

otism may aid me in my unceasing endeavours to sustain the honour and dignity of the Crown; to uphold the Protestant institutions of the country and religious liberty, which is their natural result; to extend and improve the national education, and encourage industry, art, and science; and to elevate the moral and social condition, and thereby promote the welfare and happiness of my people." —English Law Reform.

ACKNOWLEDGMENTS.

C. B., Esq., Woodstock, C.W.; the usual list will be resumed with the commencement of the next volume. S. S., Esq., St. John, with many thanks.

THE CHURCH.

TORONTO, THURSDAY, JULY 29, 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.

July, 1852.

Friday,	30th ..	Annwood, Trent	11 A.M.
		Frankford	3 P.M.
Saturday,	31st ..		
August 1852,			
Sunday,	1st ..	Belleville	11 A.M.
		Huntingford	3 P.M.
Monday,	2nd ..	Tyendenaga	11 A.M.
		Mohawk	3 P.M.
Tuesday,	3rd ..	Napanee	11 A.M.
		Clarke's Mills	3 P.M.
Wednesday,	4th ..	Bath	11 A.M.
		Amherst Island	3 P.M.
Thursday,	5th ..	Fredericksburg	11 A.M.
		Adolphustown	3 P.M.
Friday,	6th ..	Wolfe Island	11 A.M.
		St. John's Ch. Portsmouth ..	3 P.M.
Saturday,	7th ..	Storrington	10 A.M.
		St. Paul's, Sydenham	2 P.M.
		St. James', Portland	5 P.M.
Sunday,	8th ..	St. George's, Kingston ..	10 A.M.
		St. James', Kingston	2 P.M.
		St. Paul's, Kingston	6 P.M.
Monday,	9th ..	Barrieffield	11 A.M.
Tuesday,	10th ..	St. James, Pittsburgh ..	11 A.M.
		{ St. John's Church, } ..	
Wednesday,	11th ..	{ Front Lansdown. } ..	11 A.M.
Thursday,	12th ..	Brockville	11 A.M.
		Prescott	3 P.M.
Friday,	13th ..	Bellamy's Mills	11 A.M.
		Lamb's Pond	3 P.M.
Saturday,	14th ..	Kitley's Corners	11 A.M.
		Singleton's Corners	4 P.M.
Sunday,	15th ..	Newborough, St. Mary ..	11 A.M.
		St. John's, rear of Leeds ..	4 P.M.
Monday,	16th ..	Trinity Ch. rear Lansdown	11 A.M.
Tuesday,	17th ..	Perth	2 P.M.
Wednesday,	18th ..	Smith's Falls	11 A.M.
		Franktown	3 P.M.
Thursday,	19th ..	Carlton Place	10 A.M.
		Lanark, St. John's	2 P.M.
		Ramsay, St. George	6 P.M.
Saturday,	21st ..	Pakenham	10 A.M.
		Fitzroy	3 P.M.
Sunday,	22nd ..	Ninth-line Fitzroy	10 A.M.
		Huntley	2 P.M.
Monday,	23rd ..	March Ch. at Rectory ..	10 A.M.
		March Ch. on Ottawa	3 P.M.
Tuesday,	24th ..	Bytown	2 P.M.
Wednesday,	25th ..	Richmond	2 P.M.
Thursday,	26th ..	Merrickville	2 P.M.
Friday,	27th ..	Kemptville	10 A.M.
		Mountain	3 P.M.
Saturday,	28th ..	Edwardsburgh	12 noon
		Matilda	4 P.M.
Sunday,	29th ..	Williamsburgh	10 A.M.
		Osnabrock	2 P.M.
		Moulinette	5 P.M.
Monday,	30th ..	Cornwall	11 A.M.
SEPTEMBER, 1852,			
Thursday,	2nd ..	Hawkesbury	11 A.M.

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.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto on Sunday the 10th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasset, M.A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials and the *Si Quis* attested in the ordinary manner.

The Monthly General Meeting of the Church Society will be held (D.V.) on Wednesday next, the 4th instant, at 3 P. M.

THOMAS S. KENNEDY, Sec.

