

spirits operate upon the mass of the people. We understand that these divines, or the spirits through them, say, that the Millennium has commenced, and that in less than five years the wicked are to be swept from the face of the earth, and the righteous are to inherit it forever. It is reported that one of the divines said, on Sunday last, while preaching to a crowded house, that no more than a dozen of his audience would ever pass through the shades of death. It is also said that the spirits have informed the people, through the mediums, that the old way of baptizing is all wrong, and that they should use water instead of wine for sacramental purposes; and we are informed that the people are following the directions to the letter. A new church has been organized, called the Church of Christ, and a meeting is now being held, which commenced one week ago, and is to continue until the spirits tell them to stop. We are told that some are so infatuated with this new religion that they do not do a single thing without first consulting the spirits. The excitement in the neighbourhood is great, and some of the best men in the country are mixed up with it.

Colonial

LAYING THE CORNER STONE OF THE NEW PARISH CHURCH.

This interesting ceremony, of which due notice had been given, took place on Thursday, the 15th instant, in the presence of a numerous assemblage of spectators, including a considerable portion of the wealth, intelligence, and respectability of the place, although some were prevented by unavoidable absence from home, and others by pressing engagements, from taking part in the proceedings. Several of the Clergy of the adjoining parishes attended, among whom we noticed the following:—the Rev. Wm. Bettridge, B. D., Rector of Woodstock; the Rev. Thomas Greene, A. B., Rector of Wellington Square; the Rev. J. L. Alexander, Missionary at Binbrook; the Rev. B. C. Hill, A. M., Missionary on the Grand River; the Rev. Michael Bloomer, Missionary at Galt; the Rev. J. C. Usher of Brantford; the Rev. William Belt, Assistant Minister at Dundas; the Rev. John Hebben, Minister of the Church of the Ascension, and the Rector.

The proceedings commenced by service in Christ's Church, at one o'clock.—the Rev. Wm. Usher officiating in the desk, assisted in the lessons by the Rev. Messrs. Belt and Hebben. An appropriate and edifying discourse was delivered by the Rev. Mr. Bloomer, from these words,—"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priest-hood to offer up spiritual sacrifices acceptable to God by Jesus Christ." The interior of the Church presented an animated and joyous aspect,—the beautiful flags and banners of St. George's Society, who kindly aided in the ceremonies, being suspended over the front and sides of the Galleries.

After the service was over, the procession formed in front of the Church, according to the following programme:—

- Policemen, two and two.
Organ-blower, Bell-ringer.
Master of Parochial School.
Male Pupils of Parochial School.
Mistress of Parochial School.
Female Pupils of Parochial School.
Sunday School Children of Christ's Church.
Rector's Private Pupils.
St. George's Society.
His worship the Mayor and Members of the City Council.
Sir Allan N. MacNab, M.P.P.
The Churchwardens.
Choir.
Organist.
The Clergy in Canonicals.
Incumbent of the Church of the Ascension
The Rector of Christ's Church.
Architect.
Building Committee.
Contractors.
Congregation;

and moving up James Street, across Lind Street, and down Hagibson Street, arrived through the rear entrance of the churchyard, at the spot where a large number of ladies were found comfortably seated on a platform prepared for their reception. The Clergy, Churchwardens, Building Committee, and Architect, ascended the platform, and occupied the places assigned to them, together with Sir A. N. Macnab, the Mayor and Members of the City Council. Here a considerable delay arose—occasioned by the difficulty of getting the stone, which was of enormous dimensions, into its proper position,—some part of the tackling having got out of working order. This inconvenience, however, was patiently endured by the assembled congregation, and when all was rectified (for which no small praise was due to James S. Wettenhall, Esq., and Captain Zealand) the service began which is usual upon such occasions, and was participated in by the Clergy present.

Before the actual ceremony of laying the stone took place, the Rector delivered an address to his flock, which we hope to present to our readers entire in our next. He stated that, in the absence of the Bishop, for whom this ceremony had been intended, he had been requested by the Building Committee to lay the Corner stone. Accordingly, having been presented by William Thomas, Esq., the Architect, with an elegant silver trowel, the mortar was spread,—the stone tried with a small black walnut plumb, and then struck with a mallet of the same material, and the Foundation Stone of the New Christ's Church was pronounced to have been duly laid.

