

DIocese of Nova Scotia.

His Lordship the Bishop, accompanied by the Ven. the Archdeacon, left town on Monday last for Lunenburg, where we understand he will meet with some of his Clergy, and communicate with them upon matters interesting to the diocese. The Bishop has thus early entered upon the supervision of those affairs that are within his ecclesiastical jurisdiction; and will no doubt visit occasionally other places, encouraging and comforting the Church in every portion of the Diocese. It will be the earnest prayer of every Churchman, that his labours may be blessed in an increase of harmony and unanimity; that so the energy of the Church may be engaged, as a body with one mind, in the promotion of her prosperity; and in advancing in this Province the interests of the Redeemer's kingdom, by communicating to its destitute parts, of those spiritual benefits which she has herself so freely received from others.

We shall esteem it a favour if some of our western friends will send us as many particulars of this visit as it may be proper or useful publicly to record.

We observe by the P. E. Island papers, that the Rev. Dr. Jenkins, Rector of Charlotte Town, advertised a meeting of the members and friends of the Church, for Thursday, 14th inst., to take into further consideration the raising of an endowment fund for the Bishopric of Nova Scotia.

DIocese of Newfoundland.

Bermuda papers by the last mail are to the 12th inst. The Presbyterian ministers' salary bill had been rejected in the Legislative Council. The passing of the bill in its present form would place the minister of the Presbyterian church of Warwick parish upon a better footing than the clergyman of the Church of England, or the Wesleyan minister.—*Church Times.*

DIocese of Fredericton.

(Continued from No. 2, page 10.)

A LETTER to the Venerable and Rev. Charles Thorpe, D. D., F. R. S., &c.

When Mr. Johnston asserts, as he does, that the Church of England has no Provincial endowments, and no funds, he speaks inaccurately. To a certain extent she has both; and she has within herself a most valuable institution in the Diocesan Church Society, the income of which has for several years averaged a thousand a year, which is expended chiefly in contributing to the support of Clergymen for the service of the rural districts. It is strange that so exact an observer and reporter as Mr. Johnston, should have passed over this most important institution without a word of remark to indicate even a consciousness of the existence of it.

From discussing their means of support, Mr. Johnston goes on to the opinions held by the Clergy. And here I cannot help saying, that, in my opinion, your Reader in Chemistry, in entering upon such a topic, suffered himself to be betrayed into a very gross indelicacy and great impropriety, and, as might have been expected, he has gone not only out of his way, but out of his depth too. It would be vain to deny, that differences of opinion exist among Clergymen here, as they do elsewhere, and as they do also among all denominations. There are two sorts of Romanists in the Province, the French and the Irish, who pull very badly together. There are also sorts of Presbyterians; three sorts of Baptists, and, until lately, two sorts of Methodists. No wonder, then, that there should be two sorts of Churchmen, the High and the Low; call them by what names you will. There are, however, none of Romanizing tendencies, and none of them carry their distinctive opinions to any extreme length. But all this was no part of the business of your Reader, who collected the matter for his 'Notes,' at a time when he was hired by the Province to ascertain, not the state of religious opinion, but the Agricultural capabilities of the country—the wages of that hiring being paid out of the Provincial revenue, and Churchmen being taxed to raise the revenue, as well as Free Church Presbyterians. Mr. Johnston's language while on this topic, is so extraordinary, that I shall have to refer to several parts of his work—e. g. vol. 2, p. 137, p. 185, p. 398, p. 408, p. 401, p. 403. He says of the Bishop of Fredericton, that he has a "known Tractarian bias," and that "since his arrival the Tractarian element has been introduced as an element of division among the Church of England party." Very vague ideas have been formed here as well as elsewhere, on what Tractarianism is. A few years ago the Church Society applied to the Legislature for a return of duties paid at the Provincial Treasury on some books imported by them for distribution, composed chiefly of the publications of the Society for Promoting Christian Knowledge. The application was opposed by some of the members, among them by Mr. —, your Reader's friend and correspondent, chiefly on the ground of their being Tractarian. On being called upon to name the books he so stigmatized, Mr. — named Southy's "Life of Nelson." And when asked to mention any particular sentiment in it to which he objected as Tractarian, he replied that he referred particularly to Nelson's letter of advice to a young midshipman, in which he tells him, that it is an *Englishman's duty to hate a Frenchman as he hates the Devil!* But whatever ideas Mr. — may have formed on this point, Mr. Johnston takes very good care to let his readers know what he means by the term. He says, "Bishop Eastburn of Massachusetts, and most of his clergy are tainted, yet there are one or two churches into which Tractarian doctrine and practices have been largely introduced. Where so much free thought and speech prevails upon religious subjects, as in New England generally, one should not anticipate a large infusion of that *Popish spirit* which yields up all private judgment and gives implicit faith to the dogmas of a priesthood. There is here, nevertheless, in the Protestant Episcopal Church, a sprinkling of those worshippers of the Fathers, and lovers of tradition, who are troubling the Anglican Church, and in the more Southern States, both the number of this class is greater, and their tendency to Rome more direct." He was told by "a young Universalist Clergyman, that nearly all the old Congregational churches of the early settlers have become Unitarian"—"the tendency is here, as direct towards Popery, and at least as frequent in the English Episcopal Church as it is towards Unitarianism in the American Congregational one." And with a more direct reference to New-Brunswick, he says, "the Tractarian element which has been chiefly introduced as an element of division into the Province since the arrival of the Bishop has tended to repel from its communion the more pure Protestant portion of its members." A word of comment upon these passages would be thrown away. It would not perhaps be considered fair to call upon a person at a distance, and that person a stranger, although a professor of the "exact

