

state, attended by his trumpeters and javelinmen to the Mass House, where, we are told, he received that idolatrous counterfeit sacrament which the Popish Church has substituted for the Holy Communion; the javelinmen as the published report of the illegal transaction takes care to inform us, kneeling before the altar during "the Sacrifice." Here, then, in the persons of Mr. Blundell and of his retainers, were the insignia of Her Majesty's Royal Powers prostrated in the performance of a ceremony which the Sovereign of these realms is, under the sanction of a solemn oath and declaration, bound to regard as blasphemous and idolatrous. What aggravates this outrage upon the Queen's supremacy and jurisdiction, is the fact that the course of proceeding adopted by Mr. Blundell on this occasion is expressly prohibited, under pain of forfeiture of his office, and of a penalty of one hundred pounds, by the very Act which enables a Papist to serve the office of Sheriff.

This is what comes of granting toleration to Papists, admitting them to equality of civil rights and privileges, and putting them forward with ill-judged liberality in offices of power and of trust. Once admit them, and nothing will satisfy them, short of an ostentatious display of their religion on all public occasions, with a view to give it the simulated character of an officially recognized creed; nor is there any sham, trick, or dodge, to which they will not resort for this perfidious purpose. Under these circumstances, it may become a question whether the laws affecting the Papists ought not to undergo a complete revision; and in the meantime there can be no doubt that so far as these laws furnish any means of repressing Popish insolence and usurpation, they ought to be, as under the present Government we doubt not they will be, rigidly enforced. Let the course pursued by the Marquess of Exeter, in the case of the "Monsignor," be followed in every instance in which a Papist, be he layman or ecclesiastic, oversteps the bounds which the law has set to his creed, and the Imperial Crown will have no need, for the vindication of its dignity of such bluster and bullying as the Archhypocrite of Protestantism vented in his Durham Epistle.—*John Bull.*

TRINITY COLLEGE.

This much needed and well devised institution is proceeding in its career of usefulness right nobly. Robbed of her solemnly guaranteed and royally chartered University of King's College, the Church of England found herself, when that Institution was deformed, and divested even of its original name into "Toronto University" worse in every respect, in so far as the procuring of education for her youth was concerned, than any of the sects by which she was surrounded. The Roman Catholics had their college; the Presbyterians had theirs; and the Methodists tenaciously held the charter of Victoria College, Cobourg; but the Church of England—by far the most numerous and influential body of Christians in Canada West, were expected to send their youth, without any voice whatever, more than infidels or atheists, in the governance of that Institution, to a "godless" University. Remarkable for their submission and peaceful conduct, the Church endured the insult of despoliation with admirable meekness; and betook herself at once to a reparation of the loss she had so unjustly and unnecessarily been forced to suffer through the deceitfulness of those who called themselves her friends, but who regarded more the love of political office, and the senseless clamour of a mob, urged on in their excited cry by designing demagogues, than the sober demands of principle, consistency and truth. The keen eye and penetrating forethought of her venerable Bishop—the individual who had been mainly instrumental in obtaining the charter of King's College—foresaw the calamitous and distressing uncertainty to which the Church would inevitably be exposed by trusting to Colonial Governmental legislation for the education of her youth, fearlessly struck out the plan by which the Church of England possesses an Institution which bids fair at no very remote period to eclipse the princely-endowed "godless University!" Already is Trinity College in successful operation, with a staff of Professors from the English Universities, not surpassed on this continent. The whole thing thus far has been carried on by private enterprise; the affectionate zeal and hearty co-operation of churchmen have enabled the dignitaries of the Church of England in this Province to place this excellent Institution on a sure foundation, completely independent of State patronage and Parliamentary endowments. For a time the praiseworthy undertaking was not looked upon favourably by a portion of the Clergy and Laity of the Church, under the vain hope that Government would make such concessions in favour of their denomination that a scheme of affiliation might be adopted, by which the secular part of the education might be conducted on the "godless" scheme, and this ugly feature of the "University" become partially redeemed, by the influence of religious colleges and chapels clustering around it. The scheme has been found so perfectly chimerical, and the Government in such matters so little to be depended upon, that the warmest advocates of that scheme are now shaping their course towards a thorough and immediate support of Trinity College; and the Bishop and his friends have the great pleasure to witness, at this very early date, a just appreciation of their sagacity in the provision thus made, and to possess evidences on every hand of hearty co-operation and support from the whole Church. We have been induced to make these remarks from the fact that the venerable Archdeacon of York, who has always been heartily engaged in this good work, has declared his intention of proceeding at once to England to procure additional subscriptions in favour of Trinity College. May heaven prosper him in his praiseworthy and well devised undertaking! The English people will nobly respond to the call which he will make in its favour, as they did on a former occasion when appealed to by our venerable Bishop. Simultaneously, also, with this movement, the whole of Canada West is to be canvassed, by clergymen appointed for that purpose; and the United States is to be called upon to aid in this good work. The mission to the neighbouring republic will doubtless be productive of much fruit—anything purely voluntary of a good character recommending itself at once to the liberality of the American people. We have no doubt that the funds from these various sources will be greatly augmented, and there is now every evidence presented that Trinity College will remain during untold ages, a splendid monument of the zeal, penetration, activity, and wisdom of the present Bishop of the Diocese.—*London Times, C. W.*

