

ation of their gains; and it is more than suspected that no adventitious increase of export trade can, in the long run, compensate the loss arising from the decay of internal commerce.

Between these two, the folly and injustice of "Free Trade," and the justice and wisdom of "Protection to native capital and industry," the public mind has been oscillating. To which side it inclines,—if, indeed, it has arrived at a decided conclusion upon the subject,—must needs be an important element in the deliberations of any statesman or body of statesmen, who feel themselves called upon, not to carry out in a head-strong manner their own opinions, and to stake the public peace on the attempt, but to do the best for their country under the circumstances in which it is unfortunately placed. To abandon the principles, to recant the doctrines, which have marked his whole political career, and to profess himself a convert to the principles and doctrines of the Free Traders, would be a course utterly unworthy the Earl of Derby. To abandon his country, not to the chance, but to the certainty, of imminent revolution, by making the reversal of the "Free Trade" policy a *sine qua non* of his continuance in office, even though the state of public opinion should not warrant such reversal, would be a course equally unworthy of him,—it would be no better than treason to his Queen and country. Neither of these two courses could for a moment be contemplated by the Noble Earl. The only honourable, the only patriotic course, the only course which is sure to benefit the country in the end, is that which his Lordship has taken. He is resolved to do his best to stem the tide of revolutionary excitement and change; to uphold those principles on which the greatness and prosperity of this country has hitherto been based, and to restore their influence, sadly diminished of late years; and in reference to the question of financial policy to shape his course according to what he finds to be the state of public opinion, after that shall have been fairly and honestly ascertained in the way prescribed by the Constitution. By coming to this determination, and by re-asserting it as often as he is assailed by factious inquiries as to the character of his future policy, the Earl of Derby, is far from incurring "periodical degradation," is, on the contrary, raising himself higher every day in the estimation of the country, and paving the way both for a constitutional settlement of the question immediately at issue, and for the re-establishment of good and solid government, of government not by the tricks and for the ends of faction, but by the maxims of sound statesmanship and for the promotion of the public weal.

THE RETURN OF PERVERTS.

Rumour is busy with the probable return of the late Archdeacon of Chichester to the Church of his baptism and his ordination. Over such a prospect it is impossible for any Churchman to do otherwise than rejoice most sincerely. We trust, however, that if this hope is to be realized, his return will not be, as that of another late pervert, effected in a stealthy manner, but that it will be done openly before the church. We do not receive Popish priests into the Church of England without a formal and public act of recantation. In the case of those who have apostatized from the Church and desire to return to her bosom, it is evident that this recantation is not less necessary, and that it should, moreover, be accompanied by a suitable acknowledgment of the sin involved in the repudiation of the baptism and the orders of our Church by any of her members and ministers. Mr. Manning himself will, no doubt, feel that this is the only reparation he can make, and that it is a reparation he ought to make, for the insult he has offered to his spiritual mother, and for the offence which he has given both to those who have followed his pernicious course, and to those numerous Churchmen who, through the Romanizing tendency and final apostasy of himself and others, have been betrayed into the opposite error of repudiating the truly Catholic principles of our Church.

We call attention to these considerations, in the hope that our bishops may take counsel together, so as to be prepared to deal with any case of this kind which may present itself. It is not a case, as it appears to us, which, after all that has taken place, any bishop should deal by himself. On the contrary, it appears to be a most fit subject to be taken into consideration at the next meeting of the Convocation. The terms on which the mode by which those who have strayed from the fold are to be received back again, is of all others a subject for the consideration of the Church's Synod, nor could the framing of canons with regard to it possibly be viewed by the Crown or by Parliament, in any other light than as a legitimate exercise of its functions.

THE OXFORD UNIVERSITY AND ITS REFORMERS.

—The Report of the Oxford University Commission is at last before the public. Its recommendations, forty-seven in number, are, as the Commissioners themselves observe, "very different both in kind and importance." To deal with them in detail, is a task not to be undertaken in the columns of a newspaper. It would fill folio volumes equal in bulk to the formidable blue-book in which the labours of the Commissioners, and their opinions, are recorded. Happily, however, the appreciation of the merits of the report is not dependent on the details of the system which the Commissioners propose to substitute for the present organization of the University. There are certain broad principles involved which are of themselves conclusive as to the character of the Report. The inadmissibility of the Commissioners' recommendations is at once determined by the fact that their scheme is one not of University reform, but of academic revolution. The first great point assailed by the Commissioners is the character of the University as an independent Corporation, holding certain fixed and unalterable principles, the maintenance and propagation of which is the object of its existence. By vesting the appointment of the Vice-Chancellor absolutely in the Chancellor, unchecked by the veto of the convocation; by proposing the suppression of some of the existing chairs and the creation of an indefinite number of new professorships, all in the gift of the Crown; and by handing over the government of the University substantially to the whole body of professors and public lecturers, the Report proposes to convert the University into a mere State institution, without independent action and without distinctive church character. Thus far the commissioner's report is a mere reproduction, in academic form of the same pernicious notions and tendencies which gave rise to the appointment of Committee of Council on Education, and which have all along characterized the proceedings of that body. We hardly think that either the University, the Legislature or the country, is prepared to acquiesce in such a change as this. Apart from those higher considerations which cannot fail to strike the minds of Churchmen, all Englishmen who have ever taken the trouble of reflecting on the peculiarity of the constitution and of the various institutions

