

not exist, because they would be kept in check by the power of public opinion; but in a dense community the facility of individualization is diminished, and the stranger taking advantage of the fact that he is not known, will indulge in vices, from which he would flee, were he in different circumstances. It is generally admitted that the great amount of crime of our large cities, is traceable to the foreign population, and on this account, it is calculated, that the aggregate amount of crime, increases far above the increase of the population. A commercial city of 40,000 inhabitants will, it is calculated, contain about 4 times the amount of crime, contained in one of 20,000, thus proving that crime increases in seaports, in the geometrical ratio of the increase of population. The reason is manifest. It is owing to the chances of escape being more in a large than in a small community, and the power of individualizing diminishing in the inverse ratio of increase in the population, there are more chances for escaping detection and exposure in the one case, than in the other. While a great majority of the leading patrons of vice, in our commercial cities are foreign; still we must not omit to consider, that the means of maintaining and propagating intemperance and licentiousness are all local. They are patronized by a resident and settled population; and the chief patron of vice in large cities, is not the stranger who is within their gates—he is not the sturdy tar, who spends his hard-earned shilling in the first tavern he meets after he sets foot on shore,—he is not the drilled and attired soldier, who spends one half his pension on intoxicating beverages, and the other half in the society of the degraded prostitute,—he is not the travelling agent, who may pass through our cities, and spend a day or a night in one of our public hotels,—he is not the merchant from a distance, who has come to purchase his supplies and haste to his home; he is often among our young men, and often among the idle and unemployed aspirants to some of the learned professions. And alas! that it should be told, but the truth must be told, and may God bless the telling of it, the patrons of vice in our large cities, are too often found among the upper classes, the heads of houses, and the fathers and husbands of respectable families. Let any man who has read the statistics of crime in London, New York, or Paris, only consider the fact for a moment, and weep over it tears of sorrow, for it is a fact authenticated by the most reliable authority, that the leading patrons of vice in such places, are often found among the heads of firms, and the heads of families.

(To be continued.)

COMMON SCHOOLS.

We this week give the conclusion of the Rev. A. Townley's letter to the ministers of the various Protestant dissenting communions in Canada. It is an earnest and able document, replete with suggestive matter, and merits a thoughtful perusal.

READINGS IN POETRY.

We learn that Professor J. W. Taverer Professor of Elocution from England, intends to give one of his Readings from Shakespeare and other poets, on Saturday evening, having seen Professor Taverer's testimonials, which are of the highest order, we have no hesitation in recommending him to public favour.

Autobiography of an English Soldier in the United States Army. Stringer & Townsend, New York, 1853. J. Maclear, Toronto.

The Book whose name our readers have at the top of this notice, is a book *suigeneris*. It is not a catch-penny—it is not a mere trifle for a day—it is not a romantic wild story of a fictitious adventurer. On the contrary it is a most valuable contribution to the current literature of the day—a faithful and correct account of the late Mexican war viewed in a political diplomacy, commercial and military light. The causes which lead to that war, the manner in which it was conducted, with the results of the whole in a national point of view—all these kindred topics are treated, not in a romance style but with the calm and reflective power of a most superior mind. In fact the book is more like the work of a Political Economist or a practiced Historian, than that of a soldier.

(For the Canadian Churchman.)

COMMON SCHOOLS.

(Concluded.)

With these unanswerable facts and conclusions staring us in the face, would it not be the height of unpardonable presumption—a very tempting of the judgments of a holy God, allow me respectfully to ask, for the Christians of this Province to permit the dearest interests of their Children to be any longer sacrificed to so unholy a method of instruction; one which has already been productive of so much evil in other lands? I say "permit" because I repeat if we are only earnestly united in the matter we have the power constitutionally to wrest a better system from the hands of the Government.

