

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

179, Pall Mall, Oct. 5, 1850. The Society's 149th Annual Report has just been published, and is now in course of distribution amongst members and subscribers. The progress which it exhibits may be favourably compared with that of any previous year. It contains a record of correspondence with no less than twenty-two bishops in the various colonies and dependencies in which the British Church is now bearing witness to the Truth. In last year's Report the receipts (including a Queen's letter collection) amounted to £95,158; in this year (without that addition) they have reached £91,874: the total number of missionaries maintained in whole or in part by the Society last year amounted to 355; it is this year 389. The increasing favour which the Society receives from the Church at large is evident from the fact, that 200 additional parochial associations have been formed this year; and that the receipts under this head have been proportionably enlarged.

Members and friends of the Society whilst viewing this state of affairs with gratitude to Him from whom alone "all good counsels and just works" proceed, must also bear in mind that it is only in answer to our prayers and exertions that a continuance of God's blessing can be looked for. The greater activity, which since the extension of the episcopate has prevailed in our colonial churches, has served to bring to light an accumulation of neglect and spiritual destitution, the existence of which was unknown before. At no time during the past years of the Society's existence, was there a more rigid economy in the administration of its funds: at no time were the calls upon it so numerous, so various, or so urgent. And at no time has God opened the hearts of His people to afford to it so liberal a support as at the present. "Let us not be weary in well-doing." For that which has been accomplished is, indeed, but a portion of that which it is our duty to do to our own neglected countrymen and to the heathen whom God has placed under our influence. The General Meetings of the Society are not continued at this season of the year. But cheering accounts continue to arrive from many a distant land. The Society's missionaries in the diocese of Madras have recently established a periodical, entitled the *Madras Quarterly Missionary Journal*, the first number of which has just been received in England. The following pleasing account of the Colerone Mission is given therein by the Rev. C. J. Kohlhoff:—

"I feel thankful to be able to record the measure of success it has pleased the Lord to grant to my labours in this field. About two years ago a large number of Roman Catholics, in a village about ten miles to the south of Erungalore, embraced the Protestant faith, and delivered over to me the images they had in their blindness worshipped with divine honours. Their conduct since they have joined our Church has been such as to confirm my belief of the sincerity of their new profession: they have indeed met with severe trials, both from heathens and from their almost equally ignorant and bigoted neighbours the Romanists, in consequence of their having become Protestants: and they have up to this time been prevented by heathen opposition and Romish intrigue from erecting a church in their village.

"The following account of the recent conversion of an individual will, I trust, be interesting to all who have the welfare of missions at heart.

"A moonisiff, or head-man, of a large village (Pulumbady), ten miles to the east of my station, had heard the Gospel fifteen years ago from my father on the occasion of his missionary tour to this village. It had made a deep impression upon his mind, but fearing to stand alone against the oppositions he knew he would have to encounter from his countrymen, he deferred to make known his desire of embracing the truth, till he could persuade others of his connexions to come over with him to the Christian religion. He thought he had gained his object when, about a year ago, his relatives and friends of the Romish faith had been thrown into great consternation by some severe proceedings which their priests had entered into against them; and taking advantage of this circumstance he persuaded them to sign a declaration that they would embrace the Protestant faith. He affixed his name first to the paper, and they followed his example, but soon afterwards withdrew. Though his intentions had thus been defeated, he came to the determination never to return to heathenism, but resolutely to maintain his profession of the Christian faith against all opposition from his heathen neighbours, and the annoyances to which he also became subjected from his own household.

"He patiently endured every trial, and at the same time applied himself so diligently to obtain the knowledge of salvation through Christ, that in a very short time he became acquainted with those truths that a Christian ought to know and believe for his soul's health. "When the Venerable the Archdeacon visited my mission in September last, he felt a lively interest in the case of this individual whom I had the pleasure on this occasion to receive into the Church by baptism, and who, I am truly thankful to add, continues to adorn his profession by a consistent and exemplary conduct. "The Archdeacon's visitation of my mission, to which I have referred above, is an event which I have to record with sincere gratitude to the great Head of the Church. It was indeed a season of refreshment to us all, and the interest he felt and expressed in all matters connected with our congregations and schools will, I am sure, be long remembered by us.

