

Northern Railway of Canada

RICHMOND HILL STATION. GRANGE OF TIME.

April 27, 1868. Going North 8.04 A.M. 4.50 P.M. Going South 9.32 A.M. 8.06 P.M.

Mails made up at the Richmond Hill Post Office.

Until further notice, the mails will be closed at this Post Office as follows:

MOCKING. Northern Mail 6.45 A.M. Southern Mail 6.45 A.M. Mail for Albany 11.00 A.M. Montreal on Tuesdays Headford on Fridays Victoria Square EVENING MAIL. Southern 6.45 P.M.

N.B. REGISTERED LETTERS will be mailed in 15 minutes before the time of closing. M. TEEFY, Postmaster. Richmond Hill, April 27, 1868.

New Advertisements.

Stay Sheep.—Daniel Glass Grand Pic Nic at Thornhill Livery Stables Fish, Fish—Wm. Atkinson New Teas—Isaac Crosby.

The York Herald.

RICHMOND HILL, AUGUST 28, 1868.

Subscribe for the York Herald, \$1 a Year

TRACTION ENGINES.

We learn that a Company is being formed for the purpose of running a Traction Engine up and down Yonge Street road, and that the line will be in operation at an early date. This will be an advantage to the centres of local trade, along the great thoroughfare. Country storekeepers will be able to get their goods carried at a rate that will warrant them in selling cheap; they will also enjoy an advantage in being able to get their supplies daily, as their business will require, which is a great convenience. Farmers and others will find the new line to be of great use to them in forwarding produce and other stuff to market, at seasons when their teams may be required for work at home. It will cause the different places of business on Yonge street to be made the centre of local trade, and save farmers a long time by selling nearer home at prices nearly equal to those of the city. We hope soon to see the traction engine steaming up Yonge Street which is the great artery of trade for this section of the county of York.

EXAMINATION OF TEACHERS.

During Wednesday and Thursday Teachers here, for the purpose of being examined by the Members of the County Board. There were 38 candidates for first class certificates, and 17 for second class. Examiners present, Rev. G. S. J. Hill, chairman; Rev. J. Bredin; Rev. J. Dick; Rev. R. Hay; Rev. M. Shaw; Rev. Mr. Clark; A. Lew. Esq., M. Teefy, Esq.

TAKING HIS LAST MARCH.

The last remains of John D. Henry were borne to their last resting place on Saturday last, in the Thornhill Cemetery; we hope he will be as fortunate in gaining a happy home, as he was in partaking of the pleasures of so many glorious victories under Wellington, in Portugal and Spain. He entered the 2nd Battalion of the Royal Artillery, in the year 1800. In 1810 his battalion was sent to reinforce Wellington in Portugal. He took part in the battle of Ciudad Rodrigo, on the 7th of September; on the 5th of May, the following year, at the battle of Fuentes D'Onoro, which was one of Wellington's greatest achievements and which was of importance in the eyes of the world and to the military fame of the country, by being a regular pitched battle fought by the British in a position forced upon Wellington. He took part at the siege of Badajoz; he was also at Salamanca, Vittoria, Orthez, Tolour, which latter battle brought the war of Spain to a close. Napoleon abdicated by the 10th of April 1814. Doherty arrived home with the few that were left of the many that had left but a few years previous; after staying in England but a short time, he and his battalion were stationed abroad for some time. He took no part in the battle of Waterloo. He was several times wounded. After receiving his discharge he was appointed as one of the porters at Kensington Palace, residence of the Duchess of Kent, mother of the Queen, where the infant days of Her Majesty were spent. The directors of the Thornhill cemetery gave a piece of ground for his interment free of charge, and intend at once, with others, in placing a tombstone over his remains, to commemorate his services to his country.

We are requested to intimate to the public, that the next annual Union Sabbath School Picnic will be held at Thornhill, on Thursday, September 10th. Further particulars in our next issue.

Correspondence.

To the Editor of the York Herald.

