

they would have founded their institutions on a basis solid enough to oppose an effectual resistance to the assaults of the philosophic indifference which undermined their religious establishments.

THE CHURCH.

TORONTO, SATURDAY, JUNE 19, 1841.

Although, as the extracts from the leading journals in the Mother Country would assure our readers, the Corn-Law agitation, so recklessly fostered by Ministers, is likely to prove a complete failure, and although this very failure has led to the extinction of any remaining hope of improvement to their tottering condition by a dissolution of Parliament, still it is a highly interesting question, and must necessarily engage a large share of the public attention both at home and in the Colonies.

At first sight, the doctrine is a specious and plausible one, so often propounded to the masses of a manufacturing town, that "it is the undoubted right of all free-born Englishmen to buy their food where they can procure it cheapest;" we admit that it is mainly to her trade and commerce, humanly speaking, that England is indebted for her present wealth and prosperity; and we confess at once that the source and instruments of this greatness should receive every legislative protection.

Should all protecting duties upon Corn be taken off, and foreign grain be allowed to be imported and sold indiscriminately in England; should the manufacturers there refuse to deal in this article with their countrymen, unless they brought down its price to a ruinous cheapness,—the first consequence of course would be the destruction of the agricultural interest. But what would be the ultimate effect, as respected other classes of the community and the welfare of the nation at large? The farmer, having no demand for his corn or being compelled to dispose of it at a ruinous price, would necessarily allow his arable land gradually to go out of tillage; for if the expense of cultivation is not repaid by its produce, it would be madness to persevere in a fruitless expenditure of labour and capital.

Conceding the truth of this picture, is it not one which any philanthropist or well-wisher to his country—even at a great sacrifice to himself,—would desire to see averted? But the disastrous effects would not stop there. The manufacturers themselves would soon be involved in the same calamity. Foreign nations will never take more of our manufactures than they require; and the moment their own artisans can meet the demand, they will naturally give them the preference and afford their protection also by corresponding duties upon articles of foreign importation.

We may here adduce an illustration from ancient history, for the adaptation of which we are indebted to the author already quoted. Athens was a great and powerful city, though of limited population, as long as she was mistress of the seas, and commanded a sufficient and steady supply of corn from her tributaries.

ever be reduced to a similar situation of dependency,—should she have to rely for her supplies of corn upon her naval pre-eminence, which an accident might overturn,—should the food necessary for her consumption be liable to so common an interruption as "a defeat at sea, a storm, a mutiny, or the caprice of a foreign despot,"—who cannot foresee the immediate decline of her influence, and the prostration of her physical and moral strength? Besides, there will be unfavourable years, or periods even of famine, in foreign countries; and in this case,—our own country being converted into "a great work-shop," its lands untilled and its implements of husbandry thrown aside,—the people must starve, or procure their bread at a rate more enormous than was ever the case under the severest oppression of the Corn-duties.

From the Ecclesiastical Gazette for May we learn that a grant of £100 has been made by the Society for Promoting Christian Knowledge, towards the erection of a church at Dundas, in this Diocese. A short time ago an equal sum was voted for the same object by the sister Society for the Propagation of the Gospel in Foreign Parts.

Table with 2 columns: Item and Amount. Includes Bibles (144,687), New Testaments (136,024), Common Prayer Books (372,328), Psalters (8,996), Other Bound Books (319,209), Tracts (2,956,700).

Total, 3,937,944 being an increase of 322,461 above the circulation of the previous year. The total expenditure of the Society during the twelve months ending in May, was £115,533 1s. 6d.; and the increase of receipts over those of the preceding year, was £2530. 11s. 9d.

In the just and elegantly expressed remarks of our correspondent ANACTOROS, whose communication will be found below, we most thoroughly concur. Perhaps his observations, strange as it may seem to say so, are more applicable to a new than an old country. In Canada, for instance, all our means, except those which contribute to mere bodily sustenance, are comparatively so inadequate to our wants, that we content ourselves with providing what is merely necessary, and pay little attention to the secondary objects of architectural beauty, or internal decoration. Having raised the rough fabric of the Church, we rest satisfied with our labours, and are too apt to shelter our lukewarm and niggard affections for the honour of God's house under the specious plea of a love of simplicity, and of the little value which God sets upon the material fabric dedicated to his worship.

