

colony, which would encourage the improvement of education among all classes of the community, without interfering with the maintenance of the principle, that all education should be based upon the Holy Scriptures.

X. AUSTRALIAN BOARDS OF MISSIONS.

We rejoice in the formation of these Missionary Societies as a symptom of spiritual vitality in our Church in these Dioceses, and we trust that they may be the means, in the hands of God, of converting not only the heathen Aborigines of Australia, but also those of the adjacent islands in the Western Pacific.

XI. We have thus endeavoured to express our conclusions upon some of the important objects, on which the opinions of yourself and your Right Reverend brethren are given in the Minutes; and we shall deeply regret should we appear to you, in stating our own views, to esteem to lightly the mature and well-considered opinions put forth by your Lordships; such we can assure you is not the case—we have acted throughout under the solemn conviction that faithfulness to our common Lord and Master required that we should candidly and deliberately state our opinions for your Lordships' information, and also with a view to their publication both in the Colony and in England. We would therefore request, that your Lordship will have the kindness to forward this letter to the Archbishop of Canterbury, and to sanction its publication.

We have the honour to be, My Lord,

Your Lordship's faithful Servants in the Lord,

H. B. MACARTNEY, D.D., Archbishop.

(Except that as regards clause (1) of section V and VI I think that every alternate presentation should be made by the Bishop or other Patron.—H. B. M.)

- S. Lloyd Chas., M. A. James Sullivan, B. A. David Newham, M. A. Eben. Collins. Augustus Strong, M. A. John Herbert Gregory. Samuel E. Blomfield, B.A. William Singleton, A. B. William Merry, M. A. Thomas H. Braid, D.D. William Brickwood. John Cheyne, A. B. Edward Tanner. Willoughby Bean. Francis Hales, A. B. H. W. W. Liddiard, A. M.

THE BISHOP'S REPLY.

To the Venerable the Archdeacon of Geelong, and other Clergy, &c., &c.

Melbourne, April 22, 1851.

MY DEAR BRETHREN,—I have much pleasure in acknowledging your letter of the 25th day of March, 1851, containing a statement of your opinions upon many of the most important subjects which engaged the attention of my Right Rev. Brethren and myself at our recent conference in Sydney. The conclusions at which we arrived, and which we have expressed in our minutes, are simply the opinions of so many provincial Bishops, and do not pretend to the character of "authoritative decisions," and more than if they were delivered by each individual Bishop separately, in his own episcopal charge. Most of them, indeed, relate to subjects which do admit of any authoritative decision, and were intended merely to convey to the members of our Church both here and in England, our sentiments as to what ought to be the basis of our future Ecclesiastical Constitution. These subjects I was desirous that you should also carefully consider, and express your own judgment upon them, in order that her Majesty's Government, and those prelates and others in England who have especially interested themselves in the Ecclesiastical affairs of the Colonies, might know the sentiments of the Clergy in general, as well as of the Bishops in particular; and inasmuch as the value of such a judgment must depend wholly upon its being the result of your own independent deliberations, there could have been no ground for complaint, however there might have been regret on my part, if your views had very materially differed from those of my Right Reverend brethren and myself.

I am happy, however, to observe, that upon the establishment of a Diocesan Council, to consist both of Clerical and Lay Members, (whether they shall constitute one chamber or two, is in my opinion a matter of subordinate importance,) for the management, in conjunction with the Bishop, of the local affairs of the Church; and also upon the placing of the Clergy in the same independent position with their brethren in England (the two most important principles laid down in our minutes), we are all perfectly agreed. There is likewise very little, if any, difference between us upon the important subject of education; and none as to the formation of the Australian Boards of Missions.

Your objection to the union of a number of Colonial Dioceses into a Province, under the presidency of a Metropolitan, would have great weight with me, if such an union should, as you fear, tend in any degree to impair the connexion of our branch of the Church here with the Mother Church in England, or to encroach upon the authority of the Queen in Council. For I quite agree in the sentiment which manifestly pervades your letter, that this connexion is the great security, under God, against any corruption of doctrine, or any organic change of constitution in the Church in the Colonies. On this account, I feel it to be of the utmost importance that the supremacy of the Queen should be distinctly recognised, and that an appeal should always lie from every Colonial Court to the highest Ecclesiastical tribunal at home.

