

CROPS.—The potato disease is spreading in numerous Districts of England and Ireland—and will without doubt take off a large per centage of the crops. Other crops generally promise well.

Cutting is now general, and the weather fine for harvest operations.

SPAIN.—The Cortez has been dissolved, and new elections will take place. Lord Howden, the English Ambassador, has been well received by the Queen.—Her Majesty has quite recovered.

ACKNOWLEDGEMENTS.

LETTERS received to Wednesday, Sept. 4, 1850:—Rev. J. Grier, Belleville, rem. for Dr. R. F. W. Esq., (2 copies), and E. M., all vol. 14; L. F. B. Esq., Port Hope, rem. vol. 14; Rev. S. Armour, Cavan, rem. for J. T., & W. L., vol. 14, and A. S., vols. 12 & 13; Rev. Henry Patton, Cornwall, rem. for Hon. P. V., G. C. W., S. H., S. Y. C., C. P., J. T., J. C., S. R. and W. C. A., Esquires, Miss T., J. E. D., Esq.; J. J. D., Esq. M. D., J. P., and S. K. Esqrs., all to end of vol. 14; Rev. W. Ritchie, Sandwich, rem. (Note); Hon. J. W. W., Richibucto, N. B., rem. vols. 13 & 14; H. Charles, Esq., Niagara, rem. for Mrs. A. vol. 13; J. C. Esq., Hornby, rem. vols. 13 & 14; J. J. sen Esq., Hillier, vol. 13; W. Inman, Esq., Dunnville, rem. for W. F. Esq., vols. 13 & 14, H. B. Esq., to end of vol. 14, and self vol. 14, &c.; Rev. T. Green, Wellington Square, rem. for W. M'C., Esq., (note) and self, vols. 13 & 14; S. J. Scovill, Esq., St. John N. B., rem. for Rev. F. E. Vols. 13, Mr. Just, P. vols. 12, 13, and 14, Dr. J. S. W., vols. 12 & 13, Rev. R. S., vol. 14, Rev. Mr. N., vol. 14; A. M., Ancaster, rem. vol. 14; H. C. Barwick, Esq., Woodstock, rem. for Mr. R. A., vols. 13 & 14; Rev. J. Gibson, Georgina, rem. vol. 14; Rev. S. Ramsay, rem. vol. 14.

NOTE.—See note to remittances last week.

THE CHURCH.

TORONTO, THURSDAY, SEPT. 5, 1850.

THE ARCHDEACON OF YORK will (D. V.) visit the following parishes and stations in the HOME and SIMCOE DISTRICTS at the times undermentioned. The same course is recommended as at former visitations,—that the business of the meeting should be preceded by Morning or Evening Prayer:—

Oshawa	Monday,	September 9,	6 P. M.
Whitby (rear).....	Tuesday,	" 10,	11 A. M.
Whitby Harbour...	"	" 10,	6 P. M.
Pickering	Wednesday,	" 11,	10 A. M.
do. (rear station)	"	" 11,	3 P. M.
Scarboro'.....	Thursday,	" 12,	10 A. M.
do. St. Paul's...	"	" 12,	2 P. M.
Markham Village..	"	" 12,	6 P. M.
do. St. Philip's	Friday,	" 13,	11 A. M.
Thornhill.....	"	" 13,	3 P. M.
York Mills	Saturday,	" 14,	10 A. M.
Yorkville	"	" 14,	3 P. M.
Weston	Monday	" 16,	10 A. M.
Mimico	"	" 16,	2 P. M.
Etobicoke St. George's	"	" 16,	5 P. M.
Credit, Springfield	Tuesday	" 17,	10 A. M.
Streetsville,	"	" 17,	2 P. M.
Huronario Church	"	" 17,	5 P. M.
Chinguacousy, St. Mary's	Wednesday	" 18,	10 A. M.
Mono, St. Mark's	"	" 18,	4 P. M.
do St. John's	Thursday	" 19,	10 A. M.
Lloydtown	"	" 19,	4 P. M.
Tecumseth	Friday,	" 20,	10 A. M.
West Gwillimbury	"	" 20,	3 P. M.
St. Alban's	Saturday	" 21,	10 A. M.
Machell's corners	Trinity Ch.	" 21,	3 P. M.
Newmarket.....	"	" 21,	6 P. M.
Georgina (Divine Ser.)	Sunday	" 22,	6 P. M.
Barrie	Monday	" 23,	6½ P. M.
Penetanguishine,	Tuesday	" 24,	3½ P. M.
Coldwater	Wednesday	" 25,	3 P. M.
Coldwater-road, Station,	Thursday	" 26,	11 A. M.
Orillia	"	" 26,	3 P. M.

