

The Church.

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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ADAPTEDNESS OF THE CHURCH TO THE GENIUS AND WANTS OF THE AMERICAN PEOPLE.

Genius and Mission of the Protestant Episcopal Church in the United States. By Rev. CALVIN COLTON, LL. D., Professor of Public Economy, Trinity College; author of "Reasons for Episcopacy," etc. etc. pp. 306.

[Continued from our last.]

The necessities of a young Republic, and the countless exigencies arising out of before untried experiments in the science of Government, have constantly forced change upon us since the beginning of our history as a nation. The vast prospects opening upon us as a people, and the absence of all historic ties associating us with a venerable antiquity, have rendered us peculiarly exposed to temptations of this sort. But that a love of change is to be a permanent national trait, we firmly deny. There is too much of the old Anglo-Saxon sturdiness of character for that. Hobby after hobby may still continue to have their day; but against this perpetual doctrinal chaos, against this being forever afloat in religion without anchor or compass, there is already a strong public sentiment rising up. Against it, every right-minded citizen feels himself called to protest not only as dangerous to the State but as jeopardizing all domestic peace and tranquility. To have a Church then accommodated to the genius and wants of the American people in this respect, they must have one in which they can feel sure, that what they are taught to confess as an article of faith to-day may not to-morrow be entirely ignored; a Church which has some better warrant that it will be the home of their children, than the mere fact of its having been specially created to be their own; they must have proof in past experience that it is able to resist the fierce tide of faction which they have seen already rending asunder the strongest of the sects, each engaging with bitter asperity in the most violent contentions; each hurling against the other missiles, which like the teeth of Cadmus, seem, as fast as they are thrown, to spring up into new bodies, and carry on the warfare thus begun.

This then opens before us another striking illustration of the adaptation of the American Church to the genius of our Republic, which has been so skillfully portrayed by Dr. Colton. Granting that as a people we love excitement, which is more than we are willing, without several qualifications, to admit; yet it assuredly is not religious excitement, which in the end finds favor even with the masses. They are growing tired of perpetual excitement, and are longing for rest. They manifest a growing repugnance to making that religion which was intended to promote peace, and here it is, too, that the Church System comes out in prominent contrast with all other religious organizations. It is so noiseless and quiet in its operation, yet so steady and certain in its effects, that its influence is exerted without the use of those expedients which most sects regard as essential, even to the existence of Divine life in the soul.

Dr. Colton says, "it cannot be denied that the Americans are less attracted by much ceremony in religion, than any other people in the world;" and we even more than agree with him. The system of publicly relating experiences, and proving by an aptness at relating the rise and progress of religion in the soul, in evidence of "the genuineness of a conversion to God" is proving itself as repugnant to the tastes of the people, as it is opposed to all Bible teaching. That instinctive delicacy, which is an evidence of true refinement, will always follow, nay, rather go hand in hand, with the growth of true religion in the soul. And many of the sects are already beginning, by sad experience, to learn, that these ceremonial demonstrations will not do—that our religion may indeed call upon us to make sacrifices of personal attachments, but it never sanctions the oblation of individual dignity in its most general offices, much less demands it as an evidence of what God has declared Himself the One only Judge.

It has frequently been urged against the Church, that she is unfaithful upon all these points; that the terms of admission within her pale, are entirely too easy; that she requires no evidence from her members of a change of heart, &c. There is a kind of evidence which she does not require; the evidence which is tested by cant phrases, and *histrionic* demonstrations. But no one who knows anything upon the subject ever complained that the standard of personal piety which the Church herself holds up is not sufficiently high. In the piety which the Church tends to foster, there is a rare symmetry of proportion, a beautiful blending of graces. In it there is nothing distorted, nothing overwrought. It is a kind of piety, into which, as formative elements, there have entered faith and love, praise and prayer, zeal and meditation, purity and watchfulness, self-denial and humility and obedience. It is a piety witnessed by the world rather in its effects than in its noisy protestations; in the quiet walks of daily life, rather than at the corners of the streets. It has its subjective as well as its objective part, both equally necessary, and both essentially different in their offices. The excitement of sectarian religion may continue, for a time, to attract those who do not look below the surface, but such a system has the seeds of decay within itself; and true Christian humility will learn in the end to shrink back from everything which looks like affected display.

We assert then, in addition to our author's statement upon this point, that the Genius of the American people is as little in harmony with the exciting cere-

monialism of sectarian religion, as it is with the sensuous mediocrity of the Church of Rome. If Dr. Colton asserts in proof of his statement, that converts are seldom made from Protestantism to Romanism, on this account; the still less frequent defections from the Church to the ranks of Sectarianism, may, *a fortiori*, adduce in support of our addition to the text. It is their repugnance to any such personal exhibitions, that has year by year been largely swelling our numbers, both clerical and lay, until now "the little one" of 1784, "has become a thousand," and no longer stands as the "least among the princes of Judah," and it is this her noiseless and quiet working, that is fast giving practical evidence that "the American Church has a mission to the American people."

We must differ however from our author, upon one point in this connection. He says: "It is true, undoubtedly, that people become attached to the ceremonial of the Episcopal Church, when they get used to it; and it is equally true, that they who have been accustomed to little ceremony in religion, are not naturally attracted by the Episcopal service." To his inference from this we heartily subscribe; as, by Lord Mansfield's authority, we are allowed to accept inferences, though we reject premises. "It is prudent, therefore, to consider this last named fact if we desire the enlargement of the Church, and well to be content with our time-honored, and long established service, without introducing novelties in the ceremonies, borrowed from a history, which is no part of the history of our own Church." p. 217.

Now, we have ample proof in our possession, that people, long before they get used to it, become fervently attached to the ceremonial of the Church. We are able to give the repeated declarations of some of the most pious, and intelligent among Christians of every name, who have asserted that they actually loved her services. They have dissented from her doctrines, but have always expressed, and we doubt not felt, after having attended upon our services, that "it was good for them to be there." We have now before us the recorded statement of one of the most bitter and violent opposers of Episcopacy, in which he declares that during his attendance on a recent occasion at an Episcopal Church—"I had never had such a trance of worship, and I shall never have such another view till I gain the gate. I was dissolved; my whole being seemed to me like an incense wafted gratefully towards God." No! it is not only with ourselves that our beautiful services find favor; those who are not of us have learnt from their own wants to estimate their worth.

And further still, we must dissent from the statement, "that they who have been accustomed to little ceremony in religion, are not naturally attracted by the Episcopal Service." How comes it then, that our Church is so popular among "the Society of Friends," who have no ceremony at all? That this is so is a fact too well established to admit of being questioned. Those worthy people seldom leave their own quiet body, to unite themselves with any other than the Episcopal Church; and there is scarcely a congregation of any size in the country but has a very fair representation of ex-Friends among its members. They are instinctively drawn by the silent working of our system, as being congenial to their own tastes; they observe all things moving in noiseless beauty and order on, and have a home feeling at once, as soon as they enter a church. But place a Quaker in a "Conference meeting," and he would be decidedly out of place. To such motions of the spirit, he is entirely a stranger, and were the members to wait for the rendering of "his experience," it would be "a protracted meeting," and he would be decidedly out of place. Again then we say, no, Doctor! Accustomed to it or not—used to it, or otherwise, they all like it, and if they had your good judgment and penetration, they would all, a long while ago, have followed your example, and come where "they could have such another trance of worship, and such another view, before they gain the gate."

The American people are fast learning the worth of a Liturgy; and some among the sects are beginning to appreciate in this respect, the genius of the nation. A report just handed us, of the General Synod of the Reformed Dutch Church, in session at Hudson, shows that the matter of a Liturgy for regular use is having a very prominent place in their deliberations. It is found that many of the brethren have not "the gift of prayer," and that in consequence the people are the sufferers from their necessity, and "thereby the Church is not edified." Particular attention too, it seems, is being paid to a form for special services, such as private baptisms, marriages, funerals, &c. On these occasions there are generally miscellaneous gatherings, and it has been found that extempore productions cannot so well meet the general necessity, as some firm of sound words which the united wisdom of the Synod may prepare. A similar movement is on foot in the German Reformed Communion of this country, and a Liturgy has already been prepared, and recommended. These are cheering indications, favorable signs of the times; and we hope the day is not distant, when these respectable bodies of Christians will make still further advances towards Catholic customs, till John Calvin's earnest desire shall be realized, and they shall seek those appointments of Episcopacy, which in his own language, "were instituted by the authority, and defined by the ordinance of God."

