

WEEKLY CALENDAR.

Date	Lesson	1	2	3	4	5	6	7	8	9	10	11
C Nov. 28. ADVENT SUNDAY	M. R.	Isaiah 1.	John 20.									
M " 29	M. R.	" 12.	John 21.									
T " 30. ST. ANDREW	M. R.	Prov. 20.	Acts 1.									
W Dec 1	M. R.	Isaiah 14.	Acts 2.									
T " 2	M. R.	" 15.	Acts 3.									
F " 3	M. R.	" 16.	Acts 4.									
S " 4	M. R.	" 17.	Acts 5.									
C " 5. 28. IN ADVENT	M. R.	" 18.	Acts 6.									
	M. R.	" 19.	Acts 7.									
	M. R.	" 20.	Acts 8.									
	M. R.	" 21.	Acts 9.									
	M. R.	" 22.	Acts 10.									
	M. R.	" 23.	Acts 11.									
	M. R.	" 24.	Acts 12.									

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M.—
Terms of admission, Performing Members 20s. per annum;
Nonperforming 25s.
J. P. CLARK, Mus. Bsc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

REMITTANCES TO NOVEMBER 24th, 1852;—S. J. Marmora; Rev. J. S., Island of Jersey, per Eason & Co., Halifax for Vols. 14 and 15; J. P., Pointe à Cavagnal, your Subscription to end of Vol. 16 is paid; J. C., Flamboro West; Postmaster Beamsville, for Marlott; F. J. L., Grimsby for Miss L.; Rev. Dr. Wiggins, Mauderville, N. B.; H. P., Cornwall for self and Dr. A.; J. D., Hamilton; J. R., Carleton Place, for Dr. S.; J. B. E., Dundas; J. M. McL., Richmond Hill; Rev. W. J., Rawdon, Nova Scotia; Rev. Dr. S., Chester, N.S. per G. S. J., Shediac; J. C., Chippawa; J. C., Napanee, for D. F.; E. D., Woodstock; Rev. Principal Nicols, Lennoxville; Rev. F. J. L., Grimsby; J. L., London; A. H. W., Buctouche, for H. S. and R. D.; E. D., Brockville, for Rev. D. S. C., England; J. S. C., St. Catharines.

Canadian Churchman.

THURSDAY, NOVEMBER 25, 1852.

The Monthly Meeting of the Church Society of the Diocese of Toronto, will be held, D.V., at the Society's Board Room, on Wednesday next, the 1st December, at 3 P. M.

THOMAS S. KENNEDY,
Secretary.

FALLACIES OF THE CHIEF SUPER-INTENDENT.

In that portion of Dr. Ryerson's forthcoming Annual School Report for 1851 which appeared in our publication of the 4th current, the writer, *inter alia*, observes:—"The establishment of denominational schools for the purpose of denominational religious instruction itself is in expedient. The common schools are not boarding, but day schools. The children attending them reside with their own parents, and are within the charge of their own pastors; and, therefore, the oversight and duties of the parents and pastors of children attending the common schools are not in the least suspended or interfered with. The children attending such schools can be with their teacher only from nine o'clock in the morning until four o'clock in the afternoon of five or six days in the week-day, and the whole of Sunday they are with their parents and pastors; and the mornings and evenings of the Sabbath of each week, and the very portions of time which conveni-ence, and usage, and ecclesiastical laws prescribe for religious studies and instructions—portions of time during which pupils are not and cannot be with their teacher, but are and must be under the oversight of their parents or pastors."

Most transparent to every intelligent mind familiar with the moral features of this Colony, must be the fallacies enunciated in the above quoted sentences. We had occasion some time ago to meet the flimsy argument of the dissenter that Sunday instruction in the principles and doctrines of Christianity is all that is necessary for the rising generation. As the remarks we then made will directly meet the sophisms (we cannot call them the reasonings) of Dr. Ryerson, we make no apology for repeating them in this place.