But what reference have these remarks to the Canadian Churchman? We answer thus. Though our first care should be to provide a house for the worship of God, without waiting until we can construct it of costly or durable material, and though, under the circumstances of the country, it would be wrong to expend large sums upon mere embellishment, while our brethren in various places around us are too poor to build even the simplest and cheapest church,—yet still we ought to have some regard for the reverent and becoming celebration of divine service. This is in a great measure promoted by the adaptation of the building, both within and without, to its holy purposes.

The letter of ANACTOROS has reference solely to internal decoration, but the spirit of his judicious remarks may very safely be extended to a wider range of subject, and we feel that we have put no forced or unfair construction upon his communication by making it the ground-work of the few preceding observations. All

that we have said of the outside of the church, is equally applicable to the fitting up and ornaments within. We should study to follow in these points the customs of primitive antiquity, before they were encroached upon by the novelties of Romanism. Something more is required besides the decent plastering and painting of the interior. We want at all events the baptismal font to be more generally seen, and a desire to gain room ought never to lead to the pulpit and reading desk being so placed as to exclude the altar from general view, and mar the full proportion of the nave. Struggling, as we are, against spiritual destitution, no caution is required to guard us against lavish ornament and superstitious ceremonial: the ritual of our Church and our scanty means forbid these extremes. But there is great danger, lest we should plead the purposes of strict utility and our alleged incapacity, as an excuse for leaving God to dwell in a mean and unworthy tabernacle, while we ourselves are adding to the comforts of our homes, and clustering the luxuries and elegancies of life more thickly around us.

The Report of the meeting recently held in London on the subject of COLONIAL BISHOPS, which we commence giving in full, will be read by every right-minded individual with a glow of satisfaction and unabated interest from beginning to end. The Churchman will rejoice in perceiving that prelates and statesmen, varying in several minor religious and political points, have zealously concurred in bearing testimony to the necessity of EPISCOPACY, as a means of preserving and diffusing Christianity. All parties here met upon common ground. The BISHOP OF WINCHESTER terms "Episcopal superintendence" as "essentially necessary, and a fundamental part of our system,—the key-stone, as it were, of the arch of our ecclesiastical polity"; while Mr. GLADSTONE echoes the sentiment in speaking of our Bishops as "divinely constituted rulers." All was harmony and entire concordance of opinion, and in the proceedings of this most important meeting we can distinctly trace the prominence given to those evangelical and apostolical doctrines which, amid much variety of opinion, are still the standard-belief of our venerated Church. The assertion of Episcopacy goes hand in hand with a righteous jealousy of Popery; and the desire to enlighten the benighted heathen springs from the same diffusive charity that would recal the degraded East to its former purity of faith, and watch over the children of England resident in the colonies or in foreign lands.

The long neglect in providing Bishops for the Colonies, rests with successive ministries of England. An American Episcopacy was one of the many great and excellent plans which a rebellious and fanatical age prevented the martyr LAUD, from carrying into effect. Several prelates, at later periods, endeavoured to accomplish the design, but without success. Though the last half century has witnessed a partial reparation of this national guilt, and we can now point to ten Colonial Bishops, the present effort, notwithstanding it is, as yet, unaided by the State, seems pregnant with consequences which the most sanguine, a short time ago, could never have anticipated. Of the many startling and extraordinary occurrences which have marked the primacy of the mild and beloved ARCHBISHOP HOWLEY, not one contains within itself so many grounds of unquestionable satisfaction, or promises such permanent and comprehensive results, as this meeting for the endowment of COLONIAL BISHOPS.

In another place will be found the names of the gentlemen composing the new Legislative Council of the Province of Canada,—a piece of information which appears to have been very long withheld from the community, and only made known to the individuals themselves at the latest hour. They are twenty-four in number, and selected in nearly equal proportion from the Upper and Lower divisions of the Province. Amongst them are to be found many gentlemen of the highest integrity, great business talents, and undoubted loyalty; nor are we struck by the appearance in that list of any, of that low standard of personal qualification or of extreme radical opinion which recent appointments in other departments of the public service had naturally led us to apprehend. It is true that several gentlemen, members of the former Legislative Council and of the highest standing and greatest stake in the country, have been excluded, and their places retained by persons of qualifications immeasurably inferior; but, upon the whole, there is no special cause for complaint, and the Province can contemplate this Branch of the Legislature without positive dissatisfaction. It is a matter to us of such perfect indifference, for all practical influences now, that we are scarcely concerned to notice the fact that out of the twenty-four new Councillors, only six are members of the Church of England, while those of the Scottish communion, according to the best computation we can make, number ten. Although, we repeat, we are utterly indifferent as to any practical effect of this disproportion, we should be glad to witness, in all matters religious as well as civil, less frequent contradictions to the vaunted rule of the present Administration, viz. of "equal justice to all classes of her Majesty's subjects." Nor can it ever, by those who desire to see in our legislative fabric the exact transcript of the British Constitution, be a subject for any thing else than regret that there has been a designed exclusion of the Bishops of the Established Church from the new Legislative Council. We are not sure that His Excellency Lord Sydenham ever favoured the attempt, which received so immediate a check from the religious spirit of the British people, of removing the Bishops from the House of Lords; but their exclusion from the Legislative Council of Canada looks, at least, as if the principle which dictated that unconstitutional and defeated effort was thought to be right, although in the Mother Country its practical success was found to be impossible.