A useful little Tract for distribution and for the use of Sunday Schools, has been reprinted by

the Church Society, entitled "An Outline of the History of the British Church from the Earliest Times to the period of the Reformation, (collected from the best authorities,) showing by an appeal to historical facts, her Antiquity and Independence of the Church of Rome." To be had at Henry Rowsell, Church Depository, or at the Publisher's, A. F. Plees. Price 3s. 9d. per dozen or 4d. each.

THOMAS S. KENNEDY, Sec. C. S. Dep.

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.

"Let both sovereigns and subjects reflect, that if they do not maintain and strengthen the one foundation on which governments can rest independently and immovably, namely, true religion, the royal power is gone, and the safety, the happiness, and the liberties of their subjects are destroyed; and the world may shortly be prepared to see this fearful consequence—that the only surviving power claiming to exist by divine institution will be that of the Pope, and all thrones, which are not swept away by infidel fury, will exist only as feudatories of the papacy."—Chr. Wordsworth.

It is well known that in Ireland no attempts were made by Roman Catholics to introduce a general system of education until within a very recent period, when, finding that the thirst for knowledge was irresistible, they determined at once to take the matter into their own hands and guide the stream instead of opposing it. Fully alive to the difficulties with which they have to contend—a new system will be pursued and theology will now be not only the ground work of study, but will be viewed from a novel point. For this we are indebted to Dr. Newman who has been lately delivering a series of lectures on University Education in Dublin.

The object of Dr. Newman is to persuade men that Roman Catholics are determined to make religion the basis of instruction; that theology is henceforth to be the groundwork of all studies and is inseparable from them.

By reference to the lectures themselves we discover the point to which the learned lecturer is tending, and perceive him advancing to his theory of development under cover of a subtle and well-disguised covering of wordy declamation.

Dr. Newman summed up in the following terms:

"I say, then, if the various branches of knowledge, which are the matter of teaching in a University so hang together, that none can be neglected without prejudice to the perfection of the rest; and if theology be a branch of knowledge, of wide reception, of philosophical structure, or unutterable importance, and of supreme influence, to what conclusion are we brought from these two premises but this?—it follows at once that to withdraw theology from the public schools, is to impair the completeness and to invalidate the trustworthiness of all that are taught in them. Religious truth is not only a portion, but a condition of general knowledge. So to act is nothing short, if I may so speak, of unravelling the web of University Education. It is, according to the general proverb, to take the spring from out the year; it is to imitate the preposterous proceedings of the tragedians, who represented a drama with the omission of its principal part."

Loud applause followed the conclusion of the lecture.

We might at first suppose that there was nothing in this declaration, but what appears on the face of it, yet taken in connexion with the Lecturer's definition of "Theology," we at once are made acquainted with the sort of Theology which is henceforward to be taught at Roman Catholic Institutes. With an acuteness worthy of his better days, Dr. Newman now proceeds to apply his theory of development to education based on Theology, his very language and method of bringing out his views being illustrative. He does not at once startle even his Roman Catholic hearers by a sudden enunciation of his opinions, but first administers an aesthetic disquisition on the gradual revelations of science and its partial reception by the human mind, and when their reason has been led captive the willing slaves quietly submit to have their eyes put out.

The Lecturer observes:—

"Truth is the object of knowledge of whatever kind; and when we inquire what is meant by truth, I suppose it is right to answer that truth means facts and their relations, which stand towards each other pretty much as subjects and predicates in logic. All that exists, as contemplated by the human mind, forms one large system or complex fact, and this, of course, resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts, whether in themselves, or in their mutual positions and bearings.

"Now, it is not wonderful that, with all its capabilities, the human mind cannot take in this whole vast fact at a single glance, or gain possession of it at once. Like a short-sighted reader, its eye pores closely, and travels slowly over the awful volume which lies open for its inspection. Or again, as we deal with some huge structure of many parts and sides, the mind goes round about it, noting down, first one thing, then another, as it may, and viewing it under different aspects, by way of making progress towards mastering the whole. So by degrees and by circuitous advances does it rise aloft and subject to itself that universe into which it has been born.

"These various partial views or abstractions, by means of which the mind looks out upon its object, are called sciences, and embrace respectively larger or smaller portions of the field of knowledge, sometimes extending far and wide, but superficially; sometimes with exactness over particular departments; sometimes occupied together on one and the same portion; sometimes holding one part in common, and then ranging on this side or that, in absolute divergence one from the other.

Now apply this to the science (?) of theology.

