

was able to decipher. He, however, found on shore an Armenian book merchant, who was said to be the most learned man in Spain, to whom he took it, who, after learning the circumstances of its discovery, offered 300 dollars for it, which offer Captain D'Aubreville declined. He then, says the letter, read word for word, and translated it into French as he read each sentence; it was a short but concise account of the discovery of Cathay, or further India, addressed to Ferdinand and Isabella, of Castile, and Aragon, saying the ship could not possibly survive the tempest another day; that they then were between the Western Isles and Spain; that two like narratives were written and thrown into the sea, in case the *caravel* should go to the bottom, that some mariner would pick up one or the other of them. The strange document was signed by Christopher Columbus in a bold and dashing hand. It also bore the date of 1493, and consequently had been floating over the Atlantic 358 years. The letter closes with an assurance from the writer that he would guard his treasure safe until his return to the United States, which would be in April or May next.—*Savanna (U.S.) Paper.*

Colonial.

We would wish to call the attention of Members of the Legislature to the fact, that works of an immoral tendency are being constantly introduced through the Post Office, at the same price as the most inoffensive pamphlets. A work of this kind is now before us, the matter is totally unfit for the public eye. Such subjects discussed in purely medical works are for the benefit of science, and consequently of humanity; but throwing them broad cast among our population is sowing the seeds of vice—it is an offence amounting to the propagation of a moral poison—and he who commits it is not less guilty than the man who would mix arsenic with sugar plums in shops frequented by school children. The remedy we would suggest is that such works be charged full letter postage. Total exclusion, as a first step to a censorship of the press, ought not, of course, to be tolerated, but the charging letter postage would put a stop to the cheap circulation, and, at the same time prevent the abuse of powers vested for the interests of humanity in the postal authorities, a proper system of appeal being of course provided. No man would then feel danger of unjust overcharge, and no man would be tempted by profit to perpetuate the iniquity we have described. We perceive by the *Journal de Quebec* that the above pamphlet is being scattered among the wives and mothers of our rural population. Is there no law to check the progress of this monster in the human form, who thus seeks to pollute the very fountains of life amongst our simple, religious, and moral peasantry?—*Quebec Mercury.*

[The infamous publication above referred to is, at this moment extensively circulating in Western Canada.—*Ed. Church.*]

Major-Gen. Cathcart, lately appointed Governor and Commander in Chief at the Cape of Good Hope, will be well remembered in Canada. He served in North America for many years. When the rebellion broke out in this Province in 1838, he came here as commanding officer of the 1st Dragoon Guards, and had the entire command of the outposts of Gen. Lord Seaton's army during that harassing campaign, the duties of which were discharged in the most able and efficient manner, and received the marked approbation of the Commander-in-Chief.—*Quebec Mercury.*

TO CORRESPONDENTS.

"Sabbath Songs, No. 8," in our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday Mar. 3rd, 1852: Rev. A. Godfrey, Port Colborne, rem. Y. C., the sermons have been sent by Mail; Mr. R. Wigmore, Norwood, rem; Rev. W. Wickes, rem; Rev. W. King, the Y. C., was duly forwarded but rather late in the month; Rev. J. Flood, rem, for New Subscriber; Mr. George Bell; A. F. Pless, No. 2 has not come to hand, let us know by telegraph where it was mailed.

THE CHURCH.

TORONTO, THURSDAY, MARCH 4, 1852.

SOCIALISM AND FREE SCHOOLS.

We resume, to-day, the consideration of this subject. It is one with which the earnest Christian cannot make himself too familiar. It involves the temporal interests and eternal happiness of his offspring; and, as a system of these latter-days' worship, is calculated to sap and undermine the very foundations upon which the superstructure of our social welfare is raised and religious entity depends. There appear to be certain abstract principles which should not be overlooked in the discussion of this question—general ethical axioms from which there can be no departure. As a free moral agent, man is accountable to his Creator and to his fellow-creatures, for the proper education of his children. To God,—that they may learn to know and love Him in His works; to reverence and obey His laws, as given to us by revelation and Divine dispensation, for His glory and their own happiness. To man,—that they shall observe inviolable the relative obligations of the social compact, as prescribed by the general laws of the country, and the conventional rules of those communities of which they may form a part. To the parent entrusted, not only the physical preservation of his issue, but their mental culture; and in no more signal manner does the fruit of a just appreciation of these obligations and their due fulfilment, display itself, in all the beauty of loveliness, than in the peace and comfort of a well regulated family of educated people.

