

Atheistic or Socinian; that our baptism is worse than invalid—and therefore, in direct contradiction to the canons of their own Church, they contrive, under certain evasions, to re-baptize a convert to Popery; that our marriages are so many adulteries; that our faith is drawn not from the apostles, but from Luther and Calvin, and Henry VIII; that our souls can never be saved; and that our very bodies pollute the cemeteries in which they are permitted to lie.

This is the explanation of the persecution with which the priests stimulate the peasant to revenge conversion. Address truth to the poor, simple Irishman in the Irish language, which with a most touching and generous affection he believes is a holy language, and cannot be spoken by evil beings, and his hostility drops in a moment. Let the work of conversion commence, and he is not persecuted, yet firmly, and the priest not denounces it, and no persecution breaks out. Let him curse the converts, instantly they are attacked. When his curse is found from experience to have no supernatural efficacy, everything becomes quiet again. The schools, as Mr. Wye (a Roman Catholic) has said, are emptied by his anathemas; but in a few days the children steal back again "by back gates and lanes." Let them have intercourse with the persons whom they are taught to abhor, and their abhorrence turns into confidence. "Do you remember, sir," said a poor old woman to a clergyman who was coming to her on her death-bed, "the first time you came to see me before I became a Protestant? Yes.—Do you know when you came into the room I fell into such a trembling, and was so frightened?—Why?—Sir, I believed you were the devil.—Who had taught you that?—The priest, sir; and when you began to talk good words to me, sir, I thought it so strange that the devil should speak about God."

A priest in one of the islands denounces an Irish reader, and forbids the people to sell him any food or to speak to him. They comply rigidly—refuse to speak to him—but he is not to be deterred. He reads and will still read, but he never enters the door of his shop again. Let him only give the priest in order that he may be a witness. What follows is from the Report on National Education. "I never gave but one shout after Mr. Naught's sermon at Achilly, and I only gave that shout in order that I might not have the priest's curse lying on me; for he prayed in the chapel that the tongue might drop out of any one that did not shout; and as soon as I got the priest's curse removed from me by giving that one shout, I shouted no more."

THE CHURCH.

TORONTO, SATURDAY, MARCH 12, 1842.

The Committee for building the projected Church of St. George in this city, held a meeting on Thursday, at which the Lord Bishop of Toronto, on being requested, consented to preside. Some deliberation ensued, and a determination was arrived at that something should be done immediately. His Lordship, we understand, is fully alive to the grievous spiritual desolation that exists in this city, and, by his personal exertions here, and his strong recommendations to the Societies at home, is prepared to make a vigorous effort worthy of the occasion.

We do indeed sincerely trust that the Church at the Toll Gate will be opened and served without much longer delay. We should also hope that some comprehensive plan will be adopted to embrace three new Churches, including the new one at the Toll Gate. A strong case being made out, would perhaps enable us to collect money in England, and to provide a permanent endowment for the support of at least an additional clergyman in this city. We shall be most happy to have it soon in our power to state something that may satisfy the growing and very reasonable impatience of Churchmen in reference to these matters; and we have no doubt that they will soon be called upon in a public Meeting to support their Diocesan in this important undertaking.

The second Annual Report of the Toronto Church of England Tract Society, which will be found in another column, is an interesting document, and will repay a perusal from beginning to end. It shows how much good may be effected by quiet, gradual exertion, and at the same time how freely the Society has been supported, compared with the claims which it has upon every sincere and consistent Churchman. It certainly evinces a decided improvement and growth, considering that it is only in the second year of its existence; but to enlarge its sphere of usefulness, and to enable it to make free grants to the clergy and trustworthy persons among the laity, it stands in need of a great increase in its list of subscribers. No Churchman in this city ought to withhold his aid from it; and we hope that when subscriptions for the present year are being collected, every Churchman will be applied to, and that no one will refuse to contribute something, because he can only afford a small sum. We should, in this respect, borrow a lesson from the Dissenters, who are fully aware of the value of small sums, and who, by not despising "the day of small things," frequently make up aggregates that one would little expect to see.