sciences," a man of facts and figures, returns and tables, to give the names of those pure Protestants who have been repelled, as he alleges, from the communion of the Church of England; I will therefore take a shorter course. I will take the liberty of telling Mr. Johnston that, if by these words he means to affirm that any portion of the members of the Church of England, purely Protestant or other, have been repelled from her communion, by any doctrines or practices introduced into the Province by the Bishop, or which existed in the Church prior to his arrival,—such an assertion would be just as false as his statement, that the Harbour of St. John was frozen on Dec. 24th, 1849.

Mr. Johnston admits that a very spiteful feeling exists in certain quarters against the Church, which he attributes to the fact, that certain privileges and distinctions are given to her, which are denied to the rival denominations. His 'Notes' afford evidence that he himself brought over with him from England, a very large measure of that feeling, which began to show itself as soon as his foot had touched American ground. Witness the following cruel passage, which occurs in vol. 1, chap. 1:—"On Sunday I attended service in the Episcopal Church, and heard a sermon preached with a nasal twang so perfect, that I guessed the preacher must be a Yankee. I was afterwards mortified to learn that he was a native of St. John, New Brunswick; but I can honestly say for New England, that neither in the pulpit nor out of it, did I meet during my subsequent stay in the States, with any one so handy at speaking through his nose, as this unhappy preacher of Annapolis." Can Mr. Johnston honestly say, that when he made enquiry respecting this unhappy preacher, he did not learn, that he was *unhappy* indeed?—that he was not informed when told of the place of his birth, that the Clergyman's organs both of speech and hearing are extremely defective—that his mind had been so much affected as to render a temporary residence in a Lunatic Asylum necessary,—and that he was then on the point of withdrawing from the duties of his profession? Mr. Johnston, I guess, can hardly say that he was not apprized of this, but he could not forego the opportunity of saying something spiteful and depreciating of the great object of his aversion and abuse,—the Church of England.

In giving an account of the institutions of the Church of England, Mr. Johnston betrays a great want of candour and accuracy. The Diocesan Church Society he passes over in entire silence; and yet that Society assists in maintaining for the rural districts and remote settlements of the country, more than twice the number of Clergymen which the whole body of Presbyterians can supply for that service; and has contributed to the building, in such places, of a greater number of Churches, than can be found belonging to their entire denomination. It is somewhat remarkable, little as all this in truth is, that so much should have been done by a Church which, according to Mr. Johnston's statement, "has no funds or peculiar influence."

He does make mention of King's College, Fredericton, but quite incorrectly, when he calls it an Episcopalian Institution and of sectarian character. Whatever it might have been chartered as, as it now is, all that can be said of it, is, that the Church is not excluded from it, and that membership in that Church is not a disqualification to the possession of a seat in the College Council. It is true that a majority of the members of that body belong to the Church of England, but then that always will be the case in mixed bodies, where intelligence and respectability are considered desirable. At the same time the "rival denominations" are all represented there, the Presbyterian as well as others; but whether the gentlemen belonging to that sect, are of the right sort to please Mr. Johnston, I cannot say.