Sir: It affords me pleasure to find that your venerable correspondent, the Rev. John Bredin, in his last letter, manifests a disposition towards improvement; I therefore congratulate him upon the evident "change" which is gradually taking place, and trust that ere long, he will become so much improved, that his old friends will acknowledge that I have rendered him a service for which he should not be ungrateful, even though he might find it cost him some sacrifice of his vanity; he might however find comfort, if he will, in a proper spirit, carefully peruse the 14th chapter of St. Luke, and mark well the 11th verse. It may be humiliating to have to acknowledge what Mr. Bredin has confessed: that he made not only unbecomingly, but even a false assertion in regard to the Donny Bible; and on that account, he endeavours to make his fall as easy as possible, by saying that he "was led into the error of supposing the second commandment to have been left out of the Donny Bible from the fact that it is wholly omitted in several authorized Roman Catholic Bibles, which I had consulted." Why suppose any such thing, when, as he says, he had the Latin Bible in his possession, which he offered to lend me? Mr. Bredin makes a most damaging "confession"—which is evidently unaccompanied with contrition—hence, one reason why, I cannot realize the "hope" to which the venerable gentleman gives expression. But what will your readers think of the Rev. gentleman when I inform them, that the ten commandments as contained in the 20th chapter of Exodus, are to be found on pages 85 and 86 of the Catechism, "recommended by the four Roman Catholic Archbishops of Ireland as a general Catechism, and adopted and published by order of the first Council of Quebec, as the authorized English Catechism for the Diocese of Toronto. To which is added an abridgement of the Christian doctrine, the Scriptural Catechism, by the Right Rev. Dr. Milner." This is a little book which is placed in the hands of Catholic children, and can be purchased at Richmond Hill for five cents; by any person desirous of testing the truthfulness of what I assert. I have examined the book containing the "Articles of Religion" of your venerable correspondent's church, and I find, that not one of the twenty-five Articles (which, by the way, are a mutilation of the thirty-nine Articles of the Parliamentary Church of England) refer to the Ten Commandments, nor are the Commandments to be found between the two covers, "Deed" and "Reference Deed," which leads me to infer, that the compilers or publishers of "Doctrines and Discipline" were shrewd men of the world, and had an eye to business.

It will be remembered that the Rev. Mr. Bredin, in his zeal to identify the Catholic Church with Fenianism, introduced the name of the Rev. John McMahon, a priest; and cited the perpetrators of the execrable Brexton explosion, the murderers of Brien, and the Hon. Thomas D'Arcy, to prove his case. I think I made it clear to your readers, that the Catholic religion should not be held responsible for the wicked acts, to which Mr. Bredin referred; otherwise, the body to which he belonged should be held responsible for the acts of the abolitionist, Dr. Williams and others, which were committed in the name of Christianity, as well as a Catholic priest; but Mr. Bredin met this by the unfounded assertion that the D. F. Lumsden "had been a deposed minister years prior to that raid." I have proved, by extracts from the sworn evidence at the trial of Mr. Lumsden, that he officiated as "Chaplain" of the Fenians at Fort Erie on the 1st of June, 1866; that on the 30th May, (two days before the raid) he had an interview with Bishop Cox and was not then deposed. Dr. Fuller swears that Mr. Lumsden was rector of Trinity Church up to the middle of May 1866, and left voluntarily, and "against an urgent remonstrance" of the parish. Mr. Bredin makes a painful effort to wriggle out of the unfortunate position he rushed into for the purpose of having a fling at the "priest"—first, by saying that Lumsden "had been a deposed Minister years prior to that raid," and now when confronted by indisputable evidence, he says, "The fact is that Lumsden was cited for trial (mark the difference) if not years certainly before June," every successive of the old story of "This Black Crow." Finding himself convicted of a most flagrant deviation from what everybody knows to be the fact, he tries to draw off your readers' attention, by saying that "all this about Lumsden is so much dust thrown into the eyes of your readers to prevent them from following the Fenian priest McMahon." The readers of the Herald will be the best judges, as to who is throwing dust into their eyes; I have not pretended to offer an excuse for the Fenian priest McMahon; but Mr. Bredin does try to excuse the Fenian minister Lumsden, and to do so, resorts to making unfounded assertions; a fact, which I have proved beyond a doubt.

The Rev. Mr. Bredin is most anxious to make the impression, that the Fenians are all Catholics; but, fortunately for the sake of truth, I am in a position to advance proof that the Catholic religion is no more responsible for Fenianism, or the acts of Fenians, than is Protestantism. According to the report of the number of Fenian prisoners taken at Fort Erie, published in the Globe, of 8th June 1866, as copied from the telegraphic despatch of the Bradford Express. I find they were 59; of this number 15 (a fraction over one-fourth) are Protestants—their names, age, religion and nationality are given. I copy the names of the 15:

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