

ectly over the tomb of Nelson, which lies in the crypt below. The marshal's hat and sword of the deceased were removed from the coffin, and in their place a ducal coronet, on a velvet cushion, was substituted.

The foreign Marshals and Generals stood at the head of the coffin; at the south side of it stood his Royal Highness Prince Albert, with his baton of Field-Marshal in his hand, and attired in full uniform, standing a little in advance of a numerous staff of officers. At each of the coffin were British generals who had acted as pallbearers. After the psalm and anthem, the Dean read with great solemnity and impressiveness the lesson, 1 Cor. xv., 20, which was followed by the *Nunc Dimittis*, and a dirge, with the following words set to music by Mr. Goss:

"And the King said to all the people that were with him, 'Rend your clothes and gird you with sackcloth and mourn.' And the King himself followed the bier."

"And they buried him. And the King lifted up his voice and wept at the grave, and all the people wept."

"And the King said unto his servants, 'Know ye not that there is a Prince and a great man fallen this day in Israel?'"

And now came the roll of muffled drums, and the wailing notes of horn and cornet, and the coffin sank slowly into the crypt amid the awful strains of Handel's "Dead March." The ducal crown disappeared with its gorgeous support, and in the centre of the group of generals and nobles was left a deep chasm, into which every eye glanced sadly down, and all knew indeed that a Prince and a great man had that day gone from Israel. The remaining portions of the funeral service were then performed. The congregation were then requested to join in the responses to the Lord's Prayer; and the effect of the words after the full enunciation of the Dean was intensely affecting.

"His body is buried in peace,
"But his name liveth evermore,"

from Handel's funeral anthem, was then most effectively performed by the choir. And then Garter King at Arms, standing over the vault, proclaimed the titles and orders of the deceased.

Then the late Duke's controller having broken in pieces his staff of office in the household handed to the Garter King at arms, who cast the fragments into the vault. The choir and chorus sang the hymn, "Sleepers, awake!" and the Bishop of London, standing by the side of the Lord Chancellor, pronounced the blessing, which concluded the ceremony.

And thus was buried, with all state and honour, the great Duke of Wellington."

DR. SCADDING.

We omitted, last week, to mention the return to Toronto of the Rev. Henry Scadding from his tour through Italy. Our esteemed brother when in England had the degree of Doctor of Divinity conferred upon him by the University of Cambridge. Dr. Scadding, we trust, will at his convenience furnish us with some notes of his pilgrimage.

The Reverend Gilbert Armstrong requests that all communications for him may be addressed to Christ's Church parsonage, Berwick, Vaughan.

Correspondence.

(For the Canadian Churchman.)

THE CHIEF SUPERINTENDENT OF SCHOOLS, AND HIS REPORT FOR 1851.

LETTER II.

DEAR SIR,—I proceed according to the intention intimated in my last, to notice and endeavour to refute, in the order in which they occur, the very unchristian principles enumerated in the extract from his Common School Report for 1851, with which the Chief Superintendent favoured your paper of the 4th ultimo. I must, however, beg that, in justice to Dr. Ryerson, those who care to consider these letters, will also read his communication on which they are based, as for me to quote his remarks entire would take up too much of my time and of your columns.

1. In the first section of his remarks, the Chief Superintendent declares thus—"the system of Common School instruction should, like the Legislature which has established it and the Government that administers it, be non-sectarian and national." That is, translated into honest English,—the system of Common School instruction should (alas too truly!) like the Legislature which has established it and the Government that administers it, be non-Christian, having no reference to man's immortal nature, but heathenly national, being solely confined to his temporal advantage.—In nothing does the Chief Superintendent appear to me more painfully disingenuous than in his bitter opposition to denominational schools, and yet his *end*, (I wish I had a softer word equally truthfully to use) as to his wishing the Common Schools to be religious. I can understand the conduct of many of our rulers—mere political adventurers, whose aim is notoriety in their own advancement, and who unblush-

ingly worship the god of this world, in their determination to exclude religion from the public instruction of our youth; theirs is at least consistent impiety! But for one who still claims the ministerial character, first to exclude all ministerial interference and distinctive religious teaching from his schools, and then to profess to wish to retain religious influence in them, is an unholy inconsistency to which I do not care to give a name.

