

WEEKLY CALENDAR.

Table with columns for Date, Day, and Lesson. Includes dates from Dec 19 to Dec 26 with corresponding biblical lessons.

a To ver. 8 b From ver. 10 to ver. 17. c To ver. 18. d From ver. 4 to ver. 5. e From ver. 8 & chap. 7 to ver. 30. f From ver. 30 to ver. 35.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 2s.

ERRATA:—In H. C. C's last letter, near the end of the fourth paragraph for "this operation &c." read "this objection would be inherent in such a plan;" and for "a packet full of promises" read "a pocket full of proxies."

Canadian Churchman.

THURSDAY, DECEMBER 16, 1852.

D. V.—The Lord Bishop will administer the rite of Confirmation in Trinity Church, King Street, East, on the morning of Sunday next, the 19th instant. His Lordship will also at the same time preach the annual Sermon, after which a collection will be taken up in aid of a fund for the erection of a Parsonage House.

EDITORIAL JESUITISM AND INJUSTICE.

The following article should have appeared in our paper of last week, but was unavoidably crowded out.

On the 5th November, a note, of which the following is a copy, was left at the office of the Episcopal Recorder.

The Bishop of New Jersey can have no objection to any comment of the editors of the Episcopal Recorder, on his argument, before the Court of Bishops, if it be allowed, at the same time, to bear testimony for itself. As they have made isolated extracts from it the subject of remark, he claims, as matter of simple justice, its insertion entire, in their next paper. He sends a copy for that purpose.

Riverside 5th November, 1852. Insertion having been refused, and the reasons for the refusal given, in the Episcopal Recorder of the 13 November, a second note was addressed to the editor, in the words following:

The Bishop of New Jersey is by no means satisfied with the excuses which the Editors of the Episcopal Recorder make, for not giving insertion in their paper to the argument before the Court of Bishops. It is not the case of an author publishing "a book, a sermon, an argument, or anything else," and sending it "to the periodical press, for notice or review." The Bishop of New Jersey was summoned, for trial. Immediately after the reading of the presentment, and without entering the plea of "guilty," or "not guilty," the Court of Bishops permitted a Committee of his Diocese to appear before them, with a representation, prepared by order of the Convention. The three presenting Bishops had leave to reply to it. And then, at the instance of the Committee from New Jersey, to whom no opportunity of rejoinder was allowed, the Bishop, by permission of the Court, made an argument: vindicating the Convention and its Committee, from the aspersions of the presenting Bishops; and asserting, in reply to their paper, the canonical right and position of his Diocese. The paper of the three presenting Bishops will have a place in the printed records of the Court. The argument of the Bishop will not. Of course it has been printed and circulated; and if "three copies" have reached the office of the Episcopal Recorder, that would be only one for the office, and one for each of the two editors. The paper of the presenting Bishops which was twice as long, has been inserted. It would be no great stretch of courtesy to give place to his.

There, however, would not have been claimed, hardly expected. But, when isolated extracts are taken from it; when these extracts are "garbled" as by the omission of the last sentence of the second paragraph; and of the first sentence of the third; so that the meaning is unfairly represented, and when an unjust comment has been made on "partial" extracts, the Editors of the Episcopal Recorder are bound by their own showing, to open their eyes to receive the correction of their errors; for which nothing short of a retraction is more than well suffice.

The Bishop of New Jersey asks no "notoriety" at the hands of the Editors of the Episcopal Recorder. His only wish went to them,

as to every clergyman of the United States; and to their office, as to the office of every paper of the Church. They had their option, to let it alone, or to print it, entire; or to make a fair representation of its tenor and conclusions. They have seen fit to "garble" its contents, and to misrepresent its meaning. They are bound, as honest men, to take the only reparation in their power. It is insisted on, as a matter of the simplest justice. If it is inconvenient to them, to let their readers read the "argument," they should have thought of that before.

G. W. DOANE.

Riverside, 12th November, 1852.

