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ACKNOWLEDGMENTS.

LETTERS received to Wednesday, April 14th, 1852: C. Brent, Esq., Kingston, rem.; John Perkins, Esq., Hamilton, rem.; Rev. C. L. Ingles; H. M. Davies, Cornwall, rem.

THE CHURCH.

TORONTO, THURSDAY, APRIL 15, 1852.

PASTORAL ADDRESS.

To the Clergy and Laity of the Diocese of Toronto.

MY DEAR BRETHREN;

Permit me to bespeak your kind attention to the following appeal, and your active and generous exertions in promoting its object.

It will in a few days be submitted more formally to your consideration by my worthy Presbyters and friends, the Rev. Thomas B. Fuller, Rural Dean and Rector of Thorold, and the Rev. Saltern Givens, Rural Dean and Rector of Springfield, who have voluntarily undertaken to solicit your liberality in behalf of Trinity College. The former (D. V.) intends to visit the districts west of Toronto, and the latter the districts east of that City.

I consider the Council of Trinity College to be justified by many reasons in making this affectionate appeal to the members of the Church. Many have intimated their desire to enlarge their subscriptions, now that Trinity College is a fact accomplished. Many more express regret that no convenient opportunity of contributing has yet been given them. For though my appeal in February, 1850, was widely circulated, it did not reach thousands who are anxious to give their assistance.

Besides some held back at that time from feelings not to be wondered at,—that the work was beyond our strength—some were withheld by temporary inability, and other causes, which have since disappeared, prevented many warm friends of the object from coming forward.

But now all doubts and apprehensions have passed away. Trinity College is no longer a visionary conception, but a substantial reality—daily employed under able Professors in the work of instruction, and numbering, in its several departments, by the last return, seventy scholars. Under such favourable circumstances, the Council of Trinity College appeal with the greatest confidence to the friends of pure religion and learning, to enable them to bring the arduous and important struggle in which they are engaged to a speedy and successful issue.

For, let it be remembered that the Members of many except Trinity College, to which as Seminary as religious men entrust the education of their youth.

Hence it becomes the bounden duty of all our people to establish in this populous and important Colony a seat of learning, in which the doctrines of the Church of England shall be taught in their integrity, and in which her pure and "reasonable service" shall elevate and sanctify the labours of the teacher and the scholar.

I remain, My Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

As the Members of the Church in this Diocese, when their liberality is again appealed to on behalf of Trinity College, will naturally desire to become acquainted with the progress we have made, the Council of the College gladly avail themselves of the occasion to state the following particulars.

Trinity College, being one of residence, spacious buildings are required. Accordingly the plan adopted forms a quadrangle of 250 feet by 200 feet. The whole of the front half is under contract, of which two-thirds are finished and occupied; and the remainder will be completed by the 1st of November next.

This contract includes the Library, (used at present as a Chapel,) Class Rooms for Divinity, Arts, Medicine, Chemistry, Natural Philosophy, separate Lodging Rooms for nearly fifty Students, besides the Provost's house, and apartments for the domestics. The whole, when completed, will (including the cost of the site, the fittings up and other contingencies,) require an expenditure of at least twelve thousand pounds currency.

The rear half of the quadrangle, when completed, will contain the Chapel, Museum, Dining Hall, Class and Professors' Rooms for the several faculties, and separate apartments for the same number of Students as the front half, or, in all, accommodation for nearly one hundred resident Students. This portion, not being so ornamental as the front, might be completed for less than eight thousand pounds: a consummation most desirable, if it could be speedily accomplished.—But it must be postponed for a season, as the present contract is likely to exhaust all our available funds. We shall nevertheless wait in faith, and hope that God in his good time will touch the hearts of Christian friends to come to our aid.

Our encouragement is indeed great. We have already more than sixty Students belonging to the different departments of the College, of whom twenty-one are in Theology and Arts and seventeen in residence; and we have reason to believe, that as we increase our accommodation it will be occupied by an increase of Students.

Our friends are aware, that although the subscriptions within the Diocese are very liberal, a small portion only is in money, the remainder being in stock and funds not readily available.

Hence the College Council found it expedient to make use of the funds collected in England, in order to enable them to purchase an eligible site and proceed with the necessary buildings. But these funds are rapidly diminishing, and require to be replenished.

Under these circumstances, the Council feel themselves justified in making an appeal to the Subscribers to Trinity College within the Diocese, for the payment of their subscriptions, as a small portion only has been yet received.

