"proselyting sect, which always takes good care in "its intercourse with other bodies that the reciprocity "shall be all on one side. How many thousands of "persons have read the treatises and letters of Ridley, "printed by the *Tract Society*, without being at all "aware how strongly he and the other Reformers "considered it their duty to write upon the points "under consideration. And can it be right that "hundreds of millions of publications should be "issued without one word in reference to the duty "of dedicating the children of believers to God in "baptism; one word of warning, or consolation, to "the many millions of those who in all Christian "lands have been thus dedicated; one word either "of the peril or the privilege of their condition; one "word of advice or instruction to parents on the "subject; or one word to fortify the millions of "ignorant and unstable readers who peruse these "books and tracts, against the plausible arguments "by which the Anabaptists seek to induce them to "repudiate their baptism? The *Bible Society* has been "the first to feel the untoward influence which the "Baptists have gained by the compact between them "and the other conductors of the *Tract Society*; the "Pædo-baptist Dissenters feel it also; and well may "the Anabaptists exult, that though they cannot "blot out the baptism of 'households' from the "Bible, they have outwitted their brethren to do so "from hundreds of millions of books and tracts; "thus clenching the great majority of the members "of this cosmopolitan Society to regard the mode "and the subjects of baptism as of very little im-"portance. The *Bible Society* has stood firm to its "trust; and will not succumb to them by printing "sectarian Bibles, as the *Tract Society* has sectarian "tracts;—for the exclusion complained of is miser-"ably sectarian; and, in the case of reprints of "deceased authors, is also as unjust as it is party-"spirited."

The preceding is but one out of many glaring instances adduced by the *Observer:* but in a previous part of the article from which we are quoting, he has exhibited, in a manner that must satisfy the most sceptical, the "minute insidiousness" with which the *Tract Society* has sacrilegiously misrepresented our venerable Reformers. After pointing out the variations and modernisations made by the Society in the opening pages of Ridley's Treatise on the Lord's Supper, the *Observer* thus expresses himself with equal justice and force:—

"It will be seen by this passage, what pains the "Religious Tract Committee have taken to deck "our ancient venerable writers in a modern shop-boy "coat, instead of allowing them to expatiate freely in "their own dignified habiliments. They are not, "however, consistent in their alterations; for though "they have made many thousand unacknowledged "changes, difficult obsolete words are often left, "while easier ones are commuted; the melodious "*eth* is altered to their favourite sibilant *s* in one half "of a sentence, while it is retained in magpie fashion "in the other; and one line is *cockneyfied*, while the "next is left in its simple rusticity. This is chiefly "matter of taste, (except as unnecessary alteration "involves a principle) and we therefore treat it play-"fully; but alterations and suppressions introduced "to serve a party purpose, deserve a sterner rebuke. "We seriously charge the *Tract Committee* WITH "HAVING ADOPTED THE WICKED POLICY OF THE "CHURCH OF ROME, OF SECRETLY MUTILATING "THE WORKS OF OLD AUTHORS TO PREVENT THEIR "OPINIONS BEING KNOWN TO THE WORLD. Why "should it be a crime in monks, or popes, or Jesuits, "to falsify a passage in Jerome or Augustine; and no "crime in the confidential agents of the Tract "Society to pursue the same course in regard to "Jewell or Ridley? Why is the text of Cranmer "to be fraudulently corrupted any more than that of "Cyprian; or the Anglican Fathers any more than "the Apostolic? Why are Matthew Henry and "other old writers to be secretly mutilated where "they bear testimony to the solemn duty of establish-"ing national churches, and the garbled text to be "passed off as genuine; any more than Chrysostom, "Lactantius, or the two Cyrils, where they say some-"thing that displeases the Church of Rome? It is "vexatious to see such a heart-stirring piece of "antique eloquence as Ridley's two 'Farewells' ver-"bally transmogrified, and for no purpose,—for *hath* "and *doth* are as short and as intelligible as *has* and "*does*—but to have his solemn averments tampered "with, in order to keep the world in darkness as to "his opinions, and this while professing to give them "fairly, is worse than vexatious—it is an act of "duplicity."

We hope that these facts will open the eyes of Churchmen to the impropriety of having any thing to do, either as members or purchasers, with the *Religious Tract Society*. For there can be no confidence placed in it; there can be no certainty that our Reformers, in its hands, are not garbled, mutilated and misrepresented; nay, there is full evidence that they really *are* garbled, mutilated and misrepresented. Let persons who wish to circulate religious publications, avail themselves of those which are the productions of Churchmen, which have received the sanction of the Church, and which, in this country, may be procured in any abundance, and in almost every variety, from THE CHURCH SOCIETY.