THE DARK DAYS OF THE CHURCH.

That we have fallen on evil times for the Church in this land and its true interests, is universally remarked, and not without justice. The bright beams of sunshine which in days past brightened her onward course, and animated and enlivened the zeal and activity of her children, have been eclipsed, and dark thunder-clouds in the distance forebode still further disaster. Deep schemes and machinations would seem to be on foot

for the elevation of a factious minority to power and rule, and those conversant with the treachery and cruelty of the Puritan brood during the great Rebellion of 1640, in England, can be at no loss to trace the resemblance. Happily, while the deeds and motives of the leaders in the enterprise would seem to be the same, the prospect of success is less obvious. Political and religious feelings were strongly blended in 1640, and the cry for liberty, raised in defence of the rights of the people encroached on by the crown, led to a cry for liberty in religion also, and caused the temporary downfall of the Throne and the Altar. With us, fortunately, the connection of civil and ecclesiastical affairs does not subsist, and much excitement and heat are consequently avoided. That the results of such a union would be very disastrous cannot but be obvious. Questions of church doctrine and discipline are oftentimes perplexing and exciting enough without the introduction of foreign elements. The natural man of himself resists the teachings of Christ and His Apostles, even when no earthly interests are involved, but the zeal and earnestness of the individual are greatly increased when he sees, or thinks he sees, that his social rights or civil privilege are invaded.

In this freedom of the church from political intervention we feel encouragement. We rely more confidently on the guidance and protection of her great Head, and her deliverance by Him from all danger through the snares of the wicked. Often has this been made manifest—amid Pagan persecutions, amid the Arian and other foul heresies by which the church was long infested—amid Mohammedan triumphs and conquests, and amid the unhappy disputes which distracted East and West.