of this country, are too well aware of the value of the checks upon the despotic action of a central power, which are provided by the action of independent Corporations, to hesitate for a moment as to the inexpediency of extinguishing one of the most important of these Corporations, and turning it into a mere tool of the Minister of the day. On the point of the proposed revolution in the government of the University, this, we imagine, is conclusive; independently of the historical facts to be alleged in proof of the services which, by virtue of its character as an independent Corporation, the University has rendered to the cause of freedom and true religion.

The next point on which the recommendations of the Commissioners are clearly inadmissible, is the proposed violation of the scrupulous regard long and happily entertained in this country for trusts of every description, and especially for trusts arising out of testamentary dispositions. That such trusts are not to be held less sacred, because the parties with whom they originated were public benefactors, is at once evident; the difference, if any, is in favour of the sacredness of trusts arising from the devotion of private property to public purposes. And that not only because the will and appointment of a deceased person is all the more entitled to the protection, if its object be to benefit the public, but because it is manifestly against the rules of sound policy to throw uncertainty on the appropriation of foundations created by private munificence. To sweep away the conditions attached to gifts or bequests by an act of arbitrary power against which the founder moldering in his grave, has not the means of protesting, is an act of treachery to the dead, a breach of trust of the most aggravated kind, from which no good can possibly result. In the most shortsighted and utilitarian view of the question, it is to kill the goose which lays the golden eggs. Private munificence for public purposes is not so superabundant that it needs the drawback of a doubt whether its intentions will be respected. This, we conceive, of another considerable portion of the recommendations contained in the Report,—all those, namely, in which it is proposed to abrogate the peculiar character of the numerous foundations in the University, and to subject them all to certain general regulations devised by the Commissioners.

The last objection which, on the ground of principle, lies against the Report, as a whole, is the revolution which it proposes to effect in the entire character of the present academic discipline. In the place of the collegiate system, which constitutes the peculiarity of English University Education, the Report proposes to convert the University into a simple arena for lectures to be attended *ad libitum* by the students under certain regulations. Residence in a college, and subjection to its discipline, are no longer to be required; students are to be permitted to reside in private lodgings, and the colleges themselves converted into mere boarding houses. In fact—and this, we suspect, is the origin as well as the gist of the suggestion—it is proposed to assimilate the English Universities as much as possible to the model of foreign, and especially of German Universities. The desirableness of such a change is certainly far from obvious, either in a common sense view of the case, or upon a consideration of the results which have sprung, respectively, from the two systems. As a matter of common sense, it is evident that some restraint and superintendence over youths sent to the University is anything but superfluous; and it is further evident that the discipline of a college, which exercises this supervision and control through the medium of a body of college tutors who have, on the one hand, an interest in the reputation of their College, and, on the other hand, stand by age and position near enough to the young men to give to their government of them the character of friendly guidance, is peculiarly well calculated to effect the object in view. If any fault is to be found with the existing College discipline, we should have thought of the two it was too lax rather than too stringent. If any plan could be suggested for making the idle, the frivolous, the dissipated Collegian more amenable to College discipline, without trenching upon the acquirement of the art of self-government, which is also an essential part of University Education, such a plan might, possibly, be regarded as an improvement. But to set young men free even from the very slack ties which College discipline has upon them, to destroy all the influence arising out of College associations, and to launch young men upon the wide sea of University life, without compass and without guide, is a conceit which we feel convinced the good sense of Englishmen will at once repudiate.

We are not, however, thrown for the decision of this point upon the conclusions of common sense alone. Experience, the experience of the three centuries which have elapsed since the Reformation, enables us to form a pretty correct estimate of the comparative value of the two systems. While the English Universities have, during that period, produced men inferior to none in extent and solidity of learning, they have sent forth into society, from generation to generation, a body of gentlemen attached, by early association and by the habits of thought contracted while their minds were ripening, to those great principles of reverence towards God and of justice between man and man, which are the only and the sure foundations of true freedom and of national greatness. The Universities of Germany, on the contrary, cast loose from those checks which it is the object of the Commissioners to abolish in our English Universities, while they have furnished their quota of clever intellects and prodigies of erudition, have inundated that unhappy country with successive spawns of innovators in religion in politics, to such an extent that "a German professor," or a "German student," is, with few and honourable exceptions, but another name for a free-thinker and a revolutionist. From whatever quarter the Commissioners may have inhaled the foreign inspiration under which this portion of their recommendations was framed, for the sake of Old England we trust that it will be many, many years before such an innovation finds admittance into our Academic system. Long may our Universities flourish on their ancient foundations and under the influence of their time-honoured principles, and continue to prepare our youth to take their place, not as mere *litterateurs* or professional graduates, but as thoroughbred gentlemen, as men of genuine education, in their several positions of society, as the guardians of all that is truly English, of our liberties, and of our faith!