On the 4th of June last, our Obituary included a brief notice of the death of Mrs. Schoolcraft. We felt it our duty, at the time, to pay a more than ordinary tribute of respect to the departed lady, as one, who while she graced and cheered the white man's dwelling, was a beautiful and noble specimen of a race now rapidly hastening to extinction. This was our feeling; but every week brought with it an accumulation of demands upon our space, and until now, we have found ourselves unable to present a brief record of her, whose character causes us involuntarily to revert to the touching history of Pocahontas.

Mrs. Schoolcraft,—the wife of Henry Rowe Schoolcraft, Esquire, late Superintendent of Indian affairs for the State of Michigan and parts adjacent,—was the eldest daughter of the late John Johnston, Esq., an Irishman by birth, of the Sault Ste Marie. Her mother, who is still living in the homestead at the Sault, is the daughter of WAUBOJEEG, who was one of the most celebrated War-chiefs of the Ojibwa nation. She accompanied her father to England and Ireland, at the early age of 10 years, and in the latter country, was placed under the superintendence of very able instructors. Under their tuition, and aided by her own excellent natural abilities, she became rich in accomplishments, and fitted, by an acquired knowledge of the world combined with her own free Indian grace, to mingle with and adorn the purest and most refined society. Cheerful and fascinating in her manners, she yet did not cling with too great tenacity to the smiling world, but always held herself in readiness for that great and solemn change which was destined to come upon her with great suddenness and in a moment when the being dearest to her on earth was far away.

On the 29th April, Mrs. Schoolcraft reached Dundas, on a visit to her sister, Mrs. McMurray, the wife of the Rev. William McMurray,—Mr. Schoolcraft having sailed for England, on a brief visit, on the 9th of the same month. A slight cold accompanied by pain in her side, came upon her, but the attack was so mild that it caused no alarm to her friends. On Sunday, the 22d May, Mr. McMurray saw her about 10 o'clock, just before repairing to his Sunday School, and found her free from pain, and quite composed. She was intent upon her Bible, and "Helen Fleetwood," one of "Charlotte Elizabeth's" late works, in which she had been reading, lay by her side. But while Mr. McMurray was engaged at Church in administering the Holy Sacrament, intelligence was conveyed to him that she was insensible and expiring, and before he could disengage himself from the service of his heavenly Master to soothe her dying pillow, she was placed beyond the reach of human sympathy, and had gone to her rest.

Those who are acquainted with Mrs. Jameson's elegant volumes, *Winter Studies and Summer Rambles in Canada*, have read a far more touching and pleasing account of the interesting family, of which Mrs. Schoolcraft was a member and an ornament, than we can possibly hope to give. Mrs. McMurray, (*The Wild Rose*) and her many gifts and virtues, amongst which her devotion to the religious improvement of her own ill-treated race, and her co-operation, for that purpose, with her excellent husband, is the best and brightest—Mrs. Schoolcraft, with her "true lady-like simplicity, her soft, plaintive voice, and lovely expression of countenance,"—Mrs. Johnston, the mother, exhibiting in a vigorous old age, all the hospitality, dignity, and tenderness, which become her descent from the blood of ancient chiefs,—the characters of these ladies, together with the outline of the romantic history of the family, have been perpetuated by the pen of Mrs. Jameson. That accomplished writer also, in her brief sketch of Mrs. Johnston's life, after mentioning the veneration and affection which she commanded and received from her two sons in law, has alluded to her having inherited a poetical talent from her father, Waubojeeg. Her daughter, Mrs. Schoolcraft, was also gifted with the like faculty, and we are enabled to present a translation of some Indian Verses, in which, with that strong and almost impassioned fervour of maternal tenderness noticed by Mrs. Jameson, she bewailed a temporary separation from her children:

Lines by the grand-daughter of Waubojeeg, on leaving her children at school and returning to her native country.—Translated from the original Ojibwa by Henry Rowe Schoolcraft, Esq.

I.

When memory turns to my country so dear,
My heart fills with pleasure and throbs with a fear;
My country, my country, my own native land,
So lovely in aspect, in features so grand,
Far, far in the West! What are cities to me,
Oh! land of my mother, compared unto thee?

II.

Fair land of the lakes! thou art blest to my sight,
With thy beaming bright waters and landscapes of light;
The breeze and the murmur, the dash and the roar,
That Summer and Autumn cast over the shore,
They spring to my thoughts, like the lullaby tongue
That soothed me to slumber when cradled and young.

III.

One feeling more strongly still binds me to thee,
Here, roved my forefathers in liberty free:
Here, shook they the war-lance and sported the plume,
Ere Europe had cast o'er their country a gloom,
Nor thought they that kingdoms more happy could be,
While lords of a land so resplendent and free.

IV.