"This mission at present includes twenty-two village congregations, consisting of 1027 baptized persons (of whom 478 are communicants) and sixty-six unbaptized persons under Christian instruction. The number of children in the school are,—boarders, thirty-five; day-scholars, 316. At present I am the only missionary in charge of the district, and am assisted by Mr. Catechist Scott and nine native catechists and readers, as also by one European and nineteen native schoolmasters. "The extent of the district, comprising 240 square miles, is such as urgently requires at least another fellow-labourer. The attention of our Committee has already been directed to this subject, and measures are in progress for securing a more efficient superintendence of the congregations and schools of this mission, as well as for extending the knowledge of the Gospel among the yet unenlightened multitudes by whom we are surrounded.

"The harvest truly is great; but the labourers are still few, and this will serve to remind us all of our duty to pray to the Lord of the harvest that He may send forth more labourers into His harvest." "The Society will be glad to receive back any surplus Reports from the year 1819 to 1836.

On Wednesday, Oct. 2, being the day appointed for the election of a coadjutor (and successor) to the Bishop of the united Dioceses of Moray and Ross. (who is now in his 85th year,) a number of the clergy met in the Episcopal Church, Elgin. After morning prayers read by this Dean, two gentlemen were severally proposed and seconded—the Rev. Mr. Mackay,

Inverness, and the Rev. R. Eden, Rector of Leigh, Essex. As there were four votes for each, the Dean was about to give his casting vote, when Mr. Moffatt, of Kieth, protested against such a right; he also protested against the vote of Mr. Smith, of Aberchirder, on the ground that this gentleman's larger incumbency and his residence are in another diocese. The matter thus comes before the Bishops for their decision.—*Elgin Courier*.—[The *Greenock Advertiser* stated that the Rev. Sir G. Prevost was a candidate, but the Rev. Gentleman has contradicted the report in a letter which appears elsewhere.]

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

To the Editor of the Church.

REV. AND DEAR SIR,—The subjoined is an extract (slightly altered) from a lecture delivered at a recent meeting of a Parochial-Branch-Association of the Church Society. If you deem it worthy a place in your columns, it is at your service.

Yours very truly, AN ANGLO CATHOLIC.

"Gun-powder Plot," 1850. "Let us now consider the second division of objects embraced by the Church Society; it is "for the encouragement of education, and for the support of day-schools and Sunday-schools in the said diocese, in conformity with the principles of the said Church." This is an object of no minor importance, for my Christian friends there never was an age which required more strenuous exertion, more hearty and steady co-operation, and unity of action from the friends of religion and order, in the cause of education, than the present. Fraught as the age is with all kinds of wild and imaginative dogmas, tending, as it does, with opinions the most adverse to right feeling, and even Christianity itself; an age in which human reason and intellect is advanced, by the votaries of scepticism and infidelity, beyond the bounds set it by an Allwise God—an age, in fine, in which reason is defied, and the revealed Word of God well nigh trampled upon. Yes, I speak advisedly when I say "the revealed Word of God well nigh trampled upon" for what are our common schools in this day, age, in this province itself? may they not be superintended and even taught, with the sanction of our (so called) Christian Government—by men, that if they deny not the God-man of Nazareth, Jesus Christ Himself, yet may infuse into the young mind ideas and opinions hateful to the true Christian, distressing in the extreme to the sincere follower of the meek and lowly Saviour? Opposed, as such opinions undoubtedly are to the injunction given by our blessed Lord Himself to His disciples, "suffer little children to come unto me, and forbid them not." But yet, if I mistake not, our "School Act" hinders neither Jew, Turk, Infidel, nor Heretic, from filling the truly responsible office of teacher in common schools! Are these proper persons to be set over the young whose minds are so easily warped? Are these fit guides for the unexperienced nursing who is more apt to inhale opinions having an evil tendency, than to imbibe those of a more solid, more serious nature? I may be pardoned if I repeat two or three lines which are apt for such a subject:—

And as they first are fashioned, always grow; Hence, what we learn in youth, to that alone, In age, we are by second nature prone.