We had the pleasure of being present at the Annual Meeting, if indeed it can be called a pleasure to see scarcely a dozen persons assembled upon such an occasion. We mention this in the hope that the next Anniversary of the Society will be deferred to a later and more propitious season of the year, and be held in some public place under circumstances more calculated to awaken popular interest, and ensure a more general support. The Church does not know how strongly she is rooted in the affections of a great portion of the people of this Province, because she forbears to avail herself of those lawful means for exciting sympathy, which are so successfully resorted to in the mother country. But to return to the Meeting. The Report was read, and we listened to every word of it with attention and satisfaction, particularly to the following sentence:

"The necessity of increasing the efficiency of this department of the Society's operations, [viz. the Loan-distribution of tracts] is becoming every day more apparent; particularly as the present is a time, when corrupt and dangerous principles are being industriously propagated throughout the land by the circulation of publications, which contain the seeds of Disloyalty and Infidelity; and when Dissent, through the medium of the Press, is endeavouring to prejudice the minds of men against our venerable Church by statements as false as they are injurious, in which the Church is described 'as the most carnal and sinful of all Protestant Churches;—her Clergy as mere moralists, or wedded to Popery;—and in which it is unblushingly asserted that 'if a pure religion, a strict morality be required, mankind must turn Dissenters.'"

We rejoice to perceive from such language, that this Society, having the Bishop at its head, and numbering among its supporters, some of the most distinguished sons of the Church in this Province, is fully alive to the real and unvarnished sentiments entertained by Dissenters towards our venerable communion.

After the Report had been read, the Rev. Dr. McCaul, the Principal of Upper Canada College, addressed the meeting, in his usually fluent and perspicacious manner, enforcing the duty of adhering to the middle path which the Church had marked out between two dangerous extremes, and of supporting a Society which had for its object the disseminating a knowledge of those distinctive features by which she will be known until the second coming of her blessed Lord. The learned and reverend speaker felicitously designated the Tracts as "silent preachers by the heart and fireside." Mr. JOHN H. HAGARTY, the Barrister, remarked from his own personal knowledge, on the need that existed for the circulation of Christian and loyal publications, such as this Society distributes; and speaking, as we understood, of the township of Whitby, where the Rev. John Pentland has recently commenced his ministerial labours with

much success,—observed, that our wants, great as they are, were really greater than they appeared to be, for let but a Clergyman be stationed in almost any part of the Province, and immediately, as if by magic, many will be found to be members of the Church, who had been supposed to belong to dissenting denominations. Hence, Mr. Hagarty added, arose the necessity and duty of enabling this Society, by the circulation of its Tracts, to keep alive the spirit of attachment to the Church, in parts not blessed with the residence of a Clergyman. The Rev. C. MATHEWS followed with a few encouraging remarks; and the Bishop concluded the Addresses, speaking, as usual, much to the purpose, and pointing out the main difficulty which the Society had to encounter, namely, a want of persons who would undertake the regular distribution of Tracts in this City. The Judges were occupied with legal business, or the meeting would have had the benefit of their attendance.

Too much credit cannot be given to Mr. GEORGE ALLAN, once a worthy pupil of Upper Canada College, for the steady and zealous manner in which, as Secretary, he has contributed to the success of this Society. While others have sought amusement at the billiard-table, or on the race-course, he has found satisfaction and peace of mind, in duties which tend to the well-being of society, and the salvation of immortal souls. It will be irksome to him to see his name thus introduced; but, as it is necessary to the public good, we must take this liberty with him, and at the same time express the hope, that his example may be more generally followed, and that individuals will come forward to assist in the distribution of Tracts. Let not well-meaning persons be deterred from making an offer of their services by the ridicule of the worldling, or the sneer of the irreligious. He who cheers a poor man's fireside with the light of Gospel truth, or who aids in turning a drunkard or a Sabbath-breaker from the error of his ways, will reap far more pleasure, even in this world, than the winner of a heavy sum at gambling, or the owner of a successful race-horse.