THE BURMESE WAR.—As far as any terror could be struck by promptitude of operations, or any warning conveyed by a practical manifestation of power, the capture of the two places under the circumstances related ought certainly to produce some effect, but these calculations are too loose to be relied upon; and we can scarcely avoid thinking that the resolution with which the Burmese awaited our onset, the care with which they have carried off their dead, and the general attitude which they have assumed indicate a determination to resist. In the last war neither the fall of Rangoon nor that of Martaban operated with any great

influence on the Court of Ava. On the contrary, Rangoon seemed to have been set open for us as a trap, and it was not until we had cooped ourselves within its walls that our difficulties commenced. The capture of the place without loss or difficulty was announced, exactly as on the present occasion, on the 11th of May, 1824, but the treaty which at last brought us an imperfect compensation for our victories was not signed until the 24th of February, 1826. On the whole, there is every reason to be satisfied, not only with the conduct of the troops, which was never doubtful, but with the success of the expedition, and its immunity, up to this point, from the ordinary penalties of war. It has been ascertained, too, in practice, that the advantages derivable from our increased resources of territory and marine had not been over-estimated, nor would there appear much presumption in concluding that the Burmese, as a military nation, have made no formidable improvements in skill or power since we last encountered them. Unfortunately, however, there is little to justify us in supposing that the Court of Ava is less ignorantly obstinate, or the climate of Burmah less fatally destructive than a quarter of a century since, and if the fall of Rangoon is merely to be followed by its occupation, and its occupation by an advance into the interior, we can only anticipate a repetition of losses from so exact a repetition of trials.—*Times*.

THE CHURCH.

TORONTO, THURSDAY, JUNE 24, 1852.

CHURCH ORGANIZATION.

Being fully aware of the difficulties surrounding the revival of Convocation, we feel that the question must be temperately discussed and that it must be viewed from many points ere we attempt to decide as to the best manner of re-commencing the sittings of so august an assembly. If the constitution of England had remained what it was previous to the passage of the Roman Catholic Emancipation Bill, and those other retrograde measures which have tended to unsettle the foundations of the Throne, we might feel that the difficulties in the way of Synodal action were the result of want of experience and practice rather than of any serious impediments arising from the peculiar connection now subsisting between the Crown and the Church. But serious as these difficulties confessedly are, we, nevertheless, cannot admit that they are either insurmountable or even inevitably fatal to that connection. That they may become so if the remedy is not earnestly applied, we acknowledge; but the signs of the times lead us to hope that a happier future is in store for us. In the wonderful organization of natural life we find that those organisms which are destined to be the carriers of life and the centres of its force, are called into being ere the most distant parts are formed, and as the finger of God weaves the thread of life and guides each little stream in its constructing course, so do we see the beauty of harmony gradually revealed until a temple be perfected for the residence of an immortal spirit.—Yet how terrible the confusion which sin has introduced in the parent womb, for death, disease, and deformity invade us even there; a little thread more slender far than the spiders' smallest web, a microscopic atom, gone astray, perverts and disarranges nature's type, as if to point out to us the small beginnings of gigantic wrongs. We here in life's early spring learn the wretchedness of error—an apple cost man his immortality—a speck, a dot, may cost him his mortality. So in dealing with our spiritual and temporal existence let us be ever mindful of those vices of conformation which spring from most insignificantly small beginnings; let us guard against any error by the exercise even of ultra caution. With these views we shall humbly and respectfully state what we believe to be the best plan for the general government and regulation of the Church of the Empire. We should imagine that no Churchman who is fully imbued with a love for God's Word would willingly be an abettor of division and yet how can we hope to see concord and unity prevail unless the elements of their production be in existence. To remove the fetters from the ankles and wrists while the body is encircled with a chain—to urge the life drops into the benumbed extremities while a pressure is kept upon the heart, would be deemed by the most dull and stupid intellect as but the weakest act of folly. So would it be with the Church. Where, we would ask, is the utility, where the practicability, of legislating for her in detail? If the branches of the vine have spread and are overshadowing these Colonies, is it skillful husbandry to prune those branches while the root is cramped? We could expect from such a system naught but buds of promise—the sickly harvest of untimely fruit. Nor is this all; it is confessed by each of us that God in his justice remembers our sins; that we are most justly punished for our offences. We admit that our whole body is sick; that we are full of wounds, and bruises, and putrifying sores. What then, are we only to dry up our wounds, and leave the impure blood to track its corrupting course through the frame? Shall we leave the sick heart to heave in irregular and convulsive starts, while we preserve the semblance of health in the ailing limbs? We are far from believing the Colonial Church to be in so utterly miserable a condition as some of our friends do, and confess that we cannot understand in what manner the Crown can prevent her holding her Diocesan Synods; but even giving up our own opinion on this point, we are still at a loss to discover the necessity of any