"There is, it is true, one exception to this part of the "School Act," and that is, if the children in the neighbourhood are for the most part Romanists, they may have a Romanist teacher, and no other. It may be said to me, "that other religious bodies may do the same," even taking this for granted, which I doubt. I should like to know how many localities would venture upon appointing a Churchman as a teacher, who should instruct the children of the Church in true Christian principles? This, alas, would be called bigotry and intolerance! Yet the Romanist may suit himself with impunity. I do not blame him for this, but I blame the authorities which established this as law. Is not this partiality? Is not this a treading upon the religious liberty which the Church should enjoy? Is not this a taking out of the proper hands the education of the youth? Who, I would ask, is more fitted to superintend the education of the child than the mother? Who is more likely to train up her offspring in the fear and admonition of the Lord than the mother?—then, who is more fitted to train both mother and child in the way of salvation, in the only way which will ensure for them comfort here, and happiness hereafter, than their holy Mother, the Church? Yes, the Church is the nursing mother of all her obedient children;—she, in reality, seeks not yours, but you;—she desires no other gratification than that of saving a soul from death;—she seeks for no other praise than that she has drawn a sinner from the dungeon;—she desires no other commendation than that she sets before her members from the cradle to the grave the one only way of salvation, even Jesus Christ, who is "the way, the truth, and the life." Is not such a mother the proper person to train up the youth of the country? The Church is called the mother of us all who are baptized members thereof. She is the body of Christ, and therefore, when we are baptized we become members of that body, we become her children, and promise to abide by her laws, which are the laws of God. It is such a Church—such a mother working by her authorized ministers and teachers that should have the superintendence of the education of her children, in order that, while they learn how they should gain their livelihood in this world, they may be preparing for a more enduring, a never ending state of existence hereafter in heaven. Can this be done by the ordinary teachers of our common schools? I throw not. I would not be thought to infer that the teachers of our common schools are not moral men, or men that have not the ability to teach all the branches of a purely secular or popular education;—no—for I believe in many instances they are good and true Christians, and may be well calculated to fill the situation allotted to them, but yet they are restrained, they dare not teach anything approaching the peculiar tenets of the Church, or of any one body of Christians, but should they attempt such a thing "they would be put out of the synagogue!" In this way they are, as it were, condemned by their government for endeavouring to make Christians of its subjects. Of this we justly complain; and on this account it is that we of the Church would have the education of our youth in our own hands, that they may be trained in the principles of the Christian religion, as well as in worldly and fleshly wisdom. It is on this account that the Church should be the guide of the young, as she is keeper and guardian of Holy Writ. It has been well observed, but with a very different intent,* "that the

profession of a teacher is a means to an end, it exists not for the sake of the teacher himself, but for the interest of society. It is a work indispensable to the progress and well being of society." But the teacher to be of any real service to society should be a sincere uncompromising Christian; he should be a man of true and upright principle, and under the immediate guidance and direction of the ministers of Christ. For they, i.e., the ministers of Christ, alone, are the appointed teachers of the babes in Christ; they and the persons appointed by them, under due regulations settled on by the Church, should be the only teachers to whom we should look for instruction, whether in a worldly or a spiritual point of view. For consider, "what is a teacher's work? It is to develop the mind, to mould the heart, and to form the character of the future citizens, magistrates, and rulers of our land;" Oh! can such a responsible post be assigned to any man, though he may have worldly wisdom? Can we, without derogating from the high and glorious dignity of the Son of God, say that teachers, for our common schools of our own appointment, (I speak now as a man of the world,) are confident to teach the untutored mind the knowledge of things sacred? At the same time that these very teachers, of whom we now speak, dare not even approach the subject of religion as a general rule in the schools. Oh! it is to wipe off this stain—to efface this growing national sin—that we desire to train up our own youth in the paths of pleasantness and peace. Yes, it is to effect this that the Church Society has embraced within its sphere of operations, the encouragement of education, in and by the Church, as one of its leading objects; and for which the contributions of the people are solicited, as well as for the various other objects. This is a grand object, and one which must appeal to the heart of any member of our beloved Zion in this Diocese. Who all must feel that, under such guidance, the schools would become useful handmaids of the Church, and then we might confidently look forward to the time "when the kingdoms of this world would become the kingdoms of our Lord and of His Christ."

AN A. C.

* E. Ryerson, D.D., noticed in *The Church* some weeks ago.

ARRIVAL OF THE "AFRICA."

The *Africa* arrived at the wharf between eight and nine, A.M., November 8th, with Liverpool dates to the 26th ult. The *Niagara* arrived out on the 20th, and the *Atlantic* on the 24th.

The news is not important. The prolongation of Louis Napoleon's presidency for four years, is calculated on with certainty.

The German dispute still continues. Affairs in Schleswig Holstein, continue the same, but both parties are preparing for a renewal of hostilities.

CHINA.—The civil war continues in the Chinese territories. There is an insurrection in the Southern provinces of China. The object is to overthrow the present Emperor.

Further Extracts from our English Files.