They likewise appeal to those who have not yet come forward to do so now with liberal donations, to enable them to bring the arduous and important struggle in which they are engaged to a speedy and successful issue.

Moreover, the Council is invited to make this appeal by friends from different parts of the Diocese, who desire to enlarge their subscriptions now that Trinity College is a fact accomplished and in active operation; and others have expressed their regret that no convenient opportunity to contribute has been yet afforded them.

The Bishop's appeal, in February 1850, though widely circulated, did not reach many who would have willingly contributed. Some held back from an impression, not unnatural, that the work was far beyond the ability of the Diocese to carry out; that it might fail after much expense had been incurred; and they did not feel satisfied to contribute towards a probable loss. Temporary inability and other causes prevented many warm friends to the object from shewing themselves its efficient friends at that time. But now all doubts and apprehensions have passed away, Trinity College is no longer a visionary project, but a substantial seminary, daily employed in the work of instruction, and numbering in its several departments, as already noticed, more than sixty Scholars.

Under all these circumstances, it is felt and believed that the time has come for making this earnest and affectionate appeal to all the inhabitants of this Province who are friendly to Trinity College.

Besides ordinary donations, there are many other ways by which those who are anxious to place the University of the Church on a secure and respectable footing may exert their benevolence.

Most of the Colleges in Europe have been the fruit of individual piety and devotion. Where there was not sufficient means to found a complete College, a single professorship was endowed, or one or more scholarships, according to the ability of the donor. Sometimes a single professorship, perhaps of small value, or merely provision made for a gold or silver medal annually, or a few choice books, to be given in prizes for proofs of good conduct, learning and ability. But all flowed from the same pious and generous motives; and whether it was the foundation of a College or a Professorship, Fellowship or Scholarship, a medal or a book, the purity of intention made it acceptable to God and worthy of his blessing.

We may not for a time receive large bequests much from the want of inclination as ability. Most of our brethren are yet struggling for a competency, and very few have attained to any great degree of wealth. But these obstacles are gradually disappearing, and the number of those who possess more than a competency is rapidly increasing. Hence we can with truth say that we have already amongst us not a few who are sufficiently able (if blessed with the will) to do much towards the support of religious institutions.

There are many ways of doing this, equally beneficial to the College and the Donors.

1st. The Churchmen in every township of the Diocese might unite in purchasing a lot of two hundred acres of land, to be called the College Lot. The one-half of the annual proceeds to be for ever devoted to the instruction, at Trinity College, of the most promising young man, a native of the township; and the other half to the general purposes of the University.

2ndly. Parishes and wealthy congregations and individuals might endow one Scholarship immediately, and as their ability permitted add one or two more. The holders to be named, under proper regulations, by such parish or congregation and individuals, if required.

To act upon one of these suggestions, or any other of a similar character which a generous mind may adopt, would be to the donors a source of never-failing comfort and exultation during their whole lives. Little do the parsimonious and selfish know how much they mar their own happiness, both here and hereafter, by withholding God's part and neglecting the precept which says "Whatsoever thy hand findeth to do, do it."

CHARLES MAGRATH, *Secretary and Bursar.*
TORONTO, UPPER CANADA.
9TH MARCH, 1852.

THE ARCHDEACON OF YORK will, with Divine permission, hold a Visitation of the Clergy and Churchwardens of the Archdeaconry of York, in this Diocese, on the days and at the places below mentioned:—

Of the Clergy and Churchwardens of the HOME AND SIMCOE RURAL DEANERIES in Trinity Church, Thornhill, on Thursday, April 22nd next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the NIAGARA AND GORE AND WELLINGTON RURAL DEANERIES, in Christ Church, Hamilton, on Wednesday April 27, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the BROCK AND LONDON RURAL DEANERIES, composing the Brock and Talbot, London, Huron & Western Districts, in St. Paul's Church, London, on Thursday, April 29, next, at 11 o'clock, A. M.

The Clergy who may be present at the above Visitations respectively, are requested to

hand to the Archdeacon a list of the names of their several CHURCHWARDENS, prior to the hour of Divine Service.

Cobourg, March 15, 1852.

THE BISHOP OF EXETER AND HIS SCOTTISH TRADUCER.

Perhaps there is no individual of the present generation against whom the arrows of detraction have been more abundantly aimed than Henry Phillpotts, Bishop of Exeter. His name has been made a target of attack equally by the eminent Peer in Parliament, and the squalid ale house patriot. To newsmongers, and Grub-street pamphleteers he has furnished material for countless quires of vituperative declamation; and with the exception, perhaps, of the murdered Laud, no one who ever wore an Anglican mitre has experienced so much of the *odium theologium*.