While I quite concur with you in thinking that no benefit is to be gained by attempting to enforce a rigid uniformity in our services in those particulars which the Rubric has either left unnoticed, or on which its language has been variously interpreted; we must nevertheless remember that the Church has directed all doubtful cases to be referred to the Bishop of the Diocese, to whom the decision of them properly belongs.

No authoritative decision can be given upon any doctrine of our Church except by a legally constituted tribunal. Upon the doctrine of Holy Baptism it appears to be now decided, that the Church of England allows a certain latitude of opinion among her members, and of this latitude the Minutes themselves afford an example. While, therefore, the true interpretation of the Articles and Book of Common Prayer in respect to it, may form a very proper subject for temperate discussion, it ought, I conceive, to be permitted to every Bishop and other Clergyman, to retain and advocate, with undiminished respect, his own opinion, provided it be within the allowed limits.

I can have no objection to the publication of your letter; for there is no single word in it, so far as I can perceive, calculated to give just offence to any one. I shall also have much pleasure in forwarding it to the Archbishop of Canterbury.

That the grace of our Lord Jesus Christ may be with you all, and that the Divine blessing may abundantly rest upon your ministry, is the fervent and continual prayer of

Your affectionate Brother in the Lord, C. MALDEN.

From our English Files.

HOW ARE THE PEOPLE TO BE EDUCATED? To the Editor of the Morning Chronicle.

SIR.—The question of paramount importance in the present day is, "how to bring education within the reach of the poor and ignorant classes of the community in such a way that the supply shall be regular and effective." Many plans have been suggested for this purpose, but hitherto without producing results equal to the anticipations of their projectors. The voluntary system has been tried, and Government grants have been made in aid thereof, but neither seems as yet to have been able fairly and fully to grapple with the monster evil, ignorance, or to carry out a system of education commensurate with the acknowledged wants of the nation. I will not stop to inquire into the causes of this failure—if failure indeed it be—but rather hail the growing conviction on the part of the public that, to secure this most desirable end, it is absolutely necessary to have recourse to a rate specially laid for educational purposes.

We will then assume, for the sake of argument, that a rate has been resolved upon—a National Education Rate. It is manifestly only in accordance with the strict principles of justice, which I am sanguine enough to believe will guide our statesmen on this momentous question, that the rate shall be distributed in such a manner that the conscientious feelings of all shall be regarded. But the inquiry naturally arises here, "how is this difficulty to be met?"

The plan which I venture to suggest will be far to meet many of the objections which have been urged, forcibly and truly, against all preceding schemes which have been laid before the public.

Permit me briefly to notice a few of these objections. The scheme of the National Public Schools Association deals only with the secular part of education (instruction), honestly and consistently abandoning any claim, not only to doctrinal, but to any religious teaching at all.

Now, this exclusion of religion from this proposed system of teaching is opposed to the traditional and inbred feelings, or prejudices, as some may term them, of the English people.

The Manchester and Salford local schools scheme, while it avoids this error, falls into another of a not less objectionable character.

The committee, composed of men representing all shades of opinion, from the Church of England to the various dissenting bodies, with the exception of the Roman Catholics, have united upon the common ground of Christianity, using, or to use, in existing and proposed schools, the Bible only, without creeds and formularies, and, consequently, without dogmatic teaching.

As against the first scheme there are arrayed nearly the whole of the religious communities, so against the latter a large proportion of Churchmen, who think that a scheme which deposes the Church of England, pure and Apostolic as she is, from the position she has so long held as the authorised teacher of the people, and substituting in the place of her dogmatic teaching the lowest amount of religious truth which can be agreed upon by all parties, is aiming a blow at the Catholic Faith and God's Truth which it would be treason on their parts not to resist, even unto death. The Church naturally feels aggrieved at interference with her parochial arrangements, and demands a recognition of her right, not to the exclusive teaching of the people of this country, but, at least, of that portion which belongs to her communion; and that, too, dogmatically, and by those creeds, catechisms, and formularies of faith which have descended to her from the confessors and martyrs of former ages.

The necessity of a more extended scheme of education than at present prevails being universally admitted, the grand problem of the present day certainly is, how to accomplish it, without sacrificing principle to expediency, or compromising Divine truth, since "we may not do evil that good may ensue."