A Liturgy has been proved also more essentially Democratic, inasmuch as it is intended for all, without distinction of persons. It is in fact the only preservative

against the Procrustean torture of adapting the form to the capacity of the individual. The American people never lose sight of their character as the sovereigns; but the sectarian preachers often in their attempts to suit the service to the occasion, run unwittingly into strange mistakes. We remember a prayer made by a distinguished divine, in one of our northern cities, a few years since, on occasion of a public calamity, when several lives were sacrificed to the carelessness or something else of the "powers that be." Those "powers," anxious to show their sympathy at least, for the sufferers, determined upon a funeral at the public expense—a movement the more commendable, as all of those thus lost, were laborers whose untimely end would involve dependent families in untold suffering. The divine in question, was well aware of their social position and in his prayer thanked God "that all of those so suddenly taken away, were men of such humble station that their loss would not be severely felt in such a community." The attending friends, not thinking this exactly a suitable subject for thanksgiving, had of course, few thanks to bestow upon the preacher, and still fewer commendations on his prayer.

Our General Government is so well aware of the liability to this sort of mistakes, and of the more Democratic as well as Christian and orderly character of the Episcopal Office for burial, that it either by express direction, or implied wish, it is commonly used on such occasions in both our Army and Naval Services. Beautifully has Mr. Coxe described this noble feature of the Church:

"Our Mother, the Church, hath never a child And the Bishop goes down to his narrow bed; But she singeth the same for mighty Kings And the poorest babe on the breast; And the Bishop goes down to his narrow bed; As the ploughman's child is laid; And alike she blesteth the dark-browed serf, And the chief in his robe arrayed."

It is utterly impossible, where the officiating minister is unrestrained in sentiment, as well as language, that he should not partake of the prejudices of his congregation. We never yet have known the temptation to personal allusion to the deceased resisted, or a chance for individual laudation suffered to go by unimproved. Wealth and station are never unnoticed in the burial, however disregarded they may be in the grave; and it is very certain, that among the sects, "the dark-browed serf, and the chief in his robe arrayed," are never laid down in their narrow beds alike.

The Church can know nothing of such distinctions; for her whole system is opposed to any recognition of the titles of earth. Her words are never altered to suit the condition of any mortal man. She takes the beggar's and the noble's child in the same arms, and with the same form receives them both to an equal station in the Family of Christ. She signs them with the same holy emblem, and is sworn to give them both the same nursing care; with the same words of invitation. She welcomes both alike, to the same Holy Table; and has no language for either princes or peasants, but these "have mercy upon us, miserable sinner." And when the time arrives for both to be laid down in the house appointed for all living, though the trappings of wealth may distinguish the lordly dust from that of the beggar, the Church receives the one no better than the other, and with no court phrases for the velvet pall, and mock pretension for the deal coffin. She lays them both with the same committal, in the ground, "earth to earth, ashes to ashes, dust to dust," till they shall both stand before Him Who "is no respecter of persons." What can be better adapted than such a policy, to Republican simplicity; and what better suited to the genius of a people, whose boast is that their Constitution is based on the principle that "all men are created free and equal?"

Our subject has already carried us far beyond our intended limits, and yet it is not half exhausted. There is such a variety of points in which the Church seems peculiarly adapted to the American people, that the temptation to notice them is almost irresistible. Dr. Colton certainly merits the thanks of the Church for having directed attention to this important branch of an important subject. No true American can be insensible to the destiny of his country, and as he sees this glorious confederacy of States so often in danger from the machinations of designing men, he will naturally seek for some conservative influence, which by its steady operation, shall prove successful when all other efforts are powerless. And this sort of influence, the wisest and best of our statesmen admit exists only in the protestant episcopal church.

"Viewed only as an engine of human policy," says one of our most distinguished Jurists, "I regard the Church as the strongest and best of the bonds which bind together our National Union, one which may save it when nothing else can—as our most efficient safeguard, sure though prophetic, against all unlawful assaults on order, property, or morality—as our constant and un-failing antidote and protection against the excesses and disorders, to which the life of a young nation like ours is so peculiarly subject."

THE CLERGY RESERVES.
A Letter from the Bishop of Toronto, to the Honorable A. N. MORRIS, Commissioner of Crown Lands.

Sir,—The prominent position which you have for so many years occupied in the Government of Canada, and the great increase of influence which recent events may confer upon you, induce me to address you on the subject of Church property, the most important question that is likely to come before the present session of the Provincial Parliament.

accomplishing so desirable an object which seems so clearly within your power.

So long as the subject of the Clergy Reserves, that I shall be very brief, and confine myself to those points which have not been conclusively met:

1st. It has been so frequently asserted that the majority of the population are in favour of secularization in its worst sense, that it is generally believed, that no assertion can be more untrue. On Monday, the 13th of March, the Anti-Reserve Association met in Toronto, representing six denominations of Christians, comprising as per census of Upper and Lower Canada, 292,294. There are sixteen other denominations which this association represents. Their aggregate number is 294,339, which added to the six denominations gives a total of 496,885, or nearly one-fourth of the population of Canada, which are said to be hostile to Church endowments of all descriptions, Roman Catholic as well as Protestant.

In this enumeration I have omitted the Wesleyan Methodists, because I should be sorry to consider them hostile; and since they have never spoken out as a body, I take it for granted that they are as friendly as their great founder would have been.

On the other hand, we have, in favour of Church property and endowments,

Church of England	614,561
Church of Scotland	268,692
Church of Scotland	61,859
Total	1,244,742

Thus, the friends of ecclesiastical endowments in the province of Canada are nearly twice as numerous as their opponents.

But some may object to placing the Roman Catholics in the category, because they have unfortunately more than once recorded their votes as secularizers—may, the Catholic Institute of Toronto appears so eager to promote secularization, that at their late meeting the members very modestly petitioned the Legislature for a share of the spoils of our endowments for the support of their separate schools.

In the face of all this, I have advisedly placed the Roman Catholics among our friends; because the danger is common, and they have more than four times as much to lose as we have, and may be induced to direct their attention to the strange and perilous course which they have hitherto pursued. They had their own opinions, as indeed they ought to do; and yet they are at the same time strenuous in their endeavours to destroy those of the Church of England. This monstrous inconsistency cannot be much longer maintained, and if persevered in, must result in the utter destruction of all church property in Canada.

I am not much surprised that socialists, or as they are called, the Clear Grits of Upper and the Republicans of Lower Canada, should band together against every kind of ecclesiastical endowment. And I can even conceive, though not without some difficulty, that they may be joined by those who believe in a holy Scripture and the universal experience of many centuries, that religion ought to have no support except on the voluntary principle,—but I am quite unable to discover the cause which urges you to protect the Roman Catholic endowments while you obstinately advocate the confiscation of those of the Church of England, unless from the wretched ignorance of her original endowment, more especially as she more accustomed to consider her the great obstacle to the spread of popery through the whole Province. This, Sir, is very dangerous ground. You are at present in the ascendant, and most of the dissenters, struck with spiritual and moral blindness, are with you; and we are comparatively alone; but we shall not be long in being clear.

The foregoing enumeration further proves, that if the three national churches were to agree in this one single thing, viz. the protection of their respective endowments, they might be retained peacefully for ages, since their number will always command a majority; whereas, if the Church of Rome persist in her present course; they will in a short time be wholly swept away.

Hitherto the rich and splendid endowments of the Roman Catholic Church have been kept in the background, and concealed from the eyes of the people; while all the bitterness and odium which the most wicked imaginations could conceive, have been poured on the defenders of the wretched mistake of her original endowment, which now remains to the Church of England. But this must no longer be permitted; both properties rest on the same foundation; and both will sooner or later share the same fate.

It is not my intention to proceed to an exposure of the falsehoods of the manifesto already noticed, more especially as its true character has been depicted by one more accustomed to such work, and better acquainted with the peculiar merits and talents of the six ministers by whom it is signed and put forth; and, though a stern secularizer himself, he has still some regard for truth and honesty of purpose.

The Leader of the 23rd March, 1854, thus writes: "It does not follow that secularization is to be advanced by misstatements and fraudulent tricks. This is wherein we differ from the manifesto concoctors, while they practice petty frauds, which characterize diminutive minds, we have the abiding faith, that honesty is the best policy." After pointing out many gross misstatements, "we have," he adds, "scarcely noticed a typo of the errors, and we advise those who have inadvertently signed such a string of falsehoods to remove their names as soon as possible."

