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Canadian Churchman.

THURSDAY, SEPTEMBER 16, 1852.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto, on Sunday the 10th October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, M. A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at Nine o'clock, A. M. They are required to be furnished with the usual testimonials and the Si Quis attested in the ordinary manner.

The Clergy are respectfully reminded that the last Sunday in this month is the one appointed by the Church Society for taking up Collections in the various Churches, Chapels and Stations, on behalf of the Widows and Orphans' Fund.

THOS. S. KENNEDY, Secretary Church Society.

OUR COLOURED POPULATION.

Some few weeks ago, a correspondent directed attention to the duty which the Church owes to the coloured portion of our Canadian fellow subjects. The subject is one of paramount importance, and we are most anxious that it should meet with the regard to which it is so justly entitled.

There is no use attempting to deny the fact that hitherto the class to which we refer have been signally neglected, in our Province, so far as any provision for their instruction in the doctrines of the United Church of England and Ireland is concerned. For many years the number of our negro brethren resident in Toronto, has been considerable, and additions are constantly being made to the amount, but up to this period not even a week-day service has been appropriated to such of them as are members of the Church, or well disposed towards her ministrations.

We are not possessed of any definite statistics on the subject, but there is every reason to believe that a large proportion of this interesting people, are more inclined to our communion than to the ranks of dissent. With hardly an exception they are devotedly loyal—we had almost said enthusiastically loyal, to the Sovereign, under whose benign flag they enjoy the blessings of liberty, and in all ages and climes loyalty and scorn have been antagonistical principles. Besides in the Southern States of Republic America, our beloved sister Church is unwearied in nurturing her darkhued children, and amidst many difficulties, bringing them up as members of the Catholic household of faith.

It is impossible then to conceive that the Church in Canada has no materials to operate upon, so far as the sons and daughters of Ethiopia are concerned. If they be strangers to our altar it can only be because no one has been found whose special duty it has been to invite and encourage them to approach the same.

Greatly does the poor negro require such kindly fostering. Accustomed, in the land of his recent bondage, to regard himself as separated by an impassable gulf from the lighter complexioned children of Adam, he naturally looks upon them with feelings little akin to familiar communion. He is instinctively suspicious that his presence, either in Church or market, would not be desired by them, and consequently his impulse is to stand aloof.

In these circumstances there is the most peculiar and urgent necessity for the Church delivering a special message to these isolated dwellers within her boundaries. It is not enough that the negro has the privilege of occupying the privately unowned space in our houses of prayer, the specialties of his case demand that he should have a tone appropriated to himself wherein he could worship our common Father!

So far as Toronto is concerned there could be no difficulty in the way of such a consummation, provided always that the will was not wanting on the part of those who should take it in hand. Many are the calls upon the liberality of our Churchmen, we feel assured that if half a dozen individuals actual-

ed and constrained by the love of Christ, were to take the matter in hand, the means to erect a convenient chapel for the use of our coloured population, could be procured in a week's space. The endowment necessary for the support of a minister might take longer time to accomplish, but in the interval, we have reason to know that some of our brethren would cheerfully undertake the duty of Sunday and occasional services.

We earnestly trust that the matter will be early taken up by our Diocesan Church Society. It is one which most legitimately falls within the scope of its operations—quite as much so as the moral and spiritual enlightenment of our aboriginal Indians. Let the Society take the initiative, and appeal to the Christian benevolence of the people, and we repeat there can be no doubt as to the result. The movement would be eminently a popular one, (in the best sense of that much abused word) because there are hundreds who feel that hitherto we have been signally to blame in the premises, and who would anxiously aid in freeing the Church from a stigma at once grave and well merited.

BAREFACED FALSEHOODS.

We present our readers with some specimens of the barefaced falsehoods which are printed on the public by the Canadian Churchman of this city; and, although we are inclined at present to regard those misrepresentations as the result of ignorance more than of malice, we therefore advise the gentleman or lady, or whoever it may be who edits the Churchman, to read some trustworthy history of the "days of yore" and not trust to his or her recollection of the silly fables and monstrous falsehoods, which alas! we too lately hoped were rapidly disappearing from the printers and elementary tables, that have so long held the young Protestant mind in the lowest species of ignorance, and which, in the language of Count de Maistre, have made history for three centuries a vast conspiracy against truth.

Such are the words which the Mirror (the Romish organ in this city) commences what it would have its readers believe is a plain, unswerving defence of the Romish Church, and a withering blast on all who differ from her—more especially that thorn in her side, the Anglo-Catholic branch of the Church Universal.

The editor of the Mirror must excuse us, in answering him, if we should prefer to take the side of Latin, and sober reason rather than stoop to that low, abusive phraseology, which the advances of secular learning alone might have swept from the columns of every periodical, and which is beyond measure out of place in one that assumes, as the Mirror does, the sole right to teach.