It is clear that neither of the two schemes already challenging public attention satisfies these conditions. Is it possible, then, to propound another which shall recognize the rights of all religious bodies, respect the consciences of individuals, and secure that control and supervision which the State has a right to demand as the condition of her acquiescence? I think it is, and therefore propose the following scheme, which combines the elements of a successful issue, in the simplicity of its plan, the honesty of its principle, the respect paid to conscience, and the means taken for the security of the rights of all, consistently with efficient working.

Let the Prime Minister boldly demand from the House of Commons an education rate of so much in the pound, either on the house assessment or that of income tax, which may be collected by the Government officers.

Supposing the rate granted—and we cannot doubt that the House would readily accede to the proposal—it is manifestly equitable in principle that all who are liable to the rate should have a voice in its distribution.

I would suggest, therefore, as a graceful concession on the part of the State, that every ratepayer should have the privilege of stating to what description of school he would wish his portion of the rate to be applied, whether Church of England, Wesleyan Methodist, Independent, &c., or merely secular.

All such sums so designated to be held at the disposal of the representatives of the different religious bodies, after deducting a percentage for the collection. The Privy Council to have the control over the sum so appropriated to secular education, and any sum not specially assigned by the ratepayer to any religious denomination to be handed over to the Church of England, as the religion established in this country.

We come now to the distribution to the various religious bodies.

The amount collected, and to be appropriated to the support of schools connected with the Church of England, has to be handed over to her representatives; but who are they? At present she does not appear to have any, but I apprehend the growing intelligence of the country will not much longer deny her the power, which every other religious body in this land possesses, of managing her own affairs, and that she will have resorted to her Convocation and Diocesan Synods. Meanwhile a Diocesan Board of Education, composed of representatives from the various Rural Deaneries, and presided over by the Bishop, might supply this want.

The other religious bodies have recognized organs so that no fresh machinery is required in this department.

Care must be taken that the monies thus raised and paid over shall be duly and efficiently applied. To which end I would propose, as now, Government Ins-

spectors, and, in addition, Diocesan Inspectors to be appointed by the Board of Education, and sanctioned by the Bishop of the Diocese.

An account of all sums raised and spent to be periodically laid before Parliament, after being duly audited by auditors appointed by the Privy Council.

The Diocesan Inspectors will report the Diocesan Board of Education as to the religious training in the schools, and the Government Inspectors as to the general teaching and effectiveness of the system pursued, as evidenced in the progress and attainments of the pupils.

Such is a brief outline of a scheme which I venture to propose, in a sincere hope that it may solve the problem "How are the people to be educated?" Details it would be superfluous to enter upon, until the principle of the scheme be acknowledged and accepted.

Let me recapitulate, as briefly as I may, its leading features:—

- 1. It is simple and comprehensive, and would not revolutionize the present schools, nor interfere with their management.
2. It would secure a sound and efficient education for the people, without any sacrifice of principle or compromise of truth on the part of any.
3. Liberty of conscience would be secured to the ratepayer, by allowing him the privilege of apportioning the amount of his rate.
4. It would put an end to the collision between the National Society and the Privy Council; the school remaining, as now, the portico to the Church.
5. It would not paralyse voluntary efforts in the cause of education, but, on the contrary, give them an additional stimulus.
6. It would give the State that power of control over the expenditure of the rate which is necessary to her as trustee for the nation.
7. If the experiment fail of success, the remedy is easy; the House of Commons having at any time the power to refuse the necessary vote permitting the levying of the rate.

Commending the above to the consideration of all who desire that this question should be satisfactorily settled,

I am, Sir, your obedient servant, Lower Brompton, Oct. 24. C. G. R.

PROPOSED INCREASE OF THE EPISCOPATE.