The editors, still refusing to insert the paper sent to them, the present mode is adopted, to expose their injustice. That it may be the more lucid, the following, their only extracts, from a pamphlet of 14 8vo pages are reprinted here. The garbling charged in the second note, consists in the omission of the context of Extract No. 1; and of the sentences marked in Italics, in Nos. 2 and 3.

EXTRACT NO. 1.

"This Canon is but new. We have had one trial under it. And, I most solemnly believe, that greater evils have arisen, from that trial, than could have come, if the offences charged upon the Bishop of New York—which I have never for one moment believed—had all been true."

EXTRACT NO. 2.

"My opinion as to the greater evils, which resulted from that trial than could have come of the offences charged in it, I freely re-assert. It has presented the Protestant Episcopal Church in the United States of America, as a divided Church. It has seemed to permit, if not to authorize, the impression, within the Church and without it, that Bishops may be brought to act upon inferior motives, with ulterior claims. It has given tongue to the astounding thought, that even in his Church, at this day men may be marked, as subjects, if not victims, of a line of action, of which the end was seen from the beginning."

EXTRACT NO. 3.

"And, there is another portion of the Church, from which the very instincts of my being so revolt, that I could do anything short of a denial of the whole substance of the Catholic faith, rather than be a Romanist. And yet, we must own, that in her generation the Church of Rome is wise and prudent, and stands well with men.—Now, who has ever heard of the trial of a Romish Bishop? Scarcely of a Romish Priest. When one of the Clergy of that Church falls into open and notorious sin, he is sent off in silence, and solitude, and sorrow, we humbly trust to make his peace with God. And the Church and the world are spared the scandal of his offences, and the greater scandal of his trial."

The motto of the paper charged with this injustice, is "Truth and Peace." The Editors are the Rev. Wm. Suddards, D. D., and the Rev. G. W. Ridgley.

G. W. DOANE.

Riverside, 15th Nov., 1852.

We are convinced that the most malignant era of political puritanism, never witnessed a more diabolical and cold-blooded attempt to throw odium upon the character of an obnoxious prelate than what the above presents.

"I may not slay thee myself, friend" said a Quaker to an unlucky dog which had bitten him—"but I can give thee an evil name!" The "man of peace accordingly shouted out "mad Dog! mad Dog!" and the miserable quadruped was forthwith stoned to death by the million!

In this manner the Episcopal Recorder by an adroit, though most sinful mis-quotation, strives to fix this stigma of Romanistic tendencies upon the eloquent and orthodox Bishop of New Jersey. The offender has not the courage to call and "whoop Papist!" in as many words, but twists and prunes down the Bishop's language till he brings it to the "mad dog" standard of stonery!

Owing to the length at which we give the proceedings of Convocation and the press of other matters, we are obliged to postpone some editorials until next post.

Correspondence.

(For the Canadian Churchman.)

THE CHIEF SUPERINTENDENT OF SCHOOLS, AND HIS REPORT FOR 1852.

LETTER III.

ON DENOMINATIONAL SCHOOLS.

DEAR SIR,—According to promise, I proceed to notice the Chief Superintendent's most certainly reckless assertion that Denominational Schools would "not only cost the people five-fold (!) what they have now to pay for School purposes, but would leave the youth of minor religious persuasions, and a large portion of the poorer youth of the country, without any means of education upon terms within the pecuniary resources of their parents, unless as paupers, or at the expense of their religious faith."

I beg particular attention to the three assertions in the above statement of the Chief Superintendent's, that Denominational Schools would cost five-fold as much as the present system—that they would be oppressive to "the minor religious persuasions," and to the poor, by leaving them without education—unless aided as paupers, or as strikers to their faith! Believe

me, these assertions were not made, but as the result of such subtle consideration; for if true—and who would doubt the word, or the accurate information on such a subject, of the Reverend Chief Superintendent!—the mass of an irreligious people—and are not all peoples majoritarily irreligious?—would never consent to Denominational Schools, were they proved to be holy as Heaven and necessary as the Gospel. No one knows better than the Rev. Egerton Ryerson, D.D., the telling effects of such insidious statements, containing appeals to the low arrogance of idle pauperism, to the bitter pride of the mere sectarian, and even to the sincerity of the pious amongst the "minor religious persuasions." Alas, that he should condescend to use such weapons, regardless of the deep inaccuracy of his assertions.