How wonderfully was His power and wisdom illustrated in the Reformation of our parent Church, and in the establishment of our own in its present form of doctrine, discipline, and worship! Often too, in our own history, we may see evidences of His gracious hand, and the blessed influence of His Holy Spirit in soothing angry passions and preventing the growth of great dangers. Why, then, should we despair in this day of visitation? The trials and calamities of life should call forth patient endurance. The malice and wickedness, the hatred and uncharitableness, the strife and envyings which time daily brings forth should make our reliance on the arm of Christ more ample; and our inability to discern the end of these things should cause us to trust more implicitly to the far-seeing eye of Him to whom all his works are known from the beginning of the world. The despairing tone which some adopt, as if the beginning were the same as the end; the attempt as the completion; the charge as the conviction; and the summons as the sentence; is not the manly nor rational way of meeting Puritan machinations, or the schemes of deep-rooted malignity. The plans devised to meet them should be wisely considered, deliberately adopted, numerously supported, and firmly adhered to. The sympathy of the members of the Church should be active, zealous, effectual, not merely a lip service, unmeaning words, unfeeling expressions of devotion and attachment to the institutions of the Church. The difficulty is greater because we have to maintain that system of faith and practice which has ever been opposed and resisted. The ungodly and ignorant, of which two classes a very large portion of the human race is composed, are hostile to the great doctrines and holy discipline of Christ's Holy Church, and gladly join with any who will share in their feeling of enmity and wrath. Those who have warped their judgments and dwarfed their moral sense by a dishonest, perverted interpretation of the plain language of the Church's formularies, will be ready to aid in their hostile attacks, and subvert those whose honesty and sincerity are in so striking a contrast to their deceptive course of dealing. Let us consider, too, the blighting influence of the narrow and exclusive system which they hold—the setting up of some modern doctrinal innovations as the very essence of Divine Truth, and they perhaps are deserving of our pity and compassion, even more than our indignation and severity. Their oppressive acts and violations of justice and honor may charitably be looked upon as those of quasi-monomania—and need to be restrained with the same firmness, steadiness, and kindness, that we do those unfortunate members of the human race. How the incoherence they cause is to be remedied must be the theme of future investigation.

THE CHURCH.

TORONTO, THURSDAY, MAY 20, 1855.

SOCIALISM THE OFFSPRING OF FREE SCHOOLS.

It was our intention to continue this week the reflections on this subject, occasioned by the text given by the *Examiner*, portions of which have from time to time appeared in our columns; but we chanced to meet, in the pages of the *Montreal True Witness*, with the following remarkable evidence of the truth of our remarks and accuracy of our illustrations. This evidence is the more valuable, as it comes directly from the source whence the advocates of free schools are wont to seek for their examples. We content ourselves, therefore, with quoting this extract to-day, promising to resume the consideration of the question:

STATE SCHOOLS IN BOSTON.

Various laws have been made, from time to time, concerning these schools. The general principle upon which these laws are based is radically unsound, untrue, Atheistical, as we have frequently shown. It is, that the education of children is not the work of the Church, or of the Family, but that it is the work of the State, and only of the State. Two consequences flow from this principle, each pregnant with other evil consequences. In the matter of education, the State is supreme over the Church and the family. Hence, the State can and does exclude from the schools religious instruction, confining this to a cold and barren system of morality which has been for solidity and usefulness surpassed in Pagan schools. The inevitable consequence is, that although the true religion is essential to salvation, yet the greater number of scholars must turn out to be Atheists, and accordingly the majority of non Catholics are people of no religion.—Nothingarians, as we say in Massachusetts. Thus the State asserts its supremacy over the Church. Parental influence cannot do much to stop the Atheistical current running from the schools into the family, and it does not.

The other consequence is this. The supremacy of the State over the Family, in the matter of education, leads the State to adopt the child, to weaken the ties which bind it to the parent. So laws are made compelling children to attend the state schools, and forbidding the parents, if they be poor, to withdraw their little ones from the school. Most ingenious rules were framed, all tending to weaken parental authority,—dictating to the parent what he should or should not do in the matter of training his child, and in what things the child might plead the authority of the State for disobedience. The consequence of this policy is rather fearful. It is, universal disobedience on the part of children. Facts justify arguments here too well. The autonomy—independence of our children is a matter of general wonder. Our little boys scoff at their parents, call their fathers by the name of Old Man, Boss, or Governor. The mother is the Old Woman. The little boys smoke, drink, blaspheme, talk about fornication, and, so far as they are physically able, commit it. Our little girls read novels and Mauriceau, quarrel about their beaux, uphold Woman's Rights, and—

Ignorance, Atheism, Disobedience. Behold three apples of Sodom, plucked from this tree of State education.—*Boston Pilot.*

We cannot, part from the subject, without noticing the action taken by the Roman Catholics of this city,—a course in which, we presume, they will be sustained by the members of their Church generally in Western Canada.

