

The Prize in Midwifery was given for the best essay on the subject of "Uterine Hemorrhage," and we are informed that it was a most praiseworthy production, reflecting great credit on Mr. Ridley as a student.

For the Church.

THE ANGLO-SAXON RACE ON THE CONTINENT OF AMERICA.

ARTICLE II.

In resuming our observations on the character and destinies of the Anglo-Saxon race, we naturally turn our attention to the Continent of America, and the thought at once presents itself to the mind, that if this race, so conspicuous for energy, perseverance, and mental power, have, with the comparatively limited resources which England possesses, reared an empire, unequalled in the records of human greatness,—if the sun can never look upon the earth without casting over it the shadow of their glorious banner;—what bound shall be put to their influence, what limit to their power, when the same race are placed upon this vast continent, and made masters of all its gigantic elements of national aggrandizement?

Every temporal source of greatness which England ever possessed, is enjoyed upon this continent to a vastly greater degree; while, in consequence of its almost unlimited fertility and extent, its wondrous inland waters, and endless variety of climate, it embraces within its own borders those ingredients of colossal power which England obtained only when she had made the world's remotest regions tributary to her wealth and greatness.

The Anglo-Saxon race in this country find all the wonders of science, the triumphs of art, and the treasures of learning, already developed to their hand, in a manner utterly undreamt of in the days of their fathers; and there is no lack of evidence to show that they have no intention of allowing their future capabilities to remain undeveloped. It is true, that while the practically inventive genius of the trans-atlantic portion of the race has been acknowledged, and while homage is already rendered to some names among them who have taken no contemptible place in the walks of the higher arts; yet, the want of depth by which their beaming is said to be characterized, and the too often empirical systems of education in vogue among them, have drawn down upon them criticisms of great severity. We must not, however, allow the Titanic proportions, and the extraordinary precocity of the country to make us forget its comparative infancy, or lead us to be unmindful of the fact, that a nation's first necessity is to provide for its physical development, rather than its intellectual culture.—There is ground, however, for the hope, that (even laying out of sight those names which are already distinguished) the day will in due time arrive when, at all events, in secular erudition, they will take a position that is worthy of their race.

While these elements of power are self-apparent, there is another feature of the subject which appears to be overlooked, although wanting neither in interest or importance. It is this, that the character of the race is on this continent receiving a new development from the force of new circumstances, and more especially from fresh amalgamations with new races.

We have seen that history declares with no uncertain voice that it has been from the fusion of many different nations into one people, that the singular character under discussion was originally produced, and the striking and beneficial results that flow from the tendency of this principle, as well to the human race as to the powers and faculties of the inferior animals, has been satisfactorily proved both by experience and observation. Now if the operation of this principle, carried to a certain extent, gave rise to the mental power, the energy, perseverance, and determination of the Anglo-Saxon character, we can hardly doubt that its extended and continued influence will add intensity to those characteristics by which the race is distinguished.

There is no portion of the habitable globe where this commingling of different races is going on at the present day, to the same vast extent as on the continent of North America; and never was there afforded so extraordinary an example of that almost mysterious power of assimilation possessed by the Anglo-Saxon race, by which, while conforming to its own type, nations the most diverse from itself, it appropriates as its own every excellence by which they may be distinguished, and yet seems to lose almost nothing of the identity of its own character.

It is doubtless difficult to foresee to what results this tendency will lead, although no one who does not permit his vision to be obscured by narrowness of mind, or national prejudice, but must already desecry, at no very remote distance in the future, a destiny of extraordinary temporal power for a people who are thus constituted.

The consequences, however, resulting from the new circumstances in which the race on this continent are situated, and especially, perhaps, from its continued amalgamation with new races, are already making themselves apparent in those features, by which the trans-atlantic portion of the race are even now distinguished from their Anglican brethren. They are already marked by a more restless energy, a more intense activity and a

greater fertility of resources—a more generally diffused mental acuteness, a still more unhesitating self reliance, and a greater impatience of the exercise of authority.