It does not follow (say our dissenting opponents) that because the Gospel is out-crowded in our Common Schools, the youth of Canada must grow up devoid of spiritual knowledge! They have parents whose bounden duty it is to direct their minds heavenward. They have ministers, a portion whose pastoral duty consists in feeding the lambs of their flocks, and guiding them to the feet of the Good Shepherd!

Plausible as all this might sound from the pulpit, or in the pages of a liberal print, we may add, the Annual Report of Con-

a delusion or dream. Like too many of the flatulent theories of voluntarism, it is found to be wanting when tested in the crucible of experience!

"Few, miserably few, in number are the parents in this young and still rugged country who, having the inclination, possess either the knowledge or the ability necessary for grounding their tender ones in the alphabet of Christianity, if we may use the expression. Constrained to wrestle with the difficulties which surround them—to labour anxiously for the bread that perishes—the great bulk of our fellow-colonists are ill fitted to feed their children with the bread of life! Many, we readily admit, lack not the will, but few, comparatively, have had breathing time or opportunity to acquire the way. Instead of becoming teachers, they have need that one teach them which be first principles of the oracles of God!

"What we have just advanced, applies not to any specific sect or denomination, but to the community at large. We speak, moreover, not from hearsay, but from positive, personal observation.

"Touching the Clergy and Ministers of the Province, so thinly are they sown, and so overproportioned the fields of duty which they occupy, to their moral and physical abilities, that but little is the utmost they can do to meet the exigencies of the case. He who undergoes the toil of three services, accompanied by fatiguing travel, has small strength to bestow upon the tuition of a Sunday school. A general address he may give to the pupils; but as to thoroughly instructing even a single class, the task is palpably beyond his powers.

"Then as regards Sunday schools, no one at all conversant with Canada will deny that, neither as regards number or quality, are they at all fitted to meet the requirements of the case. They are few and far between; and the teachers thereof, though doubtless serious and well-meaning, are but too frequently of a very inferior order, if not of intelligence, at least of proper qualifications."

Dr. Ryerson is, we believe a Canadian by birth. The experience which he has acquired as an itinerant preacher must have made him well acquainted with the moral bearings and statistics of our Colony—and consequently he must be thoroughly aware of the correctness of the views which we have recapitulated above. How, therefore, the Reverend special-pleader could have mustered sufficient confidence to assert or insinuate that Canadian parents and pastors could on "the mornings and evenings of Sabbath" impart a due modicum of religious instruction to the young, is infinitely beyond our comprehension. Dr. Ryerson, whatever his other faults, cannot justly be charged with obtuseness, and it must be obvious, even to the most obtuse, that if the children of our population do not obtain a large amount of Christian tuition during the week, in the salaried schools of the Province, they must, in a great measure lack it altogether.

Supposing, however, the reverse of what we have advanced, to be the case. Granting for the sake of argument that Canada possessed a competent supply both of Clergymen, and of efficient and zealous Sunday school teachers, would Dr. Ryerson be justified even then, in asserting that the religious education of the young should be confined to one day in the week? The Bible inculcates that a knowledge of the truths of Revelation is "the one thing needful." Would the chief Superintendent, in contradiction to this heavenly dictum, have us to believe that the knowledge of such secularities as grammar, arithmetic, and geography is six times more important and desirable? Such a position he would require to adopt and demonstrate before he could maintain, that from Monday morning to Saturday afternoon the Sacred Scriptures ought to be superseded by the manuals of Lennie, Dillworth, and Morse! If the Reverend gentleman is prepared to advance such a doctrine let him do so plainly and without equivocation, and then however much we may abominate his ethics we shall at least give him credit for enunciating his opinions with the out-spoken candor of an honest man.

In the extract referred to at the commencement of this article, the Chief Superintendent makes a most extraordinary, and Jesuitical use of one of the Canons of the United Church of England and Ireland. We shall take an early opportunity of exposing this insidious attempt to wound our communion with her own weapons.

TORONTO DRAMATIC ASSOCIATION.