Dr. R. is too acute a theologian not to know that in excluding what he is pleased to term "sectarian instruction," he excludes christian instruction! Christianity is not a mere compound of negations, nor is it only a code of moral precept; it is a positive, mysterious, sacramental institution, the fulfilment of whose duties and the enjoyment of whose transcendent blessings depend upon the positive reception of Divine grace, which, again, in order to its being obtained, is to be sought in certain ways, by the performance of certain conditions and through the aid of certain acts of service and worship, all prescribed or sanctioned by the Divine Author of our religion Himself. Now it is surely self-evident that such a system as this requires positive, didactic, and explicit teaching, with the enforcing of certain well understood methods of religious service and Divine worship. Therefore, all christian teaching to be explicit must be what our Rev. Superintendent would call "sectarian," so all institutions of christian worship must be the same, inasmuch as all earnestness in religion implies particularity and such particularity is in its very nature exclusive of its opposite; and this, again, in his idea is "sectarian." In fact, all that men know of distinctive christianity in its doctrines, worship, or practice, must be through some distinctive religious body. Hence, I appeal to all earnest religionists, from the scriptural Catholic down to the fanatic haker, for the truth of the remark that as an all but universal fact, wherever you find men unconnected with any body or "sect" of christians, they are alike ignorant of its distinctive principles, and uninfluenced by its distinctive holiness. Thus then is my position proved—that "unsectarian" schools, that is, schools freed from the particular influence of any particular denomination of christians, must of necessity be *unchristian schools*. I therefore appeal to the honourable integrity of the Rev. Superintendent henceforth to fight his battles with those who desire denominational schools on honest grounds, by confessing that he wishes to make the Common Schools of this Province, to use the mildest phrase, *non-christian*.

Having thus placed the controversy upon what I consider its right basis, I proceed to notice the attack which is made in the same communication upon the supporters of christian schools, and thus them, "sectarian" schools. He thus states—"the difference between a non-sectarian and a patriotic.—The one places its feet on the ground, and supports or opposes every law or measure of government, as it may or may not promote the interests of the community, irrespective of the public interests, and in friendship with those of other sects; the other, on the well being of his country as the object to be proposed and pursued, and the sect as the instrumentalities tributary to that end." Now if what I have previously said respecting christianity being only earnestly known to individuals through their connection with some denomination, be correct, it follows, that in the above phrase, for "sectarian" we must read christianity, for "his sect" his christianity; and thus we see the real meaning of the charge that is made by the Chief Superintendent against the non-minded christians of various denominations in this Province? Simply this, that they place their christianity above their earthly country! Is this then such a glaring inconsistency in the followers of Him who declared "he that loveth father or mother more than me is not worthy of me," that they deserve to be branded, and that by a Reverend Doctor of Divinity, throughout the length and breadth of the Province as being selfish and unchristian?

But further, the Rev. Chief Superintendent thus sets the broad seal of his official sanction to the unchristian idea that the man who sacrifices his religious principles, (or in the Dr.'s phrase "his sect,") to political expediency in order to secure an earthly good, is the true patriot! Is not this melancholy teaching for a minister of religion? But we spurn the unhallowed dogma from whatever source it comes! Christian Patriots believe the promise of their Divine Master to be of universal application, where he says, "Seek ye first the kingdom of God and his righteousness; and all these (temporal) things shall be added unto you." They therefore hold it to be the truest patriotism, as it is the only consistent religion, in their political and national, as well as in their more private relations, thus to act. Consequently the earnest minded in Canada must, no less as patriots than as christians, firmly oppose every Provincial act which is either subversive of the supremacy of Christ, or tends to prevent the spread of his righteousness among the people. And both these wickednesses they know are committed in our Common School law.

Again, it is written that Righteousness exalteth a nation; this is a prominent article in the Christian patriot's creed. His patriotism therefore is of too high a tone to permit him to yield one inch of ground to those who would *nationally* train the children of his people utterly excluding that righteousness through which alone he knows, the glory of his nation can be secured.

Will then the earnest-minded "sectarians" (Christians!) of this Province longer consent that their children shall be instructed under a system thus dishonourable to God, a system which is undermining their country's welfare, and, as I intend hereafter to show, is ruinous to their children themselves? Or, will they permit a government official to hold up to public scorn as bigotted,

traitors to their country, those scripturally zealous individuals and "sects" whose reverence for God and love to their country and their country's youth, cause them to demand a national system of education in which the honour of God, the immortal interests of their children, and the "righteous exaltation" of the nation shall not at least be altogether treated with contemptuous neglect?

