

was confidently affirmed that the patient neither eat nor drank, nor performed the usual functions of nature either evaculatory or respiratory.

In point of fact, however, the girl has been regularly receiving nourishment in the shape of milk, taking a cup of the same three times a day, and discharging the same *prima via*.

In an age when the Rochester knockings and such like absurdities find troops of willing believers, it is not to be wondered at that by the long-earred million poor Annabella Hannah has been invested with supernatural qualities. The most idiotically romantic legends are current touching the revelations which she has made about heaven and hell and other mysteries, which we need hardly say are without the slightest foundation. The poor girl, doubtless, gives utterance occasionally to apparently mystic and prophetic sentences, but these are precisely a kin to the ravings which are common in Lunatic Asylums.

Many thousands have visited the poor girl this week, a few of whom unquestionably came for the legitimate purpose of scientific investigation, but the vast majority it is to be feared merely to gratify a morbid love of the marvellous. It is a pity that the hapless child should be thus exposed like a wild beast to the gloating curiosity of the ignorant and superstitious!

### THE CHURCH.

TORONTO, THURSDAY, JULY 8, 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.  |         |  |
| Tuesday,     | 13th .. | Christ Ch. Scarborough. 11 A.M.<br>Duffin's Creek..... 3 P.M.                                    |
| Wednesday,   | 14th .. | Norwood, Pickering... 11 A.M.  |
| Thursday,    | 15th .. | Uxbridge Mills..... 11 A.M.<br>Mr. Faira..... 3 P.M.   |
| Friday,      | 16th .. | Brock, West Church... 11 A.M.<br>" East Church.... 3 P.M.  |
| Saturday,    | 17th .. | Beavertown..... 11 A.M.  |
| Sunday,      | 18th .. | St. Paul's Whitby..... 10 A.M.<br>St. John's Windsor.... 2 P.M.<br>St. George's Oshawa... 5 P.M. |
| Monday,      | 19th .. | St. John's Bowmanville. 10 A.M.<br>Clarke..... 2 P.M.  |
| Tuesday,     | 20th .. | Cartwright..... 11 A.M.<br>Preston, Manvera..... 4 P.M.  |
| Wednesday,   | 21st .. | Cavan North Church... 11 A.M.<br>Cavan South Church... 3 P.M.                                    |
| Thursday,    | 22nd .. | Emily..... 10 A.M.<br>Lindsay..... 3 P.M.  |
| Friday,      | 23rd .. | Peterborough..... 11 A.M.<br>Gore's Landing..... 5 P.M.  |
| Saturday,    | 24th .. | Port Hope..... 11 A.M.<br>Perrytown..... 3 P.M.  |
| Sunday,      | 25th .. | Cobourg..... 11 A.M.   |
| Monday,      | 26th .. | Grafton..... 11 A.M.<br>Colborne..... 3 P.M.   |
| Tuesday,     | 27th .. | Carrying Place..... 11 A.M.<br>Hillier..... 3 P.M.   |
| Wednesday,   | 28th .. | Pictou..... 11 A.M.<br>Marysburgh..... 3 P.M.  |
| Thursday,    | 29th .. | Milford..... 10 A.M.   |
| Friday,      | 30th .. | Amwood, Trent..... 11 A.M.<br>Frankford..... 3 P.M.  |
| Saturday,    | 31st .. |  |
| August 1852. |         |  |
| Sunday,      | 1st ..  | Belleville..... 11 A.M.<br>Huntingford..... 3 P.M.   |
| Monday,      | 2nd ..  | Tyendenaga..... 11 A.M.<br>Mohawk..... 3 P.M.  |
| Tuesday,     | 3rd ..  | Napanee..... 11 A.M.<br>Clarke's Mills..... 3 P.M.   |
| Wednesday,   | 4th ..  | Bath..... 11 A.M.<br>Amherst Island..... 3 P.M.  |
| Thursday,    | 5th ..  | Adolphustown..... 11 A.M.<br>Fredericksburg..... 3 P.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 BENEFITS OF ORGANIZATION.

