discovering the fact, that our most earnest and delightful psalms, and hymns, and forms, of which the ear, the lips and the heart grow weary never. Even the Princeton Review, cool, dignified, dispassionate as it is, acknowledges this principle in sound, even if it do not adopt it entirely in sense: 'The lovers of old tunes will not be disappointed in finding such as Old Hundred, Wells, Saint Martin's Mear, &c.,—glorious old tunes, which our father's sang, and handed down to us; time-bonored, full of power, and deep religious influence, and which we are bound to use, and send down, unchanged and pure, te those that are to come after us." To me it is a perfect riddle, that the man who would the grangly reason for more account. preterea nihil-should not feel the strength of his own argument, when dealing with such a Liturgy as the Episcopal. For we wish no better words than his, to express the same thought with reference to the Liturgy: "The lovers of old [hymns] will not be disappointed in finding such as [the rich Benedicite, the noble Te Deum, the heavenly Tersanctus, and the thrilling Gloria in Excelsis Deo] glorious old [hymns.] which our fathers sang, and handed down to us; time-honored, full of power and deep religious influence, and which we are bound to use, and send down, unchanged and pure, to those that are to come after us." We cannot see how the Princeton Reviewer has a send to be included in the provisions of the Act making that appropriation:

That the discussion of this question led to much agitation and strife in this Province, but that it was at length finally settled by an Act passed the 3 and 4 were of your Meioscenic Princeton Reviewer has been defined to be included in the provisions of the Act making that appropriation:

That the discussion of this question led to much agitation and strife in this Province, but that it was at length finally settled by an Act passed the 3 and 4 were making that appropriation: iration of the stirring Marseillaise; and could the Church of England in this Diocese. the martyrs and virgins and confessors return, nay, should the King Himself, in his beauty, come down, what strain more full of majesty and sweetness could we find for all earth's voices to go forth and greet Him, than the heavenly

he has drilled the congregation into set phrases and a fixed routine of hymns and spiritual songs; and nothing so electrifies a Missionary meeting, or achieves so successfully the difficult task of sustaining a high wrought Missionary excitement on a great occasion, as the hymn of Bishop

"From Greenland's icy mountains." Does the Presbyterian grow weary of the strain-

"Salvation, O. Salvation!
The joyful sound proclaim,
Till Earth's remotest nation
Shall learn Messiah's name."

Or does repetition lessen the thrill with which he sings

"Waft, waft, ye winds, the story, "Wart, wait, ye wines, not sony
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pele:
Till o'er our ransomed nature.
The Lamb, for sinners slain,

vival chorus, such will he find in the anthems and prayers | Majesty's Reign. of a Liturgy kept bright by the use of ages.

(To be concluded in our next.) SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES,

St. James's*.. { Rev. H. J. Grasett. M. A. Rector, } 11 o'c. 34 o'c. St. Paul's Rev. J. G. D. McKenzir, B. A., Incum 11 " 4 " Trinity Rev. R. Mitchele, M. A., Incumbent. 11 " 64 St. George's .. Rev. Stephen Lett, LL.D., Incumbent 11 " 7 Holy Trinityl... { Rev. H. Scadding, M. A., Incum. } 11 " 6]

*The Morning Service is for the combined congregations of Sr. lames's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity. † In this Church the seats are all free and unappropriated.

THE CHURCH.

TORONTO, JULY 4, 1850.

before this, have been called to the fact that a series erected by Unitarians, and even Universalists, who of Resolutions and an Address to the Queen, framed deny the existence of future punishments, amongst upon these Resolutions, has passed the Legislative the most costly and best supported of all the edifices Assembly of the Province, praying that the Clergy dedicated to religious worship. Reserves, believed to have been definitively appropri- Your Petitioners would further represent, that the ated by the Act of 3 and 4 Victoria, chap. 78, should sanction by your Majesty of a measure of the godless be alienated from the purposes stated in that enget. ment and applied to educational and other secular would have the inevitable effect of speedily alienating