With much regret do we learn that a confederation of young men, designated as above, contemplate giving a series of theatrical performances in Toronto during the present winter.

Frequently as we have expressed our views regarding amateur theatricals, we cannot refrain from again re-asserting our protest

against such demoralizing pursuits. They are incapable either of defence or palliation. Every thing connected with them tends to emasculate and debauch the mind, and to induce habits greatly inimical to the prosecution of the battle of life. The members of such societies are, for the most part, engaged throughout the day in the details of some trade and profession, and can only appropriate a few hours each night for acquiring solid information, or strengthening their faculties. These precious hours, during the currency of the "season," are absorbed by the "study" of the would-be Thespians, and hence two grievous evils result.

In the first place, the intellect is enervated by the most frivolous and contemptible literature of the day;—for, so far as our information extends, (and we can depend upon its accuracy) the productions of our great dramatic writers are seldom favourites with spouting clubs. They more frequently select for representation some trashy melodrama, redolent of false sentiment, or canonizing the felonies of house-breakers and highway robbers. The wittlings have not mind or cultivation sufficient to appreciate the virile poetry of Massinger, or Knowles, or Talfourd, and, accordingly, they batten upon the very refuse and sediment of the stage, so to speak.

And, in the second place, the memory is vitiated as well as the understanding. It is replenished with a mass of prurient matter from which the man of correct taste would shrink with contemptuous disgust. It is stored, moreover, with a complication of slang phrases—profane invocations of the Deity—and vulgar imprecations, disgusting alike to the gentleman and the Christian. Thus the *tabula rasa* is blotched and scribbled over with characters infinitely worse than useless, and the victim of such practices is tutored to be a blackguard as well as a frivolous fool!

That we do not use overly strong language in thus denouncing amateur theatricals, is demonstrated by the almost universal fruits which the system produces.

Let us ask is it not a pitifully rare thing to find the abettors of such moral nuisances swelling the godly ranks of Sunday school teachers? We speak from experience when affirming that few and far between are the instances of the bearding who, on Saturday night, has "strutted and fretted his brief hour" on the stage, being found engaged on the Lord's Day in communicating religious instruction to the young. There is a mighty incongruity between the two occupations which renders their conjunction in one person almost a matter of impossibility! The antagonism between God and Mammon could not be more deadly or direct!

But let us assume a lower position. Pass before you in review the young men who are prominent in the support and upholding of Mechanics Institutes, and such like praiseworthy associations for the stimulation and advancement of knowledge, and how many votaries of the *sock and buskin* will you find in the muster roll? A very discouraging minority indeed! And how could it be otherwise? The recitation of bombast, and merry-Andrewism, ill consorts with a love of the exact sciences, or the sober realities of historical detail!

Two of our most esteemed city contemporaries, we grieve to say, have noticed with commendation the establishment of the scatter-brained brotherhood which has called forth these strictures. Let us, in the most friendly spirit, implore them to beware how they contribute fuel to such a fire. We beseech them to ponder that startling declaration of holy writ, "no man sinneth unto himself!" It may seem but a trifling matter to an editor to dash off a few sentences, pulling displays such as we are denouncing. He may lay the flattering unction to his soul that as the amusement is comparatively popular he is merely performing a mercantile act when lauding it in his columns. Let him take a broad and honest view of the question in all its bearings. Let him study—as we have studied—the records of correctional tribunals—when he will find, beyond the shadow of a doubt, that theatricals, and especially amateur theatricals, have largely contributed to tenant the gibbet, and to populate the penitentiary, and convict ship.

Arriving at such a conclusion—which with such an investigation faithfully pursued, we pronounce to be inevitable—let the man pause and ponder. "Am I justified?"—let him ask—"in lending the mighty aid of the Press, to foster and perpetuate a system productive of such infernal results? If I do, am I not as degraded and spiritless a creature as if I advocated and gilded adultery, fornication, or theft, because these deadly sins chanced to harmonize with the vitiated tastes of those upon whom I depend for a portion of my daily bread?"