This character, whether in its Anglican or American development, is one, which, considered in the abstract, is unfavourable to the humility and submissiveness which Christianity requires; and yet there can be no doubt that many of those characteristics of the race which are most estimable, have originally sprung from the religious teachings of the Church of God, which in England has always been closely united with the State. She has until late years been so blended with every proceeding and institution of the land, that it is not easy to measure the influence she has exerted in moulding the national character. Her calm and holy faith has soothed the restlessness, controlled the energy, and restrained the self reliance and insubordination which would otherwise have become injuriously prominent amidst the elements of the Anglo-Saxon character. Her prelates have place in the palaces of our kings. Her priests, on their unworldly mission, enter the halls of our nobles, as well as the hovels of the poor. They are living witnesses to every rank, that there is ONE to whom even the mightiest of earth's most mightiest race must render fealty. Her solemn voice rises above the din that resounds through the marts of commerce. She stands with an awful stillness even in the chief place of concourse, reminding men, amidst the whirl of their worldly callings, Who it is that enables them to get that wealth for which they labour with such absorbing energy. She sends her messenger into the rudest hamlets of the land,—amidst the most untutored portion of the population,—in order that in their destitution of worldly wisdom, they may be made wise unto salvation. It is her holy teachings that have produced that subordination to legitimate authority which is so striking a feature amidst the free aspirings of so proud a people, and that high sense of uprightness and integrity which have rendered the character of a true Englishman a synonyme for what is honourable.

If, on this continent, those features which the Church originally stamped upon the race, have grown in many cases faint, and hard to be deciphered; it has, to a great extent, been in consequence of the sinful neglect of which England, as a Christian nation, was guilty, in failing to provide for the religious training of her children, in the early settlement of this land.

By this unhappy omission, she paved the way for the moral deterioration of her people, and permitted the entrance of evils, the disastrous effects of which, it is impossible to fortell.

She cast her children forth upon these shores, and while she was unable, even had she been desirous, to take from them the native vigour and independence of their minds, she neglected to provide for the inculcation of those religious principles which alone, when reverently received, are capable of impressing with that humility which becomes our fallen nature, the proud and self-reliant tendencies of the character they possessed.

Ignorance of religious truth,—the necessary consequence of the course adopted,—opened the door widely for the entrance of religious error and division; and their united tendency has produced its legitimate fruit of infidelity,—often openly professed, and latent to a yet more appalling extent.

Hence we see, that while the only principle that could restrain the self-reliance, and chasten the proud and lofty spirit of the race, has been withheld, or weakened,—every temporal circumstance of the country, as well as the peculiarities of the character of the people, have co-operated with the universal tendency of the present age in adding intensity to those causes which lead to the rejection of revealed truth.

Anything like comprehensive thought must force the conviction on the mind, that, unless arrested by some political catastrophe, the Anglo-Saxon race in this land are advancing towards a summit of earthly greatness, which, from the mere vastness of the country, must necessarily be one of such giddy height, that from its proud pre-eminence they will be enabled to look down even upon the mightiest empires of the present and the past.

At the same time, however, we cannot but feel, that there is deep reason for apprehension that the wondrous fabric of their power will be uncemented by the Divine blessing; because, from the circumstances which have now been adverted to, we can hardly hope that it will be devoted either to the honour of the Redeemer's name, or to the extension of His kingdom.

To pass over the want of any decided recognition of the Christian faith by the National government, we must ground this awful apprehension on the strong and unequivocal tendency towards the individual adoption of infidel principles,—of which to the reflecting mind there are so many painful evidences, and for which in some measure we have endeavoured to account.

Doubtless, amidst the vast array of sectarian Christianity which pervades the land, there are many of whom the world may scarce be worthy, and for whose sake the mercy of the Most High may be prolonged. But we cannot doubt that it

is the pleading voice of His own Holy Church, which day and night ascends to the ear of God, that multiplies His blessings on the land, and makes Him long-suffering towards it. She is indeed a noble tree of the Lord's own planting, although her early growth was sore let and hindered by the worldly wisdom of those who should have cherished her most tenderly, as well as by the rude storms of those trying days. But the presence of her Lord is with her, and the dew of His blessing is strengthening her for the great work of witnessing for Him. Though once she seemed but a grain of mustard seed, yet now her boughs are stretching far and wide throughout the land,—rich in the glorious verdure which the Sun of Righteousness imparts,—and underneath their shadow, many a weary soul is seeking earnestly for rest.

But yet we may not hope that she will succeed in vanquishing the spirit of unbelief which is to mark the latter days. She will be a faithful witness for God, in the midst of a people, vast in temporal power, but, it is to be feared, inveterate in gainsaying: she will be, as it were, the Ark of the Lord, which, by the power of Him who dwelleth in her, shall stand with a meek and yet unflinching courage in the very bed of the torrent of ungodliness, and long shall stay its proud and furious waves. But the time will at length arrive when the season of forbearance shall be ended—when she shall be called up from that gap, where, amidst the destitution of all earthly power, she hath stood with a strength so strange and so unworldly, that even her foes at times shall marvel at it; and THEN shall they rush onwards to a fancied victory, that shall prove to be the final ruin of the enemies of the Most High.