Time would fail me to notice all the very serious fallacies into which the Chief Superintendent falls in the extract which he has given you from his Report, as for instance, his worse than Erastian notion, as expressed in the concluding portion of the quotation I gave above, that the "sects,"—he means the Church of God—exists only or chiefly, as "tributaries" to the "great end" of the "well being of the country." Why Sir, I should not have supposed that any divine, save perhaps a German neologist, (and scarce even he,) would have needed to be reminded how plainly the volume of Inspiration teaches, and what a striking commentary all history affords of its truth, that the nations of the earth are upheld or destroyed only as they aid directly or indirectly in manifesting the glory of the Son of God, and that chiefly through His Body and Bride the Church. Doubtless it is this fundamental error which aids in blinding Dr. Ryerson's eyes to the unbalanced nature of his efforts in seeking to exalt secular over religious institutions. But these collateral errors most serious as they are, I must leave, and proceed with the consideration of those more directly bearing upon the School question.

2. In his second section after a sanfaronade respecting his conviction of the necessity of religious instruction—only it must not interfere with him and his schools; he proceeds thus,— "The history of modern Europe in general, and of England in particular, teaches us that when the elementary schools were in the hands of the Church, and the State performed no other office in regard to schools than that of tax-assessors and tax-gatherers to the Church, the mass of the people were deplorably ignorant and therefore deplorably enslaved." When the Chief Superintendent framed this sentence he was either "deplorably" ignorant or "deplorably" dishonest. Till within a very few years there was no general school tax at all in England; and consequently when the poor were taught it was by the aid of private benefactions, or in Sunday Schools, and the vast majority of these, and incomparably the most efficient of them, were in connection with the Church, is too common to fame to need to be insisted upon. To the efficient use which the Church makes of her present educational means, let the Wesleyan Dr. Hannah, quoted in my last be a sufficient witness. Now if the Rev. Dr. Ryerson knew these facts, is it not most painful to hear him speak of "tax-assessors and tax-gatherers" for Church schools, when no such taxes, and therefore no such officers were in existence? If he did not know these things, was he not shamefully reckless in stating as facts, for the apparent purpose of slandering England and her Church, statements which were entirely without foundation.

His pitiful remark respecting the "deplorable enslaving" of England's peasantry, we fearlessly leave the freest nation upon earth to answer! I must, however, permit myself to ask what is the meaning of these *ab captandis* slanders of England? I remember England's poor for between 30 and 40 years, north, south, east, and west, my parents before me, were Saxon and Norman English, from different parts of the kingdom, my connections both in the Church and amongst Dissenters are numerous, and I declare my utter ignorance of the enslaving of any portion of England's people for centuries past. If indeed the want of a vote at elections be slavery then truly England's peasantry not only were, but *are* slaves, in common with the vast proportion of Canadians, yea, and even Americans, notwithstanding their "Universal Suffrage." Indeed, that such an insinuation is an unworthy slander, apparently used as a political *clap-net*, is further evident from the fact that the repeal of the Test and Corporation Act, the passing of the Romish Relief Bill, and especially of the Reform Bill, were acts forced upon the country by the "deplorably enslaved" masses, against the earnest convictions and strong opposition of the well-informed yeomanry and gentry. But of one fact I can assure the Chief Superintendent, that since the poor were taken from under the care of the Church and the Church's gentry by our giant manufactures and Union Workhouses, something a vast deal more approaching to a "deplorable enslaving" of the people, will be found than for ages previously; and this "enslaving" be it remembered, has taken place during the, alas, Anglican democratic mammon worshipping, Church oppressing movements of the 19th century. I recommend the Rev. Dr. when next he travels, if he wishes to see the nearest approach to British degradation, to visit the manufacturing and mining district of Britain, the masses of which are freed from all authoritative church control, and to a painful degree, are separated from the effective influence of the sons of the Church.

I reserve for my next, an examination of the astounding assertion that denominational schools "would cost the people more than five-fold what they have now to pay for school purposes."

Yours truly, A. T.

November, 26, 1851.

MARRIED.

