be posted later than Tuesday, to be in time for the despatch of the English mail from Montreal. Letters for England can also be sent, via the United States, on payment of 2½d. to the Lines. The inland postage on Letters and Newspapers for the United States, must be post-paid to the Lines—the former 4½d. and the latter one penny.

ELECTION OF MAYOR.—J. G. Bowes, Esq., of the firm of Bowes & Hall, Wholesale Merchants of this city, has been elected Mayor for the current year by a majority of thirteen to eleven. We believe that Mr. Bowes's appointment will be generally acceptable to our citizens, and we have no doubt, from his high reputation for business-like habits, and independent uprightness of character, that the new Mayor will be enabled to discharge his duties in a satisfactory manner. The office of Mayor having been relieved from its most onerous duties, by the appointment of a Recorder and a Police Magistrate for this city, the new incumbent is fortunate in the opportunity which is open to him, of devoting his entire attention to the welfare of the city at large, in the extension of improvements, and the expeditious dispatch of public business.—*Patriot.*

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Jan. 23th, 1851:—F. B. B. London—the publisher is just gone West himself; Rev. C. Ruttan, rem. for Y. C.; Rev. H. Patton, rem. Jan'y 11, ditto Jan'y 13; R. C. Vincent, Lenoxxville; Captain Wardell, Niagara—the delay has arisen on account of the change in the mail days, but will now be remedied; Rev. J. Flood, rem. for Y. C.; Mr. John Belt, rem. for Y. C.; Mr. J. Mulholland, Sydenham, rem. Y. C.; E. H. Nelles, Grimsby, rem. for Y. C.; James Macklem, rem. for Y. C. Ven. Archd. Bethune, the correction will be inserted next week.

NOTICE.

Our subscribers West of Toronto, are requested to take notice, that the publisher has left Toronto for the purpose of calling on them for the dues to this paper, when it is hoped all in arrear will be prepared to meet their accounts.

THE CHURCH.

TORONTO, THURSDAY, JAN. 23, 1851.

THE CHURCH UNIVERSITY AND THE HON. P. B. DEBLAQUIERE.

In our columns this day will be found the correspondence between the Hon. P. B. DeBlaquiere and the Lord Bishop of Toronto, alluded to in our last.

But one opinion, we conceive, can be entertained by every candid, well regulated mind, regarding the course which the Chancellor of the Toronto University has thought proper to pursue on this occasion. The correspondence most emphatically speaks for itself, requiring no comment on our part. Signally has the hon. gentleman failed in his indiscreet attempt to sow dissension amongst the friends of the infant institution which he is eager to damage. Even dissenters, if lovers of consistency and fair play, cannot avoid, we should think, reproaching the animus evinced by him in the whole course of his crusade against the Church University.

There is only one point in the correspondence upon which we feel disposed to make any observations. We allude to the unjustifiable manner in which Mr. DeBlaquiere introduces the name of the Rev. Dr. Beaven, in his letter to his friend, the Editor of the *Globe*.

The Rev. gentleman, we have good reason for stating, feels much annoyed, at the unfairness displayed by the Chancellor of the Toronto University, in striving to prop up an untenable cause by speaking of him (Dr. Beaven) as he has done. The transparent object of the writer is to convey the impression, that the Reverend and learned Professor is favourably inclined towards an institution which he would gladly, we doubt not, see subverted, so far as its creedless character is concerned;—an institution, we may add, of which he continues a member, solely in consequence of the injustice practised towards him by Government, in not awarding him an adequate retirement, and his having no opportunity to remove elsewhere.

Mr. DeBlaquiere cannot possibly be ignorant that Dr. Beaven asserts freely and openly, that the tendency of such a Seminary must be to sweep away all the landmarks of religious truth, and thus to throw doubts upon all articles of truth, and ultimately to destroy its hold upon the mind. In one word, that its present tendency and certain ultimate effect (if suffered to continue) is infidelity. We repeat that Mr. DeBlaquiere cannot fail to be aware that such are the undisguised sentiments of Doctor Beaven—and consequently, the use which he has made of that gentleman's name is unfair, to a degree which we dare not trust ourselves to characterise.

Mr. DeBlaquiere, in the letter before referred to, presumes, "that Dr. Beaven, as a minister of the English Church, is satisfied" that religious "instruction can be satisfactorily given" in the University of Toronto.

How the Chancellor contrived to gain such an assurance, is utterly beyond our comprehension, seeing that Dr. Beaven, to our own certain knowledge, has repeatedly affirmed the contrary in the Senate of the University—and that too in the presence and hearing of Mr. DeBlaquiere himself! Comment on such reckless and gratuitous assertion (to use no stronger term) is, surely, altogether unnecessary.