She is even now preparing for the strife; she is learning from her Master to dwell more alone upon the mountain top, in prayer, and fasting, and the discipline of a lowly heart. Her destiny throughout all the world, but perhaps more especially on this continent, is to be conformed to the image of Him who was made perfect through suffering; and out of that great tribulation she shall come, with her robes so pure and white, that no fuller on earth could white them!

DESTRUCTIVE FIRE AT KINGSTON.

From the Telegraph Report of the Toronto Patriot.

Kingston, April 22, 7 P.M.

This morning between two and three o'clock, a very destructive fire burst forth in Princess street, in rear of the building known as the Cottage Inn, and in spite of all endeavours to extinguish it destroyed nearly the whole of the block extending from Wellington street to Bagot street, and bounded by Princess and Queen streets. So fierce was the fire that it extended across Princess street, and burnt down the premises occupied by Mrs. Ferns, and seriously injured many of the adjoining buildings.

THE NEW POST OFFICE.—We understand that the Postmaster General has concluded a bargain with E. F. Whittemore, Esq., for a site for the new Post Office, on Toronto-Street. The price named is £850 for 50 feet front—and we should imagine the lot a good bargain at that. The situation is very convenient for the purpose. The buildings will be proceeded with at once under the charge of Mr. Cumberland.

ARRIVAL OF THE "AMERICA."

New York, April 18, 1851.

The steamship *Pacific* arrived at Liverpool on Sunday, the 31st ult., the time, eleven days six hours. The *City of Glasgow* arrived in the Mersey at 2, p.m., the same day.

No European news of importance.

Further Extracts from our English Files.

Imperial Parliament.

HOUSE OF LORDS.—THURSDAY, MARCH 25th.

THE CHURCH OF ENGLAND IN THE COLONIES.

The Bishop of Oxford put a question to the noble earl the Secretary of State for the Colonies upon the legal status of the Church of England in the Colonies of the British empire. The noble earl undertook to institute an inquiry with the view of preparing matters for such action as the result of that inquiry might show to be needful. He wished to ask the noble earl whether, during the course of the recess, he had been able to make any such inquiry? He believed he should find that the noble earl had been waiting for the result of a certain synod or gathering of the bishops of the English Church throughout the Australian colonies. If that were so, he thought it was a good and sufficient ground for waiting, in so far as inquiry on the spot in the colonies was concerned; but it appeared to him that there was a very important separate inquiry which it was very desirable should be made at home; he alluded to the inquiry as to what was the legal status of the Church in the colonies, and in how far the statutory restrictions which applied to the Church at home, applied to the Church there, a question about which their lordships expressed considerable difference of opinion in the course of last session—because, whatever might be the result of the meeting of the colonial bishops, the question to which he referred would be no further advanced unless the Government was prepared to say how far those statutes did or did not apply to the colonies, and what was really the legal status of the Church of England in the Colonies, respecting which complaints had been made. It would, therefore, be a great solace to himself and to many others to know that, at all events, the attention of the noble earl had been directed to the question without waiting for returns from Australia. [Hear, hear.]

EARL GREY said, that from no one of the colonies had any complaint reached him from the members of that Church, with respect to any grievances under which they laboured which were not capable of being removed by the colonial legislatures. Neither the prelates nor the members of the Church of England in

any of the colonies had brought under the attention of Her Majesty's Government any grievances of any kind under which they were at present labouring, which were not capable of being removed by such colonial legislation. [Hear.] It was quite true, that various questions, rather theoretical than otherwise, were suggested in the debate of last year, but no particular measure was pointed out as desirable to adopt. That being the state of things, when, in consequence of the promise he had given in the course of the debate referred to, he came to look into the subject during the recess, the difficulty which he found was this,—that he did not know to what particular point to address himself; he did not know what extension of power or privilege to the Church of England was really desirable or required. He could find no measure pointed out as necessary or required in the colonies; neither could he perceive, by a careful reference to the records of the proceedings of both Houses of Parliament, any distinct point upon which Parliamentary legislation had been suggested. [Hear.] Under these circumstances, and finding likewise that the position of the church was very different in different colonies, in consequence of the different legislation of each colony, it appeared to him that, if any thing was to be done, the first step they should take was to have an inquiry into the different groups of colonies as to what was the real position of the Church there, and what alterations it might be expedient to make. Certainly it did not appear to him that any advantage at the present moment could arise in this country from an inquiry into what seemed to him a speculative question of law, which was in no manner a practical question, as to the operation of certain statutes in the colonies. As far as he could form an opinion, it appeared to him that in the colonies those statutes were in no respect operative.