At a meeting held on Monday evening, a series of resolutions were passed unanimously, objecting to the present school system, declaring the indissoluble bond existing between religious and secular education, and repudiating the idea that, as a Church, she can be dictated to by the State in the selection of those who are to instruct her youth. Indeed, as was well said by one of the speakers, "we ought not only to teach our children to read, but what to read; not only to write, but what to avoid writing." Opposed as we are to the Romish Church in many essentials of doctrine and practice, we can still afford to express our approbation of the decided and resolute stand she is now taking against the infidel tendency of the age. We give the resolutions below, and shall watch with interest the progress of their proceedings:—

1. Resolved.—That, as Catholics, we cannot sanction any system of education for the youth of our community, but one which will at all times secure the full meet of Religious Instruction under the legitimate ecclesiastical authority.

2. Resolved.—Whereas on close examination of the various clauses of the present Common School Act, it is the opinion of the Catholic body that they have the right to elect their own Trustees, and that such Trustees can appoint their own Teachers; and also, that Catholics are entitled to participate in the Common School Fund, in proportion to the number of their children attending school as compared with the total number of children attending schools in the City; and, that said School Fund consists of ALL the money raised by taxation as well as that granted by the Government for the payment of Teachers; therefore, this meeting is desirous of conferring with the Board of Common School Trustees for the purpose of explaining the views of Catholics on these points, and for obtaining a more equitable division of the School Fund. Be it therefore Resolved, that a Committee of three be appointed to co-operate with the gentlemen at present representing Catholic interest, in regard to Common Schools, with power to use all necessary means which they may deem expedient for the purposes above stated.

The numerous petitions addressed to the Legislature on this subject by the Church of England, prove how completely she has contended for the principle here enunciated, and the successful establishment of Trinity College is a signal protest against the unscriptural and infidelizing spirit of the policy of recent Colonial Government. We have little doubt of the ultimate success of these efforts, and we look forward to a speedy realization of our hopes and wishes—to the day when the Church will possess a thorough system of Schools from those of the most initiative character, to her University. Until the fruits of such a comprehensive scheme are ripened and being harvested in the production of men thoroughly and soundly educated, we need hardly hope for a cessation of the heartburnings and petty jealousies which mark the legislation of the present day.

ROMANISM AS A MORAL INFLUENCE.

Mr. Connelly, as we observed in our last, gave up much to Romanism, but there was one sacrifice which he could not prevail upon himself to make. One precious gem he retained from the self-sequestration of his moral treasures—and that gem was CONSCIENCE.

This talisman proved all-powerful in preserving its possessor from the ghastly abyss of spiritual putrefaction. Hear his own emphatic words, addressed to his noble and amiable friend Shrewsbury,—“And so I never was,—you are not, my Lord, you never can be—truly a Romanist. Conscience and the creed of Pius IV. are contraries, contradictions. To make a consistent, congruous Roman Catholic, there must be unreasoning submission in morals as in faith. Bellarmine's inference from the Roman Catholic doctrine is the only inference of common sense. That doctrine practically blots out God from the moral government of all who believe it!”

Though, as Mr. Connelly now is convinced and confesses, his allegiance to the Church of Rome was a delusion,—having its origin “in carnal-mindedness and pride,”—it was thoroughly sincere. Perversion rendered him sadly shattered and marred,—perversion bleared and dimmed his intellectual vision, causing him to grope and stagger like a sightless one in the blaze and glory

of noonday,—but still perversion left him as it found him, a gentleman, in the highest acceptation of that word, “The sacrifices which I made,” he says, “and the ways in which I proved my devotedness, you, my lord, and many illustrious Roman Catholics, will not need to be reminded of, and will not allow to be forgotten. At the time I made these sacrifices, they were almost the involuntary expression of my passionate love to the Church of my imagination and my hope. They are even now my poor excuses to myself.”