THE "CLERGYMAN OF THE CHURCH OF ENGLAND."

We perceive that we were not singular in our suspicion that the person was not what he professed to be. The Rev. Mr. Greig of Kingston, and "a Layman" a correspondent of the *Chronicle and News*, have expressed the same suspicion, and assigned their reason for it. It appears however, that the writer who assumes this signature still claims it; but admits that though dating from Kingston, he is not one of the Kingston Clergy. So far is satisfactory. It appears likewise, that although invited by the Rev. Mr. Greig to give his name, he declines to do it. We have read through his reply to us, and all we can say is, that the opinions avowed in it show that if he is not a Dissenter, he is certainly no true Churchman; and that if he is a Clergyman, it is a circumstance exceedingly to be regretted, both on his own account, and on account of the people to whom he may minister; for with his views, he will never be able to give them any adequate reason why they should be Churchmen rather than Dissenters; still less will he be able to support the Church of England at home, as the Established Church of the nation.

But the remarks of "a Layman" are so admirable, that we cannot do better than transfer a large portion of them to our columns:—

"The Divinity chair has but recently been abolished; yet, in the face of this direct attack upon the Church, we are asked by "a Clergyman of the Church of England" to support an Institution which has thus been shorn of its sacred character.

"Is the Church of England a Church holding fast 'the faith,' or is she not? Surely those who

are authorized ministers, and who, at their ordination, solemnly avow the catholicity of her doctrines, must hold that she is.

"Yet, when she, the Church of Christ, is assailed by the determined hatred of schismatics, when her power is attempted to be undermined by the combined influence of innumerable sects, who seek her overthrow, one of her own Clergy has chosen this as the moment to profess that it is mere 'empty prejudice' to withdraw from an institution from which her teaching has been withdrawn!

"From the Clergy who, at their ordination (after long opportunities of investigating the doctrines of the Church, by the arduous study to which they are properly subjected) profess, with peculiar solemnity, before God and man, that they embrace these doctrines, her laymen have not expected a subtle union with her enemies.

"We believe the Clergy as a body are firm in doctrine. The 'Clergyman of the Church of England' who could become the unsolicited champion of the exclusion of religious teaching from a great University; who almost seems to glory in the fact that the Church of which he is a member is no longer upheld by the arm of authority, as the instructor of the people, must, I fear, be held to be one of the exceptions.

"If in the high places of the Church opinions of expediency are to prevail over fixity of principle, the Clergy as a body might as well declare to the Laity,—You have no longer any need for oneness of religious principle. Guide and govern yourselves by expediency. Live in charity with all men—recollecting that we interpret this sublime saying to mean, when you meet with religious error in whatever form, pass on, and do not notice it. It is expedient that all men should not only be allowed, but should be encouraged in perfect freedom of opinion. Fight the good fight of faith, by forgoing your own established convictions in favour of those men more influential in a worldly sense. Do not let your neighbour see you use in your family a printed book of Prayers—it might offend him. If a sectarian preacher chance to claim the hospitality of your roof, accept his religious offices; invite him to tickle your ears by his attempts to carry the citadel of heaven by stormy declamation."

"But if such is to be the teachings of the Church—if she have no exclusive system—no stern uncompromising doctrines—she cannot be "the Church militant here on earth"—she cannot be a true Church. It is of the very essence of religious truth that it should war with religious error in every form. A Church is a body united in one common faith, professing, and by every means propagating, and seeking to enforce oneness, catholicity—seeking to draw all men within her pale—strictly inculcating her doctrines—unbendingly declaring that she is the Church, and by precept and practice making this manifest, or she is no Church at all.

"Again, let me enquire for a moment, "What could be the object of the letter in the *British Whig*, supposing it to be written by a 'Clergyman of the Church of England?'"

"Since the religious teaching of the Church has been excluded from the University, it is well known that the indefatigable, able, and zealous Churchman, the Lord Bishop of Toronto, has procured very large subscriptions to a University to be established in Canada, in which the religious teaching of the Church of England is to be had and used to the exclusion of all other religious teaching; and which will stand upon the footing, as I understand, of a private foundation, and which it will be impossible for the legislature to tamper with with any semblance of justice. They have taken from the Church its hold upon King's College, on the plausible ground that the King holds the public lands as a trustee for the whole public, and that therefore any royal charter contrary to the "well understood wishes" of the majority, may at the will of that majority be abrogated or annulled. This argument has no force in reference to a private endowment. Again, the Latitudinarians hold that every one should be allowed freely to encourage and promote his own peculiar tenets; therefore, if a University is established by private individuals in connection with the Church, these Latitudinarians cannot consistently with their own arguments interfere with the course which individual Churchmen think proper to pursue, with reference to the investment of their private funds in an endowment for the teaching of their faith.