One of the newly appointed Councillors, the Hon. James Crooks, has declined taking his seat from the great want of courtesy and fairness manifested in the arrangement of precedence,—the youngest members of the former Council having, in most cases, been placed above those whose original appointment was of an earlier date. We alluded in our last to certain other official appointments which created a general surprise, amongst at least the Conservative portion of our population,—and of these not the least startling has been the filling up of the office of Surveyor-General. If neither the personal standing in the country of the new incumbent of this office, nor his professional qualifications, are such as would, in ordinary cases, have recommended him for so important a situation, we should suppose that his extreme political opinions which had always placed him in the ranks of the most uncompromising opponents of Government, and rendered him a very zealous parliamentary confederate of the notorious Mr. Lyon Mackenzie, ought to have led to the inquiry whether the United Province did not furnish an individual competent for that office to whom objections equally strong and insuperable would not apply.

Altogether, loyal men and zealous Protestants have need to be upon their guard; for no little advantage is daily being conceded to those who are most vehemently opposed to the principles which they feel it a sacred duty to cherish and defend.

In a succeeding column our readers will find a copy of the instructions, on the M'Leod case, transmitted by Mr. Webster, Secretary of State for Foreign Affairs under the administration of the new President of the United States, to Mr. Crittenden, Attorney General. This document has been taken from a recent correspondence between Mr. Fox and Mr. Webster, the length of which renders its insertion in our columns impracticable. We do not, however, regret this circumstance, as the communications which have passed between these two gentlemen are little else but a repetition of previous remonstrance strengthened by sound argument on the one hand, and subtle evasions of a just demand on the other. The portion, moreover, to which we have given publicity, will fully inform our readers of the opinions still maintained by the authorities of the United States. It appears by this that the government of which Mr. Webster is an officer is inclined to yield more respect than has hitherto been conceded to the plea so frequently and so firmly advanced by the representative of Great Britain, that the destruction of the Caroline is sanctioned and approved by the British Government, and is, therefore, a subject for national discussion. As the principal Law Officer of the United States has not, however, received any directions from the supreme authority to adopt the proper measures for the immediate liberation of M'Leod, and as Mr. Webster remarks, that this gentleman, though he may be acquitted of the charge which forms the cause of his present imprisonment, is yet liable to be subjected to another vexatious suit instituted by the owner of the Caroline, we cannot see that the government of the United States has adopted more correct sentiments on this unfortunate affair, or that it has determined to render that reparation to Great Britain which Mr. Fox has now, for the second time, claimed, and which is necessary for the vindication of our national honour.

On Friday, the 11th instant, terminated the trial of Kelly, indicted for murder said to have been committed during the tumult which followed the late election for this city. The verdict returned by the Jury, after a brief consideration, was "Not Guilty." The Chief Justice presided. The prosecution on the part of the Crown was conducted by the Hon. the Attorney General. The counsel for the defence were Messrs. Sherwood, Cameron, G. Duggan, and John Duggan. All the other prisoners, indicted as accessories, were liberated at the same time with Kelly. The following is a list of the sentences passed during the present session of the Assizes:—

Table with 2 columns: Name and Sentence. Includes Thos. Wilson (Larceny, 1 year Penitentiary), John Carter (Larceny, 1 year Penitentiary), Richard Yeo (Misdemeanour, 1 year do.), J. F. White, Manslaughter, 6 months imprisonment, Geo. Teeder, Larceny, 6 do. do., H. Brailey, do. 4 do. do., A. Carter, do. 2 do. do., A. Hinchey, do. 3 do. do., Thos. Green, do. 3 do. do., P. McHugh, do. 2 do. do., C. Marshall, do. 2 do. do., G. Gordon, do. 2 do. do., Jane Mayor, do. 2 do. do., Mary Connolly, do. 2 do. do., W. Carter, do. 2 do. do., H. Christie, do. 2 do. do., J. Donegan, do. 2 do. do., M. A. Cormack, do. 2 do. do., Wm. Chase, do. 1 do. do., Samuel Hand, do. 1 do. do., Geo. Passmore, do. 1 do. do.