The gross impropriety of the statements under consideration, I intend to prove in this letter by shewing—

1st. That Denominational Schools will NOT cost the people five-fold more than they now pay."

2nd. That "the youth of minor religious persuasions" will NOT "be left without the means of education, save at the expense of their faith;" but that on the contrary they will have more educational and religious advantages than under the present system."

3rd. That a "large portion of the poorer youth of the country" will NOT "be left without the means of education save as paupers;" but that on the contrary the education, secular and religious, of the poor, will be much more efficiently cared for than under the present system.

I will proceed then to state a plan for the working of Denominational Schools, which will, if it be ever fairly carried out, I am convinced, vindicate the accuracy of these statements.

1st. That any religious denomination, or separate congregation, which wishes to establish a School of its own, shall have the legal right, on complying with any general regulations as to literary efficiency which the Government may by law require, to claim the school assessment of its own members, and their corresponding share of the Provincial Educational Grant.

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

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 there is but one School in a section, whether it be denominational or otherwise, it shall have the right to the use of the public school-house for the time being; but that where there shall be more than one school, and only one school-house, a majority of the inhabitants of the said school-section shall decide which school shall have the use of the school-house for the year then ensuing.

5th. That where in any school-section there are only denominational schools, then the parents among "the minor religious persuasions" in such neighbourhood, and the non-religious, shall have a legal right to send their children to such denominational schools, unless there be others within—distance. Provided always in such case, that their school assessment, and their share of the Provincial school-fund, according to the number of such extra children, shall then be paid to the denominational school to which they send their children; such parents also paying their equitable share of such further tax as the managers of the school may find it necessary to impose upon the children attending.

6th. That parents or guardians not belonging to the denomination to whose school they have to send their children, shall have a right to demand that their children learn to catechism, or other religious book, the Bible only excepted, but such as they, the parents, approve.

7th. That the poor shall have the same legal right, as those to pay, who send their children, without payment, to any school, upon their solemn declaration to the minister, or other authorities of such school, of their inability to pay; the authorities in such case, having a claim upon a public fund, to be established for that purpose, for a certain rate of payment for such scholars. Note—it shall only be necessary for the authorities of any school, whether denominational or non-religious, in making such a claim, to state the number of such non-paying scholars, without stating their names, unless accused by the treasurer of such public charitable education fund of making a false or exaggerated return.

8th. That parents or guardians not belonging to any particular denomination which shall have established a school of its own, under the sanction of this Provincial law, if there be a school of their own denomination, or one non-religious, within—distance, either in their own school-section or otherwise, shall not have a legal right to send their children to such denominational school, that is, unless they shall consent that such children shall be subject in all matters, religious as well as secular, to the regulations and teachings of such denominational school.

I do not pretend, of course, that the above plan is perfect in all its details; still less do I think that it is all that a Christian and Christian legislator ought to desire; but I do most earnestly contend that it is immeasurably better than our present system, and capable, even in this democratic and religiously-divided land, of being very satisfactorily worked; it is a plan, to the principal features of which, I cannot see how any earnest-minded Christian can object, however denunciations may be his political enemies.

It is I grant opposed to the *Free School* mania; but of this I hope the Province itself is almost sick, already discovering that it is a gilded

conspiracy of visionary politicians and selfish demagogues, with the idle, the drunken, and the dissolute, against the labour, the industry, the agriculture, the virtue, and the religion of the land!