Having in our last article endeavoured briefly to point out a few of the evils which have resulted from want of organization and consequent inaction in the Church; we shall as briefly attempt to illustrate a few of the blessings which must inevitably follow a restoration of the Church's powers. The unsettled state of the law with reference to the Colonial Sees and the positive want of certain well defined enactments for both their temporal and spiritual government,—once the Church in a most unfortunate position, and throws a fearful responsibility on every class of members, from the highest to the humblest. Fettered by a sworn obedience to the Archbishop of Canterbury, the Colonial Suffragan Bishop finds himself governed and controlled by a code of canons and laws admirably adapted to old and well established countries, but totally inapplicable to new and unsettled districts. Alive to the difficulties of his position, the Bishop is, in many instances, utterly unable to exercise any wholesome control over his Diocese, and is forced either to act the part of an absolute dictator, or to permit irregularities of a more or less grave nature to pass *sub silentio*. Nor are the Presbyters in a more favourable position. Placed in districts of large extent, shut out from frequent inter-communion with each other a variety of evils arise from their mere iso-

lation which exert injurious influences on the Church as a whole. Unaccustomed to meet together for deliberation and counsel, perhaps hearing little each of other except by vague rumour or thro' the columns of a newspaper, where some disputed point or a question raised brings, as it were, the type of parties into prominent and but too often undesirable view, they learn to look with personal suspicion on each other, and feelings of estrangement arise between those who in an hours social intercourse would be the best friends. Again keenly alive to the lawless position of the Church, a constant dread pervades the mind that Episcopal supervision may pass its bounds and become the one-man tyranny of the Pope. An indiscretion, or it may be a serious fault, rebuked by a Bishop instantly lays him open, in this age more especially, to the charge of high-handed despotism; and but too often this cry is raised by those characters, who, if the Church did exercise its legitimate control, would be gravely censured or suspended. Nor are the laity freed from their share of the evils. Bound as they are equally with Bishops and Presbyters to submit themselves to their Holy Church, to their spiritual Teachers, Pastors, and Masters, to honour and obey the Queen, and all that are put in authority under her—it but too often happens that they find themselves placed in the fearful position of choosing whether they will follow God, or his chief servant in the realm, who bids them do that which is contrary to the laws of the Church. Bound up and identified as our holy religion was with the old code of the Empire, (ere innovations began) in both practice and theory, the Church generally judged—as she even yet forced to do—of the fitness or unfitness of her children by the position which they occupy with reference to the Civil Courts; and should these Courts pronounce nought against them she presumes that they are correct in their life. The relative position of Church and State has, however, been very seriously changed, insomuch that they cannot be considered to be co-workers together.

Let us take a case in point. We often find a pious and sincere Christian, one who has undertaken the fearful responsibility of the Priestly office with a full sense of its nature and of the reality of the obligations which it imposes—placed in an unfavourable position by being called on to give Christian burial to a miserable creature who has fallen by his own hand, and whose previous unchristian and unholy life may have led to the sad catastrophe. At this time no discrimination is used by juries who are not necessarily Churchmen in weighing the true merits of each case, but a general opinion prevails that at the time of the commission of the foul deed the deceased was lunatic—thus limiting the cause of his fall to moral or physical disturbance commencing a brief period before death. How can a Priest pronounce "that there are well grounded hopes of a resurrection to eternal life" for such an one, and not be guilty of hypocrisy. On the other hand, it is on the old theory argued that the Church is freed from blame, inasmuch as she pronounces that hope under the authority of a verdict delivered by a competent legal court.