Let us also hope that Churchmen will give their exclusive support to this Society; and that they will cease to countenance the Religious Tract Society, which lends circulation to the works of men like Mr. Angell James, than whom the Church has not a more violent or determined enemy. Though the Religious Tract Society circulates none of Mr. James's or any other person's works of a party character, yet by circulating those that are not, it gives a general credit to the general writings of such authors, and thus has a tendency to promote the influence of men who would raze the Church to the ground, did the Almighty, in his displeasure, permit them to gratify their desires. We reiterate our Bishop's emphatic and admirable exhortation:—"OUR DISTINCTION SHOULD BE CHURCHMEMBERSHIP, AND OUR SOCIETIES SHOULD BE CHURCH-SOCIETIES."

Methodism is in a strange condition in this Province. The body most commonly known by the name of Episcopal Methodists, and of which the Christian Guardian is the accredited organ, continues to denounce the British Wesleyans. That paper thus speaks of the London Committee, which supports the British Wesleyans, among whom are to be found those excellent men, the Rev. Messrs. Stinson and Richey,—men, whose loyalty, based upon Scriptural principles, cannot be affected by the withdrawal of a Government Grant,—men, whom it would delight innumerable others, besides ourselves, to see ministering at the altars of our Church, and bringing along with them the flocks placed under their care. Of the Committee and their agents in this Province, it is thus that the Guardian speaks:

"The lavish outlays of the Committee in Upper Canada have helped to bring it into disrepute. \* \* \* \* The offerings of English penury are misapplied; Christian Charity is abused; London Missionaries in this Province pursue their vain work; the honour of WESLEYAN Methodism is degraded."

Another sign of the times, in reference to Methodism, is to be found in the subjoined extract from a letter addressed to the editor of the Guardian by Mr. Anson Green, who, we believe, is a Methodist preacher of long standing in this Province. His remarks, it should be premised, have reference to a conversation which is alleged to have recently taken place between the Bishop of Toronto and the Rev. Egerton Ryerson, and which the latter has thought it allowable to lay before the public:

"I had not the privilege which the Principal of Victoria College enjoyed, of locking legs with his Lordship the Bishop of Toronto; and if I had, I am quite certain I should never have thanked his Lordship for suggesting that we might have our College endowed out of any portion of the Clergy lands that may be offered to us: for, though I fully agree with the Bishop, that 'we have as much right to a portion of the Clergy lands as the Church of England; yet I can never consent, for a moment, that other Churches [?] should have their Colleges richly endowed out of other Provincial funds, and then modestly inform us that we may have the VICTORIA COLLEGE, (not a whit behind the best of theirs) endowed out of any fragments of the Clergy lands that they may have left for us; and especially as we very much need any funds which may be accepted by us from that source, to build and furnish Chapels and Parsonage-houses in the various circuits and missions. Our College should be, and must be endowed; and from conversations with different members of government, as well as with some members of the Legislative Council, and a majority of the members of the House of Assembly, I have good reason to believe that we shall soon see our College raised above embarrassment, and placed upon a foundation which (other things being equal) will ensure its success."

Mr. Green's quotation of the Bishop's language, even as represented by Mr. Ryerson, leads to a false impression. The Bishop, in Mr. Ryerson's account, is made to say, "as the Clergy Reserve question had been settled by law, we [the Methodists] had as much right to a portion of the Clergy lands as the Church of England." Mr. Green has omitted the words which we have printed in italics, and his omission makes it appear that the Bishop admitted the previous right of the Methodists to a share of the Clergy Reserves, without any reference to the Act of the Imperial Parliament under which they are now entitled to participate in the division.

This, however, is not the point to which we call particular attention. We wish principally to show the inconsistency of the Dissenters, who, having succeeded in depriving King's College of its Church-of-England character, are now striving to procure an endowment from the State for their own exclusive institutions.

We also transfer another paragraph from the Guardian, against which we desire to put Churchmen on their guard:

"We beg to ask the Ministers of our Church whether a sufficient number of MISSIONARY COLLECTORS have been appointed on all the Circuits, and are now actively engaged in their benevolent work in every neighbourhood? They should pass no door, be it Church-of-England, Presbyterian, Congregational, Baptist, or otherwise."