This is a specimen of the course pursued by the enemies of ecclesiastical endowments, to deceive the people. They feel them with false statements, and thus delude them, until their moral feelings become so blunt and obtuse that they cease to perceive the turpitude in robbing the Church of God of her just rights. Nor is the reviewer of the manifesto altogether free from his share of moral obtuseness on the subject; for, with ludicrous inconsistency, he applies to this measure of spoliation and sacrilegious robbery, the noble maxim that, "honesty is the best policy."

2nd. Act passed on the 9th of May last, by the Imperial Parliament, giving power to the colony to legislate on the Clergy Reserves, was brought forward, Ministers say, in the spirit of conciliation; but, as it would seem, not without reluctance, as Lord John Russell declared his regret that the settlement made by the 4th of Vict. should be disturbed. It had given power to the colony for ten years; a peace which would have continued but for unprincipled office hunting, and a desire for reckless innovation. Being a coalition ministry, which always implies timidity and weakness, they seem to have been driven to the measure by the violence of the address of the Legislative Assembly—and to preserve something of the mantle of character, they determined to make a virtue of what they foolishly construed into a case of necessity, and satisfied their conscience by calling it a boon to the colony. It is, however, right to admit that one of their objects was to remove all grounds of religious collision in the hands of the Imperial Government, and that the Provincial Legislature would be exercised with justice and moderation. So far, the hope was creditable; and through the whole of the proceeding the government and their supporters disapproved of secularization or unfair dealing of any kind.

endowments of the Roman Catholic Church; but as the policy of government is to give the colonies entire control over all their local concerns, the endowments of both churches are placed under their control; and he repeats the same words in the debate of the 13th April, and expresses his hope that Canada would continue to be a home for the Church of England, and acknowledge the right of the new, she could not cherish and extend her mission with effect, unless largely endowed by the public.

Mr. V. Smith, though in favour of the bill, would rather that the present settlement by 3rd and 4th Vic. chap. 78, should stand.

Sir John Pakington opposed the measure, because it would remove the guarantee from the settlement of 1840, and he doubted whether it was in the power of the Canadian Parliament to disturb it. But though that was his individual opinion, and it might even be the opinion of the government, it would not be proper to maintain it against the Canadian Parliament if it wished to deal with the subject.

Lord John Russell—declared in the debate of the 1st March, that he would take away from the Churches of England and Scotland in Canada that protection and those safeguards which were recognised by statute in the case of the Roman Church, and if this was their measure of religious equality, he hoped the House would not sanction it.

Mr. Child—was totally opposed to the bill, and exclaimed—shall we show less zeal in the propagation of our pure faith, than the Pagans for their corrupt worship? But his remarks were not so much directed at their duties. They granted the Reserves for the support of the Christian Faith; and much as he desired to promote self-government, he could not give his assent to a measure which sanctioned, if it did not suggest, what was denounced by the Prophet Isaiah. "Will a man rob God? Yet ye have robbed me! In thine offerings, ye are cursed with a curse for ye have robbed me, even the whole nation."

Mr. Doring—in voting for the bill, looked with confidence to the religious feelings of the people of Canada, and that they would follow the just course, and would, by voting for the divisions which had so long unfortunately rent the colony, secure the blessings of internal peace and tranquillity, and thus contribute to its lasting welfare.

The Duke of Argyll was in favour of the bill; but as the endowments of the Roman Catholics were not to be touched, he thought it was in the Reserves, he thought they would join the Protestants in resisting secularization.

The Bishop of Oxford—voted for the bill, and called it doing justice; but when told that he was agreeing to vote for confiscation, he said that he agreed to no such thing. If the question was, will you vote for secularization, no voice would be more distinct, no vote more emphatic than his. He would not give to such a proposition. He did not undervalue what the evil would be, if the Reserves were secularized, that is, confiscated. He saw plainly that consuming such a property upon mere secular matters, would be a degree of folly which would be rarely equalled by any other deed of folly of a colony, which could allow of such a measure. He had, therefore, the strongest hope that he should see no such confiscation of the Clergy Reserves.

The Duke of Newcastle maintained that if this measure were passed, the Clergy Reserves would stand precisely on the same footing as the Roman Catholic endowments; and he was not without hope that the Canadian Parliament would treat the question in the same spirit as their Lordships; and that if the bill became law, the decision of the Colonial Legislature would not be for the secularization of the Reserves; for their Lordships might look upon this as an axiom, that there was no better security against abuse of power than responsibility. And if they could not be satisfied with the administration of the Reserves, he believed their Lordships would be taking the only and the best security they could take against any undue or improper use of the power which they intrusted to the colonial Legislature.

Lord St. Leonards said, that while defending the rights of the protestant clergy, he would strenuously oppose any attempt to destroy the rights of the Roman Catholics, but pass this bill and you deprive the protestant clergy of their property; but it could not deprive the Roman Catholic clergy of their property without sending it over to this country for that purpose, which must lie on the table of parliament for thirty days, and might be disallowed by the Crown at any moment within that period. Would their Lordships sit quietly and see the rights of the protestant clergy destroyed, while those of the Roman Catholics were preserved? Protestants and Catholics were in favour of the measure, because it struck at the property of the protestant clergy; but the time would come, when the Canadian legislature would attack the Roman Catholic tithes and endowments. His Lordship further observed, that the question before the house was not, whether they were to destroy the rights of the church possessed in Canada, and possess it by good a title as could possibly exist. He voted for 3rd and 4th Vic, while in opposition, as he would again, upon the ground of its being a national settlement.

The Bishop of London said, that the simple proposition on which the proceeding was founded, the Canadian legislature had no right whatever to deal with the money of the church in Canada. Such a right was never given to that Legislature; on the contrary, the maintenance, in fact, of these clergy reserves, was one of the conditions of the Canadian constitution, conceded by this country. The reserves were a sacred trust, placed in the hands of the Imperial parliament, and that to permit the alienation of any portion of that fund, would be a criminal abandonment of that trust, and a flagrant violation of a sacred compact. Earnestly, then, would he oppose any measure, which went to deprive the Canadian church of the means with which so good a trust was vested.

The Bishop of Norwich was in favour of the bill, because it was the fulfilment of a pledge; but, if the Roman Catholics in the colony should wantonly expose the principle of endowment, they would expose themselves to the risk of losing their own endowments. But he did not believe the Canadian parliament would commit such an unjustifiable act as secularizing the clergy reserves. If, indeed, they were unwise enough to alienate this property, the church in Canada would have an equitable claim to compensation.

From this brief review of the debates on the recent clergy reserves act, I consider myself authorised to infer—

First, that the endowments for the support of religion in the different sections of the province, ought not to be dealt with separately, or be confined to those appropriated to the sustenance of a protestant clergy, but must also embrace those, which sustain the Roman Catholic clergy. Both are equally local and domestic; and if the

control of the one is to be assigned to the colonial legislature, so must the other.

Second, that the ministry, as such, did not anticipate the secularization of the clergy reserves, at the passing of the act, nor from the recent declaration of the Duke of Newcastle; do they anticipate such a catastrophe now; and, though parliaments are said to be omnipotent, they have no right to perpetrate injustices or to trample on their own acts and engagements.

Third, had secularization been anticipated, they could not have carried the measure; too many of their adherents, even when supporting them, spoke severely against confiscating the church property; and had they suspected that the Canadian legislature would commit such a flagrant and revolutionary act of injustice, they would have voted against the bill, and it would have been lost.

On this point the sentiments of all the members of the imperial government are clear, and almost unanimous. They give you and your colleagues credit for honorable intention and fair dealing, and it will never savour of probity nor good feeling, to disappoint their honest expectations. The Duke of Newcastle stated very lately, that he never heard from Mr. Hincks while in England, nor any one else, a word about the secularization of the clergy reserves; and that he believed the church property in no danger of secularization, or, as it is now called, to smooth the iniquity, adjustment.

But on this matter we have still further evidence, and indeed the best possible. Lord Eldon, the frankness and high worth distinguish a true British nobleman, thus speaks at the great dinner given to his lordship in London, on the 6th of April last—

"I have often warned my Canadian friends against doing anything that might lead the people to suspect that they were capable of abusing the powers conferred upon them. I pointed out to them, that if they did not pay the same scrupulous regard to the rights of property as the people of England, they would bring a blight upon the land, and cause the fair flower of their prosperity to wither to its root. And, what is more, they will bring scandal to one of the best names ever attached to our country; because, I believe, on the success of our Canadian experiment, not only the liberties of many other colonies depend, but to a greater extent than many suppose, the future greatness and happiness of the mother country. It has been said, that the new system of responsible government, which has happily taken the place of the old system, is a triumph to our country; and my belief is just the contrary of this, and, if the new system is made permanent, I think a more temperate tone will prevail among colonial politicians than has hitherto existed, and will, by and by, take possession of the colonial press."