With Mr. Johnston's opinions on College education, I shall not interfere, but I must say a few words on his statement of facts in connection with the College. After having mentioned the Tractarian element, he says, vol. 2, p. 185, "The University has been to the Colony another source of angry feeling and strife. Jealousies arose soon after its foundation, and complaints on the part of the Presbyterians and other bodies." This is all true,—the Presbyterians have always evinced great jealousy and have always made great complaints about the College; but one half of the agitation which they set on foot to wring the Church of England, would have been sufficient to procure for the sectarian bodies a College of their own, with endowments quite as valuable as those bestowed by the Crown, in former days, upon the Church of England College, and unencumbered with the disgrace which now attaches to the grievous wrong, committed on the Church. However, as Mr. Johnston treats it as a Church of England institution, when he has anything to say in disparagement of it, I will consider it too in the same light. "The University of King's College was built at the public expense, and chartered as an Episcopalian institution, and endowed with six thousand acres of land, and £2000 a year in money. The Methodists possess their own flourishing Academy at Sackville, and the Baptists their Seminary at Fredericton, erected and supported by the FUNDS of their RESPECTIVE COMMUNITIES." It is true, as Mr. Johnston here says, that the Wesleyan Academy and Baptist Seminary are supported by the funds of their respective communities, how is it that at p. 27 in cap. 21 of the "Acts of the General Assembly of Her Majesty's Province of New Brunswick, passed in the year 1850," the two following items are to be found?—"To the Trustees of the Wesleyan Academy at Sackville, the sum of Three Hundred Pounds, towards the support of the institution." "To His Excellency, the Lieutenant Governor, the sum of Two Hundred and Fifty Pounds, to be paid to the Managing Committee of the Baptist Seminary at Fredericton." It is evident that either the Act of Assembly or Mr. Johnston must be in error.

It may not be amiss to make a few more extracts from the same Act: "To the Governor and Trustees of the Madras School, £400." "To His Excellency the Lieutenant Governor, £150 towards the support of the Roman Catholic School in St. John." Grants were also made to similar Schools at St. Andrews, Portland, and Bathurst. "To the Rev. Robert Irvine and Trustees of the Presbyterian Church in St. John, the sum of £200 towards the support of the School in connexion with that Church in the said City, for the last two years." There is something strange about this grant, because the Rector of the Public Grammar School, which enjoys a similar grant of £150 a year, is a Presbyterian; the solution of the difficulty may be, that the Rector and Mr. Irvine are Presbyterians, not of the same sort.

The suppression of the fact, that the sectarian Schools receive large grants out of the Provincial Treasury, is not the only omission of which Mr. Johnston is guilty. He states distinctly enough, that the "College is endowed with £2000 a year in money, but he omits to state that that endowment is charged with the expense of maintaining a Grammar School in the City of Fredericton, which costs the College from four to five

hundred a year. Mr. Johnston's silence with respect to so important a portion of the Colke establishment, would dispose one to infer that was ignorant of its existence. And yet, in truth, it most efficient judges, to be on a par with most of the schools in England, of similar pretensions; and who more to my present purpose, it is a much larger term than the "flourishing Wesleyan Academy" highly commended by Mr. Johnston. He says, 2, p. 82, that "that Academy has three Masters besides the Principal, and 50 pupils." The Collegiate Grammar School has also three Masters, besides the Headmaster, and 70 pupils.

It will be well to look a little into details of the "flourishing Academy of the Wesans." I have not the printed report of its state for year in which Mr. Johnston visited it, but I have of the previous year. The institution is not prejudiced by my making that report the basis of my comparison, because it then contained 58 pupils whereas when Mr. Johnston went through it, it hardly 50, some of them having been then lately retd to the Collegiate School. The Report says, "Sackville is easy of access from all parts of the Province;" accordingly of the 58 pupils then present, 23 belonged to other Provinces, and only 35 to New Brunswick. This Academy is the only institution of the kind belonging to the Wesleyans in all the other Provinces, while, what Mr. Johnston calls an "episcopalian College," is to be found in each of them. As it would be unfair to take money out of the New Brunswick Treasury, to educate boys belonging to other Provinces, the grant to the Academy must be considered as applicable only to New Brunswick; then the education of these 35 young New Brunswickers costs the country £300 a year, or £8 11s. 5d head. Of these 35, only 20 belong to the Classical department, and the remaining 15 to the Literary and Primary departments.