abolition of all grants and endowments for religious most faithful and devoted subjects; for experience instruction, should have succeeded in a Legislature has proved, and especially the history of the Rebellion calling itself Christian, must far and near disappoint in 1837-38, that the members of the Church of the expectations of all seriously minded and pious England, from the principles engrafted in her polity persons. The discredit and peril to our country from and ritual, and impressed from childhood upon her such a decision, it is most painful to contemplate. members, were ever foremost in defence of your But the features of the case become much more la- Majesty's Throne. mentable and repulsive, when it is reflected that the Your Petitioners would also represent, with much measure just passed designs, with that of other reli- grief and regret, that the fact of several members of gious bodies, the direct spoliation of the Church of the Romish Communion in the Legislative Assembly England of the residue of her property in this Province, and a flagrant breach of the faith virtually of England,-should that alienation be determined pledged to her in 3 and 4 of Victoria already re- upon,—will have the effect of re-opening and exaspe-

our Gracious Queen and the Imperial Parliament, it lands and endowments held by a Romish priesthood becomes us, as a duty to the truth and majesty of should be inviolate and untouched. maintenance is to be swept away, the members of the Church of England,—amongst, we will believe, thousands of others, -will stand forth in honest and bold as in duty bound, will ever pray. repudiation of the reproach and the sin thus incurred.

We recommend that Meetings should immediately be held in your respective parishes, and at the out stations where you may officiate, and that Petitions should be adopted to the Queen and the Houses of Lords and Commons in firm though respectful protest that any serious objection could be entertained by our against this fresh injustice to the Church of England. Churchmen, to the plan "of a Secular University with Every effort should be made to procure the signature of every male adult belonging to the Church, in every should cease to support our Diocesan in his attempt to quarter which can by possibility be reached; and our obtain a Church University, merely because the Go- trade, a mere method of getting money? impression is decided that if, in this crisis, the mem- vernment is disposed to modify its Act in some mysbers of the Church will be but true to themselves, and terious manner, so that affiliated Colleges may have rise and speak in the might of their righteous cause, the entire moral and religious education of their own and of their own vast stake and influence in the Pro- members, whilst going to the University for secular vince, their voice would not be disregarded, but learning, and for degrees in Arts, Medicine, and Law. would soon drown the cry of the evil-minded and We object to the acceptance by the Church of any ungodly faction, which aims at her destruction. The such plan, for several reasons: three hundred thousand churchmen in the United Provinces should testify, by the strongest steps which instruction is altogether vicious, and such as no Chriscan be constitutionally exerted, that they will not be tian ought to accept, who has the power of doing robbed of their property with impunity, but that they otherwise. opposition, those machinations of an infidel principle, the opinions avowed by Lord John Russell, and so well tion of these affiliated colleges. To what purpose method. Church in this land. Political intrigue and the selfishness which prompts it may have much to do with the present movement, but there is a deeper principle and the selfishness information. Such the present movement, but there is a deeper principle and the selfishness which prompts it may have much to do with the gishop's information, obtain any measure from the Government and Legishness which prompts it may have much to do with the Government be able to the present movement, but there is a deeper principle and the selfishness which prompts it may have much to do with the gishop's information, obtain any measure from the Government and Legishness which prompts it may have much to do with the gishop's information, obtain any measure from the Government and Legishness which prompts it may have much to do with the Government be able to the present movement, but there is a deeper principle and the self-self in the gradient of the Society for Propagating on the Gospel in Foreign Parts is to be preached in obtain any measure from the Government and Legishness which prompts it may have much to do with the Government be able to the present movement, but there is a deeper principle. of evil at the root: this it is our solemn duty, as rate for the purpose of carrying out any such plan of insist that they shall belong to some or other for the a course is so very extraordinary, that we may be manner. churchmen and as christians, to resist, and that with national education,—any plan by which religious and times? earnestness and vigour, and without delay.

Bishop of Toronto, and reach him before he leaves child and not for the young man.

July 2, 1850.

We remain, Rev. and dear Brethren, Your faithful humble servants GEO. O'KILL STUART, D. D., and L L. D., Archdeacon of Kingston. A. N. BETHUNE, D. D., Archdeucon of York.

FORM OF PETITION.

To the Queen's Most Excellent Majesty. MAY IT PLEASE YOUR MAJESTY,-

We, your Majesty's most dutiful and loyal subjects, the Clergy and Laity of the United Church of England and Ireland, in the Diocese of Toronto and Province of Canada, most humbly represent :-

That in the year 1791, His late Majesty King George the Third of blessed memory, caused the appropriation to be made within the Province aforesaid who would thus gravely reason for mere sounds-vox et of the lands called the Clergy Reserves, for the support and maintenance of a Protestant Clergy:

That in the year 1823, the question was first raised whether these Lands pertained exclusively to tions termed Protestant were meant to be included

escaped the a fortiori in this matter. We are quite sure he years of your Majesty's Reign; whereby two-thirds must think well of Liturgies. The principle, whether it apply to devotion or to tune, cannot be disputed. Could Napoleon re-appear, to head his legions in the field, he would the Church of England in this Diocese.