"The University is rapidly finding favour among these Churchmen, here, and in England. Its success is now I believe placed beyond a doubt. We may therefore assume that in a brief period a University will be in operation in Canada, with a Professor or Professors of Divinity, appointed by, and under the control of, the authorities of the Church of England.

"Having stated these facts, I emphatically ask, what can be the object of the writer in the *British Whig*?"

"Can it be, that he wishes Churchmen in Canada to send their sons to be educated at a University from which the teaching of his Church has been excluded by express Legislative enactment, in preference to one where her religious faith is distinctly propounded?"

"Or can he even intend to argue that it is a matter of indifference to Churchmen, whether they accept the one, or the other system of teaching? As the establishment of a University in connection with the Church is now in progress; as Churchmen have agreed in setting it up in distinct and unhesitating opposition to and defiance of the other, as it is set up as a beacon of truth, a signal of faith around which we may bid our children rally, instead of leaving them to find their own way amid the darkness and confusion of opinions which will prevail in the University of Toronto, where reason is set up alone upon the throne of mind, and all word of "Faith" is banished from all its walls; I cannot but conceive that he who supports the one must oppose the other,—that he who argues that the sons of Churchmen may safely be sent to the present University, argues at the same time, *ex necessitate rei*, that it is wicked and unnecessary to set up the other in connection with the Church.

"For, surely all Churchmen should seek for their sons the best system of education; surely that which combines religious with secular education is best. Surely the teaching of a Church of which one professes to be a "Clergyman" must in his opinion be best. And yet, just as surely the writer styling himself a "Clergyman of the Church of England," endeavours to undermine that teaching; and to do away with all confidence in the stability of his own religious persuasion, if he for a moment permits himself to argue that Churchmen may safely send their sons to a University whence the Church's teaching is excluded by Legislative bar; particularly when the means, by combined action among Churchmen are at hand, to render the religious teaching of the Church available.

"Yet what other object, than thus to create a feeling against the Church University, could the writer have?"

"Admitting, for *argument's sake*, that this University is not necessarily godless, how much better is your case? What object have you gained? Is it any object for a Churchman to recommend an institution which will probably or even possibly become at some future day justly branded with the name of a godless University?"

"Now let us examine first the possibilities.

"You cannot deny that it is quite possible that the majority of youths who will finish their education at Toronto, will come from the country. They will live at boarding-houses: they will get no religious teaching: they will not even be taught to pray at the University: all that they will learn there will be the secular sciences. They will be taught from morning to night, and from night to morning, to emulate each other in the pursuit of these. They will be taught that all their future prospects in life depend on success in these. Will they be taught religion at their boarding-houses? Will the poor boarding-house woman, who gets a paltry stipend for attending to their bodily wants, have an earnest and self-denying care for their souls' welfare? Will she exclude boarders from her house, because, being spirited young men, desirous of going to the theatre or the gambling table, they will refuse to attend her readings of the scriptures? The supposition is absurd. But you say their parents will take care to have extramural religious instruction provided for them. Pray, how and when, and where? A private tutor? How many parents can afford this in addition to University expenses? A simple religious school; how much less could this be afforded? Moreover, suppose that you have parents able to afford either of these methods of religious instruction, recollect that your youth, who is to be provided for thus as to his religious teaching, is a *young man*; he is daily among other young men, most of whom have not, cannot have, his advantages. In their hours of relaxation from the severities of the college course, they seek amusement, pleasure—generally pleasures and amusements far removed from the pursuit of virtue. This will be more than ever the case in a public institution, where those to whom the education of the youth is committed, seek not, cannot seek, are excluded from, any control over the religious conduct of the youth. Well, he, the youth, we will say, with the private tutor, nay, more, the youth previously trained at home with sedulous care, is exposed to evil example. He falls, and well he may. What self-righteous man will dare to stand up and say he has never fallen? How much, ere long, cares he for his private tutor? Can he be excluded from the University because he will not? No; the University is an institution which professes to give a simple secular education. You are ready to answer that all these evils exist at Oxford and Cambridge; that they would exist with or without a divinity chair? True in part—false to adopt as an entire truth. Human nature is so corrupt that everywhere, and even as at Oxford, under the most favourable circumstances, evil will exist. But look at the degrees of evil. What atheists—what infidels—what contemners of God and haters of man, do the great English Universities turn forth upon the world? How many? Is their name legion, or are they few and far between?"