In the year in which Mr. Johnston states (vol. 2, p. 213) the cost of the Provincial Irish Schools to have been £13,882, the number of scholars they contained was 17,417, making the cost very nearly 16s. a head.

In the same year the Collegiate and Grammar Schools were in number 11, and 6 pupils 486; the cost of them was £1475, or a fraction over £3 a head.

If there be any force in what he absurdly and extravagantly said to Mr. Johnston, a headlong member of Council, vol. 2, p. 186, "the College funds are sufficient to send all the students home to Oxford, and educate them as gentlemen comovers;" it may, with equal force, be said, that the provincial grant to the Wesleyan Academy is sufficient to educate nearly eleven times the number of boys which were then attending the Academy, at First Class Parish Schools, not a few of which—I say it without meaning any disrespect to what, I dare say, is a very good school—are in every respect equal to its Literary and Primary Departments, or nearly three times as many as the Collegiate and Grammar Schools. And the fact, that of the 29 pupils in the Classical Department, 8 are sent to it from places where those Grammar Schools are situated, their parents being members of the connexion, gives a force to the observation, which otherwise, might not attach to it.

(To be concluded in our next.)

Comments.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

To the Editor of the Church.

REV. SIR,—I have for two or three years past noticed with much regret, that the quarterly collections, after sermons preached in behalf of different objects of the Church Society, have been gradually growing less in almost every parish in the Diocese.

That they are much smaller than they were for the first year or two, after the formation of the Society, every one must acknowledge, who will take the trouble to compare Mr. Birchall's acknowledgments at that time, with his acknowledgments of late years. I am glad to have it in my power to acknowledge, that the collections for most of the objects of the Society are more general; that collections are made in many congregations where they were not made at an earlier day—in many that at that time had no existence. But even with these additions to the number of collections made the aggregate amount collected is considerably less than it used to be. Surely this ought not to be. The objects for which the collections are made are not less worthy of our support; nor do they need that support less than they did in years gone by.

Every new year increased applications are made to our indefatigable Bishop for more Missionaries to supply the spiritual destitution of newly settled tracts of country. Therefore the missionary fund has increased claims upon our Christian liberality, and the increased demand for missionaries, begets a greater demand for students in Divinity, whose claim upon us is thus strengthened. And as, in the Providence of God, several of our Clergy have of late years been called to their great reward, leaving destitute widows and orphans—"the widows and orphans' fund" has increased power of appealing to the Christian sympathies of those, who have shown the warmest interest in this most charitable object.

And I think, Sir, that I venture nothing in saying, that, whether in town or country, our people are more able to contribute than they were eight or nine years ago. Of course there may be exceptions to this, as to every general rule; but those exceptions will be few. If we look at the improvements made by our people on their properties (which I am always glad to see)—if we notice the more stylish way in which they dress, and the greater pretension to luxury in their carriages, &c., we will be convinced that it has not been from any decrease in their means, that the decrease in their contributions have arisen. To what then are we to attribute it? I would gladly find some good excuse if I could, for this decrease. In some missions, I am aware, the people have to contribute a much larger share than they formerly had to the support of their clergyman—but this will not account for the very general decrease. It is no good excuse to say, that the people have "grown weary in well doing"—nor, that the novelty of the occasion having passed away, they have lost their relish for the luxury of giving to such good objects.

I fear that my brethren of the clergy, are not a little in fault. When first these collections were made, they took a good deal of pains to bring the subject before the people; they prepared special sermons for the occasions—sometimes called in the aid of their neighbouring brethren, by exchanging with them, and brought various means to bear upon their people, in order to stir them up in well-doing.

But, as these sermons have come, at least thrice a year, they found it difficult to prepare new sermons on the same subject; and, having gone the round of most of their brethren, they have fallen into the plan of preaching an ordinary sermon, and leaving it to the good feeling of the people to contribute, as they feel it to be their duty to do. I am no advocate for getting up excitement on those or any other occasions; but those who would condemn preaching sermons suitable for such occasions, to be consistent, should oppose preaching on any occasion; for surely it is as much incumbent on us to preach to our people on the duty of giving for the spread and sustenance of the Gospel, as to preach to them on any other duty. Instead of these collections decreasing, they ought, as the people became acquainted with their duty, if properly instructed in it, to increase in amount year by year.