That this enactment, made in the year 1840, was universally regarded throughout the Province as a definitive arrangement of this long agitated question, and that your Petitioners,-though believing those lands The revivalist finds all his machinery ineffectual, until to have been intended exclusively for the Church of

That from the passing of that Act up to the close of the year 1849 no discontent with the arrangement thus settled was expressed in any quarter, and that up to the present moment there has been no agitation or feeling in the Province on that account.

That your Petitioners, with much surprise and indignation, have observed that, during the present Session of the Provincial Parliament, a series of Resolutions, and an Address to your Majesty framed upon these Resolutions, has been passed,-to the plied to educational or other secular purposes.

That your Petitioners regard with horror a public enactment which aims at the abolition of all grants It was, then, a mistake to have supposed that I had made no experiment in the principle of Liturgical repetitions.—
I found in myself, and observed in others, that the highest vince, and, by the contemplated spoliation of the and happiest strains of devotion flowed always in the fixed Church of England of the residue of her property channels of precomposed hymns—written and familiar words. And the Preshyterian may rest assured, that what he has already found in the Missionary hymn, or in the re-

That your Petitioners would regard the success of such an attempt as a national sin of the deepest dye and a grievous moral degradation, as well as a heavy blow to the influence and spread of true religion in the Province.

That where Religion is made to be wholly dependent upon the voluntary contributions of the people, it may be supported with tolerable respectability in towns and villages of any considerable size; but that in the rural districts, where the population is comparatively poor, the means of insuring stated instruction in the truths of the Gospel will not in many cases exist. This is evident from what is presented in the neighbouring United States of America, where in large tracts of country there exists no provision for the maintenance of a clergy, and where consequently the ministrations of Religion, if at all, are only occasionally afforded. The effect of this is, the growth and spread of an infinite variety of sects, and the influence of many which propagate tenets in direct contravention of the truth and purity of Christianity. TO THE REVEREND THE CLERGY OF THE ARCHDEACON- In many instances, as the result of leaving Religion to the partialities and caprices of an uninstructed REV. AND DEAR BRETHREN-Your attention will, people, we find in that country churches and chapels

from your Majesty's Throne and Royal House the That an effort of this nature, aiming at the total loyal attachment of a large number of your Majesty's

rating religious division and animosity in this Pro-Although the high sense of honour and unbending vince, and of creating at no distant period a moveintegrity which characterize the British nation, -but ment, which it will be impossible to restrain, for aliewhich are fast losing their weight amongst ourselves nating the Ecclesiastical property held by the Romish in public and high places,—cannot allow us to believe Church in Lower Canada. If the property of the that a measure so flagrantly wicked and unjust as that Church of England, and of Protestants generally in contemplated in the Resolutions and Address just this Province, is to be confiscated for public and sepassed, will meet with the slightest countenance from cular purposes, it will never be borne that the

Religion not less than to the interests of our own Your Petitioners therefore humbly pray that your branch of the Church Catholic, to record our vigorous Majesty will refuse your Royal sanction to any meaand decided protest against this criminal act of in- sure for alienating the property of the Church of tended spoliation. If the Parliament of this Province England in this Diocese and Province from the sacred will sanction the infidel opinion that religion is not to purposes for which it was set apart, -viz., for the be cared for, and that every existing provision for its support and maintenance of public worship and the

And your Majesty's dutiful and loyal Petitioners,

SECULAR LEARNING AND AFFILIATED COLLEGES.

The Hon. Mr. De Blaquière does not apprehend

First, the notion of separating religious and secular

On this point we beg to reinforce our own views by

we do not feel concerned to ascertain.

shows will naturally, and we think necessarily, arise affiliated Colleges?

reference solely to their qualifications in that depart- indeed. ing from English experience, we conclude that the dis- so, can it be so very bad?

is to hinder him from illustrating the subject by the degenerate. land; why not here?

to the Church of England?

are Christian principles!