Laying aside as far as possible the bad, abusive, vulgar language in which this article deals, inasmuch as it is quite beneath us to notice it,—we find two or three points to be answered. First, the Mirror charges us with "painting barefaced falsehoods upon the public." We said that "the ignorance of Romish writers, and the propagation of error amongst their sects, is as much to be lamented at this day as it was of yore." The Mirror says, "may we ask to what precise period of history do the words 'days of yore' refer?" We answer him,—they refer to the period before our plague-stricken sister had defiled herself with idolatry; when the far-famed chair of St. Peter was filled by a holy Bishop who exercised episcopal authority in his own diocese alone; when the Bishop of Rome could ask the Bishop of Smyrna, who was there on a visit, to consecrate the elements for him at the celebration of the eucharist; when a well known writer of that age, naming the apostolic Churches, places Corinth, Philippi, Thessalonica, and Ephesus in exactly the same rank as Rome. We refer to that period when neither a letter from any other Bishop to a Bishop of Rome, nor from him to them, was addressed or subscribed by other than equals; to that period when, notwithstanding the rage of heretics and heresies, and the great trouble the Church found to suppress them, neither one individual nor a council ever thought of arguing the sentence of the universal Father and Judge to add weight to either side of the question—and why? because such a thing had never been thought of. We refer, in short, to that period of which we can our erring sister and all her communion are most ignorant—the period of the three first centuries.

So much for the "days of yore" of which we spoke. This is the sort of "plain and elementary truths" which he says they "did and do" the Anglo-Catholic Church teach, and "in the lowest species of ignorance, as the Mirror says, but history is rooted and grounded in the truth, and but once, as we have said in the Mirror, it is the total neglect of this period which has caused and still causes "history to be a vast conspiracy against truth."

The next subject referred to by our censor is, the fact that the ruined monasteries mark the course that our fathers travelled in "days of yore." We should be imitating the bad

example of our would be teacher, if we were to deny that history bears testimony to the ruthless destruction carried on by some at the time of the Reformation, to wit, the vile sacrilegious destruction of holy things and places, and the senseless demolition of monasteries; but it is palpably false to charge the Anglo-Catholic Church with that which was the work of a sect starting at the Reformation. But, alas! this is always the way with our erring sister. Not ashamed of her own external and internal iniquities,—not satisfied with endeavouring to cure her own positive sins, she is always crying out at the negative errors. We never took any more part with Cromwell and the Puritans than we now do, with —Macaulay, whom the Mirror tells us is our own historian. —Macaulay is a Presbyterian, and has written a romance upon English history; but no true son of our Church would need to be told that he is utterly ignorant of what the Church of Christ is, and that he writes to suit the taste of a novelty-seeking age. What can make the editor of the Mirror father Macaulay upon us? unless it be the hope to mix us up, as our civil rulers do, with the numberless sects which read the unity of Christ's body. Won't do, Mr. Editor. You may live to see realize I want some of our misguided perverts once said of us—that Rome has but one enemy in England, and that is the true Anglo-Catholic.

The Mirror tells us, "You cannot be so ignorant of history as not to know, that it was by a missionary sent from Rome by Pope Celestine that the Irish Church was founded A. D. 432. It was by a Pope the truth was founded in Britain while yet a Roman Province, A. D. 181; and every schoolboy can tell you that St. Augustine received his mission from Gregory the Great."

Doubtless the editor of the Mirror would have us believe all this as gospel, and tell us it must be so, because an erring Pope of the seventh century, or a packed Council of the ninth said it was. We only asked a plain question, "Who was it that met St. Augustine when he arrived in England?" We did not detract from the praises justly due to our erring sister for her missionary zeal, nor did we deny that St. Augustine was sent by a Pope, for the touching story related concerning the "angels" in the market at Rome is well-known to every-body. All we asked was, who met him on his arrival?—was he met by wild beasts, or heathen, or was there any trace of religion in the land?—did he find any Bishop there, any churches, &c.? If so, a new field of inquiry opens. If he found Bishops, were they glad to welcome another emissary from the Pope? The doors of every Church surely were opened wide to receive the mandate of "Christ's vicar upon earth—the only judge in matters spiritual as well as temporal." Such may be the voice of Romish historians, which Count de Maistre may well say "is a vast conspiracy against truth;" but it is not the voice of authentic records, nor does honest inquiry lead us to any such results.