Yet, it is not alone that my country is fair,
And my home and my friends are inviting me there;
While they beckon me onward, my heart is still here,
With my sweet lovely daughter and bonny boy dear;
And, oh! what's the joy that a home can impart
Removed from the dear ones who cling to my heart?

V.

It is learning that calls them, but tell me, can schools
Repay for my love, or give nature new rules?
They may teach them the lore of the wit and the sage,
To be grave in their youth, and be gay in old age,
But, oh! my poor heart, what are schools to your view,
While severed from children thou lovest so true?

VI.

I return to my country,—I haste on my way,—
For duty commands me, and duty must sway;
Yet, I leave the bright land, where my little ones dwell,
With a sober regret and a bitter farewell;
For there I must leave, the dear jewels I love,
The dearest of gifts from my Master above.

Every year diminishes the remnant of the Indian nations; but it is a melancholy satisfaction to behold in a case like the present, how the virtues and accomplishments of the Whites can be blended with the generous and graceful qualities of the Red race, and how bright and sunset a lustre Christianity can shed upon the life and departure of a daughter of the forest. The lessening current of Indian blood will soon be swallowed up in the overpowering Anglo-Saxon tide; but may the daughters of future generations, who love, (and who would not?) to claim descent from Waubojeeg, be zealous to show that the heroic and gentle characteristics of his daughter, and grand-daughters, have not been lost in the intermingling of races.

On Tuesday, the 1st November, Edward Hitchings, Esq., Barrister-at-Law, together with the two Messrs. Jameson, the elder of whom is well and very favourably known in the Newcastle District, left Kingston in a sailing boat, on an excursion of pleasure. As they were returning, in the dusk of evening, up the St. Lawrence, the rigging became entangled, and the younger Mr. Jameson climbing the mast to unloose it, the boat was unfortunately upset. Mr. Jameson, the elder, who alone is spared to tell the melancholy story, relates that all on a sudden he found himself under the boat, and that, on diving from underneath it, and reaching the surface of the water, he saw Mr. Hitchings and his brother seated on the keel. At this time they treated the accident as a trivial occurrence; but, after consulting together, they thought it better to call out aloud for assistance. Finding that they were not heard, it was agreed that Mr. Jameson, the elder, as the best swimmer, should gain the land, and bring a boat to take them ashore. It was then dark: and Mr. Jameson having reached the land, which was about 300 yards from where the boat was upset, unfortunately lost his way in the woods. He wandered about for two hours, with feelings which mock description; and, bruised by the rocks and trees against which he had frequently fallen, at last found himself again at the point of the shore which he had first reached. He then perceived that his brother and Mr. Hitchings were still sitting on the boat.—The latter called out to him, stating that they were getting cold and stiff, and becoming very much distressed. Mr. Jameson started a second time in search of help, and, in about two hours, returned with a boat and men,—but all traces of his unfortunate companions had disappeared. Their bodies were found the next day,—that of Mr. Jameson, the younger, close to where the accident had occurred,—that of Mr. Hitchings nearer the shore, and in water only four feet deep: from the position of his body, it was evident that he had died in the act of swimming.

The funeral took place on the following Friday, and was attended by a very large concourse of people,—the melancholy event having caused a deep sensation throughout Kingston and the neighbourhood. They were both buried in the same grave, and the Venerable the Archdeacon of Kingston, the Rev. R. D. Cartwright and the Rev. W. Herchmer, took part in the Burial Service.

Mr. Jameson, the survivor, had but just returned from England, where he has a wife and family. His younger brother was unmarried, and had not been a month in the Province.

Of Mr. Hitchings, we can speak from a long personal friendship. He had lived many years in this city, and in Kingston,—and, little more than a twelvemonth ago, had returned from England, where he had been to complete his legal education. He was rising rapidly at the Chancery bar, where the prospect was opened to him of obtaining a most respectable and lucrative standing in his profession. Of a frank, manly disposition, and without a particle of selfishness, he has left behind him many friends who sincerely deplore his sad and untimely fate. The generosity,—which was so leading a feature in his character,—was conspicuous in the circumstances of his death; for had he swam to shore, before he became numbed, there is little doubt that, as he was a good swimmer, he might have saved his life. But there is every reason to suppose that he did not leave his companion until life was extinct, and then failed in his attempt to reach the land.

Mr. Hitchings was a native of England, and a nephew of the Rev. Mr. Hitchings, the highly respectable Incumbent of Wargrave, in Berkshire.

We take the following from our sound and able co-temporary, the Boston Christian Witress and Advocate, of the 4th November:—

THE RIGHT REV. A. G. SPENCER, Bishop of Newfoundland and Bermuda, after preaching several times in our churches, to the great edification of his hearers, sailed for Bermuda on the 29th, in the Spartan. On the Friday before his departure, he was called upon to minister the last solemn office of the church over the remains of the late Sir John Caldwell, whose death we announced in our last. The funeral services were performed in St. Paul's Church, in presence of a large number of interested auditors.