We trust we have already said enough to disgust shall succeed. any faithful Christian with the separation of secular that no faithful Christian ought for a moment to countenance such a plan. We marvel that any clergyman especially any clergyman acquainted with Germany, (such as we have heard of) could do otherwise than shrink with dread from the idea of establishing such

But we are told that there are to be "affiliated Colleges in which the several denominations of Christians may have the entire moral and religious educa-

Let us suppose one of these affiliated Colleges to of his religious instructors who send him, for the sake

Again, suppose the discipline is stricter in one of such a proceeding.

the entire moral and religious education of her plan which has not yet seen the light—to which the Our readers will remember that a short time since, Let us take a Professor of Medicine, when lecturing members; (that is, if he means, by the University enon the brain: what is to binder him from teaching that forcing upon them the necessity of receiving it,) which we do not know that it may not be elogged writing, that he should withdraw his Convocation the brain, and that man has no immaterial nature we agree with him; because the systematic acknow- Mr. DeBlaquière to reject it. And when we have a loss to understand the propriety or fairness of his all thought is performed by the material structure of would be an improvement upon such a no system,whatever. An eminent medical teacher in England ledgement of religion in any shape is better than a considered these things, we shall but have begun to keeping up an agitation on the question, by introtaught such sentiments; what is to hinder its being mere fortuitous and accidental acknowledgement of it. form some idea of the prudence and caution of that ducing it, without any occasion whatever, in a pub-And anterior to the breaking up of King's College, gentleman, and of the sense of propriety by which lished letter on quite another subject. Let us take a Professor of Belles Letters, and sup- we might perhaps have thought it would have been pose him lecturing upon history. Why should he not better to accept such a system. But we agree fully pose him recturing upon history. Why should be not accept such a system. But we agree tuny adopt the views of Gibbon, and teach his pupils either with our reverend friend whom we have formerly Mr. De Blaquière's letter, which place the animus appears in another part of our columns. In some redirectly or indirectly, as that historian does, that Chris- quoted, when he says—" When indeed, whilst this with which it is written beyond a question. He spects he has anticipated our expressions, in others tianity was a pernicious innovation upon "the beautiful measure was under discussion, such a proposition was informs us that in his opinion "the injustice done to enforced our opinions by additional arguments, and mythology" of the ancients; and that of professed listened to or even acquiesced in, it was because a our Church by the University Bill was not intentional we feel much indebted to him for the clearness, defi-Christians, the heretic is always a better man than the desire was felt not to break up King's College, but to orthodox? Or if he is merely a dissenter, will he not carry it on, if possible, as one continued body; bemake all ecclesiastical history speak in a tone opposite cause we did not wish, without absolute necessity, to to assist, by timely suggestions, in the framing of disturb existing relations or to renounce the position a Bill." Now if any man thinks this improbable, let him of influence we had attained in the University; beonly look to the condition of the Universities of Ger- cause King's College was already an amalgamation of many, in which, notoriously, unbelief prevails over various religious bodies, and such a scheme would beg those who think otherwise to read his letter. faith. Let him look the University of Paris, in which have really given the Church a more distinct and fa- But we go further than this: we deny the fact. there is a secular University and affiliated colleges of vourable position in the University than she at that Divinity, Law, Medicine &c., and in which infidelity time possessed. But when this disposition to conof the grossest kind is openly taught in the lecture rooms. cede all we could conscientiously concede has been King's College, that he has had ample means of Let him look at the mere literary society of London rejected,—when the Church, whose members gave to knowing that it was not for want of "timely suggesand Manchester, and such like places, in which men the University all the vitality it ever possessed, has tions" on their part, but actually in spite of those meet together of different religious views on the com- been cut short,—when associations have been broken suggestions, that this injustice was done to the mon basis of science and literature. Is it not notori- through, and ties, sanctified by learning and religion, Church. We have been informed on what we believe ous that this society has a strong tendency to unbelief? snapped asunder,—when the Church has been thrown to be unquestionable authority, that several sugand that your literary and scientific dissenter, as we upon her mettle and taught what she can do alone, gestions were made by those gentlemen, by means of have already said, has an especial tendency shall she consent again to listen to plans of amalga- which the Government, without departing from its to infidelity, - to calling in question all received mation?" Indeed we doubt whether even avowed principles, might have made the University truths of every kind? Is it not notorious that there then we should have been right in acquiescing in such Act give a direct countenance to religion, and not is a small active clique, professing what they call a system; whether we should have been right in concatholic principles, whose publisher we could name, who senting to commit our youth to a system which must that they were declined as impracticable. It was not, are endeavouring to destroy all doctrinal belief what- have become so pernicious in the end. And right therefore, for want of "timely suggestion" that this glad are we that our venerable Bishop never acceded injustice was done. It was done knowingly and de-But it will be inquired, how is all this to take place, to any such idea,—that his sagacious penetration saw liberately; and to satisfy a political clique, who are be alienated from the purposes stated in that enact- character just passed by our Legislative Assembly, when the Act says that the University is to be con- through the tangled web of politic reasoning by which when the Act says that the University is to be conducted "upon Christian principles." Now does any many of us were enveloped, and decided to accept no practical man ask this question? Can any practical man imagine that a few words in an Act of Parliament University. The manner in which he was supported sible. It was supposed the Church might be tramcan stand out against influences which are at work by his Clergy and Laity, proved the justness of his pled on with impunity. seek how infidelity is to be reconciled to the profession of Christian principles. It is a well known fact that the course with his Bishop then, will allow himself to be diverted, by any tinkering of the University Act, from the dethe very parties in Germany and France, who teach termination to obtain for ourselves a University worthat the wonderful facts contained in the Bible, are thy to stand by the side of Oxford or Cambridge. It heard that the Archdeacons were consulted by the were disposed to blame his course of action, now