We do not presume to pass an opinion now as to which party may be right; we use the case to shew that the Church as a whole should express an opinion on the matter and remove doubts from the minds of her children—for here we have a circumstance bringing into collision all the orders of the Church, Bishop, Priest and people—since the private feelings of friends and relatives may render them incapable of judging impartially, or the conscientious but it may be erroneous scruples of the Priest may equally place him in a wrong position. This very question gave rise to difficulty in the Church of France and was summarily settled under the authority of Napoleon. If there was some clear and definite line of conduct laid down by the Church, there would be no difficulty; but so long as the matter is left open, we must look for difficulties to arise. And as questions of this kind exert an influence for good or evil on the living and not the dead, we may hope that some benefit would result from its settlement.

There are, however, other questions more immediately connected with the temporal affairs of the Church which hinder her usefulness and materially cramp her energies, and which cannot much longer remain as they are. That great abuses have crept into the management of the Church's affairs cannot be denied; to redress them is the object of those who are awake to her high and holy duties; but we must protest against any unjust interference on the part of the State. Much of the corruption has been fostered by it, and but too often the highest offices in the Church have been unblushingly bestowed on men whose only qualifications have been an amount of cleverness for pamphleteering productions in defence of some Government scheme. Thus completely in the power of the State, we have seen a Prime Minister daring to abolish Bishoprics in the Irish Church as if for the sole purpose of encouraging the audacity of her enemies, and establishing a system of education in England as infamous as could well be devised. The Church meanwhile has been silenced; her Synodal action has been entirely suppressed. The Archdeacon of Bristol, in his late charge has made the following remarks much to the point:—

"He explained the grounds of objection to Lord Blandford's bill, in the spirit, and many of the objects, of which, as they well knew, he fully sympathized, but which involved too weighty interests to be disposed of without first consulting the church itself. There would have been no ground for such sweeping changes, threatening the existence of the church as a national establishment, but for the long-continued abuse of public patronage, and the abeyance of the church's self-regulating and self-reforming action. These were no party views. They were the views of such a party (and he was not ashamed to belong to it) as the late Premier had recommended to his supporters, a party which should consist of persons 'strongly attached to

the political constitution of this country, strongly attached to the established church, holding opinions revered and hallowed by antiquity; who might, if they thought fit, combine and form a party, which, if inconvenient to the government, would, he (Lord John Russell) was convinced, be useful to the house and the country." To unite with such a party he invited them now, if they did not, as it might be hoped, already all belong to it.—[The archdeacon is further reported to have stated, in conversation to some of the clergy, who met him at dinner after the visitation, that, as far as he could understand the ecclesiastical commissioners, no archdeaconry would ever be endowed with a canonry, except upon the application of the dean and chapter of the cathedral, or, where the canonries were in royal patronage, on the nomination, or with the consent, of the crown.]"

The New York Churchman, in commenting on the advantages likely to follow from the mission of the American Bishops, has made the following valuable remarks, to which we heartily respond:

"The new families are now powerfully reacting on the mother church. The peculiarity of their position in new countries, and in circumstances radically different from those at home, has compelled them to exercise, directly or indirectly, the synodical functions which are inherent in the church, and which no tyranny, neglect, or abeyance, can ever supersede or destroy. These voices go home to England—not without an echo there. Most of all has the church of America been teaching a lesson, the deep meaning of which the church of England is just beginning to find out. The anomalous position which England has maintained towards the American church, English churchmen have learned to be ashamed of. A thorough union is what all grades of churchmen on both sides of the water are heartily longing for, and will labour for until they bring it about. The result of this feeling is of course perceptible informally, long before it can see its highest and most solemn embodiment, as of old, in joint synodal action. Social and professional intercourse, interchange of hospitality and kind deeds—the great preponderance of which stands to the credit of the mother church; these have paved the way for the future increase of unity in joint action."