The inscription on the trowel was as follows:—
"The chief Corner-stone of Christ's Church, Hamilton, was laid on Thursday, 15th July, 1852, by the Rev. J. G. Geddes, B. A., Rector."

AND ON THE REVERSE.

"Presented to the Rev. J. G. Geddes, Rector, by William Thomas, Architect, Toronto, Hamilton, 15th July, 1852."

Sir Allan MacNab then read the following inscription, which had been beautifully engrossed on parchment, by C. O. Counsell, Esq.:

"In the Name of the Father, and of the Son, and of the Holy Ghost—Amen. The Corner-stone of the new church and enlargement of Christ's Church, in the city of Hamilton, County of Wentworth, Province of Canada, was laid this 15th day of July, in the year of our Lord 1852, and the 16th year of the reign of our Sovereign Lady Queen Victoria,—James, Earl of Elgin and Kincardine, being Governor-General of British North America—the Hon. and Right Rev. John Strachan, D.D., L.L.D., Lord Bishop of the Dio-

cese—Sir A. N. MacNab being representative of the city, and Nehemiah Ford, Esq., Mayor—by the Rev. J. G. Geddes, B. A., for the last 17 years Rector of this parish—Thos. Stinson, Esq., and Miles O'Reilly, Esq., being Churchwardens—Thomas Stinson, the Hon. Samuel Mills, Peter Carroll, H. McKinstry, Thomas Blakeney, and the Rector being the Committee for superintending the erection, and Charles Herbert Jarvis, Esq., Secretary—William Thomas, Esq., Architect—Charles Wardman, and Sharp & Houston, Contractors. This erection was accomplished by the exertions of the Ladies of Christ's Church, together with the voluntary contributions of other members of the congregation. "Except the Lord build the House, they labour in vain that build it."

The coins to be deposited were then handed by the Hon. Samuel Mills, and the papers and other printed documents by Thos. Blakeney, Esq., and having been introduced into the bottle,—this was sealed by John Wiener, Esq., Chemist and Druggist,—and then placed in the cavity of the stone, over which a silver plate, bearing a brief inscription was deposited by Thomas Stinson, Esq., Churchwarden. The concluding prayers were then read, and the Hundredth Psalm sung by the assembled congregation, in the open air, and the whole was ended by the Rector pronouncing the benediction.

The weather throughout was beautifully fine, the arrangements on the ground were well calculated to accommodate every one, and to enable all to witness the ceremony; and with the exception of the little untoward delay, above alluded to, all passed off happily and well. The clergy returned to the Rectory and partook of refreshments, together with the Building Committee, and as many more as could be conveniently accommodated. Thus ended the gratifying proceedings of the day. We congratulate the congregation of Christ's Church upon the auspicious commencement of their New Church, and trust it will not be long before it shall be ready for service, and be consecrated to the worship of Almighty God.

THE CHURCH.

TORONTO, THURSDAY, JULY 22, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

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.

Table with columns for Day, Date, Location, and Time. Includes entries for July 1852 (Friday to Wednesday) and August 1852 (Sunday to Thursday).

NOTE.—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

EDUCATION.

"It has happened through our negligence, our ignorance, and that of our brethren, that there are found in the Church an INNUMERABLE MULTITUDE OF PEOPLE OF EVERY SEX AND CONDITION WHO ARRIVE AT OLD AGE WITHOUT EVER BEING INSTRUCTED IN THE FAITH, so that they are ignorant even of the words of the Creed and Lord's Prayer. If there should seem to be anything good in their lives, yet how can they do good works without the foundation of Faith."—Assembly of Bishops at Trose, A.D. 909.

To be content in this day of small things with a very small amount of moral duty, is one of the most prevalent indications of the state of religion. The aim and object of life does not seem to be that which a being destined for eternity should pant for; but to be esteemed honest in the sight of all men, and to have led a correct moral life would appear to be the summit of our desires; and even after death has closed the scene and hidden us from this world, the mural tablet refuses to lure us on by any Christian memento of the past. We may thus read from the walls of churches and cemeteries a faithful history of the times. Where, for instance, can there be a clearer, a more decided indication of the sin of the age, viz., cere-

lessness of true Faith, than the following, which we transcribe from a tablet just erected to the memory of a gentleman who occupied a high position in his land, and we take it in illustration because it happens to fall under our notice at the moment we write:—

"HIS LONG AND USEFUL LIFE WAS DEVOTED TO THE SERVICE OF HIS FAMILY AND OF HIS NATIVE ISLAND, AND IT WAS HIS CHIEF AMBITION TO BE ACCOUNTED AN HONEST MAN."