> learning from religion. We trust that we have shewn THE CHURCH UNIVERSITY AND MR. DEBLA-QUIERE'S LETTER.

Notwithstanding the zeal and comparative unanim Pastoral of our venerable Diocesan, we have been aware all along that there existed a small section of persons, even among Churchmen, who were opposed to his views. For obvious reasons, we were not desirous of calling attention to this difference of opinion; but now that this has been done by the University. show why their plan does not reconcile us to this publication of the letter of the Hon. P. B. DeBlafeel it our duty to break silence.

they teach him are undermined? Will be not come to Mr. DeBlaquière for suggesting it to his Bishop; against him and his plans. dictated by a sincere desire of serving the Church. ing Mr. DeBlaquière personally, and have not said

We shall be told, however, there is no probability But the course which that gentleman has actually one syllable to prove that his views are incorrect."

excused for looking a little further for the motive of There are one or two more points in this letter,

to point out the pernicious effects which experience attending chapel. How is this to be prevented in the Bishop in his noble and Christian determination, that the establishment, with similar privileges, of a College lous rumour by the Telegraph of the Bishop of Exeter he "does not apprehend that any serious objection at Toronto, has been declared to me." No: let not churchmen be deluded by any such could be entertained by our Churchmen to the plan" Now, would not any person conclude from this has secured a re-hearing of the Gorham case in the If Professors are appointed to teach mere secular deceitful bait. The hope of enforcing moral and re- of "a national Institution for training the youth of passage that the desires of the Bishop of Montreal, as | Court of Exchequer.

liated Colleges, in which the several denominations degrees in Divinity?" And is it not an obvious quesment alone, which it is their duty to teach. Be it But it may be inquired, have not some respected of Christians may have the entire moral and religious tion,—"If the Bishop of Montreal is content with this remembered that according to the Act, the election of names been of opinion with Mr. De Blaquière that education of their own members;" according to power, why should the Bishop of Toronto desire Professors is by the Senate choosing a certain number such a system would have been a great improvement which plan, "the degrees in Divinity would be con- more?" But what is the fact? Why, that the out of whom the Government is to choose one. Judg- upon the former system of King's College? And if ferred by the several Colleges on their own members; Bishop of Montreal did not make any such limited the degrees in the Faculties of Arts, Medicine, and demand! He requested the power to confer degrees senting members of the Senate will rather choose a We must request our readers to distinguish be- Law, by the University." Of such a plan as this, in Arts, at least, if not in Law and Medicine. And person devoid of all religion, than a religious Church- tween what King's College was in practice in the first Mr. DeBlaquière, a Churchman, expresses his apperson devoid of all rengion, than a tengion, than a tengion, than a tengion, that are just as much opposed to man, and of course those in the Senate who are already two or three years of its existence, and what its system proval, and his persuasion that the Government is giving the Bishop of Montreal this power, as they are of that character, will do the same. And supposing a would inevitably have made it, nay what it had not disposed to refuse to sanction such a plan by to our Bishop's Church University! We leave our different election to be made, there will at least be some begun to make it before it was broken up. For the Royal Charter or Legislative enactment; nay, he readers to make their own comments; for we really dissenters chosen to chairs in secular learning. In first few years the religious aspect was kept up in a goes so far as to say, that he "persuades himself cannot venture to express our own feelings, without either case the Government will choose the person of very beneficial manner, several of the Professors that the injustice done to our Church by the Univerthe number who is most likely to favour their political attended regularly in their places in the chapel; and sity Bill was not intentional on the part of the in speaking of Mr. DeBlaquiere. But we are quite views; and we know what political views will be most the students of the Church of England likewise atprevalent in this country so long as the constitution is tended with very praiseworthy regularity, under the position in our Church authorities to assist, by any consideration, have employed that gentleman's as democratical as it is at present: so that we may impression that they were constrained so to do. From timely suggestions, in the framing of that or some agency, if he had thought it possible such a use rely upon the Professors being either dissenters, infidels or very lax churchmen; and the literary and scientific ped off, and we have it on good authority, that for a "should we perversely refuse to accede to the property of the Professors drop- warious causes the attendance of the Professors drop- warious causes th or very lax controlled, and the most withering blight Institution in which they may give the youth of the dissenter is very apt to be three-fourths of an infidel. considerable time before the closing of the chapel there

