

they shall be so, in our days, by the children of that adventurous and untameable race which is scattered over the universe, and of which it had been said:—*Toto devovos orbs Britannes*. The two great currents issued from the Anglo-Saxon race, the English people and the American people, put themselves in march, one towards the east, and the other towards the west, in order to find themselves together and be united, after having crossed through the world. The place of that solemn rendezvous is that fabulous empire which had been denominated the empire of the middle, fabulous earth, and which we can call with the poet: the womb of the world. In order to join their hands to make the turn, there is but a single obstacle to be overcome; it is the last defence of the old world—the great wall of China. Now, before a long time, the British and Americans, running as winds from two opposite directions, with steam and gunpowder, will attack that last retrenchment, and under their repeated strokes, the great wall will very soon have been destroyed, as the walls of Jericho were annihilated at the blast of the trumpet. We do not write a fable. It is indubitable and foreseen, that the English will, sooner or later, take possession of China. They will not take her voluntarily, no more than they have voluntarily taken the Indian empire; but the extension and the forced condition, or, so to speak, the fatal condition and their conquest, no longer permits them to stop, and to say to themselves:—"Thus far shalt thou go." All their increase of territory in Asia, have been acts more the result of necessity than ambition. At the same time, every progress of industry of the European continent pushes England towards the regions unexplored, and not speculated upon to that time. The most far-seeing political men have also declared that she must henceforth look for her future and her fortune to her colonies. Europe, which she kept in a kind of industrial guardianship, arrives, or shall arrive, one day, to emancipation. The English commerce needs other markets. When the Dutchmen were invaded by Louis XIV., they thought for a moment to transport their republic to Batavia, after having broken off their dikes, and rendered to the ocean the soil which they had taken from it. The Englishman possesses also another greater country, and less liable to be seized than that called England. He possesses the sea. Threatened by rival industries, the dispossessed of monopoly, by concurrences of circumstances, the English industry will emigrate, as the Dutch Republic wished to do. Is not the ocean her kingdom? England was thus destined to complete, sooner or later, the conquest begun by her in the extreme East. But more yet, now events which are prepared, or which are already in way of execution, will, perhaps, force her to this sooner than she should wish. For, while the English are walking to the assault of old Asia, in taking the way, either by the Mediterranean sea and Red sea, or of the Cape of Good Hope, the Americans on the other side of the world, are going also there by the Pacific ocean. The government of the United States sends one squadron to Japan, and it is likely that before a few days we shall see the Americans making with their cannons directed against that unslaken mass, a large hole, as the English did in China. These insatiable and bold pioneers have thrown a glance of covetousness upon these territories, full of richness which are shut from them. Their whalers which sail by hundreds upon these unbounded seas, have been acquainted with and have marked the road of their future conquests. But till now they had appeared only as scouts; to-day they are going to present themselves as a powerful nation.—The Englishmen and the Americans are not simply conquerors; they are the missionaries of civilization, humanity, public rights, sociability, or in a word, of christianity. There is yet, and will be always, the struggle between the old and modern worlds—the struggle between the old religions and the Christian religion. The Chinese and the Japanese wish not to recognise the other part of the human world; the foreigners are denounced by them as barbarians and enemies. They close up their ports, and kill them when a storm throws them in their hands. It is the principle of the Jews, who wanted not to recognize the Gentiles. It is the principle of the Heathens, who called foreigners and their enemies by the same single name—hostes. On the other side is the principle which says that all men are sons of the same family, and must assist each other; that no nation can either shut her ports to shipwrecked men, or refuse them succour and protection; that hospitality is a duty, as an asylum is a right; that no people have the right of living apart from the general society, and of escaping from the common union; that all have to fulfil, towards each other, duties of which they may mutually implore and require the accomplishment. It is the Christian principle, the principle of charity, of fraternity, and of union. It is a real combat which is about to take place in the old Asiatic world. It is the struggle of progress against immobility; of the spirit against the letter, of mercy against the law. How should the end be doubtful? What the Americans are doing now is the realization of the dream of Christopher Columbus. It is said that Columbus when he sailed for that voyage in which he discovered America believed himself going to the other side of Asia; he was looking for another way through the East, and when he found land, he thought he had arrived at India. It was the New World he had encountered. The Christian civilization seated itself in passing; it took possession of it, and planted its cross. It to day is beginning again its eternal pilgrimage, which continues the circle of its revolution. From the New World, where it acquired a new vigour, it takes its start, to fall again upon the Old World, of which it will complete the dissolution. It may be that several years will be necessary for the accomplishment of that work of conquest, absorption, and assimilation. Joseph de Maistre used to say—"No doubt not one single crusade is successful—children know that themselves; but all have succeeded, and this is what men wish not to see." Thus we do not see anything commence or anything done under our eyes, because our perceptions are extremely little. Ten years—twenty years—what is that cypher in the number of centuries? But it will be, in the future, one of the most poetical and most epic spectacles of history, that of the two peoples, children of a single and same race, and of a sole and only God, advancing one towards the other, through continents and the seas, in order to join and unite themselves in a single and same embrace. They are in march and nothing can stop them. The breach is opened, and by that breach will pass the tide of gospel, of which it has been said that it should renew the face of the earth.—*Colonist*.