"Turn on the other hand to the Universities in a neighbouring country, which have been established upon the system of the present University of King's College: how stands the case with them?"

"Have you ever known a young man from Canada who went to any of them, who did not return a professed Atheist or Deist, or imbued in some shape or way with Fourierism, or Socialism, or some other horrible, blasphemous, self-glorifying idea, scorning and contemning the Christian faith? If you have not, I can only answer, I have known several who have been there: not one returned unscathed or unpoluted. Freethinking, that is to say, the abhorrent system of setting up poor human reason against all revealed religion, is perhaps the *probability* of a system of education which excludes religious teaching from public schools; is, most unquestionably, the *possibility* of that system; and if only *possible*, should, in my humble but earnest conviction, be most thoroughly avoided and disavowed by all Churchmen. I do not require to establish my opinion that the University of Toronto should be necessarily godless, I am firm in my opinions, even if it is only *possible* that it will become so; still more firm when I reflect upon its *probable* tendencies."

DR. BEAVEN.

The following letter of the Rev. Dr Beaven, to the Editor of the *British Whig*, will be a sufficient answer, not only to the party to whom it is addressed, but to others who have argued, from the fact of Dr. Beaven still continuing attached to the University of Toronto, that it could not be the godless Institution which we have ever represented it to be. We publish the letter with sincere and heartfelt satisfaction; for we have long felt that not only captious opponents to our venerable Diocesan's movements with respect to the Church University, but also many of the very warmest friends of Church education have found themselves in a difficulty on the subject, which it was not easy to overcome.

It is much to be regretted when men of Dr. Beaven's known character for probity and sincerity are placed in such circumstances as he now is in; but those who are acquainted with the Doctor will not have required the facts stated in the following letter to have been published, to convince them that there were sufficient reasons for his occupying the anomalous position in which he is now placed.

To the Editor of the *British Whig*.

SIR,—A friend has pointed out to me a letter, signed "A Clergyman of the Church of England," in which the writer, in allusion to a protest signed by the whole of the Kingston clergy against a former letter of his, takes for granted concerning me, that by holding office in the University of Toronto, and receiving emolument from it, I "give countenance to it, and practically lend myself to carry into effect all the worst measures of the government concerning it."

I beg therefore through your columns, to make the following statement:

I have all along feared that such a conclusion would and must be drawn by those who do not know me, and my peculiar circumstances; and I was therefore very unwilling to continue to hold office in it an hour after the change. But the compensation recognized by Act of Parliament as due to me had not been awarded; and I therefore consented,—upon the advice of those who hold opinions with regard to the University as strong as any expressed by the Lord Bishop of Toronto,—to continue to act in one of the departments which I formerly filled, until my claims should be settled, which I was led to expect would be in less than two months. They have not yet been settled, and thus I have continued on from month to month in the University.

In order however that there may be no mistake in the minds of your readers, I beg to state thus publicly that I am entirely opposed to the present system of the University, even as amended by the Act of the last Session; because I believe that it must lead inevitably to infidelity or "godless"ness, either avowed or practical; and because the very principle of it is that education may be lawfully conducted apart from religion, which I deny,—that no consideration whatever should induce me to remain permanently connected with it in its present condition, and that I am resolved that my connexion with it shall terminate at an early period.

I trust therefore that no one will refrain from any strength of language against the present condition of the University from the fear of "placing me in a very strange position before the public." The position is a strange one; and I am sorry there is any "Clergyman of the Church of England" who does not feel it to be so.

I am, your humble servant,

JAMES BEAVEN.

Toronto, Aug. 29, 1850.

TRINITY CHURCH, KING-STREET.

The congregation of this church having greatly increased, and church accommodation, in consequence, being much wanted, the churchwardens and Vestry have erected a small and neat gallery across the north end of the building.

The congregation, assisted by the liberality of those friends who have hitherto exhibited a deep interest in our Church, have made the most praiseworthy exertions to liquidate the debt incurred in the erection of the sacred edifice. The expense of the gallery has been to a considerable extent defrayed by the individual donor, who at his own sole expense built the neat Gothic school-house adjoining the church.

There is still a considerable sum remaining of the debt contracted for the present improvements; to meet which, and the charges incurred for the introduction of gas-lights, collections will be made at the Morning and Evening Services, on Sunday, the 15th inst., according to the notice in another column.