I must hasten, however, to notice the objection to which I alluded above. It is this, that denominational schools will increase the bitterness of religious party strife. It appears to me, that the objection is so groundless, that it must be made either in culpable thoughtlessness or, hypocritically; especially as the parties making it are often

those who most vehemently urge the influence of Sunday Schools as a substitute for week-day religious instruction. But clearly, if Denominational Schools, on a week-day will increase religious strife, they must do the same on a Sunday! I repeat then, the objection is little better than clear hypocrisy! But what is the design of religious instruction? Why, however seriously the different denominations may differ as to the means of accomplishing it, their aim is one; namely to implant in the human bosom love to God and man. Where sin yet lurks, earnestness, on any subject, will sometimes produce bitterness towards those who oppose it. But in order to remedy this evil, shall we train our children in *utter indifference*, not only to all distinctive religious truth, but to whatever else can excite any interest in either head or heart? And yet this indifference is the only method by which those who advocate secular as opposed to religious training, can hope to lessen party strife. Verily the cure is infinitely worse than the disease! Nay, rather, let the Christian Pastors, Parents, and Members, of the Province insist upon religious and secular training being inseparably combined, as the only true method of uniting in our youth, the meekness with the earnestness of Christ.

I will proceed then finally, to state the plan, to which I have alluded for combining the religious and secular education of our youth by the establishment of Denominational Schools. I propose then that a Provincial School-law shall be enacted as follows:—

1st.—That any religious denomination, or distinct congregation, which desires to establish a Common School of its own in any particular locality, shall have the legal right to claim for that purpose the School Assessment of its own members, and their corresponding share of the Provincial or local Educational Grant.

2nd.—That the appointment of the Teacher, with all other internal regulations of such school shall be in the Minister, and lay officials, as churchwardens, elders, or class-leaders, &c, of said denomination in such locality.

3rd.—That such Denominational School shall not interfere with the right of the school-section in which it is situated, to establish other denominational, or non-religious schools.

4th.—That where in any school-section there are only Denominational Schools, then, the parents or guardians not belonging to the denomination or denominations unto which such school or schools belong, shall have a legal right to send their children to such denominational schools, provided there be no other within distance. Provided always, that in such case, the school assessment of parents so sending their children and their corresponding share of the Provincial grant shall then be paid to the denominational school to which they send their children; such parents also paying their equal share of such further tax as the managers of the school may find it necessary to impose.

5th.—That parents or guardians not belonging to the Denominations to whose school they send their children, shall have a legal right to require that they learn no catechism, or other religious formula, the Bible only excepted, but such as they, the parents, approve.

6th.—That the poor shall, without payment, have the same legal right with those who pay, to send their children to any school, upon their solemn declaration of their inability to pay. The authorities of such school having a claim upon a public fund to be established for that purpose, for a certain rate of payment for all such scholars. In case of supposed imposition, an appeal shall lie to the council of the township in which such school is situated.

7th.—That where there is but one school in a section, whether it be denominational or otherwise, it shall have the right to the use of the school-house for the time being; but that, where there shall be more than one school-house, it shall rest with the majority of the inhabitants of such section to say, from year to year, which school shall have the use of it.

8th.—That parents or guardians, not belonging to any denomination, which shall have established a school of its own, under the sanction of this Provincial law, shall not have a legal right to send their children, under the exemptions aforesaid, to said school, if there be a school of their own denomination, or one non-religious, either in their own or a neighboring school section, within distance. Nevertheless, be it enacted that, if such parents shall be content to subject their children to all the regulations and teachings, religious or otherwise, of such school, then they shall have a legal right to send their children to said denominational school, even though they, the parents, do not belong to that particular denomination—subject always to payments hereinbefore provided in such cases.

9th.—That where no denominational school is established, then the majority of the inhabitants shall have a legal right as now, to establish a school on such basis as they see fit, and to assess all the inhabitants for its support, excepting only such persons as may be sending their children to some neighboring denominational school, under the conditions hereinbefore provided.

10th.—That all Common Schools, denominational or otherwise, shall publish annually, in the nearest newspaper, a statement of their entire receipts and expenditure.

11th.—That it shall be competent for the Government to appoint inspectors of all schools receiving public money, denominational as well as others, whose duty it will be to see, that the teachers are of competent ability, and that the schools are properly conducted, and that the advance of the pupils in secular knowledge is satisfactory.

Such, Reverend Sirs, is the outline of the plan for denominational schools, which I earnestly recommend to your serious and unprejudiced consideration.

I do not, of course, pretend, that it is perfect in all its details—still less do I think that it is all that Christians and Christian legislators ought to desire; but I do most earnestly contend, that it is immeasurably better than our present system, and capable, even in this religiously-divided land, of being beneficially and satisfactorily worked.