As we cannot, of course, pretend to be in the secret of Lord John Russell's intentions towards the Church of England, like the Daily News, the intimation given by that journal that a large increase in the number of the Bishops, to the extent of somewhere about fifty new sees, "is under Lord John Russell's consideration," has taken us somewhat by surprise. Our cotemporary does not condescend to inform us with whom the suggestion originated, whether with the Earl of Shaftesbury, or with Mr J. C. Colquhoun, with Mr. Horsman, or with Sir Benjamin Hall. It can hardly, we imagine, have found its way into the Cabinet of the noble Lord from the vicarage of East Brent; nor is it antecedently probable that the proposal emanates from his Grace of Canterbury, or from the Episcopal Bench as a body. For aught we know it may be the spontaneous offspring of the noble Premier's own brain, the fruit of his intense desire to devise some means by which he may, if not exactly cause the Church of England to approach nearer to what she was designed to be by her divine founder, at least bring her to his own views and make her subservient to his own purposes. Be this as it may, the fact asserted by our cotemporary, with whom we must leave the responsibility of the statement, that the Prime Minister has some thoughts of coming down to the House of Commons with a Reform Bill for the Church, as well as for the State, and that the former is to include among its provisions the creation of some fifty new Bishops, is quite sufficient to put Churchmen on the alert as to the nature of the boon said to be in prospect for them. The proverbial *Timo Danaos et dona ferentes* was never more applicable than it would be to the project alleged to be entertained by the noble Premier. We can easily conceive that during his cogitations as to the best method of swamping the more respectable and conservative elements of the electoral body, for the consolidation of Whig-Radical ascendancy, the thought may have presented itself to his Lordship's mind, that to swamp the Episcopate by the creation of some two or three score Bishops of his own selection, might be the most convenient method of satisfying the outcry for Church reform, rendering the demand for the revival of Convocation innocuous, and at the same time coming a good step nearer to his settled purpose, that of latitudinarianizing the Church of England. If half a hundred men of the stamp of Dean Elliott could be raised to the Episcopate at one blow, the prayer of Churchmen for the revival of synodal action might then be granted with the most entire confidence that a representation of the Church so falsified would oppose no barrier to any design upon the integrity of her doctrine and discipline. Lord John Russell is far-seeing enough to perceive that the demand for the restoration of the Church's proper legislature cannot be resisted much longer; and it is, therefore, far from unlikely that he is on the look out for the best means of rendering the attainment of that object utterly nugatory. But while we give his Lordship credit for sufficient ingenuity to have conceived such a scheme, or having readily discerned the advantages he might derive from it, supposing it to have been suggested to him by others, we can hardly impute to him so great an absence of all discernment as to imagine that such a measure could be brought forward without provoking the most violent opposition, or carried into effect without causing a most extensive and calamitous disruption in the Church. As it is, Churchmen are by no means satisfied with the manner in which vacancies in the Episcopate are filled up. On the contrary, there is a feeling of deep dissatisfaction pervading the Church on this subject, a feeling which is not directed against the original right of the Crown in the appointment of Bishops, but against the exercise of that right by a political Minister, in a manner gratuitously, nay intentionally, offensive to the Church, and against the tyrannical suppression of the *res* assigned to the Church in the process of Episcopal Confirmation. It is, in fact, Lord John Russell himself, it is the contemptuous and hostile attitude which he has assumed towards the Church, on more than one occasion, in this exercise of the Royal Supremacy, that has forced upon Churchmen the consideration of the conditions by which the right of the Crown to nominate to the Episcopal office ought to be surrounded in order to secure the Church against the prostitution of her highest office to purposes subversive of her character and of her very faith. The perception of this danger is not confined to one school of theologians in the Church; it is common to all thoughtful Churchmen, to all who are not prepared to hold their faith, or, it may happen, to deny it, at the bidding of the creature and puppet of a Whig-Radical majority in the House of Commons. If, then, there is this strong feeling against the exces-

sive power now wielded by the Prime Minister in the filling up of occasional vacancies on the Episcopal Bench, what would be the consequence of a proposal to create fifty new sees, to be disposed of by him at his pleasure. We hesitate not to say, that if Lord John Russell is violently bent upon raising a storm in the Church of England, he can take no better course to effect this object than to offer to the Church an increase of her Episcopate, and the restoration of her synodal action, at the price of her accepting at his hands a batch of new Russellite Bishops. That a large increase of the Episcopate is urgently wanted in order to render the Church truly efficient, is the opinion of Churchmen of all shades of opinion, and we have often contended for it. But if such a measure is to be acceptable, and truly beneficial, to the Church, it must be preceded by provisions which shall afford a guarantee for the selection of proper persons. These provisions, and the arrangements necessary to secure the harmonious action of the new Bishops, who would not be Peers of Parliament, with the occupants of the present sees, which have Baronial rights annexed to them, are matters with which, we apprehend, the House of Commons is hardly competent to deal. So great an alteration in the internal organization of the Church cannot with safety be effected, otherwise than with the concurrence of the regular Church legislature, and the first step to be taken with a view to this or any other improvement in the Church, is the revival of her synodal functions—the restoration of her Convocation to life and action.—John Bull.