The following sketch of the ceremonies attendant upon the admission of cardinals will be interesting to many of our readers. It is written by a Roman Catholic correspondent of the *Times*, under date, Rome, September 30:—

"This morning a Consistory was held, at which the Pope announced to the Cardinals his intention of conferring a mark of favour upon the various Bishops and Prelates whose qualifications he briefly noticed. The Cardinals expressed their assent, and his Holiness then proceeded to publish the names and declare the formal nomination of the fourteen Cardinals, according to their rank and seniority. Three messengers were sent to announce the intelligence to each of the four Cardinals at present in Rome, and other messengers will start in the course of a few hours to convey the news of their promotion to the Cardinals residing in foreign countries. These messengers are chosen from among the noble guards of the Pope, and are followed by young prelates whose mission to the new Cardinals is of a more formal character."

"As soon as Dr. Wiseman received the notice of his elevation, he placed himself, according to the usages, upon the threshold of one of the state rooms at the Palace of the Consulate, where his receptions take place, to receive the congratulations of the Cardinals and ambassadors, who send their attendants for the purpose. This visit, styled from its hurry the *visita di calore*, occupied two or three hours. This afternoon each of the new Cardinals will proceed with the blinds drawn to the Vatican, where his Holiness will give them the red *beretta* or cap, after which Cardinal Wiseman, in the name of the others, will return thanks, standing, for the honour bestowed upon his colleagues and himself. As they leave the Pope's apartment they will receive from an attendant the red *zucchetto* or scull-cap. They will afterwards go home with the carriage darkened, and during the next three days they must remain always at home. This evening the Cardinals, ambassadors, and nobility, Roman and foreign, present their congratulations in person to each of the new Cardinals. The Bishops of Andria and Gubbio reside in the house of the Theatines, at Sant' Andrea della Valle, and ladies will not be able to attend their reception, but the Cardinals who reside in the city usually request one of their own family, or some lady of rank, to receive the Princesses and other ladies who may wish to be presented on the occasion. Our countrywoman, the Princess Doira, will do the honours for Cardinal Wiseman, and the Princess Massimo will receive for Cardinal Roberti. On these occasions there is generally a grand display of the diamonds of the noble Roman families, and curiosity is attracted by the brilliant jewels of the Torlonias, and the splendid heirlooms of the Doria, Borghese, Ruspoli, and others.

"On the mornings of Tuesday and Wednesday the Roman Princes will visit the new Cardinals in state, the rule being that no two Princes be present at the same time, in order that the rank and precedence which etiquette obliges them to respect may be duly preserved. The generals of the religious orders will likewise attend to offer their respects. The great ceremonies, however, are reserved for Thursday morning. At an early hour the new Cardinals take the oaths in the Sistine Chapel, whilst the other Cardinals assemble in the Sala Ducale, or Hall of the Consistories, near the chapel. The new Cardinals are introduced, and, kneeling, receive the red hat from the Pope, with an admonition that its colour is to remind them that they are to be ready to shed their blood, if necessary, for the Church. They are then embraced by their colleagues, and take their places among them. The *Te Deum* is afterwards sung, whilst the new Cardinals are prostrate on the floor. At this public Consistory all may

be present, but a secret Consistory is afterwards held, in which the Pope declares the mouths of the new Cardinals closed, so that they are incapable of voting upon matters appertaining to the judgement of the colleagues, until by another act, at the end of the Consistory, their mouths are declared to be opened. Between the closing and opening a considerable time may elapse, during which the Cardinals can vote for the election of a new Pope in conclave only. At this secret Consistory each Cardinal receives a sapphire ring, for which he pays 500 crowns, for the benefit of the missions to Asia, China, and other countries, and a title or church is assigned to him. I believe that Cardinal Wiseman will receive the title of St. Pudencia, who is stated by ancient authors to have been a granddaughter of the celebrated British chieftain Caractacus, and whose church is said to contain memorials of the earliest days of the preaching of Christianity in Rome.

"In the afternoon of the same day the new Cardinals will visit St. Peter's in state, followed by the carriage of their colleagues and other personages. In the evening a curious ceremony will close the solemnities of their promotion. The keeper of his Holiness's wardrobe will bring the red hat, which was placed on his head in the morning to each of the cardinals, who will receive it in full costume, standing near the throne erected for the Pope in every Cardinal's residence. Complimentary addresses are made by the keeper and by the Cardinal, who then retires, puts on a simple dress, and returns to attend to his visitors. Refreshments are handed round, and at a suitable hour they retire, and all is over.