That the scheme I have thus propounded fully supports the statements with which I set out, to the complete confusion of the startling assertions of the Chief Superintendent with which this letter commenced, is, I hope, sufficiently clear; a little additional evidence on some of the particular points I wish to substantiate, and a few further explanatory remarks, however, may not be thrown away.

1st. First as to expense. The plan I have proposed, instead of "costing the people five-fold more than the present system," does not ask one farthing more than their own just proportion of the present public funds. But again, where there are not children enough to form two schools, and yet a denominational school is established, I provide that such school shall be bound to receive the rest of the children in such school-section; consequently here is no plea for increased expenditure: the only difference in such case, between the present system and the one I propose, being, that the school is under especial religious direction, instead of being entirely secular. While in towns or villages no increased expenditure will be needed, because there will be a sufficient number of children of different denominations to form separate schools abundantly large, especially including the children of the minor sects, and those of no denominations, which would, even in villages and towns, attend the denominational schools.

But it seems probable, taking into consideration the vastly increased efficiency which would be given to our Common Schools by the religious supervision I am advocating, that their cost would be absolutely less, perhaps very much less, than by the present system; and for this reason, that the ministers and lay officials, taking a much deeper, because religious and unpaid interest in the Schools, than is done by the present township superintendents, trustees, &c. &c., the Schools would be much more efficiently and economically managed, and, further, by the personal efforts of the various Ministers and their friends, incited to exertion by the religious as well as intellectual advantage which they would hope the children would derive from their schools, a much larger average of attendance would be received throughout the Province than is now the fact; and thus not only would the average expenditure be lessened, instead of "increased five-fold," but the benefits of a sound education would be much more generally diffused than at present.

The fact is, that our present Provincial system of Common School Education, is most expensive, and is causing great dissatisfaction throughout the Province. From the manner in which the Report of Common Schools is published, it is perhaps quite impossible for the people in general, to arrive at a knowledge of what is the real cost to the Province of education in proportion to the instruction given.

For instance, from the uncertain manner in which the returns are made, the real attendance of children cannot be discovered; so, from a like uncertainty, in the account of local school expenses in the different sections, the actual average expense is a mystery; all of which incertitude is most fortunate for the reputation of the Government Education Office, and especially of its principal official, the Chief Superintendent! But, that it is so costly that Denominational Schools may be sought on the score of mere economy, two or three brief facts may show.

In 1849, the Chief Superintendent of Education gave the average of attendance on the schools throughout the Province, at 8½ to 10, and the average cost of education for each child as 15s. 17d. per annum. Now, a friend of mine, a staunch Reformer, deep in the mysteries of local legislation during the short-lived days of District Municipal Councils, was started at these returns believing them, from his previous knowledge, to be totally incorrect; he therefore probed the matter thoroughly, as respects the Niagara District; and found the results from the public returns of the "Niagara District School Report," to be as follows:—average of attendance as 4 to 10, and the average expenditure per child to be £1 10s. 7½d. per annum. And this is exclusive of the cost of fuel, school-houses, and superintendence, local and general.

The gentleman who kindly gives me these statistics, declares that 40 per cent ought to be added for extras, the average expense given above, being merely calculated from the teachers salaries. These statements he has published in numerous letters, and defying contradiction has not received it, as to any of his staple facts. So much for the cost of Common Schools, under the present system, and the accuracy of the Chief Superintendent's Report.

But further, my own experience more than corroborates these statements. In my immediate neighbourhood I could say the expense of the school upon actual attendance was about £2 10s. per child. While in the village near me, the returns, as accurately as I could get them, for last year, are as follows:—Number of children of school ages, 255; the number attending, 108; far short of half. The average cost of education per child, £1 12s. 3d. And this, be it remembered, is in a large village where of course the average of expense ought to be much less than in the country. (I have given the attendance from this year's average, as I could not get that of last year.)

Surely, Mr. Editor, denominational schools are not going to "cost the people five-fold" this average, or verily I grant they will be a ruinous affair! Truly, however, I think we need be under no apprehension but that the ministers and members of the different denominations will man-