measure being passed except a declaratory one admitting such Synods to be lawful. This being done we see, so far as the colonies are concerned, but a commencement of the difficulties in the way of legislation. Give us Diocesan Synods without appeal to Provincial Synods and then mark the difficulties that supervene.

The Provincial Synods of England have been for a long time suppressed; and from the fact that the legislative bodies of Great Britain are now of a heterogeneous nature, they are no longer in a position, nor ought they to be permitted, to govern, uncontrolled at all events, the Church of Christ.—The monstrous anomaly, to use no harsher term, of a Romanist or Jew, a Methodist or an Infidel, passing enactments for the government of Anglo-Catholics, requires only to be seriously looked at when its glaring iniquity becomes apparent. But it has been asked, how can the Church and State continue in connection, if you remove her from its control? and here we at once admit is a great difficulty. Man has nothing to do with consequences, he has to deal with commands. He cannot disobey God, he cannot disobey his Sovereign in all lawful things. Yet we conceive even now, when the Church and Crown are held by cords which a Parliament has not yet broken; while the Church of Christ still pours the anointing oil on the Monarch's brow; while she yet in her hallowed Litany prays for her Queen, Britain may yet be spared that frightful desolation which would follow her fall into infidelity. It is the manifest duty of the Church to uphold the Anglo-Catholic Crown of England and Ireland and to submit to much for its sake, and although evils attend the present state of the Realm, these evils are pregnant with good. In dealing, then, with the revival of the Convocation of the Church, we are not driven to the difficulty of reconciling our duty as a Church to the Sovereign. Thanks be to God, we have the laws of the Empire plainly with us, and until the Crown of England be profaned by Roman or other schismatic hands, that Crown is the earthly Crown of the Visible Church of Christ in Great Britain. Fortunately, too, the wisdom of God has preserved to the two estates of his Church their Legislative Courts intact; by His good Providence, her Provincial Synods have been spared, and as if by a just retribution, the only portion of the Church now left to cry out for admission are her lay sons, who unmanfully opened their halls to their bitterest and most uncompromising foes. But true to her principles, the Church of England cannot act apart; and although her lay children have erred, she yet has the power of receiving them into closer fellowship, and may provide them seats at her own tables, and take sweet counsel for the welfare of their mother. And shall they forget her for whom daily prayers are offered? No!—Assembled in solemn Convocation, by and with the advice and consent of her loved Sovereign, the Church holds her assembly, and guided by God's promised help, her interests are weighed; Asia, Africa, America, Australia, the Isles of the West, are there in holy conclave; there, in that solemn assembly, the spiritual welfare of a nation is looked after; and there we see God's Church revealed, enfolding Queen and people in her maternal embrace.

THE PREVAILING ERRORS.

We commend the following passage from the Charge of Bishop Brownell, addressed to the Diocesan Convention held at Bridgeport, Conn., on the 8th inst., to the consideration of many who deem the Church to be asleep on this Continent.

"Some thirty years ago, the minds of many members of our congregations, and of not a few within the pale of our communion, were perplexed by errors connected with the Calvinistic system; and one of my first charges was directed against the influence of those errors. They were derived, mainly, from the dissenting denominations which surround us. But, in a large portion of these denominations, the metaphysics of the Geneva Reformer have been supplanted by the metaphysics of Germany; and much of the sound theology connected with the former has also been displaced by the rationalism which pertains to the latter. The revival system, too, has had its day within our times. Under the operation of this system, the whole substance of religion was supposed to consist in an instantaneous change of heart wrought by the irresistible operation of the Holy Spirit; thus superseding the necessity of youthful training, and all human efforts. For many years its influence greatly impeded the doctrinal teachings of our Church and the efforts of our Clergy. This error, too, seems to be rapidly passing away, but, as in the case of Calvinism, it has been succeeded by nothing better. The place of both has been occupied to a lamentable extent, by coldness, indifference, and rationalism; while persons of ardent temperament have found occupation in various schemes of fancied benevolence, and in fanatical agitations. And it is not alone among the multitude that these sceptical views prevail. Even in some of the schools of theology, the inspiration of the Holy Scriptures is called in question, as well as the testimony of the Church to their divine authority.