It is evident that the Governor General is equally anxious with the Duke of Newcastle, to avert the crime of secularization, as ruinous, morally and politically, to the character of the province. With such sentiments, we cannot wonder that his lordship, in conversing with the Duke of Newcastle, made no mention even of the possibility of such a measure as the confiscation of the clergy reserves. Yet, notwithstanding this sound advice, with which, as a member of government, you cannot be unacquainted, your proceedings altogether oppose it. Nor do you seem to perceive, that your threats to destroy the church property are incompatible with the rights of the people, society together, and at variance with the favorite maxim of your party, "to follow in all things the will of the multitude." You have not one-third of the population with you, and that the least independent, being in a great measure composed of party men, morally and religiously unprincipled. You have, therefore, and violent assertion, this detestable minority appears, to the timid and indolent, irresistible. If your regard for truth and honesty, we have a notable example in the proceedings of the Anti-Reserve Association, already mentioned; which, in defiance of all that is just and honorable, seeks the general spoliation of the churches; for they are equally ferocious in their opposition to Roman and protestant endowments; and if some of them profess a sort of outward regard for religion, they make such profane subservient to the destruction of all that promotes evangelical truth and order.

The Duke of Argyll and a "native of Canada," you must be as much aware as I am, that since the first settlement of the country till the union in 1840, there existed a courteous and uninterrupted interchange of social amenities between the members of the church of England and the church of Rome; and, although since that period, some of the clergy have grown more and more estranged, yet we have still continued to count your people as friendly to our endowments, as we have hitherto been to yours; and have felt persuaded, that all such causes of irritation might not only be greatly diminished, but effectually removed. But if your measures in your present address, to two churches, instead of returning to friendly intercourse, will soon be at open war; and the battle between them will be fought on the floor of the legislature. If this indeed be your policy, I am compelled to confess, that from all appearances you will be victorious; for the most violent enemies of our church, and equally your enemies, will first be secured, and for their plan is, "divide and conquer." These are nevertheless victories, which destroy the conquerors, and yours will be one of them. How you can continue blind to the rise of the socialist party among yourselves, already in possession of considerable influence, and in close connection with the chief liberalists of the province, in this section of the province, and eager to destroy them, I cannot conjecture. Certain it is, that your safety as well as ours, lies in the mutual agreement of the two protestant churches with yours, on this vital question of endowment, and on this only, leaving all other matters to be settled as they may appear to your property except by Roman Catholic votes; and if we are vanquished, your turn will soon follow; for it will be impossible for you to resist the torrent which a bitter sense of injury will create, and which will in a little time sweep before it all your national and distinctive institutions. It is true, some of your adherents have been bold enough to say, that they would not give their endowments, and rather risk a civil war, than give them up. This would be the height of madness; for no longer having the protestant churches of England and Scotland to stand with you in the breach, you would soon be overcome by the thoughts, that you might have prevented such a calamity, and blessed the province with a long period of peace and happiness, had you adopted a truer and more just course of action.

Reflect, Sir, on your high position, and your numerous friends and supporters, and inspire them with justice before it be too late. The national churches of Great Britain and Ireland have no desire to molest your church property; on the contrary, they hold it in reverence, because it is dedicated to God's service, but you in return, ought to show the like regard for theirs.

It is no longer to be concealed, that democracy and infidelity are the two powers which menace religion in every part of the world, wherever opportunity offers. In 1848 they were rampant over the greater part of Europe, nor were they overcome without much bloodshed and extensive misery. And is it not as much our duty to join against them in this country, as it was in Europe. Nor need such co-operation

lead to any change in our religious feelings and principles, for such matters are not involved in our agreement, which is confined to a single and well-defined object.

As regards the construction of the present ministry, of which you seem to be virtually the head, I have no desire to speak reproachfully, much less to sit in judgment, or to search curiously into the motives which guided them, for to their own master they must stand or fall. My object is, conciliation and permanent peace. And this object I must endeavor to promote because of its infinite value, even at the hazard of many repetitions. And it invites me to inquire in the first place how far you are, as a government, pledged on the question of church property; and so far as the clergy of England and Ireland are concerned, in what way you may be able, if inclined, to effect an equitable and final arrangement. I begin with dismissing from the inquiry, all vague assertions made by the members of the present ministry, and so far as the clergy of England and Ireland are concerned, in what way you may be able, if inclined, to effect an equitable and final arrangement. 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The Church.

NOTICE TO SUBSCRIBERS.

Subscribers to The Church are respectfully reminded by the Publisher that the time has expired when subscriptions for Vol. 18 at the advance price of 10s. should have been paid.

LETTERS RECEIVED TO OCTOBER 25.

NEW ADVERTISEMENTS.

The Church.

TORONTO, THURSDAY, OCTOBER 26, 1854.

We give the Clergy Reserve Bill in full.

A more nefarious measure could not have been introduced by any Ministry.

In 1844, the new Church, of white brick, was commenced by the erection of a new front, including tower and spire.

In 1852 the new Church was proceeded with—the brick walls encircling the wooden building, and the whole roofed in.

The whole cost of the Church, from the commencement of the tower, will exceed £4,000; and with the exception of a grant of £100 sterling from the Society for Promoting Christian Knowledge, and a few other donations, to the extent in all of £60.

The dimensions of the new Church within are 88 feet in length by 50 in breadth, exclusive of chancel, tower and spire, and with its side-galleries, it will easily accommodate 1,000 persons.

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Fund, and the whole amounted to £53 11s.

In connection with this event, so full of rejoicing to the congregation of this Church, a few words upon its past history, gleaned from the Morning Sermon, may not be uninteresting.

St. Peter's Church was originally built, of wood, in the summer of 1820, and was in those days considered a very neat, as it was a very commodious, religious structure.

For its erection the congregation was mainly indebted to the zeal and energy of Robert Henry, Esq., for many years one of the Churchwardens, aided by the late Hon. Capt. Buswell and other influential inhabitants.

The funds were chiefly obtained within the Parish, though liberal aid was received from Montreal and Kingston, and a handsome subscription was also raised in Oxford through the exertions of the present Archbishop of Dublin, Dr. Whately—a mark of his esteem for the Rev. William Macaulay, then the Incumbent of Cobourg.

His successor, the Venerable Archdeacon Bethune, who is still Rector, entered upon his charge in July 1827. In the summer of 1829 a considerable addition was made to the length of the Church, affording an accession of about 100 sittings.

In 1833 side-galleries were erected, which afforded accommodation for 120 persons more.

In 1844, the new Church, of white brick, was commenced by the erection of a new front, including tower and spire, and by causing the former lobby to be thrown into the body of the Church, 100 additional sittings were gained.

In 1852 the new Church was proceeded with—the brick walls encircling the wooden building, and the whole roofed in.

The old church within the walls of the new was used in this manner for about eighteen months; but immediately after Easter last the wooden church was removed, the congregation occupying a temporary place of worship in the town, and the whole has now been completed in accordance with the plan which was started with at the commencement of the tower and front in 1844.

The offerings on Easter Sunday, amounting to £270, were, with a small statement, added to the Building Fund.

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thereof, to be calculated at the rate of six per cent, per annum, upon the probable life of each individual, or upon an average not exceeding 20 years' purchase, on the lives of all the incumbents so entitled belonging to the same religious denomination.

Such as the Government in Council shall think fit to pay out of the Clergy Reserves, and such commutations shall be paid accordingly out of that one of the Municipalities Funds upon which such stipends or allowances are respectively made chargeable by this act.

IV. So long as any stipend or allowance shall be chargeable upon either of the said Municipalities Funds, a portion of such fund producing annual interest sufficient to pay every such stipend or allowance then chargeable thereon, shall be retained by the Receiver General, and appropriated to that purpose, and the Receiver General shall be him invested in Public British Securities or in any Provincial Debentures or Securities which under the act establishing freedom of banking or any other act amending the same, may be accepted by the Receiver General in exchange for the said stipend or allowance, and the Receiver General, being thereunto authorized by order of the Governor in Council, shall have full power to dispose of any securities in which such monies are or shall be invested, and to invest the proceeds in any other such securities as aforesaid, or to apply them to the payment of the commutations aforesaid.