No measure has yet been taken by the Senate with a view to religious instruction, except as regards the evidences of natural and revealed religion. The recognition of these, as the basis of Moral Philosophy, was tardily conceded. It was forced upon the Senate by the pressure from without, and particularly by the success of the Lord Bishop, and the establishment of a rival School of Medicine, under his auspices. In proof of this, we refer to the debates which took place in the Senate on the subject; and we unhesitatingly affirm that few know so well as Mr. DeBlaquiere himself, that what we have stated is the truth.

We crave liberty to inform the learned Chancellor, with all due deference, that he talks something closely allied to nonsense, when he speaks of "the division of Moral Philosophy into Ethics and Metaphysics." Moral Philosophy, or Ethics, is one subject, and Metaphysics is another. The two were separated, we understand, to allow the students to study either, in connection with the Classics, at their discretion. This plan was not Dr. Beaven's, but Dr. McCaul's—a fact which was stated in the Senate, when Mr. DeBlaquiere was present. The division, we may add, was not made with the remotest view to religious instruction.

It is altogether a mistake that Doctor Beaven "instituted a separate medal and prize for the Evidences." The Senate have agreed to give such medal and prize, but for the past year only. In future, the Evidences of Natural and Revealed Religion will form part of the Moral Philosophy course. Mr. DeBlaquiere, we have authority for saying, was present, and took part in the discussion having reference to that arrangement, and, as presiding officer, read the documents to the Senate.

The utmost that can be said is, that Dr. Beaven succeeded in inducing the Senate to authorise him to teach Moral Philosophy upon Christian principles, leaving him liable to be suspended or removed (as at least one member of the Senate fairly warned him), if he should presume to exhibit Christian principles, as taught by the Church of England!

Clear as noonday is the effect of this characteristic caveat.

The Church of England holds, for instance, the Divinity of our blessed Redeemer. To inculcate this doctrine, would offend the Unitarian student, and consequently the suspension or expulsion of the enunciator of such an illiberal and sectarian dogma, would follow, as a matter of necessity!

Once more: We pointedly deny that Dr. Beaven ever "announced his intention to introduce a statute into the Senate, requiring that lectures shall not be allowed to interfere with religious instruction."

If the learned, but obtuse Chancellor had taken the trouble to peruse the notice transmitted to him (we presume) by the Secretary of the Senate, he would have discovered that it had a widely different object. That object was—"to omit lectures at all times appropriated to public religious services."

Mr. DeBlaquiere's object was to show that the Senate was going to take another step, for the purpose of affording religious instruction to the students.

By no straining, can such an inference be drawn from the notice in question.

The obvious intention of Dr. Beaven's movement was, to secure to the Professors and Students of the Toronto University, who were members of the Anglican Church, their right to attend their public services on week days.

Mr. DeBlaquiere is a weak man, and a vain man, but we charitably trust that at bottom he is an honest man. We therefore cherish the hope, that on second thoughts he will experience a feeling of compunction for laying such an illegitimate stress upon a mere notice of a statute, by a solitary Professor, (who, for any thing that appears to the contrary, had no supporters among his confreres), as indicating the feeling or intention of the Senate!

Slender, however, as is this wire-drawn prop to a rotten cause, it has now ceased to exist. On Saturday last, Dr. Beaven (the Chancellor will correct us, if we are misinformed) formally withdrew his motion. He foresaw, no doubt, that its unavoidable effect would be, to give the sanction of a Minister of the Church of England to the keeping of Popish Festivals—such, for instance, as *Corpus Christi Day*, celebrated with the view of sanctioning the un-Catholic figment of Transubstantiation.

In conclusion, we would glance at the unprecedented course pursued by Mr. DeBlaquiere, in giving publicity to the correspondence, without first obtaining the sanction of his Lordship the Bishop. By this proceeding, he has violated one of the most vital and universally-recognized rules which regulate the intercourse of gentlemen.

As to the right feeling and good taste displayed by the learned Chancellor, in selecting for his channel of publication a journal like the *Globe*, which has earned an unenviable notoriety by its ribald abuse of our venerable Diocesan, it is unnecessary for us to say a single word.

PROPOSED UNIVERSITY BILL.

The *British Colonist* of Tuesday last contained a copy of a proposed "Act to amend the Charter of the University of Toronto," which has been prepared by the Hon. Henry Sherwood. We have not had time to give the matter the attention it demands; but next week we shall lay the document before our readers, and probably make some remarks upon its nature and tendency.

CHURCH GRAMMAR SCHOOLS.

The communication of "Delta" which appeared in our last, is worthy of special consideration.