TERRIBLE CONFLAGRATION AT MONTREAL.—LOSS OVER \$1,000,000.
 Montreal, 7th June.
 A most calamitous fire visited this city yesterday, which has laid in ashes an immense number of buildings, in the most business portion of the city. The fire commenced at 6 A.M. The carpenters' shop at the

corner of St. Peter and Lemoine Street, occupied by J. Martin, which, together with his residence was utterly consumed, and two of his children burnt to death.—From this point the fire spread to the old St. Andrew's Church, the dwelling house of J. Maloney, and several out-buildings adjoining, which were also in flames.—The flames then crossed to the opposite side of the street, and communicated to the stores of Ryan, Brothers, & Co., and the Customs Warehouse soon shared the fate of the buildings opposite.
 A strong north wind prevailing, carried the flames to St. Paul Street, communicating with the stone building occupied by the Customs' Department, consuming that, together with the stores of Seymour & Whitney; also some outbuildings in rear of Frothingham & Workman's. Their warehouse, however, was saved. The fire then extended down both sides of the street, as far as little St. Joseph Street, where it was subdued. Several houses facing St. Benoit Wharf were also consumed.
 The following is an account of the property destroyed: in St. Peter's Street:—Martin's shop and dwelling; St. Andrew's Church: Ryan, Brothers & Co.; and No. 29 Customs Warehouse. In St. Paul Street, the buildings occupied by Ogilvie & Wood; Scott, Tyre & Co.; A. Laurie; Cummings & Galbraith; W. Whiteford; Andw. Macfarlane; A. Busseau; G. Bougan; Wilson & Couillard; L. Lafontaine; Seymour & Whitney; J. Langhry; J. C. Mayer; Thomas Peck; and the Commercial Building. In Commissioner Street, the Vermont Central Rail Road Office; the Liverpool Tavern; Old Countryman's Inn; the Belfast Tavern; Mullins' Buildings; Office of the Champlain and St. Lawrence Rail Road Co.; Harlowe's Commission Office. In the Custom House Square: Trinity House; Leblanc's Hotel; Belleau & Co.;—and in St. Joseph Street, the Boston Tavern. Total loss, variously estimated at from One Million to One Million and a half Dollars!

THE CHURCH.
 TORONTO, THURSDAY, JUNE 10, 1852.

MY DEAR BRETHREN OF THE HOME AND SIMCOE DISTRICTS:
 It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &c.
 JOHN TORONTO.

June, 1852.		
Saturday, 12th	Innisfil	11 A.M.
	West Gwillimbury	3 P.M.
SUNDAY, 13th	Tecumseth	11 A.M.
Monday, 14th	Lloydtown	11 A.M.
Tuesday, 15th	St. Luke's, Mulmur ..	10 A.M.
	St. John's, Mono	3 P.M.
Wednesday, 16th	St. Mark's, Mono	10 A.M.
	Boulton's Mills	5 P.M.
Thursday, 17th	Gore of Toronto	10 A.M.
	Norval	2 P.M.
Friday, 18th	Nassagaweya	11 A.M.
Saturday, 19th	Nelson	11 A.M.
	Wellington Square	3 P.M.
SUNDAY, 20th	Oakville	10 A.M.
	Palermo	3 P.M.
Monday, 21st	Hornby	11 A.M.
	Streetsville	4 P.M.
Tuesday, 22nd	Etobicoke, Dundas-st. ..	11 A.M.
	Weston	3 P.M.
Wednesday, 23rd	Tullamore	10 A.M.
	Pine Grove	2 P.M.

Toronto, 24th May, 1852.