The State has also its relative duties to fulfil. By State, we would be understood distinctly to mean the combined elements of civil and ecclesiastical polity. It is incumbent on the administrative authorities to see that the youth of a country are properly educated; and in case of absolute ina-

bility, or perverse and sinful negligence, actively to assume the parental responsibility and authority, and to provide for the destitute that instruction, of which the poverty, accidental loss, or vicious ways, of their natural parents, deprives them.

If we investigate the question attentively, with reference to these principles, which we believe to be inherent to it, and to be the only sound and constitutional mode of viewing it, we shall find that we can define the connecting links between socialism, as propounded in the text of the *Examiner*, and the free school system of the present day, in all its ramifications.

No one, we presume, will be rash enough to deny our first proposition, as to the natural obligation incumbent on every man to educate his child,—an obligation which carries with it the contingent provision of the means by which the end is to be attained. If a man possesses the necessary qualifications, and enjoys the requisite leisure for the purpose, we think that the mutual tie is strengthened in all its purity, and raised in degree if he should assume the office of instruction himself; and we can scarcely conceive a higher state of temporal enjoyment to both parent and offspring, than when this double character is so combined. To mark the gradual development of the intellectual powers, to mould and direct them according to his own preconceived opinions of what is right, and this, under a proper conviction of his responsibility to a higher power,—what office can a man propose to himself, in which the duties are more consonant to the instinctive yearnings of the heart,—in which the results of his efforts are more gratifying to the best feelings of his nature?—suggestive alike of duty fulfilled and good accomplished. And, in the child, what can more powerfully excite those holy and endearing emotions of filial love, than the consciousness of the affection and prudence which has controlled the discharge of these important trusts of parentage. Nor is this a mere visionary picture. Its reality exists,—even in this, in many respects, uncongenial country, and utilitarian age. Among a people essentially agrarian, it cannot be expected that the opportunity should offer, or the ability exist, to carry out successfully an efficient domestic system of education; and the same objection obtains to some extent in mercantile and manufacturing communities. The necessity then arises, and most imperatively, to provide for the supply of that intellectual culture, which the individual cannot impart. Recourse must then be had, under such circumstances, to the educational institutions of the country, be these the private speculative enterprise, or the recognized public or governmental establishments. In either case the integrity of the obligation remains; a man feels that he is accomplishing, in the next best manner, one of the chief purposes of his being, in appropriating a portion of the fruits of his personal exertions to this great object, and in proportion to the success of his endeavours, is the reward for the sacrifices he may have to make in realizing his wishes. So, also, with the child; a knowledge of the fact that the advantages which he enjoys, have been compassed by the self-denial, the energy, and the conscientious struggles of his parent, excites the spirit of grateful affection, and seals the covenant of relative contract. Now, any thing which is calculated to destroy the harmony of this arrangement, to overcome the mutual regard springing from such halloved sources, must be fraught with evil, and have a tendency to pervert the natural order of things.

It is not contemplated that the efforts of the private, to use a generic term, school-master should pass unrewarded; the levelling spirit of the age has not yet quite attained the perfection of denying the labourer to be worthy of his hire, but its influence would extend to the annihilation of his honourable office altogether. Where the necessity to pay any one for that which I have a right to expect others to provide for me? Such is the language of the free-school patriot—the wide-mouthed progressive. And here we recognize the first germ of Socialism; its development and consequences in this condition will form the topic of our next article.

THE CIVIL GOVERNMENT AND STATE PATRONAGE.

A series of very able articles, entitled "*Via Media, or the Church of England's True Way*," are at present in course of publication in *Woolner's Exeter and Plymouth Gazette*. They are from the pen of the Rev. Robert Montgomery, and are distinguished at once for their sterling ability, soundness of reasoning, and uncompromising honesty of purpose.

Identified with no extreme party in the Church, and decidedly opposed to the Romanizing speculators, who would seek to destroy the evangelical proportions of our Liturgy by the super-addition of meretricious novelties imported from Italy, Mr. Montgomery is peculiarly qualified for the task which he has undertaken. We much regret that the length of the articles in question precludes us from transferring them entire to our columns, but some of the more important portions we shall avail ourselves of from time to time.