In England and Ireland the property of the Church, which through a long series of years had been bequeathed to her from various sources and for various religious purposes, in the large majority of cases, has so far increased in value (notwithstanding the confiscations which have at various times taken place) as to enable the Bishops to retain their temporal status amongst the nobles of the land; and as in an age now happily passing away large revenues were considered absolutely requisite for the support of their social rank, it was deemed advisable to have few Bishops and rich Sees. This influence was at work when the West India Diocese was first constituted, and where Bishop Coleridge had such an amount of work thrown upon him as in a great measure tended to shorten his days—for no doubt that which distressed him most was "the care of all the churches." Now three Bishops hold his Diocese subdivided at diminished incomes. As a necessary consequence much more has been done, and an efficient and active body of clergy are daily planting the Gospel truth firmly in the hearts of the people. This is a rare instance, and one applied only to a colony.

Is the Church to be visited then with censure for this state of things? has she been permitted to re-adjust her affairs? as the population of England increased, as the forms of civil government have been, as it is said, reformed, has the Church been summoned to Convocation to settle herself to a new state of things? On the contrary has she not been tortured with cruelty ten times more oppressive and severe than the Inquisitors' thumb-screws. When error and division threatened and threaten to scatter the fold, is she allowed to meet in consultation to remedy and stay the danger? When neglect has driven sheep into the wilderness, is she permitted to devise means for bringing them back again? So far is this from being the case that year after year an almost blasphemous mock ceremony is performed called the proroguing of Convocation a *pro forma* opening of the Church's highest court, in which she is not allowed to hold sittings, and which necessarily exposes her to the contempt of a heartless and unreasoning world. When therefore we hear censure thrown upon the Church for the incongruous position into which she is driven, let it be remembered that the civil arm has held her in thralldom and has deprived her of the means of action. It suited well Henry VIII. to summon a National Convocation. Perchance reason and an awakening to a sense of danger, may ere long induce our own gracious Queen to think more deeply of the high and holy duties which she is naturally called on to discharge. She inherits a title by which she is doubly endeared to Britain, she is the Defender of the Faith; let her cling more lovingly and confidently to that Rock on which alone the Throne is built, on that ground and pillar of Truth "The Church of the Living God." Let the government aid in the restoration of the Church's power, let them concede to the Church her just rights which have been concisely and clearly asked for again and again, but never more simply nor intelligibly than in the petition from the Yorkshire Church Union.

Your petitioners would remind your Honorable House that Convocation, though suspended in its active operation, is a constitutional body—a body to which your Honorable House, of its own will, in the reign of Wm. III., referred the decision of matters ecclesiastical. That your petitioners therefore pray that no further proceedings may be taken in your Honourable House in regard to the Bill aforesaid until the changes therein contemplated may be considered and sanctioned by the authorized Synod of the Church. And your petitioners will ever pray." &c.

As the Rev. author on Church Colonization remarks, civil self-government being granted to the Colonies, ecclesiastical self-government must follow as a necessary corollary, and rightly. The laws suitable for an ancient church in an old country will hardly agree with the wants and circumstances of an infant church. The church pos-

esses, and should be allowed to exercise, a power to expand and conform itself to various exigencies, as its own position varies and expands. It should elect its own bishops; draw up its own canons of practice and discipline; in a word, regulate its own internal economy in the Colonies, where its work is to be carried on and perfected; otherwise it cannot colonize itself. If it is to be the agent of true colonization—if it is to reproduce not itself alone, but the Christianity of which it is the channel or conduit, in the Southern hemisphere—it must obviously possess the power of drawing up rules for its own self-conduct. Nor is there anything novel in this claim for the Colonial Church.