TO OUR SUBSCRIBERS.
 The proprietor of this journal intends reducing the price thereof to FIVE SHILLINGS per annum, payable strictly in advance, or SEVEN SHILLINGS AND SIXPENCE credit.
 This reduction of terms will take effect at the commencement of the Sixteenth volume, being the first week in August next.
 A desire to extend the already large circulation of the "Church," and consequently to increase its influence as an exponent of sound ecclesiastical principles, is the reason which has induced the proprietor to determine upon the above change.
 In order to second and carry out his views, he confidently trusts that the Clergy and Laity of the Diocese, and members of the Church elsewhere, will use their best endeavours to procure accessions to the subscription list.
 It is hardly necessary to state, that the size of the paper will fall to be somewhat diminished, in consequence of the reduction of price. By a careful condensation of intelligence, however, and a judicious arrangement of matter, it is believed that the amount of substantial information at present presented by the sheet will suffer no abatement. As heretofore, faithful chronicles will be given of the progress and struggles of our branch of Christ's Holy Catholic Church, both in the Mother Country and the Colonies; and the affairs of the Diocese will meet with an attention at least equal to what they have hitherto received.
 After due deliberation, and in accordance with the suggestions of several friends, the "Young Churchman" will in time to come be incorporated with this journal. A portion of each number will be specially devoted to the "lamb of the fold," and to matter bearing upon Sunday-schools and home education. Parties who have paid in advance for the current volume of the "Young Churchman" will, in lieu thereof, receive the Church till the expiry of their term of subscription.

New subscribers are requested to transmit their names and addresses to the publisher, without delay, in order that the extent of the impression may be regulated accordingly.

TRINITY COLLEGE.

At a meeting of Clergy and Laity of the Protestant Episcopal Church of the city of New York, convened in the Sunday School Room of St. Paul's Chapel, on the Monday in Whitsun week, 1852, on motion of the Rev. Dr. Higbee, the Rev. Dr. Tyng was called to the chair; and the Rev. Mr. Tuttle was appointed Secretary.

The Chairman having stated that the object of the meeting was to hear from the Rev. William McMurray A.M., of Canada West, a statement in regard to Trinity College, Toronto, in behalf of which, at the request of the Bishop of the Diocese, he had visited the United States, Mr. McMurray made an eloquent and forcible appeal:

At the conclusion of his noble presentation of the vitally important object of his mission, and an interesting conversation which brought out more vividly the extraordinary circumstances of the case, the following Resolutions were unanimously and heartily adopted:

Resolved, That the meeting has heard with deep interest the statement of the Rev. Mr. McMurray, respecting the origin, progress, and present prospects of Trinity College, Toronto, and that the Bishop, Clergy and Laity of Upper Canada, be assured of our warm sympathy in their efforts to found a Seminary of learning, in which the principles and doctrines of the Gospel of Christ shall have their legitimate influence.

Resolved, That as American Churchmen we acknowledge the heavy debt of gratitude which we owe to the Church of England for the manifold benefits derived in past days, from her Venerable Societies, and from many of her enlightened and philanthropic members, and recognize the obligation of repaying this debt, as we have the ability and opportunity, by aiding in such enterprises as the one now presented in the application of Trinity College, Toronto.

Resolved, That every movement towards a mutual interchange of good offices between the Churches of England and America is regarded with the deepest interest by American Churchmen—and that we feel bound to promote such interchange by every means which Providence has placed in our hands.

Resolved, That the Rev. Drs. Wm. Berrian, Stephen H. Tyng, Ed. Y. Higbee, B. I. Haight, S. R. Johnston Francis Vinton, Wm. A. Muhlenberg, Sam'l Seabury Francis L. Hawks, and Sam'l Cook; the Rev. Messrs. G. T. Bedell, and I. H. Tuttle; the Hon. Luther Bradish, and Messrs. Wm. H. Harrison, Anthony Barelay, Wm. H. Hobart, M. D., Cyrus Curtiss, Geo. T. Strong, Anthony J. Bleecker, Gililan, and Dr. G. A. Sabine, be requested to act as an advisory Committee, to assist the Rev. Mr. McMurray in his application to the Churchmen of New York, and that they have power to add to their numbers.

After a vote of thanks to the Rev. Chairman the meeting adjourned.

ISAAC H. TUTTLE Secy.

We clip the foregoing account of the first step taken on behalf of Trinity College, in the United States, from the *New York Churchman*, and we are confident it will be read with the greatest satisfaction by all who look forward to the success of the noble institution for which the mission has been undertaken. The Rev. Mr. McMurray's address is most pointed and clear, but is somewhat too lengthy to permit our copying it. In another column will be found an extract from the editorial remarks of the same paper, upon the subject.

In connection with this subject we beg to draw the attention of our reverend brethren and lay readers, to the letter of the Rev. T. B. Fuller, in another column. We commend the proposition contained in this letter to their earnest consideration, as not only being worthy of it, but as being suggestive of many feasible plans by which money can be raised in aid of this promising institution.

THE "GLOBE" AND THE CHURCH.