The courteous and urbane manners of Bishop Spencer, and his evident deep devotion to the cause of Christ and his church, have secured him many friends; and we trust that his visit here will not be without its good effects, in uniting in stronger bonds the branches of the church in the British Provinces and the United States. One of the objects of Bishop Spencer's visit, was to obtain missionaries to labor in his diocese; and we are informed that two young men, who are about taking orders, contemplate going with him.

Our first page contains the most material and generally interesting part of the BISHOP OF SALISBURY's late impressive Charge. His Lordship, it will be recollected, a short time ago withdrew from the Bible Society; and is one of the most able and deservedly esteemed prelates on the Episcopal bench. It is supposed that, at some future day, he will be raised to the Archbishopric of Canterbury.

The publication which his Lordship so severely and so justly condemns, is the *British Critic*, fallen of late from its high character for the maintenance of Catholic doctrine and Protestant principles. The Rev. Mr. Moseley, the editor, who married the Rev. J. H. Newman's sister, is said to have been present, together with his wife, while his Diocesan pronounced condemnation upon the manner in which that Reviewis conducted.

A Clerical Correspondent,—who, by faithful observance of the distinctive laws of the Church, has ben eminently successful in extending her holy influence under circumstances of difficulty,—has addressedus to this effect:

"We have heard much of some mud-houses inor "near Toronto, which are said to be very excellent "and very cheaply built. If you could manageto "give, in your columns, some information as to "whether such a mode of building would do for "Parsonages, Churches, and Parochial School-houses, "—mentioning the expense, the method of preparing "the materials, &c., I think it would be rendering a "service to the Church."

Will some of our Correspondents, who are competent to give an opinion, favour us with communications on this subject?

The late Session of Parliament was abruptly terminated by the Hincks-Wakefield Cabinet, although several measures of vital importance to the welfare of the country awaited their deliberation and revision. The acceptance of office by Messrs. Baldwin and Lafontaine, and the alleged necessity of their having time to construct a new system of policy, is no sufficient excuse for this postponement of the public good to their private convenience. Three or four days' prorogation would have enabled men of the slenderest resources to prepare bills and to come before Parliament with their novel plans of Government; especially as the Cabinet remained unaltered in its principal component parts, and Messrs. Sullivan, Hincks, Daly, Dunn, and Harrison retained their places.

Amongst the measures calling for Parliamentary revision, was the *Common School Act*. That clumsy and impracticable enactment had proved a complete failure; and even to get it into something like partial operation, the Government had resorted to an excess of law, and had gone beyond its powers in dividing the office of Superintendent, and appointing two Assistant Superintendents.

On reference to clause IV. of the Act, it will be found that the Governor has only the power to appoint "ONE *fit and proper* person to be Superintendent of Education in this Province." When the deviation from this part of the Statute was pointed out in the public press, the advocates of Government replied that the appointment of Assistant Superintendents was certainly not warranted by law, but that the Act could not be carried out without a division of the office, and that the Government intended to apply to Parliament for a sanction of its departure from the letter, in order to carry out the spirit, of the Law.

Well,—the Parliament met, and nothing was done. What cared the Hincks-Wakefield Cabinet about Education? Its occupation was to strengthen its power, to include men, who had been hung for treason, in new Commissions of the Peace, and to exclude every conspicuous supporter of British Connexion from the Magistracy.

But will the country submit to this tampering with the Law? Will it not rather ask the Assistant Superintendents, when they visit different sections of the province, to point out the clause in the Act which empowers them to exercise their functions?

There is no such clause—they have not (so several eminent lawyers have told us) the slightest legal authority—and, as they are instruments in carrying out an unjust, anti-Protestant, and most absurd legislative enactment, they ought to be met with a constitutional and resolute opposition. In making these observations, we mean no disrespect to the Rev. Robert Murray, the Assistant Superintendent for the Western part of the Province. He is a Presbyterian minister of exemplary character, and, as we are told, of no mean abilities: and has shown a high moral courage, and an independence of spirit not very usual in these days, in writing a work against those attempted substitutes for the legitimate influence of the Christian Church, *Temperance Societies*.

We have termed the School Act *Anti-Protestant:* and we have done so, because by the fourth paragraph in clause VII., foreign Roman Catholics, of an order known as *Les Freres de la Doctrine Chretienne*, are permitted to act as Teachers in schools, without undergoing any previous examination. A foreign *Protestant* is not included in this favourable exception: the door is barred and bolted against him: but our facile and Jesuited Legislature has taken special care to throw the entrance into our Common Schools wide open to a class of Roman Catholic teachers, many of whom are strongly suspected to be Jesuits, and whose influence has always been adverse to the Protestant liberties of the Empire.