LORD MONTEAGLE said, that great anxiety was felt on the subject of the validity of marriages effected in the Colonies before any person except a clergyman of episcopal ordination. There was great doubt whether Scotch marriages, for instance, performed in presence of a minister of the Church of Scotland, was valid in the colonies. He wished to know from the noble earl whether any inquiry was in progress with respect to marriages generally in the colonies, and if so, whether the result would be laid before Parliament?

EARL GREY said, that having received no notice of the noble lord's intention to ask this question, he was afraid he could not give a very clear answer. He rather believed that some inquiry was in progress with respect to the effect in this country of marriages celebrated in the colonies—not as a colonial question, but as affected the position of persons in this country. As a question purely affecting the colonies, he took it that it was a subject which the colonial Legislature had ample power to deal with.

LORD CAMPBELL had no doubt the colonial Legislature had power to deal with the subject; but he thought it would be better if there were an Imperial law providing a uniform mode of celebrating marriage all over the British empire, and that it should not be left to the different colonies to legislate for themselves.

EARL GREY entirely differed from the noble lord on this subject. Considering the differences of the marriage law among ourselves, and the varied circumstances of our numerous colonies, to sweep away the mass of legislation in forty different colonies, and to establish a uniform system, to be carried out by the agency of officers who did not exist in many of the colonies, was a mode of proceeding which he would certainly not recommend their lordships to adopt [Hear, hear.] He believed that the law of marriage depended for its efficiency upon the fact of its being adapted to the state of society in the particular country where it existed. [Hear, hear.] It appeared to him that of all the subjects in the world which might most properly and fitly for the internal legislation of the several colonies this was the one, and he hoped that no Imperial legislation upon it would be attempted.—[Hear, hear.]

The Bishop of Oxford was sorry to say that the answer which the noble earl had returned to his question had not at all removed his difficulties, and that he considered it very unsatisfactory. It seemed to him to throw the question back to the point where it stood before the discussion of last session. He (the Bishop of Oxford) also pointed out that to apply to a Church situated as that in the colonies was, with none of the advantages of an establishment, all those restrictions which bound the free agency of the Church at home, was felt to be a great evil in the colonies, and that one of the evils was, that it forced the bishops in spite of themselves, to act in cases of discipline as absolute autocrats without the forms of law, because by acting otherwise they would run the risk of being tried for libel. [Hear, hear.] When the noble earl talked of the grievances being purely speculative, he would remind him that in the debate on the Australian Colonies he (the Bishop of Oxford) proposed the introduction of a particular clause to give the members of the Church of England the power of acting freely of themselves, and that he had only withdrawn it because he considered it difficult to say how far the statutes did or did not apply in their case, and because he was too glad to have the Government in a friendly spirit to take up the matter as a subject for inquiry, or, if necessary, of future legislation. But when the noble earl now said that the matter was a purely speculative one; that if there was any practical grievance, the Colonial Legislature could provide a remedy for themselves; and that he considered the fact of the bishops meeting in synod as proving that the statutes did not operate in the colonies, the matter was thrown back as far as ever. (Hear, hear.) But the meeting of the Bishops was not a synodical meeting, legally speaking. It was not a meeting legally speaking. It was not a meeting for adapting the rules of the Church to the necessities of their infant state. It was merely a meeting for taking friendly counsel as individuals with each other. He had hoped that the noble earl would have brought before the law officers of the Crown the question how far the imperial statutes which applied to the church at home were applicable to the colonies—in which case the colonial Legislatures were not free to deal with it—or whether they were free from those statutes, and had power to adapt the machinery of the church to their new position. (Hear, hear.)

EARL GREY said that the right rev. prelate had misunderstood him. He had never said that there were no grievances complained of by members of the church in the colonies; or that there were grievances merely speculative. What he said was, that no grievance had been brought under his notice from the colonies which was not capable of being removed by colonial legislation. (Hear, hear.)—He thought it very possible that when the matter came to be looked into, the colonial Legislature would find that there was much that could be done with advantage to assist not only the Church of England but other churches, to give themselves more regular and complete organization.