The *Globe* of Tuesday treats its readers to three columns, bearing the head "The Church of England the Established Religion of Canada!" in black letter. This article, which pretends to be an analysis of the debate on the Colonial Bishops' Bill—a condensed report of which is given in our English Summary—is, in fact, nothing more than one of those outpourings of venom and antipathy which always appear in that journal whenever the Church or its interests become the topic of remark or discussion. It is certainly not a little curious to mark the incongruous manner in which he selects his passages for illustration, and the varying objects of his commentary. In the first place, Sir John Pakington is sneered at for maintaining the Establishment, and then he is applauded for his opposition to the Bill! Mr. Gladstone is indirectly commended for his desire to place the Church on the same footing as other Churches! in the colonies; and then, by a species of logical legerdemain, he is characterised as insincere! This "blow-hot, blow-cold" kind of reasoning we do not either understand or approve. It may answer the purpose of mystifying the partially instructed or totally uninformed as to the true question at issue, but as a mode of argument against properly asserted principles and facts, it is worse than foolish. Under the cloak of a great show of authorities, in which Macaulay shines most conspicuously, a laboured effort is unsuccessfully made to establish the converse of the proposition that "the ecclesiastical supremacy of the Queen extends to the colonies," and that "the Anglican Church is by imperial law the established religion of the colonies."

"It would be strange indeed," thus speaks the oracle, "if this claim should be brought into practical life at this time of day, and an attempt made to enforce it on the American continent." If the

establishment of the Church has no "practical life," whence, we would ask, emanates all the clamour about the Clergy Reserves, for which the *Globe* has become so notorious? Is it not from the consciousness of their being the "practical life" and means of establishment; is it not from the desire to remove from the Church this endowment as a mark or sign of its establishment; or does it spring from the still more selfish and sordid desire for a division of the spoils,—a covetous longing after that which it would be an abnegation of principle in a Voluntary to accept?

Mark also we pray you, reader, the insidious manner of putting the point of this bombastic farrago—"an attempt made to enforce it on the American continent!" And why not on that portion of the American continent which is the property, which is an integral portion, of the British empire, where the Queen's authority is supreme, aye, even in matters ecclesiastical! "The thing is not to be borne," exclaims the *Globe* in the warmth of its fury, "and wherefore? Let his own words be the answer. "In the constitution of the United States of America, it is expressly declared, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'" "There is no safety for Canada but in entire separation of Church and State; and the more formally and speedily this is established as the fundamental principle of our Government, the more certain and rapid will be our progress as a people." Here, then, is the cloven foot. The revolutionary and republican tendency of these sentiments is too palpable to escape detection. Had our contemporary contented himself with the advocacy of the voluntary principle, while objecting to the endowment of the Church, we might have permitted his remarks to pass as the conscientious expression of an opinion in itself harmless; but when he seeks to overthrow the existing connection of Church and State, one of the leading principles of that constitution under which Britain has achieved her present glorious and pre-eminent position among the nations of the earth, and when he bases his endeavours to effect this upon the fundamental declaration of a republican government, then it is time for us, as loyal men, fearing God and honouring the King, to raise the cry of warning against the treasonable nature of such attempts to sway public opinion.

It is seldom that we enter the field of purely political controversy, but in a question involving the important rights of the Church, and implicating the integrity of our Government, silence would have been culpable.

In reply to the strictures of the *Examiner*, contained in his issue of yesterday, on our remarks with reference to the Report of the School Committee, we beg to assure him that we have not been prevented from continuing our observations by the magnitude (!) of the subject, as he supposes, but simply because we had other work to do, and perhaps because we desired first to see how our contemporary would receive those comments of ours. Having done this, we promise him a farther notice next week.

"ABOLITION OF THE RECTORIES!"

Such is the title of an article which appears in the *Hamilton Spectator* of yesterday,—an article, we may remark, deeply tinged with that *anti-Conservative* tone which that print too frequently adopts when dealing with questions relative to the Canadian Branch of the Anglican Church.

According to our contemporary, "the Law Officers of the Crown have pronounced illegal the whole of the patents for Rectories issued by Sir John Colborne during his administration; and the Ministry having sustained this opinion, have communicated the facts to the Provincial Government."

The *Spectator* adds, that "Mr. Joseph C. Morrison is to bring not one, but fifty-seven actions in his own name," against the incumbents of the several Rectories, "seeing that our government have not the courage to bring the matter to an issue, and to dispossess the Rectors in an honourable manner."

We have no means of judging how far the *Spectator's* information is correct, especially as he does not specify the source from which it is derived.

That Mr. Hincks may have obtained from the "law officers of the Crown" on an *ex parte* statement an opinion adverse to the legality of the Rectories is quite possible. There is something, however, outrageously absurd in the idea that Government on an opinion so obtained should have "sustained" that opinion. The question falls in any event to be decided by the legal tribunals, before which, even on the *Spectator's* own showing, it will come to be tried.

THE REPORT OF THE CHURCH UNION—THE SECOND ANNUAL MEETING.

In our last publication we gave at length the Report of the Committee for the past year and the resolutions adopted at the second annual meeting which took place at the City Hall on Tuesday Evening, June 1st, and we were compelled to reserve a report of the speeches at the meeting for