We therefore again call upon every one, who is an enemy to the exercise of illegal powers by the Government, and who is anxious that particular privileges, affecting the education of the Province, and exceeding those enjoyed by British-born subjects, should not be granted to foreign Roman Catholics and Jesuits,—quietly to set at nought the Assistant Superintendents, and not to recognize them in their illegal assumption of power.

The animated Address of *The Constitutional Society*, which appears in another column, deserves the attention and approval of every loyal man. It is the production of the learned and eloquent Secretary of the Society, and briefly, but conclusively, shows that the present Government is a virtual enemy to the British Constitution, and to British connexion.

There seems to be good foundation for saying, that the Despatches from the Colonial Secretary, recently received by Sir Charles Bagot, condemn his Excellency's infatuated and humiliating letter to Mr. Lafontaine. There is strong circumstantial evidence for believing that that letter was dictated by Mr. Edward Gibbon Wakefield.

We feel confident that a few months will produce a great change in Canadian politics, and that the present triumph of evil principles and disloyal men will be as short-lived as the gourd of Jonah.

We have just received the *New York Albion*, which furnishes some extracts from the London papers; they are, in the main, highly condemnatory of Sir Charles Bagot's Letter to Mr. Lafontaine. The *Times* says that the appointment of such men as Lafontaine and Girouard, is "a libel on the French population of the colony." It is so regarded by the loyal French Canadians.

We beg to call attention to the address of Mr. Duggan, Jr. He is entitled to the support of every loyalist, and we hope that his constant and well-tried adherence to British principles, and the unfair treatment which he experienced from the Election Committee, will induce his friends, in this city as well as in the Riding, to exert themselves to the utmost. The constituency that defeated a Mackenzie has a character to sustain; and, therefore, let it never return a man, who, like Mr. Attorney General Baldwin, saw the Crown threatened in 1837, and did not take up arms to defend it.

The *Western Herald*, lately published at Sandwich, after sustaining, under great disadvantages and discouragements, the cause of loyalty and British Connexion, has been removed to London, and will soon appear with the new title of the *London Herald*. We wish this journal an abundant measure of success in its enlarged sphere, because we are convinced that its flourishing condition will be a sure index of the increase of Conservatism and true British feeling: and because it is decidedly opposed to the present baneful Administration.

Major Richardson, whose name is so intimately connected with Canadian Literature, proposes to establish a new journal, to be called *The Native Canadian*. He avows opposition to the present mal-advisers of Sir Charles Bagot, because they countenance rebels, and do all in their power to undermine our monarchical institutions.

A new paper, issued twice a week at the rate of a penny per number, has been commenced in this city, under the title of *The City Observer*. It has struck out a line, new in this country, that of reporting Police matters in a facetious manner. The Editor, who is Conservative in his politics, exhibits cleverness and vivacity,—qualities which we shall be glad to see him exercise for the public benefit and his own private advantage.

The *Quebec Mercury* has passed from the editorial management of Mr. Kemble into that of Mr. Kimlin. It is a strange and bad custom, not sanctioned by English practice, which prevails in this Province, of giving publicity to the names of Editors: and we regret to see it persisted in. To the improvements which have lately marked the Canadian press, we hope soon to add, a decorous and gentlemanly abstaining from dragging forward the names of individuals supposed to be entrusted with the managementof the public journals.

We are happy to say that the Lord Bishop of Toronto intends to continue the interesting account of his late Visitation.

We beg to call attention to the publications advertised for sale by THE CHURCH SOCIETY. The Catalogue will be continued.

The Governor General has been very seriously indisposed, but, from the last accounts, we are glad to learn that his Excellency was rapidly recovering.

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections in aid of the funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:—

	£	s.	d.
Amount previously announced	136	14	1
The Treasurer has since received the following, viz.:—			
St. Paul's, London, through the Rev. B. Cronyn	9	1	3
Orillia, through the Rev. J. McIntyre	1	15	0
Ancaster, through the Rev. W. McMurray	4	0	0
Brockville, through the Rev. E. Denroche	5	0	0
Trinity Church, Cornwall	18	12	2
Mr. Dixon's Church, Moulinette	1	1	8½
Over	0	1	1½
through S. Y. Chesley, Esq., Church-warden	19	15	0
Bytown, through the Rev. S. S. Strong	6	13	0
St. John's, Cavan	3	0	0
St. Paul's, do.	1	0	1
through the Rev. S. Armour	4	0	1
Delaware	2	16	3
School House in Caradoc	0	8	9
through the Rev. R. Flood	3	5	0
St. Peter's, Cobourg	16	9	0
Brighton	1	2	2
Colborne	0	15	0
8th Concession Hamilton	0	5	2
4th Concession Haldimand	0	11	6
Seymour East	1	1	10½
Seymour West	4	6	6
Percy Landing, Seymour	3	2	6
Percy Village	0	19	5½
4th Concession Hamilton	0	6	0½
5th do. do.	0	1	9
Grafton	2	1	5
through the Rev. A. N. Bethune	31	2	4½
Woodhouse, through the Rev. F. Evans	3	15	0
	£225	0	9½

A NEW CHURCH IN THE REAR PART OF TYENDENAGA.