V. The amount of the Municipalities Fund in and for each section of the province remaining unexpended and unappropriated under the foregoing provisions of this act, on the thirty-first day of December in each year, shall, by the Receiver General, be apportioned equally among the several County and City Municipalities in the same section of the province, in proportion to the population of such municipalities respectively according to the returns made by them either under the act to provide more effectually for taking a periodical census of the province or any other act under which census may be legally taken of the municipalities in either section of the province; and the portion thereof coming to each municipality shall be paid over by the Receiver General to the treasurer, chamberlain or other officer having the legal custody of the monies of such municipality, without other authority than this act, and shall make part of the general fund of the municipality, and be applicable to the purposes thereof, and when such payment is to be made, any sum of money shall be payable by any such municipality to the Receiver General for any cause whatever, and shall be overpaid, he may retain in his hands in discharge of the said sum, and the sum which would otherwise be payable to such municipality, or so much thereof as may be equal to the sum so payable to him by the municipality and overpaid, and shall deliver to the treasurer, chamberlain or other officer as aforesaid, in discharge of the said sum, and for the purposes of this section, each municipality into which any county in Lower Canada may be at the time divided, and each Union of Counties for municipal purposes in Upper or Lower Canada, shall be taken to be a County Municipality.

VI. So much of the act cited in the preamble of this act as limits the quantity of lands forming part of the Clergy Reserves which may be sold in any one year without the previous approval in writing of one of Her Majesty's principal secretaries of state, and so much of the said act as makes any appropriation of any monies forming part of the Clergy Reserves, or arising from the sale of Clergy Reserves, other than such as is made by this act, or as may be in any way inconsistent with this act, shall be repealed, and so much of the said act as is hereby repealed.

VII. Any lands which may have been, under the authority of the acts hereinbefore cited, or any of them, accepted in exchange for lands originally forming part of the Clergy Reserves, or any part of this province, shall be deemed to be Clergy Reserves for all the purposes of this act.

THE WAR—GREAT BATTLE IN THE CRIMEA.

On Saturday night the following telegraphic despatch was published by the English Government, in an Extraordinary Gazette.

Copy of a telegraphic despatch from Viscount Stratford de Redcliffe to the Duke of Newcastle, London, dated Constantinople, September 23, 1854, and transmitted by Her Majesty's Consul-General at Belgrade, under date September 30th, 7 a.m.

The entrenched camp of the Russians, containing 50,000 men, with a numerous artillery and cavalry, on the heights of the Alma, was attacked on the 20th inst. (1 p.m.) by the British troops, and carried by the bayonet at 1,400 killed and wounded, and an equal loss on the side of the French. The Russian army was forced to put itself in retreat.

The Duke of Newcastle has his duty, in publishing this telegraphic despatch, to caution the public against expecting any details for several days. He fears none can be received before the 6th of October.

Everything which is received by the Government will be published immediately.

War Department, Sept. 30, 1854.

On Sunday a supplement to this Gazette was published, with the following:

The Duke of Newcastle has this day received a telegraphic despatch from General Lord Raglan, G.C.B., of which the following is a translation:

Copy of a telegraphic despatch from General Lord Raglan to the Duke of Newcastle, London, dated Constantinople, September 23, 1854, and transmitted by Her Majesty's Consul-General at Belgrade, under date September 30th, 7 a.m.

The allied armies yesterday attacked the position of the enemy on the heights above the Alma, and carried it after a desperate battle, about a fortnight before sunset. Nothing could surpass the bravery and exertions of the troops. The position was very formidable, and defended by a numerous artillery of heavy calibre; our loss, I regret to add, is very considerable, but no general officer has been wounded. The main body of the army of 50,000 men, consisting of 45,000 British and 5,000 French, a few prisoners, amongst whom are two general officers, and two guns, have been taken by the English army.

(Signed) RAGLAN.

War Department, October 1.

The Monitor of Monday morning contains the following despatch from Lord Stratford de Redcliffe, relating to the Alma:

BOUVOIS OF THE ALMA, Sept. 20.

We encountered to-day the enemy on the Alma. The wooded ravine through which the river runs, studded with houses, passable only at three points, and having very steep slopes on the left bank, was occupied by the enemy in great force. These slopes were very steeply entrenched and covered by a powerful artillery.

The allied armies attacked these difficult positions with unparalleled vigour.

Our soldiers displayed to the assault with cries of "Vive l'Empereur!" and carried all that was before them.

The battle lasted four hours, and our loss was 1,000 killed and wounded.

I am as yet ignorant of the loss sustained by the English army, which fought valiantly against an obstinate resistance.

THE TRANSIT FROM VARNIA TO THE CRIMEA.

(From a supplement to the London Gazette of Friday, September 23, 1854.)

Two despatches, of which the following are an extract and a copy, have been received by the Duke of Newcastle from General Lord Raglan, G.C.B.:

Extract of a despatch from General Lord Raglan, G.C.B., to the Duke of Newcastle.

The embarkation is proceeding rapidly and successfully, thanks to the able arrangements

the union, it would be absurd to expect that we should possibly submit to the additional injuries which your mania thus increased, in comparison to our poverty, may enable you to inflict.

But leaving this bitter contemplation—what can we shew in contrast with your Church property, with two hundred thousand per annum, absolutely nothing, and your Church neither has, and never has had, any secure and independent endowment at her disposal; she has not even a ewe-lamb, and has been from the beginning a mendicant Church.

She has been supported by the charity of the Society for the Propagation of the Gospel in Foreign Parts—till 1846—entirely. Since that time the Clergy Reserves, which are in truth her patrimony, but over which she had never any control, not even to prevent their being wasted, have yielded her an annual dribble, gradually increasing, of one, two and three thousand annually; till last year it amounted to fourteen thousand pounds; the deficiency being made up to £18 or £20,000, the annual expenditure of the Church, by reports from the Propagation Society.

This year it would appear from the Grants of the Propagation Society, to be abstracted from which I have just seen, that the Church will be entitled from the Clergy Reserve fund, to £21,058, or a sum exceeding by a few pounds her present expenditure, but without the means of opening new missions.

The most judicious method of arranging the Clergy Reserves, would be, simply to carry out the provisions of the 3rd and 4th Viet., chap. 78, in all their detail, and make over to the parties concerned, their appointed shares.

The lands called Clergy Reserves, set apart by the Government of Upper Canada, between 1791 and 1840, when any further reservations were forbidden, amounted to 2,254,663.

For the sake of easy illustration, we shall assume 2,400,000 as the quantity, being only deficient by 45,331, too much to mention.

At this time, that after waiting in vain 63 years, the trust of her patrimony, the Church finds, just as it begins to come to her aid, that it is to be taken from her. That new missions are no longer to be opened; and that the income from her endowment, and her present expenditure, and rapidly increasing, is to be further decreased by robbing the Church piece-meal, by not filling vacancies as missionaries die; and that the whole endowment given by a pious King is to be diverted from the support and extension of the Church.

Such a base and refined case of sacrilege is no where to be equalled in civil or profane history.

By the Statute 7 and 8 of George 4th, power was given to the Colonial Government, to sell one-fourth of the Clergy Reserves, to be applied to the purchase of land, and after paying all expenses attending such sales, the net proceeds to be invested in the public funds. By the 3rd and 4th Viet., c. 78, the remaining eighteen hundred thousand acres were to be divided into six equal parts, as follows: the six hundred thousand acres, sold under the 7th and 8th Geo. 4, two thirds of the net interest and dividends accruing from the investment of the proceeds of four hundred thousand acres, and one third of the net interest and dividends accruing from the investment of the proceeds of two hundred thousand acres to the Church of Scotland.

In regard to the eighteen hundred thousand acres sold, or to be sold under the provisions of the 7th and 8th Geo. 4, the net interest and dividends from investments of the proceeds of all sales of such Reserves, are divided into six equal parts, of which two are appropriated to the Church of England, one to the Church of Scotland, and the three remaining parts shall be applied by the Governor of Canada, with the advice of the Executive Council, for the purposes of public worship and religious instruction in Canada.

From this, it appears that if the appropriation had been in land, one million of acres would have been the endowment of the Church of England, five hundred thousand that of the Church of Scotland—comprehending at the time the whole Church, the disruption not having then taken place; leaving nine hundred thousand to be distributed among all other denominations.