This unblushing mendacity, and obtrusive interference with other denominations, proceeds from a writer who has labelled the great body of Churchmen as "Sabbath-breakers, inebriates, ungodly, worldly, corrupt, carnal, sinful,"—and has taxed the Church itself with "secularity, ignorance, pride, worldliness, immorality," and Popery. These shameless mendicancies will depart penniless from the doors of every one who is worthy of the name of Churchman.

We are indebted to our friend of the Banner of the Cross, for the subjoined paragraphs; they are extracted from the Edinburgh Witness, a Presbyterian journal, and formed part of a communication, under the signature of "A Presbyterian in England":

"The Presbyterian clergy of England, four or five years ago, at the recommendation of the General Assembly, formed themselves into a Synod, assuming the name of 'The Presbyterian Church in England, in connexion with the Church of Scotland.' So long as this designation is retained I feel quite satisfied that the Presbyterian cause will make little way in England. In the first place, the name 'Presbyterian' is (for many well known reasons) in thorough disrepute in England; and in addition to this, there is all the repugnance of national feeling and ecclesiastical prejudices to be met by Presbyterians 'in connexion with the Church of Scotland.' Why not adopt at once the name of THE REFORMED CHURCH OF ENGLAND, and take place with the Eglises Réformées of the Continent? The very name would command the attention of many who would revolt from any reference to Presbyterians, and especially in connexion with the Kirk of Scotland."

"Our brethren of the English Synod seem to have very little of the zeal and spirit of the olden time amongst them. It is a little more than a century since there were in England as many Presbyterians holding the Standards of our beloved Kirk, as there are people in all Scotland. Now they number only forty or fifty inconsiderable congregations!"

Let Unitarianism assume what name it may, it will never be popular in England. It was tried two centuries ago, and repudiated by the immense majority of the nation. Its tendency is to Unitarianism. "Out of 258 Presbyterian congregations in England," says a Dissenting authority, "235 were in the year 1832, Unitarians."

The Colist of the 9th inst., has copied our editorial article of last week, relative to the infamous hand-bill affixed to the Cathedral, and has thought proper to call attention to it in the following remarks:

"We have copied from The Church an article respecting 'A Pious Party,' which has given rise during last week, to some conversation. The hand-bill upon which the article in question is founded, although widely circulated here, as we have been informed, was not noticed by any paper in the place,—save The Church. This leads to the suspicion at least, that the article originated in that quarter, and that the squib was written in order to afford The Church an opportunity of writing the virulent article to which we have referred."

We are quite confident that the "suspicion" of the hand-bill having "originated" with the editor of The Church, is not entertained by a single person of respectability and intelligence, in this city. We need hardly say, that it is a suspicion utterly without foundation. The Colist must know that it is so; and we call upon him to state the grounds,—not mere vague surmises coined in his own brain,—but fair, tangible grounds for imputing to us conduct which would belie the whole tenour of our humble public career, and for ever disgrace us in the estimation of the Canadian world. We think that the man capable of inventing such a charge, has that within him which would lead him to the perpetration of much worse actions than the fabrication of a scurrilous hand-bill.

We never threw out a suspicion against any one,—though not without information that might perchance have justified us in doing so. Neither do we now say that the hand-bill originated with the Colist, for we do not believe that he would be incautious enough to commit such a blunder. But had we chosen to deal in "suspicion," we might very logically, and in strict accordance with the canons of literary criticism, have thrown out a suggestion that the hand-bill did "originate" with the Colist,—and that for two reasons; first,—because the coarse language and still coarser vein of thought that runs through the hand-bill, are strongly characteristic of the editorial articles of the Colist; and secondly,—because the Colist, some months back, transferred to his columns from the British Whig, the following paragraph, with reference to the Legislative Council:

" Freed from the contaminating influence of Bishop Strachan and Judge Robinson, there is no withering blight cast upon the fair hopes of the people. The Council is impartial, and will do justice to all."

The mind that could adopt such language with reference to the Bishop and the Chief Justice, would in all probability find something congenial to its taste in the irreverent mockery of the hand-bill.

We may also add that were "suspicion" a fair ground for making a serious charge, it would not be unreasonable to ascribe an outrage upon the Bishop of Toronto, to an individual who had perpetrated a foul jest upon the personal appearance of the Bishop of Edinburgh, and who, on being palpably convicted of misrepresentation, had never been manly or just enough to repair the wrong.