You will please to note that I have carefully provided against increased public expenditure, and the clashing of religious interests, and the supposed danger, under a system of denominational schools, of those places being left without any school, where no one denomination was numerous enough to establish its own.

The length of this letter quite forbids the possibility of my urging the adoption of the principle of Denominational Schools, on the ground of the well known fact, that the present system works most unsatisfactorily; however, I less regret this, not only because your own experience must be sufficient to convince you that such is the case; but because your position as Ministers and Pastors is the pledge that you seek to be guided by higher principles than any of mere expediency.

But had space permitted, I should have wished to point out the vastly increased efficiency, secular as well as religious, which would be given to our Common Schools by that religious supervision which I am advocating. It must be so: from the simple fact that the Minister, the lay-officials, and even the members of the different denominations, would all take a deep personal and religious interest in their prosperity,—very opposite to the cold indifference of township superintendents, trustees, &c.; indeed the Ministers of the different denominations would become necessarily identified with, and, to a considerable extent, answerable for the success of their various schools.

Again soliciting your forgiveness, Rev'd Sirs, for this intrusion, and earnestly entreating your deep consideration of this most vitally important question, and begging to suggest that there be an immediate, simultaneous and determined application to the Provincial Legislature for an Act authorizing the establishment of DENOMINATIONAL COMMON SCHOOLS, in place of our present deadly system.

I remain,

Your faithful obed't servant,

ADAM TOWNLEY.

Dunnville, March, 1853.

(To the Editor of the Canadian Churchman.)

Sir.—It is now nearly a year since I addressed two letters to you on the subject of "praying with the people." I endeavoured briefly to show that, if this were more attended to, our Church Service would in many instances assume a more attractive appearance and form. This endeavour was strengthened by suggesting that the Priest or Officiating Minister, should at prayer face either to the north or south side of the Desk or to the east, and thus lead the people to the throne of grace, and pray with them. This practice is perfectly legitimate, and in accordance with the tenor of our Prayer book, and carries with it nothing extravagant or superstitious, but adds solemnity to the service of God, and would be more likely to force the people to pray with the priest or officiating minister, a practice too little understood, or if understood, too seldom acted upon, and it is also one which is truly Scriptural. It is then to this latter subject that I would at this time desire to draw the attention of your readers.—I would premise that I do this with no ulterior views, save that I may be an humble instrument in promoting God's glory by endeavouring to bring our congregations to consider, more particularly, their manner and posture during prayer in the House of God.—Nor would I be thought to do so in any thing like a dictating spirit or as taking upon myself the direction of any congregation. I wish merely to draw attention to the fact that our congregations are not wholly as yet praying congregations.—In many instances they come to Church and listen to the prayers instead of praying themselves, and some I will not say many, for in this I think we are improving yearly if not weekly would that I might, add daily, "Not unto us O Lord not unto us, but unto thy name give the glory," and some were sitting or standing or looking about as if they were listening to a harangue in a public building instead of praying with the voice and the heart, and being as they really are, in the immediate presence of their Maker, their Redeemer their Sanctifier. Is this to be ascribed to any want of direction on the part of the Church herself, or to any want of discipline, any lack of power to enforce this discipline, or is it to be ascribed to any negligence or apathy on the part of the Clergy? I shall endeavour to answer these questions; but will at present content myself with the earnest prayer that God may so direct and rule our hearts, that in all our thoughts, words, and actions, we may ever intend his glory, and the salvation of men. Yet I cannot close this letter without drawing the attention of all the members of our Zion to the very name of our prayer book, viz; Book of Common Prayer; and also to the numerous directions of the Church contained therein to all her members to follow in heart, and frequently audibly and with a loud voice in the various parts of our truly beautiful, Scriptural, and time-honoured service book.—They would there see that they were not to be inactive silent lookers on and worshippers, but were, sinners themselves, and though needing direction, and intercession with God, by the officiating minister, alone, he being God's commissioned servant for this very purpose, yet they must also pray themselves, and that along with the Priest, that so their united voices may ascend

like incense before the throne of God; and be an odour of a sweet smell well pleasing unto him.