On the 30th ultimo, by the Rev. Dr. Lett, Mr. James Young, to Miss Jane Ince, both of this city.

On the 25th ult., by the Rev. Jonathan Shurt, Rector of Port Hope, at Greenwood, the residence of his Worship the Mayor, John Smith, Esq.,

Robert Needham Waddell, Esq., Port Hope, to Angeline Esther, third daughter of William Jones, Esq., Highlands of Nevesink, New Jersey, late Sheriff of the city of New York.

At St. John's Church, Port Hope, on the 25th ult., by the Rev. Jonathan Shurt, Rector, Mr. John Bloomfield, Veterinary Surgeon, to Sarah, second daughter of Mr. Nathaniel Edwards, of the Township of Hope.

DIED.

At H. M. Observatory, Toronto, December 1st, in her third year, Alice Maule, daughter of Capt. J. H. Letroy, Royal Artillery.

On the 1st instant, at the Masonic Arms Hotel, Mrs. J. T. Smith, after a long illness.

At his residence, in Markham Township, on the 27th ult., Gottlieb Eckhard, aged 54 years, 2 months and 6 days.

At Sharon, on the 18th ult., John Doan, senr., in his 58th year.

At Hamilton, on the 25th ult., Mr. Robert Bates, late Store-Sergeant in the Hon. East India Company's service, aged 49 years.

At Brockville, on the 23rd ult., William Timothy Buell, aged two years and four months, son of Colonel E. Buell.

JUST PUBLISHED.

THE RISE AND PROGRESS

OR

TRINITY COLLEGE, TORONTO.

With a sketch of the Life of the
LORD BISHOP OF TORONTO,
as connected with Church Education in Canada.
BY HENRY MELVILLE M. D.,

The Appendix contains a list of the Benefactors to the College.

Demy 8mo, Boards—Price to Non Subscribers 7s. 6d.

HENRY ROWSELL, Publisher,
8 Wellington Buildings, King Street.
Toronto, Dec. 8th, 1852. 19-1f

BAPTIST ARGUMENTS REVIEWED.

THE Subscriber begs to inform the Clergy that that useful little Tract intitled "POPULAR BAPTIST ARGUMENTS REVIEWED," by the Rev. Jas. T. Lewis, B. A., which appeared a short time since in successive numbers of the *Canadian Churchman*, has been re-printed and is for Sale at the Church Depository.

Price.—3s. per Dozen, or 20s. per Hundred.
HENRY ROWSELL,
Bookseller and Stationer,
8 Wellington Buildings, King Street.
Toronto, Dec. 9th, 1852. 19-1f

NEW BOOKS.

SERMONS on various subjects, by a. d.
Joel Parker, D. D. 5 0
New Themes for the Protestant Clergy,
by Stephen Colwell, 5 0
Review of New Themes, by a Leyman, 2 0
The Autobiography of a New Church-
man, or Incidents and Observations
connected with the Life of John A.
Little, 3 9
Ancient Christianity Exemplified in the
Private, Domestic, Social, and Civil
Life of the Primitive Christians,
and in the Original Institutions,
Officers, Ordinances, and Rites of
the Church, by Lyman Coleman, 13 6

HENRY ROWSELL,
Bookseller and Stationer,
8 Wellington Buildings,
King Street.
Toronto, Dec. 7th, 1852. 19-1f

FOR SALE.

A FIRST RATE RULING MACHINE.
Apply at this Office.
Toronto, Dec. 9th 1852.

To the Electors of the Ward of St. David.

GENTLEMEN,—As you will again be called upon within a short time to elect your Representatives in the City Council for the ensuing year, I beg once more to offer myself a candidate as one of your ALDERMEN. If you should think proper to renew the trust you have placed in me, by re-electing me, I hope that my future service will give you good reason to consider that your confidence had not been misplaced.

I am, Gentlemen,
Your obedient servant,

GEORGE BROOKE.

Nelson Street,
Toronto, December 3rd, 1852.

A LADY is anxious to meet with an engagement as GOVERNESS. Apply by Letter, post-paid, addressed to Box 182, Post Office Toronto.
Toronto, Nov. 30th, 1852.

GEORGE BROOKE,

BAPTIST, &c.,
Corner, King and Nelson Streets.
TORONTO.
September 17th, 1852. 1-11