We are happy to acknowledge our obligations, this week, to the periodicals of the American Church; and particularly would we call attention to a description of The Great Council of Nice, commenced, in a series of letters, on our fourth page. For this interesting narrative we are indebted to a writer in the Church Record, a paper published at Flushing, in the State of New York, under the editorial management of the Rev. Dr. Hawks,—a divine, already favourably known to us by his History of the Church in Virginia.

The Letters of Lucius Comenius, we apprehend, will be regularly continued, and we shall as regularly transfer them to our columns. They embrace a regularity of ecclesiastical history, the most important perhaps since inspiration ceased; and though the garb of fiction is assumed, to throw a grace and attractiveness over a subject that may would otherwise fear to encounter, the facts appear to be faithfully stated, and the authorities are very judiciously adduced. Solid instruction and legitimate entertainment are thus very skillfully blended; and if the series be as well sustained throughout as at the commencement, and it be not protracted to too great a length, we have little doubt that it will be read with delight, and be instrumental in confirming the doctrine of the Blessed Trinity, and promoting a spirit of unity, together with its best preservative, adherence to a Scriptural Episcopacy.

The history of the Council of Nice will be gradually unfolded in the Letters; but it may be as well to state at once, for the information of the general reader, that at this Council assembled at Nice, in Bithynia,—a Province of Asia,—British Bishops are recorded to have been present, and that the Emperor Constantine himself was a native of Britain, the son of St. Helena, a British lady.

An extract from the Sermons of Bishop Beveridge, headed The Sin of Drunkenness, appeared in our columns last week; this is now printed in a separate form, and added to our list of Tracts. It is sold at the price of 5s. per 100, and may be had in any number, however small. Everything that Bishop Beveridge wrote is stamped with Scriptural earnestness, and strong practical common sense; and the brief selection from his works, now formed into a tract, is admirably fitted, by its homely language and vehement expostulations, to rouse the drunkard to a sense of his awful situation.

In the course of the past week we have received, from two friends, the sum of 5s. each, in all, 10s., towards defraying the expense of printing an Antidote

to the scandalous Almanacs published by Messrs. Lesslie. We are still in want of 1l.

We gladly acknowledge the receipt of 15s., for Chippawa Church, from an unknown friend, signing himself "H. C."—of 5s. from the same quarter for our Tracts,—and of 5s. from Kingston for the Toronto Church of England Tract Society, which has been paid over to the Treasurer.

The 17th instant is St. Patrick's Day, and we trust that Englishmen will exhibit a little more warmth of feeling than usual, and join in the procession of the St. Patrick's Society. The Rev. Dr. McCaul, we believe, will preach, in the Cathedral, a Sermon suited to the Anniversary, and one which, there can be little doubt, will breathe sentiments of patriotism, charity, and peace, in language that comes home to the heart.

We understand that, under the name of Lotteries, great frauds are being practised upon the public. American Lotteries are advertised in some of our provincial papers; but we hope few will suffer themselves to be duped by these nefarious swindling schemes.

We copy the following from the Herald of this city: "POST OFFICE.—Notices have been placarded at the Post Office here that the next English mail will be closed as follows: via Halifax direct, Wednesday, 16th inst., at 4 o'clock p.m.; via Boston, Tuesday, 22nd inst., at 11 o'clock a.m. Notice has also been given that, until further orders, an advance of 6 per cent.—the current rate of exchange between Canada and the States—will be charged upon the American postage."

The Caledonia, Halifax Steamer, which was to have left England on the 4th February, has not yet arrived at Halifax. Apprehension for her safety is beginning to prevail; but until we hear that she sailed from Liverpool on the above day, and has not been heard of since, we think that hope may be reasonably entertained.

We have New York papers to the 4th inst.; and there are later dates from England, to the 24th January; but no further intelligence of importance had been brought.

Communications.

[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. CHURCH.]

CHURCHMEN THE NURSING-FATHERS OF DISSENT.

Toronto, March, 1842.

