Notice to the Public.

WE ... nted MR. S. N ...
CHUR ... Type, Outfit ...
Agent ... in of Canada.
THE ... DEBATES OF THE ...
LIAMENT, Orders and Subscr... which he is authorized to receive ... behalf.

MacLEAN, ROGER & Co.

New Advertisements.

... ADVERTISEMENTS INSERTED IN THIS LIST.
... Opera House — Speculation ...
... Wanted — F. ... Box 54.
... Contractors — Robert Surtees.
... Notice — J. C. Forbes
... Notice — Y. M. C. A.

New Goods just arrived.
T. W. KENNY AND SONS,
Merchant Tailors
and Outfitters,
86 Sparks Street, Ottawa.

The Times.

OTTAWA, WEDNESDAY, OCT. 6, 1875.

DEATH OF DR. PORTEOUS.

Our telegraphic despatches of a few day's ago contained an account of the death by drowning at Brooklyn, New York, of the Rev. George B. Porteous M. D., under circumstances which were excessively sad, and not altogether free from the suspicion of foul play. The career of the deceased gentleman was of the most chequered description, and some of his publications are well known to those who take an interest in religious, or, more properly speaking, anti religious discussions. Dr. Porteous was by birth a Scotchman, brought up in the Presbyterian Church. He was intended for the medical profession, and in accordance with that purpose he spent two years at Edinburgh University, preparing himself for his studies. On attaining manhood, however, he abandoned that intention and the church of his early days together, and became a Swedenborgian preacher. His fickleness led him soon to separate himself from the disciples of Swedenborg and he next became a Unitarian minister, in which capacity he attained to considerable note, both as a preacher and a writer. Some of his pamphlets explanatory of the Unitarian doctrines, in reply to attacks made upon them, and attacking more than one of the prevailing forms of Christianity, are still regarded by Unitarians as standard works. There can indeed be no doubt of the ability with which they were written. His allegiance to the cause which he at first espoused with so much ardour was, however, not of the most enduring nature; it first grew cold, then died out altogether, and in 1864 he took orders in the Church of England. He was first appointed curate in an obscure parish in the neighbourhood of London, but was soon promoted to the charge of St. George's Church, Hanover Square. In 1872 he was nominated and appointed to the vicarage of Kilrood, Ireland, which he only held a very short time, having resigned in consequence of differences between himself and the Bishop. The fact is, he was never very orthodox, and his self assertion made the outrageous nature of some of his views very difficult of toleration. The Church of England got too narrow for him and the area of the British Isles too contracted, so a couple of years ago he sought an asylum where all persecuted spirits fly—on the Continent of America. He took up his residence in Brooklyn, and was at first well received by the clergy of the Protestant Episcopal Church of the United States, Bishops Potter and Jones having both granted him licenses to preach within their respective dioceses. But these had only been issued a few weeks when they were withdrawn—rather a significant proceeding, and one the effects of which even the ability of Dr Porteous was never able to overcome. He struggled hard to establish in Brooklyn an Independent-Liberal Protestant Episcopal congregation, and for a time it appeared as if his efforts were to be crowned with success, for every one was enthusiastic over the idea; but their enthusiasm was short-lived, latterly not half a dozen attended on his ministrations, and at the time of his tragical death he was about to remove to Cambridge, Mass., where he expected to get a Church. He leaves a wife and two of a family to mourn his loss—strangers in a strange land. His erratic course, tinging as it did all the relations of his life, social as well as religious, is not without its moral. His talent was of a brilliant order, and both dazzled and attracted in the first instance; but his other characteristics were of such a powerfully repellant nature as to completely neutralize the original effect on a very short acquaintance. He could have been successful if he would. There are only too many in the world like him.

THE TORONTO RIOTS.

The attacks made upon the Roman Catholic pilgrimage procession of Toronto on the last and preceding Sundays, and the expressions of opinion which these riotous and indefensible proceedings have elicited from the press and public all over the Province, have been productive of two very distinct and different results. The first is of the most gratifying nature, the only thing to be regretted in connection with it being the occasion which called it forth. The result itself is this: It has been proved that the vast majority—that is to say, ninety-nine out of every hundred—of the population of Ontario, embracing its entire intelligence and education, condemn in the most unequivocal manner, and in language which is open to no misconstruction, not only the cowardly assault made upon the procession in question, but every attempt to interfere with the exercise of that perfect freedom which belongs to every section of the people of this country. The judgment of the people is sound, and not open to be led away by the specious appeals which may be addressed to them by any fanatical sect. In whatever direction the bigot symphathies might carry them in the difficulty merely one of creed, they have shown themselves capable of rising above all such sectional considerations when the peace of the country is threatened, and violence is offered to the principles and majesty of the law. The conduct of the leaders upon which the whole proceeding which in any country but the commonwealth of Canada, is a living subject for discussion, and the question of whether it is right or wrong is one which must at some time be decided by the individual conscience. If the Orangemen or Protestants of Ontario object to Roman Catholic processions, they have a perfect right to express that opinion, and to state their reasons which have assisted them in coming to the conclusion, just as Roman Catholics have a right to object to Orange processions, but so long as the law of the land does not sustain these objections, and both parties insist upon having processions, they are entitled to the protection of the law, and of every loyal subject of Her Majesty, in carrying out their determination. Such is the conclusion which the public of Ontario have arrived at, and such the policy which will be pursued through every known constitutional channel, and such the policy which will be pursued through every known constitutional channel, and such the policy which will be pursued through every known constitutional channel