In the above brief but significant epitaph we have chronicled the history of the times in which we live. "To be accounted "an honest man," a "liberal, good-hearted man," is now enough. Yet "how can they do good works without the foundation of Faith?" Neglected in early life, and taught to look on religion as a shadowy, dreamy thing, we cannot practically live the Christian's life. Education prepares us for conflict with Mammon and a scramble for riches is the result; but will the voice of Truth never be heard? Yes, there is indeed "a shaking of the dry bones," and once again a deep and holy zeal is animating faithful men to rescue our holy Faith from the contamination of the world. While, however, the brethren at home are working, let it not be asked, "why stand ye idle?" Their labour may be lightened by our strength; and the cruel position of the Colonial Church, declared and made known, will serve to give an impetus to a redressing of the wrongs of the whole.

As we have elsewhere shown, the State having granted responsible civil government, cannot longer refuse to admit our perfect right to Church government, and by this we include an unquestioned right to bring up our children in strict accordance with the requirements of the Church. The dangers consequent on the State attempting to dictate the precise system of education to be followed, are so terrible, that we cannot imagine any Christian man lending his support to place such power in the hands of a government. How are their actions to be controlled? How are the people to be certified that such teaching is wholesome? In France, at this moment, the arbitrary will of the President decides that the pages of history shall be sealed, and that henceforth there shall be no past in France, save and except that of the Empire. In Canada our Cours Legislatif has been no less bold, and, professing to be liberal, compels men to pay their money for the support of a system of education which they abhor and believe to be destructive of those religious principles which they value more than life. There is no question so important to us as this, as it directly affects our social and religious liberty, and aims directly at subverting the Church in this Province. In a country where the burthen of supporting religion is thrown almost entirely on individuals, the tyrannical act of the Government in forcing those individuals to uphold and pay for that which they know to be wrong—thus robbing them of the means of supporting that which they know to be right, is so gross that no people can long endure it. But more than this, the members of the Anglican Church have been not only oppressed, but, by statutory enactment, have been un-churched. In the Act establishing schools the Roman Catholic Church is duly and fully recognized as a separate and distinct Branch of the Church in this Colony of Britain while a studied and pointed insult is put on the Church of England by leaving her altogether out of the question, unless they intended (which we believe and know to be the case) to stamp her only as one of those schismatic sects which like moths hover round the candle-stick of Rome, which her Majesty's late Attorney General believed to be the established Church of Canada.

The settlement of the Clergy Reserve question and the division of the proceeds among various religious bodies, gave practical demonstration that the Canadian Government declined to preserve the blessing of connexion with the Church. Emburth with the principles which produced the outburst in 1837-8, the abettors of revolutionary change have steadily and perseveringly pursued their career, until at length those very principles which excited Dr. Rolph and Mr. Mackenzie are sufficiently prevalent in the Province to put these persons in prominent positions. We cannot refuse to shut our senses to the fact, however galling, that the Rebellion led by these persons has been at length successful, and victory must be awarded to them. They have gained all that they contended for, and more,—and will, unless a wiser policy prevail, ultimately utterly democratize the country.

Responsible Government has been conceded—connexion of religion with the State has been declared against—the Church of England is declared to be here only as a missionary Church. This being so, we would have imagined that some consistency would have been exhibited, and no attempt made to interfere with the religious opinions of parties. Finding, however, that our insatiable enemies are not content, that deep and covert designs lurk beneath all their liberal professions, the Anglican Church must soon band itself into a strong and determined resistance. She must now be prepared to maintain her just rights, and demand that the same privileges which have been given lavishly and freely to the Roman Catholic Church shall be given to her. We desire,

in laying the state of Church education before our brethren, to discuss the question soberly and in a Christian spirit. We shall endeavour while stating our reasons for refusing to accept the Government scheme, to use temperate language, free from personal offence, respecting the conscientious differences of those who oppose us, convinced that they must equally respect our own. This question is not a mere political one. It is essentially a religious question, and intimately and inseparably bound up with the future well-being of the Church in this Province.