The fact is that we have evidence from Tertullian, Origen, Athanasius, and others, that Christian Churches, governed by Bishops and having no connection whatever with Rome, existed in Britain as early as the second century. In A. D. 314 the British Church flourished so much that three Prelates, Bishops of London, York, and Lincoln, were present at the Council of Arles in 311. The Councils of Sardica and Arminium were also attended by British Prelates, A. D. 359. In the misery which followed the Saxon invasion, the Christians were driven into Wales and Cornwall. In 587, ten years before St. Augustine arrived in England, and as long before Pope Gregory knew there were any inhabitants there, Thionius and Thadoctius, Archbishops of London and York, retired to Wales with their Bishops. When St. Augustine arrived he received permission to preach in St. Martin's Church, where the Christian Bishop Lullhad had been in the habit of publicly officiating. Augustine endeavoured to bring them into subjection to the Romish See, but they stoutly resisted all papal interference, and declared, they "owed no obedience whatever to the Pope of Rome; but were under the government of the Bishop of Caerleon-upon-Uske, who was their overseer under God."

The fact is, only two counties north of the Thames, viz., Norfolk and Suffolk, can be said to have been subjected to Romish jurisdiction.

Now, you see Mr. Mirror, that our "primary and elementary truths" vary very much from yours. As Romish, you would wish us to believe that we are indebted to a Pope of Rome for our Christianity. We know better. We can prove by the undying voice of those histories which our unblushing sister has now suppressed in her schools in France, the names and the dates "when every Romish novelty took its rise;" and, moreover, we can prove that "notwithstanding all the efforts of St. Augustine to subdue

the rightful independence of the British Church, she still maintained from the mountains of Wales and Cornwall her dignified position, free and pure as the gales from those hills by which she was surrounded." Years of Papal tyranny bowed down the back and belittled the benevolent countenance of our spiritual Mother, the Church of the living God—the pillar and ground of the Truth. But the blessed Reformation chased away the stain, and we continue soon, as God grant we long may do, by far the purest branch of the one Holy Catholic Church.

WIDOWS AND ORPHANS' FUND.

In an especial manner would we remind the Christianized of this Diocese, that the annual collection in aid of the Widows' and Orphans' Fund, is fixed for the last Sunday of the present month.

Of all the objects to which we are called upon by the Diocesan Church Society to contribute (and they are far from being unimportant) these are those which come more directly home to the heart and sympathies of the sincere Christian, than that for which an appeal is so soon to made. There is a pathetic eloquence in the simple words "Widows and Orphans," which demands no colouring to enhance their power. These lonely ones God has promised to be His "special care."—And he has solemnly commanded them to the regard of all who claim to be His faithful children.

Hard and stern is the fate, which the great majority of our Canadian Clergy have to wage with the numerous difficulties of life! Few of their number can do more than meet the pressing requirements of the present hour. Small, sadly small, is the minority who in the dark hour of death, can solve the riddles which with the assurance, that the tender ones they leave behind will not be exposed, naked and shivering to the cold sleet storms of poverty!

Let such as may, comparatively be "rich and increased in goods," take these considerations seriously to heart, and contribute as a thankful Jehovah has been pleased to prosper them. By so doing they will not merely soothe the bereaved, but nerve the hard working ambassador of the Cross to a more efficient discharge of his sacred functions. The "wounded ox" cannot be expected vigorously to tread out the corn; and the energy man whose mind is in some degree set at rest, as to the future destiny of his wife and children, will more assiduously apply himself to the duties of his high calling in this noble, but still rugged and poor country!

THE DEBATE UPON THE RESOLUTIONS OF THE HON. F. HINCKS.

We extract from our contemporary, the British Canadian, the following judicious remarks upon this debate:—

Mr. Hincks, in moving his resolutions, stated, his object was "to bring the matter home for decision." That in his opinion the Provincial Legislature might be trusted upon the question, but that "regard for the constitutional rights of the county," (now certainly is for them) demanded that "it should be settled by a Provincial Act." Now, to effect a "settlement" there must be a "majority," yet, in the very next moment Mr. Hincks proceeds to say that should the settlement by the Provincial Legislature, to whom he would refer it, not be "satisfactory," it "might be of awards at cred," and thus would the Hon. F. Hincks effect a final settlement of the question by doing what in 1816 he declared would be "a renewal of former times again," and which his late colleague, the Hon. James Hervey Price, at some time "imposed upon members" to a law the question "to be dealt with in accordance with the Honoral Act, and on great source of a suit-labouring and mutual recriminations among the religious bodies, would be at once and for ever put in the oblivion of the past."

Mr. Hincks, when introducing his resolutions, further stated that in his opinion "how far the support of religion was advisable, was to be decided by the people of Upper Canada"—that "what he desired was, that the question should be settled in accordance with the wishes of the county, and if not as he pleased, it would only prove that the people were not manly."

Now, it was made too easily evident at the recent election that a considerable reaction in public opinion had taken place on that question, and there was strong reason to believe that the Methodist body who had been great advocates of the voluntary system, and supporters of the past agitation, had modified, if not altogether changed their views, and now considered that the circumstances of this Province demanded State aid in support of religion generally. The fact of this change was confirmed a few weeks since by the Methodist organ, The Christian Guardian.