Agreeably to notice, a meeting was held in the 3rd concession of Tyendenaga, on Friday, 21st Oct., for the purpose of concerting measures to erect a Church for the accommodation of the members of the Church of England in the neighbourhood.

After Divine Service, the Rev. J. Grier, senior Clergyman in the District, was called to the Chair, and John Portt, Esq., requested to act as Secretary. The Chairman, in explaining the object of the meeting, and commending it to the support of all the friends of the Church, alluded to the Diocesan Society recently formed; and, as he thought it probable many present had not seen the Bishop's Pastoral Letter in reference to it, he thought it a most favourable opportunity to read it, especially as it bore upon the subject under the consideration of the meeting. He therefore requested the Rev. S. Givins, who ministers in the township, to read it. This interesting document was listened to with the liveliest attention by all present.

The following resolutions were then put by the Chairman, and carried unanimously:

Moved by Rev. S. Givins, and seconded by J. Portt, Esq., and—

Resolved 1—That it is expedient to erect a Church at some central point within the township of Tyendenaga, for the accommodation of the members of the Church of England residing therein.

Moved by Mr. George Dawson, and seconded by Mr. W. McMurray, and—

Resolved 2—That, in the opinion of this meeting, the most eligible site for the said Church is upon lot No. 17, in the 3rd concession.

Moved by Mr. Francis English, and seconded by Mr. E. Wakeman, and—

Resolved 3—That, to avoid misunderstanding, it is hereby agreed that the dimensions of the building be not less than *forty* feet in length and *thirty* in breadth, and that it be built in a plain substantial manner, of *stone*, according to a plan to be approved of by the Bishop.

Moved by Mr. John English, and seconded by Mr. J. Wightman, and—

Resolved 4—That a Committee to make the preliminary arrangements, viz., to procure a deed for the land, to provide a plan, and to collect materials, with a view to the commencement of the building in the spring, do consist of the following persons, viz.: Messrs. E. Wakeman, John English, J. Wightman, Robert Reid, Francis English, William McMurray, and the Rev. S. Givins, and that the Committee do report progress at a general meeting, in the month of May next.

Moved by Mr. L. Roberts, and seconded by Mr. T. Kelly, and—

Resolved 5—That subscription lists be now opened in aid of this object, and that Messrs. Daniel Morden, Wm. McMurray, and Christopher Dawson, be requested to take charge of them.

Moved by Mr. Tripp, and seconded by Mr. Joseph Vance, and—

Resolved 6—That an account of these proceedings be forwarded to the Bishop, with a request that his Lordship would afford us his assistance and advice.

The site selected was on the farm of Mr. J. Wightman who cheerfully consented to give the requisite quantity of land. Mr. E. Wakeman, formerly a member of the Episcopal Church in the United States, whose love for the principles in which he was educated remains as warm as ever, subscribed the liberal sum of 25*l*. He also consented to be one of the Committee, and significantly observed, if the undertaking falls through *it shall not be his fault*. A zealous and united spirit seemed to prevail among all. Every one subscribed according to his means, and although the township is by no means a wealthy one, there is no doubt but, with the aid we may reasonably calculate upon receiving from affluent brethren at a distance, that we shall soon be able to accomplish our object. Before the meeting dispersed, the subscription list amounted to 90*l*., which we understand has been subsequently increased to 100*l*. by the liberal donation of Edmund Murney, Esq.

JOHN GRIER, *Chairman.*
JOHN PORTT, *Secretary.*

WESLEYISM.

The last number of *The Wesleyan* newspaper, dated November 2, 1842, contained a letter respecting the Indian Missions on the River St. Clair, from which we make the following extract. It is necessary that Churchmen should know what the enemies of the Church are in the habit of writing against her divine and apostolic institution:—

(From The Wesleyan.)