It has been reserved for a writer in the *Edinburgh Review*, to act as the Boswell of these assailants, and bring into one focus, so to speak, their multi-form attacks. With a diligence worthy of a better cause this democratic scaffenger has collected the floating slanders of nearly half a century, and secured for them the imprimature of one of the most widely circulated literary journals in Europe.

In his letter to Sir Robert Inglis, now before us, the Bishop states that he has not seen the *Review* itself, as he makes it a point never to read anonymous attacks upon himself. Having however, casually noticed the advertisement which announced his name in the list of articles, he requested a friend to inform him whether there were in it, any matters requiring his notice. One or two prominent charges having been accordingly condescended upon, his Grace proceeds to notice them with the unimpassioned dignity of conscious integrity. In our humble opinion, he most triumphantly makes good his vindication, and comes forth from the furnace of Whig malice not only unscathed but enhanced in the estimation of truth-loving, honest-hearted men.

The first calumny of the reviewer, which the Bishop deals with, is contained in the following paragraph:—

"The Government, which carried Catholic Emancipation, was a Tory Government; and Tory statesmen naturally desired to avert the loss of that clerical support, on which their power had so mainly depended: they knew the prejudices of the Clergy, and felt how much they would be shocked by the passing of the measure; and they reasonably wished to secure the support of that one of its most prominent ecclesiastical opponents, who had opposed it especially on religious grounds, and had most successfully enlisted clerical passions against it. His conversion and his arguments, it was hoped, might convince, or at least silence, many of the converts from Popery, and this was effected at this critical juncture. He wrote in favour of the Bill, and he voted for the author of the Bill, at the memorable Oxford election of 1829."

This statement is a pure and gratuitous invention. Let us hear the Bishop's own account of the manner in which he opposed Roman Catholic Emancipation, "especially on religious grounds," and "interested clerical passions against it." He says:

"So long ago as the autumn of 1812, or the spring of the following year, Bishop Barrington of Durham, whose chaplain I then was, and on whose patronage my FUTURE PREFERMENT DEPENDED, communicated to me his wish, that there should be a petition to Parliament from the clergy of that Diocese against the Bill, which it was announced that Mr. Canning was about to introduce. I at once told my Bishop that I could not join in such a petition; THAT MY OWN OPINION WAS IN FAVOUR OF CONCESSION if accompanied by adequate securities for our own Church: adding if I remember aright, that the statements of Mr. Pitt and Lord Grenville had made me believe, that such securities could be provided. The Bishop received this declaration of my adverse opinion with the kindness and candour which were a distinguishing part of his truly Christian character. He applied to others who thought with him; a meeting of the Clergy was called by the Archdeacon, at which, the petition having been proposed and seconded, I addressed the meeting at some length, and concluded with moving an amendment expressing confidence in Parliament, that no such Bill would receive its support unless due securities were provided for the Church and its permanent connection with the State. A division took place, and I had the satisfaction of finding the majority adopt my amendment. There must be some alive who were present at the meeting. Let them correct this statement if it be inaccurate."

The views expressed by the Bishop in 1832 continued to actuate him throughout, though, as he confesses, "with decreasing confidence in the statesmen who advocated concession. In 1827 he addressed (and published) a series of letters to Mr. Canning, wherein was discussed the nature of the securities which would render emancipation at once safe and expedient. It is not necessary for us to touch upon the plan suggested by the Bishop, and we merely allude to the fact as demonstrating the vile mendacity of the *Edinburgh* libeller.

Alluding to a passage in one of the above mentioned letters, his grace says:—

"I received a communication through Lord Stowell, who honoured me with his friendship, that his brother, the Chancellor, was much dissatisfied with the passage which I have cited. I answered that I had expected it would be unsatisfactory to his Lordship; but that, as I was addressing the public on a public question, I must express honestly my own sentiments, not the sentiments of others, how much soever I might respect their judgment. Similar intimations of Lord Eldon's opinions were made by other members of the family."

We may add that in reference to Lord Eldon, the Bishop says: "to the latter I had the honour

of being in affinity, for my wife was niece of his lady." There is something dismally ludicrous in the miserable reviewer denouncing such a man as being a place-hunting time-serving renegade! We believe that the annals of slander cannot furnish a more wickedly grotesque attempt to give white the character of black!