"Delta," it seems to us, has very clearly made out his point, that neither the District Grammar Schools nor Upper Canada College can be, in the strict sense of the word, nurseries of the Church University. They may occasionally send, and we hope they will send—some of their pupils; but it would be futile to depend upon them for a steady supply of young men properly qualified—as to religious knowledge—to profit by what the undergraduates' course will be in that University. Were there no other objection, it would still be a very grave, and in our judgment, a fatal objection that they are government schools,—subject to Parliamentary dictation and interference, and fostered by that government which has destroyed King's College, and contumeliously expelled from it its rightful occupant,—the United Church of England and Ireland.

The only nurseries of a Church University must be Church schools,—schools whose great aim it shall be "to train an adopted child of God to live to His glory;" whose defined duty it shall be, not only to cultivate secular learning, but to convey the teaching and implant the principles of the Church; and that not as the *πάρεργον*,—the mere

bye-work taken up as occasion may suggest or leisure allow,—but as an integral part of the *ἐργον*,—an essential element of the whole work of education.

We want schools enjoying, as "Delta" proposes, the Bishop's confidence and guaranteed by his authority. This will be a compliance, in spirit at least, if not in the letter, with the law of the Church, as expressed in her 77th Canon,—"No man shall teach either in public school, or private house but such as shall be allowed by the Bishop of the diocese or Ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion." Right glad shall we be to welcome the day when, in the goodly array of Church Grammar Schools which we hope ere long to see in this Province, the history of the Church shall supplant the greater part of that mass of heathen mythology into which it was the fashion, some years ago, to plunge the youthful mind at almost every public school, and upon which even now by far too much attention is bestowed at many. We shall regard that reformation as something like the casting out of an evil spirit and bringing the boy to the feet of Jesus, clothed in garments of sacred purity, and in his right mind. Even as a literary improvement, it will be an important step in advance. The judgment,—the power of discriminating between right and wrong,—the faculty of distinguishing truth from error,—this, we may be sure, will not suffer by saving some time from the exploits of Jason and the wrongs of Medea, to devote to the councils of the Church; and even the imagination, which it is pretended the columns of Lempriere are so potent to animate, will be kindled quite as much, to say the least, by the chequered lot of a Chrysostom as by the labours of Hercules, whilst the enthusiasm lighted up in the heart will be devout, and the fire taken from holy altars will be holy.

For ourselves we can testify that half the time fruitlessly lavished in our school days on the fairy tales of heathen mythology, would have sufficed for a not superficial acquaintance with Church history and Church doctrine; so that some considerable part of what afterwards became essential to a candidate for holy orders, during his preparatory course and at his final examination, might have been mastered without the slightest additional effort long before. And is a knowledge of such things—a knowledge of the deeds of religious men and of the foundations of religious truth—to be confined to candidates for holy orders and to the clergy? How many of our laity have gained illustrious distinction in Theology, who were never called upon, and never expected, to embody it in sermons, or exercise it in the duties of pastoral ministration! These men we have ever delighted to honor, and to the formation of such men it is certainly our wisdom to contribute. Every child of the Church, we conceive, ought to be directly and positively tutored in the charter and the ways in the history and the doctrines, in the faith and the practice of the Church. This is, unquestionably, the very best course we can take to raise up a body of laity who will fervently and unchangeably love the Church, and be able to give a most satisfactory reason why they do so; who shall be in public as well as in private life, in spirit and in truth, "ECCLESIE PRESIDUM ET DECUS,"—the Church's bulwark and glory.

In adverting, as we have done, to the many hours of our school-life, spent *laboriose nihil agendo*, we are not ungrateful to the instructors of our boyhood—God forbid! We owe them much, for their patience and for their pains. But the system of those days was, in the particular which we have noticed, hollow and false. It is true, the weak prejudice against natural science, which, about half a century ago, reduced even some of our leading English schools to the condition of "venerable cripples" (as Dr. Croly has styled them), was, in our time, beginning to disappear; and that more rational state of things was coming in, which has led to the elevation of natural science to its proper rank in the Universities at Home. But, though the crutches of unpractical education were on the point of being discarded, even men of undoubted piety and strong sense did not see then, as recent events and discussions have brought them to see, how miserably weak—how wretchedly treacherous—a support, for the tottering steps of youth, is the "broken reed" of secularized education.

It is our intention to take up this subject again next week.

LECTURES ON ROMANISM.

We cheerfully give a prominent place to the following communication; and trust that the movement, commenced at Woodstock, may be responded to in other quarters of the Diocese.

WHY TARRY YE HERE IDLE ALL THE DAY?

To the Editor of The Church?

Rectory, Woodstock, 10th Jan. 1850.

REV. AND DEAR SIR,—I am not surprised that you should make this enquiry of the Protestants generally in this Province. It seems strange, that on a subject which confessedly involves the dearest interests of our Protestant realm, there should apparently exist so little sympathy here in the members of the national family.