The independence of particular churches is a sort of postulate among ecclesiastical writers. "Pars tenetur in solidum." is Cyprian's formula. Neither does it clash against the oneness of Christ's body, and the unity of the faith: on the contrary, the oneness of the body is illustrated and proved by the consentaneous agreement of separate members, each with its several use and function, in one common universal faith and origin. "Episcopatus unus est, cujus a singulis in solidum pars tenetur. Ecclesia una est, que in multitudinem latius incremento tæcunditatis extenditur; quomodo solis multi radii, sed lumen unum; et rami arboris multi, sed robur unum tenaci radice fundatum; et cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copæ largitate, unitas tamen servator in origine," &c. (Cyprian, *De Unitate Ecclesie*, iv.) But further quotations on this head are out of place here, and I will only add that it seems hardly right that Lambeth should be the regulator and arbiter of the Church in Australia and New Zealand." Cordially agreeing in these opinions, we also desire, if possible, to retain our right of union with the Church Assembly at home, this being effected, then we would hail Mr. Gladstone's Bill as a great boon.

That the interests of the National Church require that she should enjoy freedom of action equal to that of the two branches of legislature cannot, we presume, be denied, that she ought to have liberty to retrieve her errors and neglects, we also presume, will be conceded. Why then should she sit down like a widow in tears, when as a spouse she has many household duties to discharge? No, she dare not uncomplainingly give up her freedom for the delusive, although it may be golden, slavery which is forced upon her. Temporal affairs have caused her to be torn and lacerated, let her have the just privilege of setting them in order, and many who are now as sheep going astray will return to the fold and add to the Church such as should be saved.

Desirous above measure to walk in Christian union with the State, she controuls her action by the Word of God, for as she knows that perfect love casteth out fear, so does she easily see that the very existence of fear is antagonistic of love—finding then that confidence is withdrawn, that a worse than Egyptian bondage is enforced, to satisfy the cravings of hostile foes, efforts must be made to preserve her own purity and save the State from destruction. The Church can exist without the State, but no State can endure long without the Church! Deprive the Crown of defined religion and render it utterly dependent on popular opinion for the maintenance of the Faith and the boasted Protestant ascendancy of England dies, and the nation may write itself Ichabod! for the Glory of the Lord will have departed from it. Fewer branches of the Church have been more sorely tried than that which has been planted in Canada and none has more cruelly the yoke of oppression. She has indeed been "sore let and hindered in running the race that is set before her," and while her enemies have had complete and wild freedom, she has been chained by obsolete laws to the State, a mark for the arrows of her foes. With free scope for the exercise of her mission, the Church in Canada would not have encountered such deadly hostility, inasmuch as she would have more truly nursed and fed the scattered sheep, and not have left them a prey to wolves. Much as we owe to the pious energy of Churchmen in Canada, we must not shut our eyes to the monster evils which surround us, and must resolutely set ourselves to retrieve the position which we have lost. At this late hour much good may be effected, many errors repaired; but the work can only be duly accomplished by organization. Thanks be to the Father and Giver of all good, there is a spirit of Christian zeal abroad, provoking men to good works, springing from full faith in Him who is faithful, and who will lead his Church aright. May this faith in our Lord and Saviour teach us to be like-minded and loving one to another, remembering that as Christians we are of Christ, bought with a price; all adoring and loving the self-same Jesus. While therefore the infirmities of the flesh may incline us to cry "I am of Paul; or, I am of Apollus"—let us pray the Holy Spirit, whose blessed office it is to guide us, that He will teach us the truth, the way, and the life.

Among the many benefits which must accrue to the Church in Canada from restored Synodal action, we cannot esteem that the least important which would give to her the liberty of readily providing for her wants. Acquainted as her children are with local peculiarities, they surely are better able to judge of those wants, and must also be better enabled to suggest the necessary remedies. Has increase of population rendered the Diocese too bulky and unmanageable?—who so fit to recognize the fact as the Presbyters and Bishops? Are the duties of our unwieldy missions so arduous and distressing that Priest after Priest breaks down and distressing that Priest after Priest breaks down in body, worn out with labour?—who are so fit and qualified to raise the question of the value of a permanent and local Diaconate as those who are acquainted with the immediate resources of the Missions and understand their peculiar requirements? or who so well authorized to sanction a resort again to the rubrical division of the services of the Church—a circumstance which would of itself relieve many a brother from exhaustion and