Early in 1828, Dr. Phillpotts imprinted "A Letter to an English Layman, on the Coronation Oath," his last publication before the Bill of 1829 was introduced. The Scottish calumniator, characterises this production as being the writer's "strongest work against Emancipation," and how far this averment is born out by truth the following passage will demonstrate:—

"You ask for total, unqualified, unconditional concession. How can you be so absurd?.... See whether you can offer us any real and adequate security for our Church if the boon you ask be granted, or try to find the securities which we on our parts, may devise, such as you can conscientiously accede to. If the result be that religious duty on both sides makes entire accordance impossible, let us come as near together as we can, and respect each other the more for not sacrificing spiritual to worldly interests!"

The most determined opponent of the Bishop of Exeter's theological views, must, if a candid honest man, be constrained to admit, that the maligned prelate has at once completely vindicated himself, and branded indelibly his unprincipled maligner with infamy and contempt. We shall only add that both Sir Henry Hardinge, and the Duke of Wellington declared in their places in Parliament, the former in 1830, and the latter in 1850, that the Bishop's conduct in reference to the Emancipation Bill was precisely as above stated. "I have often," said the great captain, "been astonished at the injustice which has been done the Right Rev. Prelate in respect to his conduct upon the occasion, and at the length of time which this injustice lasted!"

The second calumny promulgated by the *Edinburgh Review*, which the Bishop condescends to notice, is couched in the following words:—

"It was on similar provocation that Lord Seymour is reported, in the *Western Times* of July 25, 1847, to have addressed his constituents as follows:—'It is a calm, deliberate, and emphatic statement, and I proceed to show you that that calm, deliberate, and emphatic statement is a deliberate falsehood.' (Cheers) Now, it is painful to me, as it must be to every one, to say that a statement so solemnly made is directly false; not only that it is an error in judgment or a mistake, but that it is a deliberate and direct contradiction of the truth. Let me tell you, it requires a lawyer to deal with this person. (Cheers and laughter.) Fortunately a lawyer wrote to him; and guardedly and cautiously as it was written, you see how totally it has been perverted and departed from? The famous case of the Bishop of Exeter versus Latimer had its origin in the transaction with the Duke of Somerset here alluded to, and in the report of Lord Seymour's speech in a provincial newspaper was the subject of comments. It was an action of libel for calling the Bishop a notorious brawler and a careless perverter of facts. The editor 'justified,' and the case was tried by a special jury, most of them of opposite politics to the defendant, when, after hearing the Bishop swear to his own version of the affair, they returned a verdict for the defendant."

Upon a simple matter of fact does the truth or falsehood of Lord Seymour's coarsely expressed charge fall to be determined. Did the Duke of Devonshire obtain from the Bishop of Exeter a license for a certain chapel, on condition that he (the Duke) would subsequently endow the same? The place of worship referred to was the Chapel at Bridgetown in the Diocese of Exeter, rendered somewhat notorious from the incumbency of the Rev. Mr. Shore. It is impossible to condense the mass of evidence which the Bishop accumulates to show that the above mentioned Peer shamefully broke faith with him in the matter. Enough to say that if Lord Seymour had consulted the reputation both of his father and of himself he never would have impugned the veracity of the Bishop in reference to the transaction.

It is quite true that on an action being brought against the editor of the paper in which the offensive statement appeared, the Jury returned a verdict in favour of the defendant. The *Edinburgh* reviewer, however, carefully conceals the fact that the verdict was in direct contrariety to the charge of Mr. Baron Platt who presided at the trial. The learned Judge remarked in the course of his address,

"The diocesan would desert his duty if he granted the licence without having a declaration on the part of the person signing it, holding out certain evasions intended to take place, which alone formed the inducement on which the Bishop would grant the licence."

"Do you suppose that the Duke, if he told the Bishop that he would not endow this chapel, would have obtained his licence? The Bishop certainly would never have issued the licence."

After the trial the defendant's counsel applied for costs, but met with a peremptory refusal "I do not think," said the Judge, "you would like a new trial; you were exceedingly lucky in getting the verdict. How it was given I do not understand quite. I thought it was a very wrong verdict, I assure you. Unless the Jury were misled, one cannot understand it!"

Our readers will bear in mind, what we intimated above, that had the award of the Jury been against the defendant, it would have had the effect of virtually convicting the Duke of Devonshire of a breach of faith, most damnable to his character as a gentleman and an English Peer.

In the opinion of a learned, upright, and impartial judge the verdict ought to have been of that character; why the jury took a different view of