"Puseyism is a tolerably correct imitation of Popery. Indeed so exact is the likeness, that many have felt the absurdity of professing Protestantism, while they possessed both the body and soul of Popery. There are, however, vast numbers in the Church of England who hold some of the worst dogmas of the '*new mania*,' who repudiate what is called Puseyism, and declare themselves averse to it. Nevertheless they cling to the frigid and delusive notion of 'Apostolical Succession.' In this country the 'Church' and its agents distribute and recommend silly and intolerant tracts; in fact, some of the clergy are incessant in their factious efforts to subvert our ministry and destroy our usefulness. This hostile spirit will be carried into our Indian Missions as far as it can be, bearing a false flag, with *gilded* letters, which, being interpreted, mean 'THE QUEEN'S RELIGION.' But this libel upon her Majesty's fair name will be repelled by all who know and love her character, and the liberality of the Gospel. It is unfair, unjust, and treacherous.

"Let it not be inferred, that the Bishop of Toronto condescended, personally, to these mean attempts, while on the Manitoulin Island; I design no such inference; nor can I be forgetful of the urbanity and conversational frankness of the Rev. gentleman who resided on the Island. But from the latter I had a developement of the principles by which Churchmen are to be governed in reference to other missions than their own.

"Alluding to an interference with a Protestant mission, by an Episcopal clergyman, to which I had directed his attention, he said, 'It is in accordance with our principles, for we do not consider there is a minister at all where there is not one Episcopally ordained.' My answer was, 'We know your views, but we hold principles which we believe to be scriptural, and which we are bound to maintain. If you are determined to act in accordance with yours in certain places, you will have trouble, for we shall never submit to it.' Submit to it, indeed we never can, but we ought to pity the deluded votaries of an illegitimate superstition, who thus establish an insuperable barrier to visible union and Christian intercourse. In short, there appears every reason to fear that the cold repulsiveness of a selfish spirit, will convert the Church into a skeleton of deathly formalities. Then may she compass sea and land to make one proselyte, but she will have lost her spiritual character, and can then add but few to the sacramental host of God's elect.

"To guard our Indians and others against the errors of the day, and the proselyting spirit which prevails, it is not necessary to discuss among them to any great extent, the questions involved. Among the Indians of my charge I have invariably inculcated charity toward all, but have calmly insisted that they and their Methodist brethren generally can derive no possible advantage by either Papal or Episcopal connexions. They have been urged to a closer walk with God—hence they are united, happy, and greatly attached to our institutions. Our visits to Manitoulin and our extending Missions among the Indians of this country, are satisfactory proofs that our beloved Missionary Society are animated by the same spirit of benevolent enterprise which has marked its entire history. And though we can never be seduced into a factious opposition to any branch of the Church, we shall meekly defend our divinely attested ministry, doctrines, privileges, and institutions.

"WILLIAM SCOTT."

"St. Clair Mission, Oct., 1842."

It is very honest in Mr. Scott to speak out so plainly, and it is much more creditable to his sincerity to call the doctrine of the Apostolical Succession "*an illegitimate superstition*," than to pretend a deceitful friendship for the Church. Though Mr. Scott stumbles at this doctrine, we must console ourselves with the reflection, that the Bible and Prayer Book plainly avouch it, and that the Martyrs of our Reformation most firmly believed it. We, therefore, have no fear that it will convert the Church into "*a skeleton of deathly formalities*,"—Mr. Scott's prophetic warning notwithstanding.

THORNHILL BRANCH OF THE CHURCH SOCIETY.

Contributions for the Diocesan Society for 1842, from the vicinity of Trinity Church, Thornhill.