The Church of England, under such distribution, would have acquired an endowment nearly equal in value to one-fourth of the endowment of the Roman Catholic Church in Lower Canada. But as all the lands are sold, or in course of sale, it would be necessary, to satisfy the provisions of the Act, to make up the deficiency of the proceeds of the sale of one million of acres, deducting expense of sales; such to be funded for the benefit and extension of the Church; nor would such sum be found too large for the purpose, nor by any means so large as it would have been under a more judicious management.

As a committee, carefully selected, might be appointed to ascertain, from strict inquiry, the amount of the net proceeds of one million of acres; and this would render such settlement easy. For it would only be necessary to hand it over to the provisions of the Act, and the payment of all the present salaries, pensions, &c., the first charge on the Fund thus created, as ought to be the case under any arrangement that may be adopted.

Another mode, in virtue of the provisions of the 3rd and 4th Viet., chapter 78, and perhaps more in accordance with the present state of the property, is the following:—The share of the whole endowment belonging to the Church of England, is five-twelfths, and the Church of Scotland two-twelfths, to various other Denominations.

Suppose that the original endowment 2,400,000 acres, when sold, realized an average of ten shillings per acre, it would produce twelve hundred thousand pounds currency.

By the 3rd and 4th Viet., chapter 78, five-twelfths, or five hundred thousand pounds, belong to the Church of England; two and a half-twelfths, or two hundred and fifty thousand pounds to the Church of Scotland; leaving four and a half-twelfths, or four hundred and fifty thousand pounds, to be divided among the various other Denominations.

Controversies will indeed sometimes arise, but even those of a religious character, which are often the most bitter and unrelenting, may be kept within reasonable bounds, and confined to the manner of the progress of truth, and without rancour or personal violence.

No Brownsons or Gavazis should be invited to vilify and irritate our people, living in the same Parishes, Villages, Towns, and Cities, and under the same Government.

Our liberties, whether civil or religious, are not promoted by itinerant vagrants abusing the hire of the Protestant one day, and the Roman Catholic the next. Freedom of speech, and freedom of worship, require not the aid of unprincipled Lecturers going round the Province, and earning their living by sowing the seed of calumny and dissension, falsehood and misrepresentation.

Serious and well-disposed persons feel, that there are certain religious feelings, and affection, which may be persons of calm and rational controversy; but cannot be made the subject of ridicule, without awakening the most exquisite feelings of dissent, horror, and therefore, whether Roman Catholic or Protestant, while claiming full liberty of speech, will readily admit that such liberty should be tempered with moderation; and that—soora and reviling, applied to holy things, should be rebuked and put down; and that it is the duty of every man who comes to the truth to abate the nuisance of the bad passions against any one subject of religious belief, since it cannot fail to provoke violent reprisals.

We are not warranted by the Christian law of love in pouring contempt and abuse on any man's creed, however erroneous it may be, unless it offends against peace and good morals. We may be charitable without unfaithfulness, and defend our own belief without exaggeration, and patiently arrive at the truth to be embraced, and the error to be rejected. A good life is

income from the Clergy Reserves, which amounts for the current year, as the Receiver General reports, to £21,058, and rapidly increasing; and this, at so many years' purchase amounts to £541,450; thus enabling the Government to get rid of all connection with the Church. And, indeed, this mode of settlement, so conducted, would deserve commendation, if found consistent with the rights of the 4th Viet., chap. 78. It would relieve the Government from many annoyances, and it would ease, if it did not fully satisfy, the Church of England; because, after providing for her present endowment, a sum equal to the sum to be left to extend her limits by opening new Missions.

Any of these schemes may be easily modified, so as to become acceptable, if the Government can be induced to treat the question with the same scrupulousness, and the rights of the people of England. This, indeed, is the Governor General's advice; and if the power conferred upon the Legislature be abused in this weighty matter, it will bring a blight on the land, and scandal to one of the best causes ever entrusted to a people.

It is almost needless for my subject, without noticing the Earl of Derby's amendment, so characteristic of his nobility. This amendment to the bill, offers as moderate a scheme for the final settlement of the Clergy Reserves, as pledged Faith and Power, and is, in my opinion, the wisest and most equitable that has appeared since the days of the French Convention.

Can the members of the United Church of England and Ireland be expected to submit calmly to this monstrous robbery? Is it not intended, by its silent and venomous operation, to undermine and destroy every Parish and Mission in the Diocese? Are not you and your friends already gloating on the prospect of our Churches in ruins; and of their being closed and deserted one after another? And, are you not rejoicing in the hope that the voice of prayer, and praise, and the preaching of the Gospel, will soon cease to be heard in Upper Canada? And that nothing may be wanting, on your part, to hasten this sad state of things, and to satiate your vindictive hatred to the Protestant Faith, you proceed in your intolerance, to the utmost extent of your power, by a cruel and unchristian measure, to leave us nothing that you can by any possibility take away.

But gloomy, and I venture to say, fearful as the consequences are likely to be, should this measure of religious intolerance be carried into law, we do not despair, nor allow ourselves to dread the final result.

We may see, from day to day, our Missions desolate, as their incumbents die, till many have departed in sorrow to the grave; but, though, for a time, the ministrations of the Gospel may be in some places, ceased, and in many become less frequent, yet so long as we trust in God, help and enlargement will be sent, and restore us to greater strength than ever.

For the foundations of our Church are upon the Holy Hills, and the gates of hell shall not prevail against them. How would you like the treatment, which, in this day of your arrogant power, you are meting out to us, were the case reversed, and were we to take three-fourths of your endowment of four millions, leaving you the Church of one million, to be divided among the ministers of your Parishes, and to return to the public treasury as they perish from grief and want, and untimely deaths? Would you bear all this patiently?

Before you proceed further, it may be well to recollect that your title and date, the only portion of your Church Property that has any legal security, are already in jeopardy, and will not long survive the passing of your bill, for it will form a precedent for the pillage of all your Ecclesiastical endowments; and these will be the more easy, as they will be the more sacred, although, equal to one-seventh of all your Seigniories, for the 14th of Geo. 3rd, still in force, declares, that Religious Communities shall not hold Estates.

It would be premature, at present, to hazard any conjectures as to the measures which the Members of the United Church of England and Ireland, may take, should the bill pass; but when that event happens, I feel persuaded that they will not shrink from their duty.

In the meantime, I leave you a solemn warning, by a Roman Catholic in Canada; and which your Roman Catholic friends, and which, although it has been already quoted more than once, appears peculiarly well-adapted for the close of this Postscript.

"Think you, (says the writer,) that those who arrogate the law, which gives the Church of England her rights, will respect that which respects your rights? Will they hold sacred that treaty which gives your Church in Eastern Canada, wealth and power? When you do this, remember that the destroyer in his turn, shall perish; and that the sword which takes the Church of the Clergy Reserves, shall be turned against you, and shall beat the swelling tide of irreligion, and threaten destruction to all you hold dear and Holy. It is our duty and interest therefore to aid in preserving the Church of England her rights, and to resist the measures which are now being introduced for the supply of the Clergy Reserves; and to denounce, as a declaration of war against all that Catholics hold sacred and holy? What does this, but a present and temporary forbearance to the Catholic Church, and future proscription?"

I have the honor to be, Sir, Your obedient humble servant,

JOHN TORONTO.

Toronto, Canada, 21st October, 1854.

Romanism and Dissent.

EXTRAORDINARY SUPERSTITION IN DEVONSHIRE.—An instance of the intense feelings of superstition which pervades the ignorant among our rural population, was presented to the public eye at Northlew last week. Some gipsies having encamped in the neighbourhood, one of the female members of the tribe ascertained from the wife of a farm labourer that she had a daughter in the last stage of consumption.

The mother of the child cheerfully paid the money, but next day the wily gipsy returned it, and said it would do it. The cottager's wife, in her native simplicity, went and borrowed £10 from a neighbour, and with another ten sovereigns she had in the house, saved from her husband's earnings, added the £20 to the £2 already paid, the gipsy's hands. Soon as she was bound over to the justice, she mumbled out a few secret words of Scripture, and left with the promise that the child would be cured on the following Friday, when an angel would appear to her, and she would be cured.

Since that time, however, the child has never recovered, and the police have been daily on the look-out for the gipsy impostor. On Sunday last, another specimen of deep-rooted superstition was presented within the porch of the west-end door of Exeter Cathedral. As the door was being opened, a decrepit old woman was leaving the church, and her infirmity would, by this charm, be banished forever.