Yours &c.  
AN ANGLO CATHOLIC.

Lent 1853.

MARRIED.

On the 30th ult., by the Rev. F. Thomas, John Twiss, Esq., to Amelia C. Merrick, eldest daughter of W. Merrick, Esq., Merrickville.

In St. Mary's Church, Tullamore, on the 7th inst., by the Rev. J. Gilbert Armstrong, Ex. S. T. C. T., Minister of St. Mary's, Mr. John Ellis of the village of Tullamore, in the Township of Chingacousy, to Miss Mary Sarah Little, of the same Township.

On the 9th inst., by the same, Mr. Thomas Widdis, to Miss Mary Henry, of that part of Tullamore in the township of Albion.

On the 19th inst., by the same, Mr. Robert Shaw, of the Gore of Toronto, to Miss Jane Black of the same township.

DIED.

In Lundy's Lane, after a long and painful illness, which she was enabled to bear with perfect resignation to the Divine will, Margaret Hickman, wife of the Rev. William Leeming, Rector of Chippawa, aged 75 years.

As fall the last lingering leaves of autumn, so fall around us from time to time the few, who knew this country when still a wilderness. Nearly seventy years ago Mrs. Leeming came a child to Kingston, with that noble band of U. E. Loyalists, who preferred their allegiance to their property. During that long and eventful period she has witnessed many wonderful changes: she has lived to see almost all the companions of her childhood and early years precede her to the tomb; but now obedient to the law of our fallen nature, she too, though long lent to her sorrowing friends, has been gathered to her fathers, in a full age, like as a shock of corn, cometh in his season.

Early trained in the principles of our most holy faith, for which privilege she expressed deep thankfulness in her last illness, she was enabled, by Divine grace, to exemplify them in her daily life and conversation. Endowed with a superior mind, which she carefully cultivated according to the best of her opportunities, she adorned every station she was called to fill during a long and eventful life. Blessed with a warm heart, great activity of body and mind, she was an instrument of conferring many blessings on her fellow creatures and thus endeared herself to many of all ranks and conditions, whose tears on the day of her funeral proved the loss they sustained. Though denied children of her own, she proved herself more than a mother to those whom at a tender age she took in faith, from their widowed dying mother (a widow then herself) and, with the self denying aid of her now bereaved husband did for them more than their own parents could have done.

She has left to mourn their loss—her eternal gain—the kindest and most devoted of husbands, warmly attached relations—one who was only not her child—and a large circle of friends, who knew how to appreciate her superior character, her rare endowments, her many graces. But she has not left them to mourn, as those without hope; for the blessed having the testimony of a good conscience, in the communion of the catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious holy hope, in favor with her God, and in perfect charity with the world.

In this City, on Saturday the 11th inst., of Pulmonary Consumption, Mr. George Dye, Printer, aged 32 years.

On Saturday, the 9th inst., at the Don Mills, Hannah, the beloved wife of Mr. John Helliwell, in her 20th year, regretted by all who knew her.

At Morpeth, C. W., on the 4th inst., Christiana, daughter of Adam Laidlaw, Esq., aged 3 years and 1 month.

At his residence in Prescott, on the 4th inst., after a prolonged illness, Thomas W. Luard, Esq. Barrack Master at this post, aged 56.

J. W. TAVERNER.

PROFESSOR OF ELOCUTION,

(LATE OF LONDON, ENGLAND.)

Will give one of his Shakespearean Readings on SATURDAY, April 16th, at THE MECHANICS' INSTITUTE.

PART 1st.—Hamlet, retaining the scene with the Grave Digger.

PART 2nd.—King Henry Vth, including the scene in which the Welshman makes Pistol eat the leek, and the courtship between the King and the Princess Katharine of France.

He will also give one of his Comic pieces from Goldsmith.

To Commence at half-past seven.

Admission, 25 cents.

April 14th, 1853.

University of Toronto.

An open Meeting of Convocation for the Matriculation of Students, and for Admission to Degrees, will be held on TUESDAY, the 19th inst., at 2 o'clock P. M., in the Hall of the House of Assembly, Parliament Building.

HENRY CROFT,

Vice-Chancellor.

Toronto, May 14th, 1853.

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