Sir,—Is the youthful branch of the Catholic and Apostolic Church of England in this Province a wealthy and amply endowed body, supplied with a numerous and goodly array of Priests to minister at her services, and of Altars to receive the prayers of her votaries in every corner of this wide land?

That such is the state of our Father-land, talking in the common sense, as a Missionary inquirer, would outrage and merely favoured with a glance at a few Roman Catholic, Presbyterian, or Methodist subscription lists, on whose broad sheets his eye would discover, foremost in the race of liberal and enlightened generosity, the names of well-known members of the Episcopal communion, with sums set down as their contributions, varying in amount from one hundred to five dollars.

What could the stranger think but that our Church was teeming with wealth and substance—so much so that her pious children, out of the abundance of their well-filled pockets and generous hearts, could pour their ample contributions into the outstretched hands of what they know to be Dissent and Schism?

But, Sir, let us take this bewildered stranger, and lead him a long and toilsome journey through the vast extent of this wild land. Let our path be through tangled forest,—through dreary swamp, and over bridgless river. Let us shew him the hardy children of the British Isles, the early worshippers by the fair and holy altars of our Father-land, talking in the recesses of the Simons' Newcastle waters, or the broad shores of the great Huron. Let us hear from those lonely children of the wilderness, that years have elapsed since they have worshipped in the Church of their fathers; that "the sound of the Church going bell" has never been borne on the peaceful echoes of the holy Sabbath morn to their rude homes; that their children had never partaken of the blessed ordinance of Baptism, and that they themselves were strangers to the preaching of God's word, and of His Holy Sacraments, unless they chose to join some crazy conventicle, where some self-conceited backslider, or travelling tinker, fancying himself endowed with a Missionary inspiration, would outrage decency, by his half-trained, half-sinister commentary on the revered language of the Holy Scriptures.

Or, passing from a contemplation of the sojourners in the back-woods, let us take the stranger to our towns and cities.—Let us place him on some commanding eminence, from whence his eye may scan the extended streets and busy wharves of the chief City of Western Canada. Let us shew him his rapidly increasing population of some fifteen thousand souls,—her palatial natural advantages that give ample promise of a doubling and quadrupling of her numbers in a few years,—that nearly half of that population belong to the Apostolic Church of Christ. Let us then shew to his astonished understanding, that all this vast congregation must either crowd into the one solitary Cathedral, where a third of their number cannot be accommodated, or be destitute of public worship as the sojourner by the lonely river in the wilderness of the West. Let us THEN unfold the Subscription Lists of Dissent, and point to the name of Churchman after Churchman pouring his ready contribution into the treasury of the Baptist, or the charity-box of the Methodist. Let us tell him that while he looks on the list of names depending almost exclusively on voluntary subscription or aid from generous Britain, her own children, bound though they be by every sense of love to their God and duty to their neighbour to act differently, are squandering on Dissenters an amount in money that would be of deep and vital benefit to their own impoverished communion.

Give not unto others while your own are perishing with want. Squander not your substance on the children of the stranger, while your younglings are famished and shivering by the hearth of your own neglected mansion. Lend not your aid to build up the hostile shrines of the enemy or the stranger, while your own ancient altar is crumbling beneath the pressure of your uncharitable liberality over the coarse and brazen fetters of Dissent, or in wrapping the flimsy veil of useless and scoffed-at conciliation over the sharp claws and venomous weapons of dangerous and anti-monarchical schism, while your own blessed Church,—the rampart of the one true faith,—the guardian spirit of the holy light of Revelation, "red with the martyr's blood, and radiant with the Christian's hope,"—sits fainting, like Lazar in the wilderness, striving to yield from her exhausted bosom the nourishment that her hungry offspring craves for and finds not.

So long as a single Church of England mission is needed in Canada; so long as a single congregation cries aloud for aid to build its altar; so long as our Church has to depend on the munificent charity of British Societies for support;—so long, do I maintain, are Churchmen committing a deep and lasting sin, in diverting from their own Establishment the smallest, the most trifling sum they can afford.