"The new Cardinals will afterwards be appointed members of several of the congregations which assist the Holy Father in the government of the Church.

"In these Consistories the *pallium* will be asked for various Archbishops lately named, and several Bishops will be proclaimed for vacant sees.

"A list of Cardinals created this morning must be interesting to a large portion of Englishmen. It is as follows:—

- 1. Cardinal Wiseman, Archbishop of Westminster.
2. Cardinal Geissel, Archbishop of Cologne.
3. Cardinal Pibenbroek, Prince Bishop of Breslau.
4. Cardinal Bondy, Archbishop of Toledo.
5. Cardinal Romo, Archbishop of Seville.
6. Cardinal Fornari, Apostolical Nuncio at Paris.
7. Cardinal Gouset, Archbishop of Rheims.
8. Cardinal D'Astros, Archbishop of Touloune.
9. Cardinal Mattieu, Archbishop of Besançon.
10. Cardinal Figueiredo, Primate Archbishop of Braga.
11. Cardinal Cosenza, Bishop of Andria.
12. Cardinal Pecci, Bishop of Gubbio.
13. Cardinal Roberti, Uditore della Camera.
14. Cardinal Gof, Baron de Sumerabueckh, Archbishop of Olmutz.

"The principle on which the selection of the new Cardinals has been made is the same that has guided the Pope in other instances, especially in the nomination of his foreign *Camerieri segreti partecipanti*. It has long been admitted in theory that the Papacy is not merely an Italian, but a European—or, to speak more correctly, a universal power. Its Italian character, however, has generally so far preponderated as to make the superficial observer overlook its more extended relations. A petty Italian state, governed by Italians, with little or no influence on countries at a distance, while they in their turn felt little interest in it—such is the idea of the Papacy which has been most familiar to many minds. Individual Catholics from one pole to the other bowed in submissive respect before its authority, but nations and Governments collectively seemed to regard it with indifference. Its recent disasters have produced for it one advantage—they have shown that its importance is not to be measured by the few square miles of its territory, or by the small numbers of its population. All the powers of the Old and New World have felt, spoken, and acted towards it in a way which would be ridiculous if they regarded only its size or its physical resources, and for the first time in history the combined action of some of the principal nations in Europe have replaced the Pope on the oldest throne in the world. Thus has been effected what in some sense may be called the "rehabilitation" of the Papacy as more than an Italian state, and Pius IX. following out the idea, has looked beyond Italy for counsellors, and called to the honour of the purple a greater proportion of foreign Cardinals than former precedents in the last three hundred years would have authorised."

STREAM COMMUNICATION BETWEEN CANADA AND ENGLAND.—A project has been set on foot in England for connecting Canada with that country, by a line of steamships of great size and power, to be propelled by the screw; and constructed with a special view to the conveyance of emigrants and merchandise. The plan has been submitted to several gentlemen in Liverpool, and has also been laid before Lord Stanley and Mr. Hawes, the under Sec. Secretary. *Willmer and Smith's Times* says:—"The great experiment of conveying passengers across the Atlantic, in steamships, at eight or ten pounds per head has yet to be tried. But it will be tried, and the success which cannot fail to revolutionize the whole passenger system. We heartily wish the St. Lawrence by steam is a bold project, even in these days of gigantic speculation; but the projectors, we anticipate, will have no reason to regret the attempt."

Colonial.

HALIFAX AND PORTLAND RAILROAD. COPY OF A DISPATCH RECEIVED THIS DAY, VIA N. YORK.

Downing-street, 21st Sept., 1850.

SIR—In acknowledging your Despatch, No. 190, of the 29th ultimo, on the subject of the projected line of Railway from Halifax to Portland, in Maine, I have to express my entire approbation of the degree of support and encouragement given by yourself and the Provincial Administration to this important undertaking.

"I regard the work as one calculated to be of the highest service to Nova Scotia and New Brunswick, and instead of considering it as likely to endanger, by competition, the still more important scheme which has been proposed for connecting Halifax with Quebec, I believe that it is likely to prepare the way for the same end namely, that of rendering Halifax the great port of communication between the two Continents of Europe and America.

"3. But, while I am most anxious to promote the success of this enterprize, I regret that the reasons which have hitherto prevented Her Majesty's Government from recommending to Parliament any measure for affording pecuniary assistance towards the con-

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