I have taken the liberty of touching upon this important subject, and expressing my opinion. I may be wrong, but if I shall have done nothing more than call my brethren of the clergy and laity to what is a speck, if not a stain, upon the fair name of churchmen, I shall have not written in vain. If I am wrong, I would gladly be set right. A discussion of this question, if carried on in a good spirit, must be productive of good.

I am, &c.,

A COUNTRY CLERGYMAN.

August, 1851.

Colonial.

PROVINCE OF CANADA.

LEGISLATIVE COUNCIL CHAMBER,

Toronto, 30th August, 1851.

This day at Twelve o'clock noon, His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council, in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, the following Bills were assented to in Her Majesty's Name, by His Excellency the Governor General, viz:

- An Act for the further amendment of the Laws relating to the Public Works in this Province.
- An Act further to amend the Ordinances incorporating the City of Quebec.
- An Act to repeal in part and to amend an Act intitled, "An Act for the better protection of the Lands and Property of the Indians in Lower Canada."
- An Act for the relief of Mortgagees.
- An Act to appropriate all moneys accruing out of Tavern Licences in the Counties which form the District of Kamouraska, and in the County of Ottawa, towards defraying the cost of the Court House and Gaol erected in Kamouraska and the Court House and Gaol now being erected in Aylmer.
- An Act to reduce the number of Directors of the Quebec Bank.
- An Act to prevent the hunting of Deer at improper seasons of the year, and further to amend the Laws for the preservation of Game.
- An Act to reverse the attainder of Aaron Stevens and avoid the forfeiture of certain of his Estates and for other purposes therein mentioned.
- An Act to amend the Law of Lower Canada as regards the District in which actions or proceedings effecting the sale of immovables may be brought, and to make further provision as to the cases in which absentees may be parties.
- An Act to amend and consolidate the Laws affording protection to Magistrates and others in the performance of public duties.
- An Act to continue for a limited time an Act intitled, "An Act to encourage the establishment of, and regulate "Savings Banks in this Province."
- An Act to afford relief to the estate of the late Alexander Wood.
- An Act to allow a grant of the Hospital Reserve Belleville, to the Town Council.
- An Act to authorize the Grand River Navigation Company to raise, by way of a loan, a certain sum of money and for other purposes therein mentioned.
- An Act to amend an Act passed in the twelfth year of Her Majesty's Reign, intitled, "An Act to improve the Law of Evidence in Upper Canada."
- An Act to amend the Upper Canada Jurors' Act of 1850, and to make some further provisions for the better accomplishment of the object thereof.
- An Act to vest a certain Road allowance in the Township of Hope, in the County of Durham, in James Madison Andrews and others.
- An Act to provide a more summary and less expensive process for proprietors of Real Property in Lower Canada, to acquire the possession thereof when illegally detained from them in certain cases.
- An Act to revise the Act authorising the Inhabitants of the Seigniorie of Yamaska to regulate the Common of the said Seigniorie.
- An Act to amend the Act incorporating the Bytown and Prescott Railway Company.
- An Act to amend and extend the Law relating to the remedy by Replevin in Upper Canada.
- An Act to amend the Law in Lower Canada, respecting Bills of Exchange and Promissory notes.
- An Act to incorporate the "Kingston and Toronto Railway Company."
- An Act to provide more effectually for taking the Periodical Census of the Province.
- An Act to incorporate the Directors of the Berthier Academy.
- An Act for incorporating and granting certain powers to a Company for the encouragement of Manufactures on the Welland Canal.
- An Act to amend the Act intitled, "An Act to authorize the formation of Joint Stock Companies for the construction of Roads and other Works in Upper Canada, and to extend the provisions thereof."
- An Act to extend the period for payment of Fees on Crown Patents and for other purposes therein mentioned.
- An Act to allow Notaries to call meetings of relations and friends in certain cases, without being thereto specially authorized by a Judge, and for other purposes.
- An Act to extend the provisions of the Currency Act to certain Gold and Silver Coins coined after the periods in the said Act limited.
- An Act to repeal the Tonnage Dues imposed for defraying the expenses of maintaining Light Houses, and for other purposes connected with the Navigation of the Waters of this Province, and to provide for the payment of such expenses out of the Consolidated Revenue Fund.
- An Act to provide for the introduction of the Decimal system into the Currency of this Province, and otherwise to amend the Laws relative to the Currency.
- An Act to amend the Act incorporating the Trustees of the Toronto Hospital.