line he may take? Would he not be likely to leave the that no privations resulted from not attending chapel, to the Bishop's plans; and that the effect of thus cation in Arts; and to induce them to go through the accounts of the book of Genesis respecting the crea- and that the result was a proportional decrease of their prematurely dragging before the public what ought, labour and expense, and to submit to the restraints tion and the deluge entirely out of account, or intro- attendance; and we can easily conceive that such a as yet, to be a private letter, must be to prejudice we would impose on them, they desire the power to duce them with something like a sneer? We know that state of things had a very pernicious effect upon their these plans with the public, and to impede their reward them with degrees in Arts. This is the chief this has been done in France, in Germany, in England habits of mind and character. Moreover, under the success. And can we question that this must be an point; and possibly the Bishop of Montreal, having and we believe in America. Let us take a Professor system of King's College, the keeping up of the chapel effect foreseen and intended by the publisher of this his College at a distance from any large town, and

nature that God is the First Cause of all things, but tolerable attendance on it; but we have been informed Blaquière to alter that gentleman's views, or by consequently may have the power to conduct such an that systems and worlds may have been gradually pro- on good authority that no one was ever inconvenienced direct personal influence to counteract their effect on education in Law and Medicine, desires to have the duced out of atoms, and dissolved and reproduced for not attending it; and it is well known that none the public. Let it be remarked that this is done behind power to confer degrees in those Faculties on those but members of the Church of England were ever re-Let us take a Professor of Classics, and find him quired to attend it. Of course such a system, with a Bishop is absent from his Diocese, steps in between intendence of the Church. But, we repeat it, the lecturing upon the mythical history of Hercules: what council named by the Government, was likely only to him and his people, and endeavours to frustrate the Government is as much opposed to the desires of the When, therefore, Mr. BeB. says that a system of people have set their hearts. Let it be observed that Toronto. should be alienated from that holy object, and apSuch things have been done in Germany and in EngSuch things have been done in Germany and in his conduct has been governed.

We fully agree with our excellent correspondent,

"H. C. C.," that "the idea is ridiculous," and we

Mr. DeBlaquière is in such close relations with

The only "Church authorities," then, who remain, far as I can gather, the Bishop of Exeter has been only emblematical naratives; that Christianity is, along must come first or last. This Government cannot Government; but we know that the Bishop was. We with Paganism and Mahommedanism, only a form of continue for ever. It will wear out in course of time conclude that Mr. De Blaquière is equally well in-Deism, suited to the times,—that all are equally Di- both here and at home; and we have only to be true formed; and we can scarcely doubt that he intends I had the pleasure of meeting with our beloved vine revelations, and will be succeeded by other reveto ourselves and we shall succeed. The best men in by this phrase "Church authorities," to charge upon and venerable Diocesan this morning. He is in extions suitable to other ages;—these very people, who England are with the Bishop, although the Governthus boldly subvert all Christianity and all belief, profess ment may thwart him for a while. The noble Duke originated in his indisposition to assist, by timely looking better. Night and day he is labouring at his themselves Christians, and declare that their principles of Wellington has joined his ranks and that most suggestions, in the framing of a Bill. Here, then, great work, and says that he has the most sanguine cordially. Let us all stand by our Bishop and we we have a covert attack upon the Bishop, made hopes of ultimate success. A meeting of the friends behind his back, that the injustice done to the of the Church in Canada was yesterday held in the Church by the University Bill originated with him! rooms of the Society for Propagating the Gospel in We know not how Mr DeBlaquière can complain of Foreign Parts, for the purpose of organizing a comthis interpretation of his intentions, which he has mittee to aid the Bishop in his mission. It was naturally and inevitably forced upon our minds, by numerously and respectably attended; there being dragging this question prematurely before the public. present, among others, Archdeacon Sinclair, the ity with which both clergy and laity responded to the And if we are right, he must likewise desire, in the Chaplain General, Earl Nelson, Lord Lyttleton, the same public but covert manner, to charge the Bishop Right Hon. W. E. Gladstone, &c. &c. &c. The with bringing "the most withering blight upon our meeting expressed the deepest interest in the queseducational hopes," if he perseveres in his design tion, and adopted measures to second the Bishop's (which God grant him life and strength to pursue) exertions, and to carry out his views. of establishing an independent, exclusively Church