	£	s.	d.
Bennet, Mr. George (German Mills)	0	5	0
Boyd, Francis Esq.	2	10	0
Do. Mrs.	2	10	0
Do. Miss (Mrs. Edward Kynaston)	1	0	0
Do. Mr. John	1	0	0
Cherry, Mr. Wm. (German Mills)	0	5	0
Cockerline, Mr.	0	10	0
Cook, Mr. Thomas (Miller)	1	0	0
Corbould, Chas. Esq.	1	0	0
Croft, Mr. Robt. (2d Concession Markham)	0	10	0
Doughty, Frances (serv't to the Rev. G. Mortimer)	0	10	0
Durie, Mrs.	2	0	0
Dyer, Mr. Charles (German Mills)	0	5	0
Edey, Mr.	0	10	0
Foot, Mr. Abraham (German Mills)	0	5	0
Friend, A.	0	6	3
Gapper, Rich'd Esq.	2	0	0
Do. Mrs.	1	0	0
Do. Mrs. Southby, Donation £1 10 0			
Annual Sub'n 2 10 0	4	0	0
Gallanough, Mr. Archibald	0	5	0
Griffith, Mr.	1	5	0
Hemil, Mr. Thos. (2d Concession Markham)	0	5	0
Hunter, Mr. John (3d do. York)	0	5	0
Kerby, Mr. and Mrs. 5s. and 2s. 6d.	0	7	6
Langstaff, Mr. Jno. Junr.	1	0	0
Do. Mr. Lewis Junr.	1	0	0
Lee, Capt. Annual Sub'n	1	5	0
and a Donation in Land of £70 Script			
Lemon, Mr. Samuel (4th Concession Markham)	0	5	0
McDavid, Mr. (5th do. do.)	0	5	0
Martin, Mr. Joseph (3d do. do.)	0	5	0
Medd, Mr. George	0	10	0
Mortimer, Rev. George, Life Sub'n £12 10 0			
Annual do. 6 5 0	18	15	0
Also a Donation of 400 acres of land in Puslinch and Orillia, conveyed to the Bishop for Diocesan purposes a few months since.			
Mortimer, Mrs.	2	10	0
Do. Miss Phebe	1	0	0
Do. Mr. Herbert	1	5	0
Paget, Robt, Esq. M. D.	2	0	0
Do. Mrs. £1, Master and Miss P., 3s. 9d.	1	3	9
Parsons, W. Esq., Annual Sub'n	2	0	0
and a Donation of 100 acres of land in Chinguacousy.			
Parsons, Mrs. and young ladies,	2	0	0
Do. Mr. John	1	5	0
Pexton, Mr. George (German Mills)	0	10	0
Do. Mr. Wm. (4th Concession Markham)	0	5	0
Reed, Jane (serv't to the Rev. G. Mortimer)	0	10	0
Richards, Mr. and Mrs. Henry, 5s. and 2s. 6d.	0	7	6
Shepherd, Mr. Charles	0	5	0
Shuter, Mrs. 5s. and her daughter Elizabeth, 2s. 6d.	0	7	6
Smith, Larrat Esq., Donation in Cash,	5	0	0
Also a Donation of 10 acres of valuable land in Oro, on the Lake Shore.			
Stewart, Margaret (serv't to the Rev. A. Townley)	0	10	0
Thorne Benjamin, Esq., annual subscription	2	0	0
Also a donation of 100 acres of land in Albion, recently conveyed to the Bishop.			
Thorne, Mrs.	1	0	0
Townley, Rev. Adam, annual subscription	2	0	0
Also a donation of 100 acres of land in Nottawasaga.			
Townley, Mrs.	1	0	0
Vanhorn, Mr. Abraham (2nd con. Markham)	0	10	0
Subscriptions under a dollar:			
[Arnold John, 1s. 3d.; Beatty, Mr. Alex. (German Mills), 2s. 6d.; Bradburn, Mr. Alex. (5th con. Markham), 2s. 6d.; Braithwaite, Mr. J. (Tollgate), 2s. 6d.; Brown, Mr. George (3rd con. Markham), 2s. 6d.; Chambers, Mr. Edward, 2s. 6s.; Couch, Mr. William (3rd con. Markham), 1s. 3d.; Dyer, Mrs. Thornhill, 1s. 3d.; Fierhellr, Mr. Michael (6th con. Markham), 2s. 6d.; Ganton, Mr. John (3rd con. Markham), 1s. 3d.; Legge, Caroline (servant to Dr. Paget), 1s. 3d.; Lyons, Mr. John (4th con. Markham), 2s. 6d.; Mortson, Mr. Thomas (2nd con. Markham), 2s. 6d.; Pearson, Mr. Thomas, 2s. 6d., and Mrs. T. Pearson, 2s. 6d.; Watson, Mr. William (German Mills), 2s. 6d.; Watson, Mr. William (Watchmaker), 2s. 6d.; Watson, Mrs. Thomas, 1s. 3d.; Whitecak, Mrs. 1s. 10½d.; Wiseman, Mr. H., (4th concession, Markham), 2s. 6d.; Wood, Jane, 7½d.; Wood, Mr. S. (3d con. Markham), 1s. 3d.; Young, Jane (servant to Dr. Paget), 2s. 6d.	2	6	3
Collection in Thornhill Church, Oct. 16, 1842	3	6	10
	£80	0	7

Eleven days Later from England.

ARRIVAL OF THE CALEDONIA.

(From the N. Y. Commercial Advertiser, of the 2d November.)

The steam-packet *Caledonia*, Capt. Lott, arrived yesterday at Boston from Liverpool, viâ Halifax. Left Liverpool on her regular day, the 19th of October, to which date, inclusive, we have Liverpool papers and London to the evening of the 18th.

The *Great Western* arrived at Bristol on the 12th of Oct., after a passage of 13 days and 4 hours. The *Acadia* was the same length of time from Boston to Liverpool. The Western carried out Lord Morpeth.

We learn that Mr. Webster has received a letter from the American Minister in London (Mr. Everitt), announcing the fact THAT THE TREATY HAS BEEN RATIFIED, and that the official announcement will be conveyed to the American Government, as stated above, by a special messenger, to come by the Great Western.