"Now, what is theology? First, I will tell you what it is not. And here, in the first place, though of course I speak on the subject as a Catholic, observe that, strictly speaking, I am not assuming that Catholicism is true, while I make myself the champion of theology. Catholicism has not formally entered into my argument hitherto, nor shall I just now assume any principal peculiar to it; for reasons which will appear in the sequel, though of course I shall use Catholic language. Neither, on the other hand, will I fall into the fashion of the day, of identifying natural theology with physical, which said physical theology is a most jejune study, considered as a science, and really is no science at all, for it is ordinarily nothing more than a series of pious or polemical remarks upon the physical world viewed religiously, whereas the word 'natural' really comprehends man and society, and all that is involved therein, as the great Protestant writer, Dr. Butler, shows us. Nor, in the third place, do I mean by theology polemics of any kind; for instance, what are called 'the Evidence of Religion,' or 'the Christian evidence'; for, though these constitute a science supplemental to theology, and are necessary in their place, they are not theology itself, unless an army is synonymous with the body politic. Nor fourthly, do I mean by theology that vague thing called 'Christianity,' or 'our common Christianity,' or 'Christianity the law of the land,' if there is any man alive who can tell what it is. I discard it, for the very reason that it cannot throw itself into a proposition. Lastly, I do not understand by theology, acquaintance with the Scriptures, with what Protestants are fond of calling 'the Bible'; for, though no person of religious feelings can read Scripture, but he will feel those feelings roused, and gain various knowledge of history into the bargain, yet historical reading and religious feeling are not science. I mean none of these things by theology—I simply mean the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology.

It will be perceived from the above quotation that Dr. Newman does not hesitate to discard the Book of Revelation, and openly avows his utter disregard of it as the sole and only sure basis of arriving at a knowledge of "Truth." The Dr. simply means "the science of God" put into system; just as we have a science of the stars and call it astronomy, or of the crust of the earth and call it geology.

Now why should Dr. Newman have selected these two sciences as illustrative of his subject? We will endeavour to discover.

It will of course be admitted by every one that the language of the wise man is true, and that "there is nothing new under the sun." The laws of astronomy were given and completed when He who fashioned, declared them to be for times and for seasons, for days and for years. The development (we like to use the term) of those laws has been gradual and proportionate to that of the human intellect, and year by year we hear of astronomical discoveries being made, grand as they are startling. New light is constantly bursting upon us. So also with geology, a science confessedly in its infancy, and day by day developing new and most astounding facts.

And these two sciences are taken as illustrative of the science of God by the Doctor! But, of course, there must be in the science of Theology also discoverers, who are authorised to arrange and authenticate the verity and perfection of observed phenomena as they arise. There must be a source of authority from which these laws shall be declared—and where is this authority? We do not forget that Dr. Newman has already, in that famous work of fiction which accompanied his downfall, told us where the Developing Power resided—we perfectly recollect his admission—"that the Church was first developed as a Catholic Church, and afterwards a Papal." We can, therefore, easily perceive that "this science of Theology" is to receive its doctrinal laws from Rome. The Christian Faith was according to this system first developed by Our Lord and his Holy Apostles in "a seminal form." Its doctrines and laws had always existed, but were not all discovered; and, indeed, all the truth that has been discovered, has only been so by process of time, and as the system became consolidated—"First the power of Bishops awoke, then that of the Pope."

Such is the nature of the new development of Theology.

And is there in this nothing to fear? With a system of education supported by all the influence of Government, tending to educate and strengthen the mere intellect, and a plan of religio-moral training, in which nothing definite is taught, the minds of a vast majority cannot fail to be caught by the bold and specious assertions of such men as Dr. Newman. Trained up in a school in which he finds nothing like a settled form of doctrine, or, to use the language of the Apostle, "of sound words," the mind of the student, otherwise prepared by familiarity with the sciences, will not long fail to be influenced by the science of Theology, as taught by the Father Newman's of the future.