Churchmen attend at Divine Service on the Sabbath morn, and join, it is to be presumed, with truthful sincerity, in prayer to their God, to deliver them "FROM ALL FALLS, AND FROM EVERY SINNERS' HANDS." The following morning, a TRINE, HERESY ASSAULTS their doors, requesting their generous sleek depuration to be admitted into the ranks of the schismatic missionaries throughout the length and breadth of the land; they appeal to the liberality, and broad, enlightened understanding of the individual: talk speciously about the "universal Christian Church that knows no distinction of sects and parties," and the conference ends with the soft-spoken depuration departing plus some five or ten pounds, and the tickled and hoodwinked Churchman minus that moderate sum.

of religious worship,—could he, I would ask, see or hear such sights and sounds without a feeling of remorse at his unhappy and erring liberality?

Deem not me, or those of my way of thinking, an unfeeling or bigoted band. We let not such considerations as these interfere with the common charities of life. We ask not the hungry beggar, or the shivering orphan his creed, before we bestow on him; but when money is sought from voluntary contributions to build up the altars of Dissent, we hold it essentially sinful and wrong-minded to lavish our small means on purposes of such equivocal utility, while every farthing we are able to bestow is so peremptorily required for our party and struggling Church.

The sums contributed by Churchmen about Toronto to Queen's College, in Kingston, might go far toward taking off the burden of debt now due for the restoration of our Cathedral. The donations to Methodist Missions at the last Anniversary from the same source, would materially assist in maintaining a Church of England Missionary for a whole year in some new destitute parish.

The amount expended by Churchmen on purposes of Dissent during the last ten years in Toronto alone, would have long since built up a second or even a third Church.

Oh! it is a shameful perversion of the best gifts of Providence—it is a ridiculous and profitless sacrifice of orthodox principle on the specious altar of bastard liberality—its evil is palpable and present, its good (if any) contingent and distant. My language may be harsh and, in some quarters, disagreeable; but strong words are the echoes of strong feelings; and on a subject of this importance a mingling delicacy would be as sinful as total silence.

ATHANASIUS.

SCOTTISH UNIVERSITIES.

Sir,—I have no wish to prolong my controversy with the editor of the Colonist; but there are one or two points in his editorial article of the 9th February which require some notice on my part; and as they involve matters which most interest you as a Churchman, and as I perceive that you have copied my former letter to the Patriot, I venture to offer to you the following remarks.

In regard to Sir Daniel Sandford's subscribing to the Westminster Confession of Faith, what I stated on that subject, was not said with the view of exculpating Sir Daniel,—far from it,—but was brought forward for the purpose of showing that the whole transaction was in the highest degree sinful on the part of the Kirk. This I think must be obvious to every person of sound religious principles: Sir Daniel was sought out as a candidate, and elected to the vacant Greek chair in the University of Glasgow in the full knowledge that he was a member of the Episcopal Church. The glittering prize of Fame, and a substantial living of somewhat near £1000 per annum were placed within his grasp, when all at once it was discovered to him, that the possession of this Fame and this wealth must depend upon his deliberately renouncing the religion which he professed. If this was not the TEMPTING OF A MAN TO SIN, I know not what the tempting of a man to sin is. Had the Kirk come forward, and at once put a stop to Sir Daniel's being brought forward as a Candidate, she would have acted a Christian part; but quietly to allow him to become a candidate,—to permit his election,—and for months to breathe not a syllable of disapprobation, until the period came when his actual installation was about to take place, was a proceeding in the highest degree abhorrent to every principle of the Christian religion. The Colonist, I observe, accuses me of a want of taste and good feeling in detailing this transaction, so little creditable, in his judgment, to the memory of Sir Daniel Sandford. Now every person must see that the subject was forced upon me. If Presbyterianism will persist and continue to bring forward Sir Daniel Sandford as an instance of an Episcopalian, and the son of a Scottish Bishop, deliberately, and ex animo renouncing his religion, it becomes an act of painful but of imperative necessity, that "the truth and the whole truth" connected with the subject should be stated.