We grant that we have stated our case strongly, but before we can be convicted of exaggeration, the positions enunciated above must first be demolished. If the

journals alluded to, can lay any claim to self-respect, they must first demonstrate that we are in error, before again lauding a pursuit which we contend strikes at the deepest roots of mans religious, moral, and social wellbeing?

Not nearly have we exhausted the subject, though we dismiss it for the present. It shall be resumed the very instant any of our contemporaries again stand forth as the encouragers of poor, thoughtless boys, to make mountebanks of themselves for the delectation of the frivolous and vulgar! Our desire is to live peaceably with all men; but it professing Christians will act as pauders to vice—and the pioneers of public taste in a new country degrade themselves by becoming purveyors to a vitiated intellectual appetite, we can have but one course to follow! Principle and mental virility map out that path too plainly for us, or any sound-thinking man to mistake it!

SCOBIE'S CANADIAN ALMANAC.

We have looked over the issue of this serial for 1853, and can testify unequivocally to its merits. Few can appreciate the difficulties of getting up such a compilation, and we have no hesitation in saying that in this instance the publisher has brought to his undertaking all the appliances which could reasonably be looked for. The most varied tastes will here be gratified, whether they be literary, agricultural, or mechanical. Full and accurate are the lists of Incorporations and Societies; the statistical tables are as comprehensive as could reasonably be expected; and the general information will satisfy the most discursive enquirer. A well executed map of a portion of the Province adorns the work, and if the publisher does not reap a golden harvest from his industry and enterprise, public spirit must be at a miserable discount amongst us.

OPENING OF THE NEW NORMAL AND MODEL SCHOOL BUILDINGS.

Last night the above Buildings were opened in presence of a large and respectable audience. The Theatre, a very handsome and commodious hall, in which the proceedings took place, was well filled, and several addresses appropriate to the occasion were delivered by the Hon. Mr. Justice Robinson, the Hon. F. Hincks, the Rev. Dr. McCaul, and Dr. Ryerson.

OPENING OF THE BRITISH PARLIAMENT.

The new Parliament was opened on Thursday, the 5th inst., by Royal Commission. Mr. Shaw Lefevre was unanimously elected Speaker, the leading members of each side of the House testifying to the excellence of his capabilities.

We subjoin the following from the *Patriot* of this morning:

The actual session of Parliament commenced on the 12th. The Speech from the Throne was read by the Queen in person, and was more lengthy than usual.

The following embraces the main features:—
The first paragraph pays a tribute to the memory of Wellington, and calls upon the house to provide funds for his funeral.

The 2nd acknowledges the readiness with which volunteers have entered the militia.

The 3rd says the Queen continues to receive from all foreign powers assurances of friendly relations.

The 4th says, frequent and well-grounded complaints on the part of my colonies, of infringements by citizens of the United States of the fishing convention of 1818, induced me to despatch for the protection of their interests a class of vessels better adapted to the service than those which had been previously employed. The step led to a discussion with the government of the United States; and while the rights of my subjects have been firmly maintained, the friendly spirit with which the question has been treated induces me to hope that the ultimate result may be a mutual and beneficial extension of our common intercourse with the great republic.

The 5th section announces that the joint English and French mission to the Argentine confederation opens their greatest rivers to the commerce of the world.

The 6th remarks, that from the zealous efforts of Brazil for the suppression of the slave trade, stringent measures on the part of England have been suspended, and it is hoped that a recurrence of them will be unnecessary.

The 8th suggests that the enquiry be resumed into the East India charter.

The 9th says, estimates will in due time be laid before parliament.

The 10th proposes a scheme for the advancement of the Arts and Sciences.

The 11th congratulates the country on its prosperous condition, and hints vaguely at protection, as follows:—"If you should be of opinion that recent legislation in contributing, with other causes, to this happy result has, at the same time, inflicted unavoidable injustice on a certain important interest, I recommend you dispassionately to consider how, as far as may be practicable, equitably to mitigate that injury and to enable the industry of the country to take