Conscience, however, was about to assert her supremacy, in this much erring but not utterly debauched mind. “To the last,” he continues, “it was not from sacrifices or sufferings that I drew back. I drew back from nothing, even in my most secret thoughts, till I was required to be a conscious partaker in an undoubted sin!”

Here the honest man wrestled with the fiend of usurped and unscriptural authority, and came off victorious and emancipated from the combat! Error might successfully clothe herself in the fair white linen gabardine of truth; but sin, naked and unmasked, could not fashion her speech so as to convey the impression that it was an echo of Jehovah's sublimely pure voice! The managers of Rome's dark drama miscalculated the extent of their convert's moral paralysis, and withdrew too much of the specious curtain which shrouded the mysteries over which they presided. Disgusted purity took the alarm, and the victim snapped the fetters that had been deemed strong enough to bind him captive for ever.

Earnestly would we recommend the lesson here read, to the perplexed and unstable moths who may be fluttering around the candle of the Vatican, charmed by the syren song of infallibility. “Supposed infallibility,” writes Mr. Connelly, “led me into the communion of exclusive Rome. And no dogma taught by her, would ever have made me doubt that infallibility. It is her moral theology, her prescribed working as a practical system that has made the falseness of her pretensions to infallibility as clear to me as any one of Euclid's demonstrations.”

On another occasion we shall lay before our readers a digest of the moral enormities which had such a powerful reactionary effect upon the mind of this unimpeachable witness. All important will be the investigation, when it is borne in mind that these enormities are not simply tolerated and winked at by Popery, but sanctioned and imposed as matters of practice and duty!

A MUNIFICENT GIFT.

In another column appears the statement, that among other appropriations, made by the Venerable Society for the Propagation of the Gospel, of the amount raised as a Jubilee fund, is the sum of £1000 Sterling to Trinity College, Toronto. No one on looking over the record of the manner in which that fund has been divided can fail to recognize and admire the admirable judgment, piety and Christian liberality which has governed the almoners of the Anglican Communion. The gifts are all bestowed with due reference to the ministrative character of the Society; and the ample provision made for the extension of truth and knowledge, the maintenance of Christ's Church and the well-being of her Clergy, are sure indications of the blessed influence of God's holy Spirit prompting to works of faith and love.

Long may she continue to reap the harvest of her sowing, in the grateful contributions of her people, their growth in grace, and the universal dissemination of the Word of Life. Amen.

THE CHURCH UNION SYNODAL ACTION.

Last week a meeting of the Committee of the Church Union was held, at which it was resolved that the annual meeting of the Society should take place on the evening of the first Tuesday in June, as more convenient for the Clergy and Laity coming from the country to attend it and the annual meeting of the Church Society which will take place on the day following. We also understand that some time since a resolution was adopted expressive of gratification at the formation of the Society for the Revival of Convocation in England, and of sympathy with its members and objects, which the Secretary was directed to communicate to that Society, which he accordingly did, and we have much pleasure in laying before our readers the following reply thereto:—

DEAR SIR.—I am directed by the Executive Committee of the “Society for the Revival of Convocation,” to acknowledge the receipt of your letter of the 12th of January last, and to request you to offer the heartfelt thanks of the Committee to the Church Union of the Diocese of Toronto, for the kind, cheering, and strengthening resolutions passed by that Union, and embodied in your letter. The Committee cannot but also most sincerely rejoice that the Church Union of Toronto thought fit to take so judicious a step in aid of the cause of Convocation as the laying those resolutions before the Bishop of the Diocese—a step so fully in accordance with one great principle which has from the commencement governed and animated the proceedings of the Convocation Society, viz., the distinct recognition of the great duty of acting in subjection to, and as far as possible in concert with, the Episcopacy of the Church. It is very grateful to the Committee to find, that the Bishop of Toronto so heartily sympathises with the Society.