At the present moment, the question of the Royal Supremacy in ecclesiastical affairs, is exciting

no small discussion in England, and some journals which in former years would either have been silent on the subject, or expressed themselves hostile to the claims of the Crown, are adopting a tone which to us savours strongly of partizanship and Errastianism. Mr. Montgomery takes an honest and orthodox view of the matter. Having premised that he holds the scriptural lawfulness of the connection between Church and State, and the exceeding blessing of the same, when the bond of compact between them is rightly adjusted and religiously understood, the writer proceeds to observe:—

"Unless actuated by motives of the highest and holiest order, the Prime Minister of the day will always be the Personification of political expediency; and thus it is at the present juncture. When a bishopric is vacant, or a Crown living to be disposed of, not spiritual choice, but political favouritism comes into action; and the grand thing to be considered by the Prime Minister of the day, is,—not the Church's good, but the Government's security. Hence, the Episcopal and patronage of Church livings constitute a kind of ecclesiastical refuge and relief for the Premier, unto whose resources he can resort, and exercising his patronage in *subjectio* unto his party, what is called the "Royal Supremacy" is practically little more than religious bribes administered through the degradation of the Church for the support of an existing Government. Thus, the ancient prerogative ceded to the Crown of being (in a limited and temporal sense) "head over the Church" is basely modernized into a mere parliamentary fiction, and political fable. Nor does the "*reductio ad absurdum*" pause even at this point. For, to say nothing of that most impious farce called "*Congé d'elire*," by which the Holy Ghost is made officially responsible for the secular bias of the Premier!—what is the moving impulse which determines a worldly minister of the Crown, but a voting majority? And, now, let this voting majority be duly analysed, and into what else must it finally be decomposed,—save the contingent preference of miscellaneous wills, which the Premier wishes to incorporate with the public determination of his own? However grand, therefore, in abstract theory, "The Royal Supremacy" may appear, in its realised embodiment, it is the minister's choice, swayed and subdued by the voting influence of his supporters."

This is strong and startling language, but reflecting men will not hesitate to say, "is there not a cause?"

CHURCH OF ENGLAND AND METROPOLITAN BUILDING SOCIETY.

The annual meeting of this society took place at the office, 24 King Street East, on Monday last, when the following gentlemen were elected Directors for the ensuing year. The Honourable Wm. Cayley, the Rev. J. Beaven, D.D., the Rev. S. Lett, LL.D., James M. Strachan, Geo. Brock, Samuel B. Harman, T. D. Harris, J. R. Mountjoy and R. C. McMullen, Esquires.

The out-going Directors presented their annual report, which was adopted, and from which it appeared that about £7,500, taken for private purposes, have been lately added to the capital of the society, originally subscribed for Trinity College, thus producing in the aggregate a sum considerably beyond what was deemed necessary for its efficient working. The resolution of the late Directors, to date the operations of the society from the 1st instant, was confirmed, the instalment now payable was ordered to be at once called for; and the Secretary was directed to furnish such subscribers as reside out of Toronto with the form of letters of attorney, empowering some person in Toronto to make the necessary declaration of trust as to the stock taken for the purpose of the endowment of Trinity College.

SIGNIFICANT.

We clip from the report of the British parliamentary proceedings, as given by the *Morning Chronicle*, the following most interesting paragraph:—

"On the motion of Mr. Gladstone, a return was ordered of the address of the Legislative Council of Canada, respecting a Royal Charter for the College in connection with the Church of England in that colony.

To those who are in the habit of stating, that the British Government will not interfere with the acts of the Colonial Government on matters of a purely local nature, we point to this paragraph as convincing evidence that the British people are not prepared tamely to witness any act of wrong to the Church in any part of the British dominions. At the hands of Earl Grey they require an exposition of that policy which seeks to trammel the Church in Canada, by denying to her even equal privileges with other denominations of professing Christians.

PREACHING TO CHILDREN.

Many of our Clergymen, it is to be feared, do not weigh maturely the importance of the Divine injunction, "*Feed my Lambs*." Seldom, comparatively speaking, are the discourses periodically delivered from our pulpits directed specifically to the young, or adapted to their sympathies and comprehensions. The following observations on the subject, which we extract from one of our United States' exchanges, though couched in language somewhat familiar, are very much to the point:—

"Why is it that such multitudes of our best clergymen fail utterly in this department? Why is it, that though it can almost be said of them that they 'speak with the tongues of men and of angels,

and have the gift of prophecy, and understand all mysteries and all knowledge,' they are dumb, or might as well be dumb, when they attempt to address the little lambs of their flock? If they don't understand the language of children, why don't they study it? 'They don't understand the language of children!' Why don't they drill themselves in the use of it, then, day in and day out, if necessary? 'But the faculty of interesting children is natural to some people. Nature don't give it to everybody. It doesn't come natural to me.' Nonsense. Neither does your Latin come natural to you, nor your Greek, nor your Hebrew. I don't believe you was born with either of these languages flowing very glibly from your tongue. The fact is, you must come down—not descend, but come down—to the dear young lambs of your flock. See what interests them. Watch their countenances, at the domestic hearth, while you are trying the effect upon them of different topics and different modes of presenting these topics. Break your sentences to pieces. Cut them up. Lay aside your words of Latin and Greek derivation. 'You can't do it?' Yes, you can. 'It's an art.' Very well, learn the art. Make yourself perfect in it. Don't be afraid that you will spoil your style for other uses. If you should mix up a great deal more Anglo-Saxon in your sermons than you now do, it would not hurt them. They would be the better for it."