quière to the Archdeacons of Kingston and York, we mind of our honourable correspondent; but to us it in general do not much interest themselves in Canaunavoidably appears far otherwise. We do, however, dian affairs; and the friends of Christian education There are so many things to complain of in this sincerely believe that Mr. De Blaquière means well by in the Province may rest assured that the Bishop is exist, in which the best moral and religious ducation is given, whilst a youth is sent from it to the secular letter of Mr. DeBlaquière, that we scarcely know the Church; but we wish he would put himself in leaving no stone unturned to ensure the success of his University to learn doubt or infidelity from the Professors where to begin. If under circumstances such as he the place of his Bishop, and realize to himself how be mission. His activity and perseverance is indeed of Astronomy, and Geology, and Classics, and Belles details at the commencement of the letter, he had would feel if one of his flock thus held him up to beyond all praise; and I am delighted to find that he of Astronomy, and Geology, and Classics, and Belles public reprobation, and that covertly and behind his is here fully appreciated by those whose good opinion it might not be best for him to accede to the terms of back; for this is done when he is far away, and Mr. is worth having. of a little honour, or to save a little money, or even to get a little learning, to a place where all the principles regarded such a view,— we could not have blamed Bishop, although the whole of his language is directed

of such a result: the Professors are Christians at pre- taken is a very different one. Instead of communi- No doubt we have with the fullest intention endeasent. But how long we ask under such a system would cating directly and privately with the Bishop, and voured to show how wrongly this gentleman has acted they continue so? Even now we are credibly in- giving his Lordship the power of deliberating on the in publishing such a letter at such a time; and we formed that there are, or have been Professors who sel- wisdom and prudence of the suggestion, he has taken have done it for two reasons: first, - because we wish dom attend any place of religious worship. But under the circuitous course of addressing the two Archdea- him to view his conduct from a point of view from the amalgamation system which has begun to operate, cons, and requesting them to communicate with the which he has not hitherto viewed it; and secondly, -if past experience is to be our guide, the weight of all Bishop. The unpractical and cumbrous nature of -because we have always great doubts of the soundthe Dissenting influence will be thrown into the scale of such a course is so manifest, that it cannot fail to ness of views which come from a mind which thus unbelief rather than that of religious churchmanship; prejudice any practical mind against the prudence publicly shews itself to be deficient in prudence and and thus the system will work towards unbelief. and judgment of the person, however high in station caution—in the respect due at least to the office of There is another difficulty, in regard to the opera- or estimable in character, who could adopt such a the Bishop, if not to his "acknowledged wisdom and experience"-and even in the courtesy which to our opposition, those machinations of an infidel principle, the opinions avowed by Lord John Russen, and so well too of these additions and indirect opposition, those machinations of an infidel principle, the opinions avowed by Lord John Russen, and so well too of these additions of an infidely principle, additional too another.

But, besides taking this circuitous and indirect opposition, those machinations of an infidely principle, additional too another.

But, besides taking this circuitous and indirect opposition, which aim at the additional too another.

Course Mr. De Diognière and the course opposition and indirect opposition, those machinations of an infidely principle, additional too another. combined with a Romish nostinity, which aim at the adduced by a reverend speaker at the recent deneral will be to have subjected apprenension is due from one gentleman to another.

Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his latter in Course, Mr. De Blaquière goes beyond this to publish his subversion of the existence and influence of the list his letter in Canada, before it can even be transmuch disposed to accept Mr. De Blaquière's offer to
Church in this land. Political intrigue and the sel-

to which we must refer. A form of petition is subjoined as a guidance, and reading of the Bible should be separated from the those colleges than in another, will not many of the lit is very clear what will be the natural effect of it.

Towards the beginning, Mr DeBlaquiere says:— A form of petition is subjoined as a guidance, and it would be well that the signatures obtained should general education of the children of the poor." Now, It would be well that the signatures obtained should be transmitted to Mr. Champion, at the Church Sobe transmitted to Mi. Champion, at the Charles of the desire entertained by full knowledge that the Bishop, after at least six the authorities of Lennoxville College, that I would, instruction and of revealed religion is necessary for the parents give way to the wishes of their children? And ciety's House, at Toronto, by the 1st of August next, instruction and of revealed religion is necessary for the ciety's House, at Toronto, by the 1st of August next, at latest, that they may be forwarded to the Lord we willingly expose our unstable church people, (and persons both favourable to his views and opposed to obtain from the Provincial Legislature, inter alia, the ble the Archdeacons and our Editorials. We cannot, How the avowal of such views can be reconciled with many such there are) to so strong a temptation? We them, had determined on seeking for the establish-Lord John's conduct in regard to the Irish Colleges, have been informed that in King's College, more than ment of "an independent, exclusively Church Unione student, the son of Church parents, claimed to be versity," as the only safety for the education of the proposal of the Bishop of Montreal as to this latter liberal benefactions of The Duke, the University of But we do not rest upon mere opinion: we desire considered as a dissenter, in order to be excused from youth of the Church,—is so far from supporting his measure, and, moreover, to sanction a similar one for Oxford have contributed £500. There is a ridicu-

learning, they will in no long time be chosen with ligious instruction in affiliated colleges is very slender the Province in secular learning," coupled with "affi- to degrees, are limited to "the power to confer

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Let us then take a Professor of Chemistry or Geology, and find him lecturing on the original formation of the world; what does experience teach us as to the and we believe in America. Let us take a Total and Target town, and of Astronomy. What is so likely as that in explaining the origin of the solar system, or of the fixed stars, he had the power of closing it at any time. The same should adopt the views of La Place, or some similar was the case in regard to religious instruction on week absence of the Bishop, when he has it not in his more. Our Diocesan, seeing that he may have the views, and inform his pupils that there is no proof from days. It was given it is true, and there was a very power, either by personal conference with Mr. Deplans on which he and thousands of his clergy and Bishop of Montreal as to those of the Bishop of

In conclusion we beg to invite the attention of our But there are one or two passages in this part of readers to the admirable letter of "H. C. C." which

Gditorial Correspondence.

London, 14th June, 1850. Having barely time to avail myself of the Canadian mail, which is made up this evening, my present communication must necessarily be brief.

There are no public news of any importance. The most prominent features of the day are the proposed University commission and the Gorham case. former measure, I need hardly say, is looked upon with more than suspicion by all the genuine friends of the two great English Educational Institutions, as being originated not with a view to increase their utility, but to open up a way for the admission of Dissenters into quarters upon which they have long been gazing with wistful and jaundiced eyes. As Lord Monteagle justly remarked last night, the effect of the commission would be to check the progress of the reforms which have been going on of late years, both in Oxford and Cambridge, and to increase the difficulties under which they already labour.

Touching the Gorham case, it appears to be as far contain full particulars of the recent proceedings. So

The Toronto University is decidedly becoming one of the leading questions of the day in this great Metro-All this may appear dutiful to his Diocesan to the polis. I frequently hear it referred to by parties who There is nothing of any interest in the literary

world about which to write. The apostate schismatic Newman is at present delivering a course of lectures. exclusively addressed to Protestants, which are published from time to time. They are but flimsy things, and I will venture to predict will make but few perverts from the Apostolic Church which is so well rid of the sorely deluded lecturer. The Church and State Gazette is to contain a graphic account of one of Father Newman's prelections, by my friend Montgomery, and will be worth transferring to the columns of The Church.

Speaking of Montgomery, I find that his popularity continues unabated. I attended Percey Chapel last Sunday, and was glad to notice that it bore all the features of a parish church. It has a large and efficiently conducted Sunday School; and, though one of the fashionable chapels of London, contained a fair sprinkling of the lower and poorer classes.

The annual sermon of the Society for Propagating

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