Nor are the Professors of the Roman School singular in their proposed measures for the after

instruction of youth: for the no less flexible disciples of Geneva stand prepared with developments, all new and ready for use, as witness the following:—

"A correspondent of the Record makes a communication from Geneva, which the editor 'knows that the writer is afflicted in making,' that—

"In the 'city of Calvin,' in this city of Geneva, once so brilliantly adorned with the 'light of truth,' and whose faithfulness and strength had caused it to be surnamed 'Protestant Rome,' and the 'Throne of the Bible,' is now exhibiting alarming signs, or rather frightful evidences of its fall; the perfidious and lamentable work of him whom the Lord Jesus calls 'a liar and a murderer from the beginning,' and who, when he speaketh or maketh a lie, speaketh of his own, or acts according to his own darkness. But while the labourers slept the enemy came and sowed tares in the beautiful field of the Bible. From the middle of the last century unbelief, first furtively, and then more boldly, insinuated its 'various doctrines,' among the revelations of heaven; and through it, this same Lord Jesus, whom all the families of Geneva had acknowledged, and for the most part worshipped, as the Son of God, God manifest in the flesh, and the eternal and perfect Saviour of his Church, is become nothing more in the eyes of masters, parents, governors, and preachers of the word, but a superior and remarkable Being, no doubt, yet, after all, no longer 'Emanuel,' and especially, no longer, 'The Lord our Righteousness.'

"It is owing to this that in the school-book and analysis of one of the best scholars of the new college we read the following instruction, given to four or five hundred youths in that institution, from the lips of the Protestant chaplain officially appointed to it, and that this minister (as he is called), affixed his signature to it, certifying that it was a faithful and good report. It is as follows:—

"One can therefore understand that the account given of the creation of the world, as narrated by Moses, is only an allegory suited to the popular traditions or superstitions of that period. Thus, for example, it would be, one feels quite absurd to admit that the serpent ever spoke, as well as that the eating of an apple, or such kind of fruit, brought the punishment of God to man, even to the suffering of death.

"It would not therefore be reasonable to take this narration literally. Again it would be gross superstition to suppose that the being which the Bible calls the Devil or Satan, is anything more than those evil thoughts which proceed from the heart, and are called sin."

Now, we would ask members of the truly Catholic Church of England, whether they can stand idly by, and suffer the heritage which God claims as his, and which they enjoy, to be contaminated by such frightful evils. Dare you peril the souls of your children, by allowing them to mix in schools whose teaching leads to such results?

Blessed be God, the Church of England, and those other branches of the Church in communion with her, cannot lapse into such fearful heresies, preserved as they are by a code of laws drawn in strictest accordance with the only source and fountain of truth, the Word of the living God: She takes nothing which cannot be proved from Scripture. She allows no doctrines to be true which cannot be proved from Scripture and the consent of the Church in the earliest times. She believes and knows that the Faith was once for all delivered to the Saints—that the religion of Jesus Christ was not left in a mere seminal state, but was perfect and complete. And, as at the first Creation, the Father said, "Behold every thing was good;" so did the Son cry, with a loud voice, at the second, "It is finished." If, then, we members of the Anglican Church find that there is an agreement in the results of a system of indefinite teaching, destructive of the Faith, shall we not endeavour to arrest the evils which must arise if it be persevered in.

It is the policy of the Roman Catholic body to keep itself distinct; it is equally its policy to keep some hold on a system which promises to yield some fruit. We are not surprised, therefore, to find them denouncing the School system of the country on the one hand, and with the other helping it along. A Roman Catholic Bishop and his laity may take their seats at the Board of Education, and, by their votes, aid the mixed system which they impugn, and have escaped from; but which they also know will tend to sink the Church of England, their bitterest and only formidable foe, into the depths of trouble. If we sanction the educational principles which are now so loudly applauded; if we connive at the perpetuation of a system which improves and strengthens the intellect by the definiteness and excellent teaching of science, while on religion all is vague and secondary, the time is not far distant when the scholars will branch into two divisions; the one class lapsing into Deism, while the other, eager for a settled and determined Theology, will fly to the arms of her who treats Theology as a science.

So much for the preparations which Rome is making to meet the evils of a new religious system.

We have been repeatedly asked why the Church of England does not also endeavour to counteract her foes? but until we learn to act as a Church, we presume, the question will be put and answered in the same way over and over again. Let those who are really anxious to know how education is to be carried on, and on what principles, take the pains to study the constitution of that branch of the Church into which they have been baptised; let them turn to that service which was used when they "were buried into their Saviour's death;" let them turn to the laws which the Fathers of the Church have wisely framed for our safety, and they will see that firm as the rock on which she is built, the Church of England develops no new faith,