We would in a special manner direct the attention of the Church in Canada to the following extract from the visitation charge of the Ven. Archdeacon of Bristol, as containing points of deep consideration. In England the National Education Society, supported as it is by the Archbishop of Canterbury and the whole Church, is in a fair way to rescue the people from infidel teaching. In Canada the same machinery may easily be brought to bear against it, and Churchmen must not rest until they have secured to them that self same liberty which has been freely given to their Roman Catholic fellow-subjects. As a branch of the Catholic Church, we protest against the insult which has been put upon the Church by denial of her existence. We protest against the tyranny of the Government in forcing us to send our children to schools in which mere secular teaching is given, and where the aim and object of that teaching is to unsettle and destroy all belief in the necessity for distinctive teaching:

"The Archdeacon of Bristol concluded his visitation at Cirencester on Thursday last. The following is a summary of his charge delivered in the course of that and the previous week. He stated his reasons for not having proposed any change in the accustomed ceremonial. He still hoped for the time when such meetings would, with general consent, be consecrated by the Church's holiest rite, and followed by edifying conference on their common duties. Having briefly adverted to the illness of the Bishop, and those late trials which had impaired his health and disturbed his serenity, he attributed to this in great part the suspension of the educational movement in the diocese; which now, he trusted, was in a promising way, with their cordial assistance, of being put in effective organization by THE MERGING OF THE TWO DIOCESAN BOARDS IN THE GOVERNMENT OF THE TRAINING SCHOOL IN CONNEXION WITH THE DIOCESAN ORGANIZATION, AND THE RESTORATION OF THE CHURCH'S SELF-MANAGEMENT, WERE THE OBVIOUS REMEDY FOR THE AS YET IMPERFECT EDUCATIONAL ACTION OF THE CHURCH. THE GREAT QUESTION OF THE DAY WAS THE EDUCATION OF CHILDREN NOT YET DULY QUALIFIED FOR THE FULL TEACHING OF THE CHURCH. The Church could not overlook such children. It was no release to him, as pastor of all his parish, to know that children whom he missed from his school could be taught religious error elsewhere. The Church was responsible for all. This was part of her missionary character always, and of her transitional state just now. The difficulty consisted in reconciling the fundamental principle that none but Church doctrine should be taught in Church schools, and that it should be taught to all, with the honest but mistaken scruples of parents, who were naturally unwilling at first to allow their children to make in the catechism a profession of faith which condemned their own defection. The remedy was in that discretion, vested in the clergyman, to receive such children as catechumens or probationers, of course with the full knowledge of their parents, who in a rightly regulated parish would never be left in ignorance as to what religion the scholars would be taught there. He would state the result of these observations (which occupied a considerable time,) in distinct propositions, to none of which he thought any one would except. The first two might seem at first incompatible; but there was no more incompatibility than belonged to all subjects in which abstract and eternal truths are applied to practical and fluctuating things; as in the corrections necessary in the adaptation of the discoveries of pure science to physical phenomena, or in the case of parallel lines, which never can meet though ever so far prolonged, yet are truly represented as meeting at an infinite distance, and, so represented, lead to the discovery of actual truths. These propositions were:—

"1. That it is an essential principle in the management of all Church Schools, that all the children in such schools, without any exception, should be taught the distinctive doctrines, and be trained in the discipline of the Church of England.

"2. That exceptional cases are to be treated, in subordination to this fundamental principle, at the discretion of the clergyman, subject to the authority and with the privity of the Bishop, who is alone ultimately responsible to the great Head of the Church for bringing up in the one truth the young, as well as the adult, members of the flock.

"3. That for further security the schoolmaster ought to be licensed after examination by the Bishop, as the canons require.

"To these three rules he had found general concurrence even among those who were opposed to any compromise in regard to the teaching of the catechism in National Schools. They applied to the question now in agitation in the National Society. That Society was bound by its charter, and could recognize nothing short of eventually bringing up all children, "without any exception," in the doctrine and discipline of the National Church. The Archdeacon then vindicated those who were jealous of the compulsory institution of school committees, from the imputation of desiring to exclude the laity of the Church from their proper influence either in schools, or in the Church's higher concerns. There was no more reason for School Committees in a parish to fit the school for the use of Dissenters than for Church Committees to adapt the teaching of the pulpit to the fluctuat-