The only other point in the Colonist's remarks which it appears to me requires to be noticed, is what he says in regard to the Leslie case. He says that the ministers of Edinburgh were justified in their opposition to Professor Leslie. Now, had that opposition rested solely on the ground of Leslie's being an avowed Infidel or Atheist, I believe, and that he had publicly avowed himself a member of the Church of Scotland, which latter to the Town Council, the patrons of the University, there would have been just ground unquestionably for the interference of the Kirk in the matter. But it was obvious and notorious to every one, as Dugald Stewart remarked, that the real gist of the controversy was,—whether the reputation of the University of Edinburgh could be maintained, if the Presbyterial ministers of the city (in addition to their cure of souls numbering in some instances 10 and 20,000) were to be permitted to monopolize the whole of its literary and philosophical chairs. The Town Council came to the conclusion, that the reputation of the University could not thus be maintained, and their judgment was backed by nearly the unanimous voice of Scotland.

In point of fact, Scotland has had painful experience of the evils connected with the unchecked and uncontrolled dominion of the Kirk over some of her Universities. Let any Scotchman, for example, look to the ancient University of St. Andrews, which, from its comparative ample endowments, and its admirable situation, ought to be at present one of the most flourishing Colleges in the Kingdom, and that is the spectacle which there presents itself to his view? What Foundation Bursaries to the number of between 70 and 80, it does not number above 120 students; and yet its bursaries removed or done away with, it would not, I venture to affirm, possess a dozen of students. And what has been the cause of this melancholy decline? Neither more nor less than the abuses which, since the establishment of Presbyterianism at the Revolution, have been suffered to grow up rank within its pale. During the establishment of Episcopacy in Scotland the archbishop of St. Andrews was the perpetual resident, Chancellor, and Visitor of the University, and every thing being kept in order under his supervision, the University was then in a highly flourishing condition. But on the establishment of Presbyterianism, a non-resident noblemen, who cared nothing about the University, were elected its Chancellors and Visitors in the room of the Archbishops, and the Professors being allowed to do what they liked, every thing about the University went to wreck and ruin. Indeed, such a pitch had the abuses in St. Andrew's reached, that some years ago the Crown was obliged to appoint a Commission of Enquiry to examine into them. The result of these Enquiries was published in a huge report, and one or two extracts out of many of the abuses which they discovered, I may mention. It was found out, that for a long series of years the Professors had been allowed to habitually add to every salary which they could afford to pay for them, to the extent of not less than £800 per annum, which sum they were in the habit of dividing amongst themselves. This most scandalous abuse was very properly put a stop to by the Crown. But what have the Professors been doing since? Looking back apparently with regret and with a longing eye on the profits they were wont to pocket from the sale of Degrees, they have within this year or two past hit upon another expedient for raising the wind. St. Andrews's it may be observed, from its local position and population, never can by any possibility be the market for medicine. The Professors, however, have most ingeniously got over this difficulty.—It happens that in Edinburgh, besides the Medical Professors of the University, there are a number of private Lecturers, many of them no doubt of distinguished reputation in all the departments of a Medical School. A Committee of these private lecturers, the Professors of St. Andrews have appointed to examine Students of Medicine, and upon the certificate of these private and irresponsible lecturers the degree of M. D. is, upon payment of a certain fee, actually conferred; so that, according to this arrangement, a student of medicine may go to Edinburgh, and without even crossing the threshold of the University, return with his Doctor's Degree in his pocket. Such a scheme as this for raising money, I venture to affirm, without a parallel in the history of any University in Europe.

I shall only allude to another abuse connected with the University of St. Andrews, which was discovered by the Commissioners, and it illustrates very strongly the depth of corruption into which it had sunk. In common with the other Universities of Scotland, St. Andrews possessed the right of receiving a copy of every book that was printed in Great Britain. One would have imagined that an inestimable privilege of this kind would have been highly prized by its College body. To the astonishment of the Commissioners, however, it was discovered that the University had not only neglected to receive a copy of every book that was printed in Great Britain, but that they had even sold the right of receiving a copy of every book that was printed in Great Britain. One would have imagined that an inestimable privilege of this kind would have been highly prized by its College body. To the astonishment of the Commissioners, however, it was discovered that the University had not only neglected to receive a copy of every book that was printed in Great Britain, but that they had even sold the right of receiving a copy of every book that was printed in Great Britain.

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