ELECTRIC PENDULUM—ALLEGED DISCOVERY BY HOMEOPATHISTS.

All at once, a discovery is made of an instrument of such surpassing delicacy of construction and operation, that the inventor has been able to indicate not only the normal effects of the different electrical currents which exist in the body, but likewise a variety of modifications and changes which those currents undergo, when the hand of the operator is brought into contact with another person, with inanimate matter, with different metals, and with vegetable and animal substances, also to detect alterations which different medical substances produce upon these currents.

The columns of a newspaper are of course not the place for the description of a philosophical apparatus; suffice it to say that the phenomena described are produced by the agency of such an instrument, and the following are amongst the most remarkable results. After enumerating various facts illustrative of the fundamental principles laid down, the paper from which we quote proceeds as follows:—

"Dead animal matter, brought into contact with the hand of the operator, or with any person, or any number of persons forming a chain by holding one another by the hand, the one nearest the operator holding his hand, and the dead matter being put into the hand of the person most remote from him, almost immediately stops the movements produced on the instrument by the electric current. Mr. Rutter has, however, carried his discoveries still further; for he has ascertained, and is able to prove most unerringly, that noxious matter, whether animal or vegetable effluvia, or miasms, or mineral or vegetable poisons—in fact, all substances capable of producing death—have the same power of stopping the action of the instrument, as I have just described dead matter to have. All the experiments were conducted in the most simple and unpretending manner, and were explained in the most lucid and unequivocal language. They were repeated over and over again at the wish of several of the persons present, and the results were each time unvarying and unerring, so as to carry conviction to all who witnessed them, even the most sceptical.

"Another curious and interesting phenomenon was now demonstrated by Dr. Rutter. If a person of the female sex puts the index or forefinger on the operator's hand, the pendulum, instead of moving as when the index of a male is in contact with the hand, from D to C, moves from B to A. When the female hand touches the hand of the operator, instead of moving from B to A, as in the case of the male thumb, the pendulum immediately moves from D to C; and when the whole hand of a female is placed on the hand of the operator, the movement becomes circular in the direction of from B round to G, that is, from right to left, the exact reverse of the normal motion.

"The next experiment was one of great interest, and exemplified in a beautiful manner the experiment to which I alluded in a former part of the evening, viz., the instrument being stopped by the operator when put in contact with dead animal matter. After having put the instrument in full normal action by applying the finger and thumb of the right hand, a dead fly being put on his left hand, the motion of the pendulum immediately ceased; on the fly being taken away, the motion recommenced. A chain of several men, holding one another by the hand, was formed; a female placed her hand on that of the man most remote from the operator—the motion of the instrument was immediately reversed, the circular motion being from right to left. A dead fly was then put upon the left hand of the female, and the motion immediately stopped.

"A wire of copper, 500 feet long, encased in gutta percha, was then added to the chain of men—the one farthest from the operator held one end of the wire, and the female the other end; the female influence was immediately sent through both the wire and chain of men, and a corresponding action was again set up; which was again stopped immediately by the dead fly being put upon the other hand. Similar experiments were made with other dead matter; even merely by holding the hand over or near the dead matters, the aura of which equally stopped the motion."

Another set of experiments were, to prove the polarization of the body, which was readily demonstrated, as well as the perfect control of the operator over the direction or cessation of the magnetic currents, those currents, also, being subject to peculiar disturbances and variations in different parts of the body, and dependent on a vertical or recumbent position. Other extraordinary facts are related, which it would transcend our limits to specify; we must, therefore, proceed (only observing, in passing, that particular metals exercise a particular effect on the electric currents) to the sovereign assertion that in exact conformity with what was to be expected from the delicate experiments made with a dead fly, the hair of a female, the aura from dead matter, and other substances, it is boasted with no small confidence of triumph, that this "brilliant discovery" had settled the question of the infinitesimal doses, employed in Homeopathy, possessing influence. Accordingly, one globule of *Stannum* of the fourth attenuation being placed in the palm of the hand of the operator after the instrument had been set in action, the pendulum, it is said, went immediately moving with as quick and as strong a motion as when the same metal in mass was put into his hand. We are further informed of the precise effect of a great many globules of various potencies upon the movements of the pendulum; we cannot, of course, particularise many, but select one or two—e.g. a globule of *Zincum*, thirtieth attenuation,