EXCHANGES.

We have received the first two numbers of the *International Journal*, published simultaneously in Boston and New York. It is a broad and well printed weekly sheet, conveying a decided impression of something British by its aspect. "To encourage and foster the rapidly increasing trade, and cement the friendly feelings between the United States and the British North American Colonies" is the avowed object of the publication. We shall watch with interest the onward course of our contemporary.

The Rev. George Bourn begs to acknowledge the receipt of Five Shillings from a young lady in Toronto, on behalf of the destitute widow and orphans of poor Hatch, of Orillia, whose case has lately been commended to the notice of the charitable.

DIGEST OF COLONIAL NEWS.

The dog of an Esquering farmer having been lacerated by a silver fox, became mad, and bit two members of the family; serious consequences are dreaded.—At the Cameron dinner, Mr. Smith, the member for Durham, sarcastically characterized the President of the Council as being—"very modest—too modest!"—Mr. James Glendinning, the first settler in Streetsville, died there last week; he was a native of Dumfriesshire, Scotland, and emigrated in 1818.—A man named Bottom, recently cut his throat, near Maitland, in Granville County.—We regret to learn that the recent Municipal Election of Montreal, was conducted by ballot.—The Provincial Parliament is prorogued till 9th March.—During the byegone year, 2553 persons were arrested in Montreal, viz. 1787 men, 670 women and 96 boys—compared with 1849, there is a decrease of 393.—At the recent Hilary Term, Messrs. Thomas Robertson, Edward Horton, and Egerton Fisk Ryerson, were called to the degree of Barristers-at-Law, by the Law Society of Upper Canada, and Messrs. Alfred Edwin Rykert, and Dominick Edward Blake, admitted as students into the senior class, and William Sullivan, and Hector Munro Innes, into the junior class.—The City Council of Quebec has unanimously adopted a petition to the Queen in favour of O'Brien and the other Irish rebels. We agree with the *Colonist* that the Council had better attend to its own business.—The attempt to divide the counties of Wentworth and Halton has proved abortive.—A person named McKenzie has been apprehended for forging the name of Geo. S. Tiffany to a check for £95. He obtained the cash at the Gore Bank, but was arrested at Niagara Falls.—The present Jury Law is almost universally denounced as defective, expensive, and unsatisfactory in every respect.—As usual, there was a fire at London last week. The sufferer was Mr. H. C. R. Becher, the greater portion of whose dwelling-house was consumed.—Mr. William Gray, a Toronto butcher, exposed last week in his stall the carcass of a low-legged animal, labelled, "*For the Bureau of Agriculture; A young Coon from the Wabash*!"—Last week a young lad in a fit of somnambulism, got out of a garret window of a two story house in Adelaide Street, and falling to the ground, was seriously injured.—A fire occurred on Wednesday last, in the Kingston Penitentiary. The dome of the building used for workshops, was wholly consumed.—It is said that Mr. Pense, the proprietor and printer of the *Kingston Argus*, is about starting a Conservative journal in Belleville.—On the 23rd ult., Mr. George Brammer, East Gwillimbury, had his leg fractured, and knee-joint dislocated, by the kick of a horse.—An incorporated Orphan Asylum is to be established in Hamilton.—On Friday a fire broke out in Chewitt's Buildings, in King Street West. It had a serious appearance, but by the prompt exertions of the Fire Brigade was speedily subdued.—An omnibus driver, on Dundas Street, last week, refused to accommodate in his vehicle a respectable female named Garnet, because she was a woman of colour! The poor woman, in consequence, had to walk four miles, carrying a sick child. We join with the *Globe*, in denouncing indignantly such disgraceful conduct.—A waggish correspondent of the *Coburg Star* says, that the public chest being too full, a portion of its contents is to be put in the Bureau!—Mr. Scobie has published some cleverly executed views of the leading public buildings of Toronto, on letter paper.—A monthly magazine called the *Provincialist*, has been commenced in Halifax. It is published by J. Bowes & Son, and is devoted to light literature.—Two steamboats will ply in the ensuing summer between Chatham and Detroit.—The number of Taverns in London C.W., are to be limited to 20, and the license raised to £20.—It is suggested by the *Guelph Herald* that the Inspec-