"OUR LADY OF SALETTE."—In consequence of the bickerings between two rival Priests, in connection with the requisites arising out of the profitable imposition, an ecclesiastical case has taken place. One of the youthful shepherds in whom the fraud originated has, after eight years of persistence in his story, confessed to the Curé of Ars that the story of the appearance of the Virgin at Salette was not an illusion, but a lie.

CARDINAL WISEMAN.—His Emence has subscribed ten guineas to the "Lucina testimonial."

more eloquent than language, and practice the best comment upon profession.

In fine, I call upon you, Sir, as the virtual head of the present Government, and the honest champion of all parties, to help us in averting the confiscation of the small remainder of our Church Property, with which we are threatened.

To her the property belongs, by a title which Lord St. Leonards—a great authority in ecclesiastical law, and in the present case, a witness of the Government as a ruler, without loss of character. If, therefore, you proceed to legislate on the subject, let it be in a fair and honorable spirit, to carry out the provisions of the 3rd and 4th Viet., chap. 78, by giving over the endowment secured to the Church of England forever, and without diminution, that she may, in accordance with the views of that devout monarch who gave it more than half a century ago, apply to the support of public worship, and the extension of Christianity, through this vast diocese, for all future time.

I have the honor to be, Sir, Your obedient, humble servant,

JOHN TORONTO.

Toronto, Canada, 20th October, 1854.

Family Reading.

Religion's all—descending from the skies, To wreathed man, the angel in her left. Holds out this world, and in her right the next. Religion! the sole voucher man is man!

ON THE POSITION OF FIRE-PLACES.

This is the fit place for remarking on the fashion lately introduced in this country of placing the fire-grates much lower than formerly—in some cases, on the very hearth—the reasons usually assigned being, that a lower fire burns better, or gives out more heat from the same quantity of fuel than a higher; and, because lower and nearer the floor, that it must warm the carpet better, and so lessen the evil of cold feet. Now, both these suppositions are curious errors or delusions, having their origin in popular misconceptions respecting heat, and particularly respecting the radiation of heat.

Radius is the Latin word for the spoke of a wheel, and anything which diverges or spreads around from a centre in some degree like spokes, is said to radiate. Light and heat are of this nature; the portion of either which passes in a straight line from the centre is called a ray.

The simplest observation teaches all that a lamp placed in the middle of a room radiates its light nearly equally in all directions; and most persons are aware that if an opaque mirror be placed close to a lamp on one side, it not only intercepts all the rays that fall upon it—and that means nearly half of the light given out—but it returns or reflects these rays back in contrary directions, and nearly doubles the illumination in these directions.

Most persons also have observed that if a fire, or a red-hot mass of metal, be placed in free space, it radiates its heat as well as its light nearly equally in all directions; but many do not learn by their unaided observation that if a surface of any substance, like fire-brick, which strongly resists the passage of heat through it, be placed near a fire, it not only intercepts the heat-rays falling on it, but after absorbing them and so becoming heated, often to redness, it then reflects and radiates back the greater part of the heat, almost as if it were additional hot fuel in the fire, and thereby nearly doubles the warmth felt in directions away from the surface.

Neither does common observation make persons aware of the truth that the heat produced by combustion in a common fire, one part—being somewhat more than half—is diffused like the light, by radiation, into the open space around, and the remainder is given, by contact and conduction, to the air which supports the combustion, and to the solid material of the fire-place. Thus, with a common open fire-place, it is the radiant heat almost alone which warms the room, the remainder either at once combining with the burned air or smoke, and passing up the chimney, or being given by the heated grate to pure air, which touches that, then passing into the chimney with the smoke.

And, lastly, many persons do not at first learn the truth, that the rays of heat passing through pure or transparent air do not at all warm the air, but warm only the solid or opaque bodies by which the rays are intercepted, and that thus the air of a room is warmed only at second-hand, by contact with the solid walls and furniture, which having intercepted the heat rays, have themselves first become heated. Yet, have educated persons know similar facts, such as that the sun-beams, bringing both light and heat to the earth, as they descend to warm the hottest valleys or plains of the earth, pass through the upper strata of the atmosphere, which are always of a temperature much below freezing. This is proved by the fact that all lofty mountains, even under the equator are capped with never-melting snow, and that the higher the peaks are—and therefore, the nearer to the sun—the colder they are. Thus, also, all persons who have attended to the subject know that aeroplanes, in their balloon-car, if they mount very high, would be frozen to death, but that they are protected by very warm clothing. Another fact of the same kind is, that a glass globe, filled with cold water, or even ice, may in the sun's ray be used as a burning-glass.

These explanations being premised, the two popular delusions respecting the low fires become at once apparent. 1st. The supposition that fuel burnt in a low fire gives out more heat, has arisen from the experimenter not reflecting that his hand held over the low fire feels not only the heat radiated from the fire itself, but also that reflected from the hearth close beneath it, which second portion, if the grate were high, would have room to spread or radiate downwards and outwards to the more distant floor or carpet, and to warm them.

2nd. The notion that the fire, because near the floor, must warm the carpet more, springs from what may be called an error in the logic of the reasoner, who is assuming that the hearth, floor, and carpet being parts of the same level, are in the same predicament—the truth being, however, that in such a case the hearth within the fender gets nearly all the downward rays, and the carpet almost none—as a candle held before a looking-glass at a moderate distance diffuses its heat pretty uniformly over the walls, but if moved close to one part of the glass it overheats and probably cracks that part, leaving the rest unaffected. A low fire on a heated hearth is to the general floor or carpet of a room nearly what the sun, at the moment of rising or setting, is to the surface of a field. The rays are nearly all shooting upwards from the surface, and the few which approach it slant obliquely along or nearly parallel to the surface, without touching, and therefore without warming it.

Striking proof of the facts here set forth is obtained by laying thermometers on the floors of a room with a low fire, and of a room with the fire, as usual of old, at a height of about 15 or 18 inches above the hearth. An experiment, tried in two such rooms, in both of which thermometers on the pianofortes, four feet above the floor, stood at 92°, shewed the carpet, not far

from the hearth, to be at 50° with the low and at 73° with the high fire.

As would be anticipated by a person understanding the subject aright, low fires make cold feet very common, unless to those who sit near the fire with their feet on the fender; but, deceived by their fallacious reasoning, the advocates are disposed to blame the state of their health or the weather as the cause, and they rejoice at having the low fire, which can quickly warm their feet when placed near it. A company of such persons seen sitting close around their fire with thankfulness for its warmth near their feet, might suggest the case of a party of god-natured people duped out of their property by a swindler, and afterwards gratefully accepting as charity from him a part of their own property.

Many persons have been prevented from detecting the truth connected with low fire by the fact, that where the chimney breast or opening is also made low, the mass or stratum of comparatively stagnant warm air in the room is deeper or descends lower than where the chimney opening is high, and the room thus arranged may be, except near the floor, warmer than before. But advantages from this arrangement is often missed by the chimney throat being left too wide, causing strong cold draughts below; and where there are many persons in the room, the possible good is more than counterbalanced by the ventilation above being rendered in proportion more faulty. In the new smokeless grate, there is the advantage of a low chimney opening, although with a high fire, and yet the ventilation is maintained perfect for any amount of crowd by the ventilating valve, placed near the ceiling of the room.

It may be observed here, that the smoke-consuming grate exhibited in the Hall of the Society of Arts is of small size, fitted for a room of moderate dimensions, and was originally intended to be placed for inspection on the table, merely to show the principle; but the Secretary, judging that it would be more interesting if seen in action, desired it, although so disproportionate, to be fixed for the time in the fire-place of the large Hall. That grate was constructed by Messrs. Bailey, of Holborn; but the deviser hopes, as the whole arrangement is so simple, that intelligent manufacturers everywhere will be able to make it perfectly. He deems himself bound to publish, soon, any further instruction with regard to it which further and more varied experience may suggest.—Journal of the Society of Arts.

The subject of this article was referred to by Dr. Arnott, during the reading of his paper on the Smoke-consuming Fire-grate, on the 10th of May last before the Society of Arts; and as it has been deemed important, he has been good enough to give his remarks in writing, which may be taken as forming part of his original paper.

MATERIALS FOR PAPER-MAKING.—PAPER FROM COW-DUNG.

At the present moment, when we have every occasion to feel alarm at the serious position in which the manufacture of paper is placed, from the scarcity of the materials usually employed for making it, any suggestion, however simple, will not, I deem, be disregarded; especially when we consider how nearly this question is connected with the intellectual welfare of all classes. It is clear that should the present scarcity of rags continue, and no new substances be found applicable to supply their place, the publication of many useful periodicals must be discontinued, and the price of literature greatly enhanced.

Remembering the valuable paper printed in the Journal of the Society of Arts, about this period last year, upon the manufacture of paper from cow-dung, in which the author (Dr. Lloyd) stated he obtained a fibre from the dung of cattle, fed, or partially fed, upon flax-grass; I was induced to try a series of experiments, in order to ascertain whether the fibrous portion of common cow-dung, when the animals had been fed upon grass, hay, &c., were not applicable for the same purpose, believing that were a greater tenacity required than this article would afford, it could be more readily and more cheaply supplied by mixing with it a small portion of fibre from other substances, as from old mail-bags, &c. I am happy to report that these experiments have proved, to my mind, most successful, and that this mixture is well qualified for the manufacture of paper for printing purposes. I may also add that this opinion is confirmed by experienced paper-makers.

We have here, then, an almost inexhaustible source of material to supply the place of rags, and one which must necessarily increase with the increase of population. Nor would the use of this substance prove injurious to agriculture, as the fibrous portions of the manure are the least valuable for that purpose, and as the other portions could be returned to the land in the form best adapted to the requirements of plants.

It is not, however, in the present instance of so much importance to show from what substances paper can be made, as almost any fibrous substance is applicable for this purpose, as to point out one that will supply the place of rags, and at a much lower cost. This I believe would be the case with the substance in question, and by supplying a very simple machine to farmers, cow-keepers, and stable-keepers (for horse-dung may also be used), a very large amount of fibre might be so obtained; it might also be collected from the fields, &c., when more of the soluble portions have sunk into the ground, leaving the fibrous portions upon the surface, affording employment to a class, unfortunately too frequently to be found, whose deficiencies of intellect unqualify them from following more profitable pursuits.

As the results of several experiments, I find that 1lb. of cow-dung yields about 1oz. of dried fibre, and this of course requiring a much smaller amount of mechanical labor to reduce it to the state of pulp than is the case with rags. Though I have made no very close calculations, I am induced to believe that it may be obtained at a very much lower price than that of rags at the present time. I have found no difficulty in bleaching it, and shall be happy to forward samples of the unbleached and bleached fibre, also, if possible, of some paper made from it, in the course of a few days.

MATERIALS FOR PAPER-MAKING.

The growing importance of this subject is attracting general attention in the United Kingdom, and has already secured a corner in the public mind by the recent increase in price of many newspapers and periodicals, solely on account of the scarcity of materials for making paper.

For centuries past by far the greater part of the paper consumed has been made from rags. They are the best, because they are as yet the cheapest. It is, however, a question not yet solved, whether they are artistically best adapted for making paper. For many years paper has been made from hop-vines, wood-shavings, straw, plaiting, the under bark of trees, and even from cow-dung. Among the lists of patents recently published in the Canada Gazette, is one for the manufacture of paper from Cudweed, or Everlasting. We have good reason for believing that the search for paper-making materials is very assiduously pursued in Canada West. We had recently an opportunity of examining a raw material from the banks of St. Clair, which appeared from its fibrous nature to give fair promise of successful application. The new material can be obtained in vast quantities, and without much labor or expense. No paper has yet been made from it, but we understand that Frederick Widder, Esq., Chief Commissioner of the Canada Company, has made arrangements for procuring a supply of the fibre, and placing it in the hands of competent persons to examine its fitness for the important manufacture it is desirable to promote.—Canadian Art Journal.

It is ready made Clothing, Gentlemen will be enabled invariably to meet with an article got up in the best possible style. In a few days a well-assorted stock of men's Mercery will be to hand, which will be found to be strictly in character with every other branch of the business. In Official Robes, in their various orders, the same regard to correctness will be adhered to, which for some years has secured to this Establishment so large a share of business. Toronto, March 28th, 1854. G-11

WILLIAM HAY, ARCHITECT AND CIVIL ENGINEER.

REMOVED TO 62 Church Street.

Two well educated YOUTHS as pupils. THE FAR-FAMED MEDICINE! HOLLOWAY'S PILLS. SURPRISING CURE OF A CONFIRMED ASTHMA AFTER FIVE YEARS' SUFFERING.

THE SUBJECT OF THIS ARTICLE WAS REFERRED TO BY DR. ARNOTT, DURING THE READING OF HIS PAPER ON THE SMOKE-CONSUMING FIRE-GRATE, ON THE 10TH OF MAY LAST BEFORE THE SOCIETY OF ARTS; AND AS IT HAS BEEN DEEMED IMPORTANT, HE HAS BEEN GOOD ENOUGH TO GIVE HIS REMARKS IN WRITING, WHICH MAY BE TAKEN AS FORMING PART OF HIS ORIGINAL PAPER.

PREACHING ON CHARITY.—"Why can't you do as our fathers used to do?" said a good old deacon to the pastor of one of our country churches. The pastor had been preaching for the church through the year, once a month, for which they agreed to give about seventy dollars. His year was out, and the church was about to call him for another year. "How do you mean?" said the preacher. "Why, preach on charity; and let nothing be said about salary or money, any way; let each one give what he feels like giving, without letting the right hand know what the left hand doeth. That's what I call preaching on charity; it's the way our fathers did, and the preachers were supported well."

AN ASTONISHING CURE OF CHRONIC RHEUMATISM AFTER BEING DISCHARGED FROM THE HOSPITAL INCURABLE. Copy of a Letter from Mr. W. Moon, of the Square, to Professor Holloway.—Sir—I beg to inform you that for years I have suffered from Chronic Rheumatism, which was laid up for me by my friends and physicians. I tried everything that was recommended, and was at length obliged to resort to your Pills, which I was induced to purchase by the fact that I had obtained no relief whatever at any other place, and that my health was entirely broken up. I was induced to go to the place, where your Pills were sold, and to the different medical men consulted, all of which proved of no avail, and I came on no better than I went in. I was induced to purchase your Pills, and to the great relief of my friends and myself, they were perfectly cured and enabled to resume my occupation, and after a considerable period has elapsed, I have not to return what the complaint I am, Sir, your obliged servant. I remain, dear Sir, yours truly, W. MOON.

AN EXTRAORDINARY CURE OF DROPSY AFTER EIGHTEEN MONTHS' SUFFERING. Copy of a Letter from Mr. G. Briggs, Chemist, Gool, dated February 15th, 1853. To Professor Holloway.—Sir—I have much pleasure in informing you of a most surprising cure of Dropsy in a young man of your valuable medicine. Copy of a Letter from Mr. G. Briggs, Chemist, Gool, dated February 15th, 1853. To Professor Holloway.—Sir—I have much pleasure in informing you of a most surprising cure of Dropsy in a young man of your valuable medicine.

FINISHING SCHOOL For Young Ladies: MRS. FORSTER, having hitherto received a limited number of Pupils for tuition in special subjects, has been requested to extend the advantages of her system of instruction by enlarging her classes. Mrs. Forster has determined to accede to this request, has secured the assistance of the best Masters, and will be prepared, on the 1st of September next, to give instruction in the following branches of Education. English, French, Italian, German, Music, Piano and Harp, Drawing, Singing, &c.

CRICKET BALLS. A FRESH SUPPLY of the best TREBLE-SEAM BALLS just received. HENRY ROWSELL, 8, Wellington Buildings, King Street, Toronto.

NOW READY. THE small edition of the selection of PSALMS HYMNS and ANTHEMS, for every Sunday and principal Festival throughout the year, for the use of Congregations in the Dioceses of Quebec, Toronto and Montreal.—bound in cloth, 8s. 6d. per dozen, 12s. each; stiff cloth covers 7s. per dozen, 8d. each.

EDUCATION FOR YOUNG LADIES.

MRS. LETT, having completed her arrangements for carrying out efficiently, and under the best system, the moral training and education of young ladies, announces that her Establishment will re-open after the Midsummer Vacation on Monday the 4th of September. St. George's Square, Aug. 1.

SITUATION WANTED. A GENTLEMAN who can give the highest testimonials is desirous of obtaining a situation in a HARVARD STORE, either in town or country. Apply, if by letter post paid, to the Secretary of the Church Society, Toronto. 7 f

THOMAS BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, BREGS to intimate that he is now receiving his usual Choice Assortment of Cloths, Trowersings, Vestings, &c., of the latest styles and qualities, selected from the best English Houses.

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