COMMUNICATION.

To the Editor of the Church.

Sir,—I venture to submit for your consideration, and, if you see good, that of your readers, a few simple remarks which have occurred to me with reference to the description of the chapel attached to the seat of Lord Roden, which appeared in a late number of your paper. I have a great respect for Lord Roden, believing him to be a sincere servant of the living God, and I feel it to be matter of unspeakable thankfulness that so many high, wealthy, and influential persons in the British Isles, are touched by the power of true religion. But in one particular I should differ greatly from Lord Roden, if I had the same command of means which he enjoys. I can never think that the spirituality and simplicity of the Gospel prescribe it to us to denude the house of God of all that is costly, beautiful, and solemn in its effect to the eye, while we exhibit an imposing and elaborate magnificence in our own dwellings and their decorations. In visiting the palace of a British nobleman who has a high place to maintain in human society, and who, according to the spirit of our British Institutions, which I think perfectly wise, is called upon to mark his station to the world by certain exterior distinctions, I should never quarrel with the stateliness of his halls, the venerable array of ancient armour and ancestral portraits, or, (if not carried to excess,) the splendour of his whole establishment. A man may, being kept by the power of God, live in the midst of all this and as the owner of all, whose treasure is laid up in heaven, and who regards himself habitually as bound to be a good steward of the manifold grace of God. But I think he is in error, although it is an error incident to some pious minds, if he does not recognize as a Christian sentiment the sentiment of David when he thought it a reproach that the ark of God should be less magnificently lodged than himself. (2 Sam. vii. 2, and 1 Chron. xvii. 1.)

In this respect I have always regarded it as a great advantage by which our Church is distinguished not only in the fitting up of the house of God itself, but in the vestments of her ministers and all that is "for the work of the service in the house of the Lord," that she holds a happy medium between the overloaded ceremonial, the excessive and often gaudy display of the Church of Rome, (apart from all consideration of the superstitions which they envelop,) and the total abandonment, on the other hand, which is seen in some Protestant places of worship, of all that can contribute by its exterior effect, to impose reverence and to invest the service of God with a certain solemnity, order, and gravity which shall be in harmony with the proper deportment of one who is engaged in religious acts. I think, indeed, that our own people are often faulty in this point; and it grieves me when I see a congregation able to have handsome furniture and possibly articles of plate in their own houses, who suffer their church to be without hangings, without communion-plate for one sacrament or a font for the other,—and without a vestry where the Minister of the sanctuary can robe and disrobe without being exposed to the view of the congregation.

In connection with this subject, I would wish that all our people would study the admirable remarks which form one of the supplements to the Preface in the Book of Common Prayer and are headed, "Of ceremonies: why some be abolished and some retained."

I am, Sir, Your faithful servant in the Gospel, ANACTOROS.

ECCLIASTICAL INTELLIGENCE.

COLONIAL BISHOPS.

Pursuant to the notice given in our last Number, a Meeting of the Clergy and Laity was held at Willis's Rooms, King Street, St. James's, on Tuesday, 27th April, for the purpose of commencing a fund for the endowment of additional Bishops in the Colonies. The rooms were immensely crowded. Amongst those present were the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh; the Bishops of London, Durham, Winchester, Lichfield, Salisbury, Chichester, Hereford, Bangor, and Llandaff; the Deans of Carlisle, Salisbury, and Chichester; Archdeacons Hall, Hamilton, Manning, Austin, and Robinson; the Marquis of Cholmondeley, the Earl of Harrowby, the Earl of Chichester, the Earl of Eldon, Lord Buxley, Lord Redesdale, Lord Radstock, Lord Toignmouth, Lord Lytton, Lord Sandon, Lord H. Kerr, Mr. Justice Coleridge, Mr. Baron Alderson, Mr. Justice Hagerman, Sir E. Cust, Sir W. Riddell, Sir R. H. Inglis, Sir H. Glynn, Sir G. Seymour, Sir J. Morcan, Sir G. Sichelair, Sir T. D. Acland, Mr. W. Gladstone, M. P. &c. &c. &c. Prayers were read by the Bishop of London.

The ARCHBISHOP OF CANTERBURY then addressed the meeting as follows:—

My Lords and Gentlemen,—I cannot sufficiently express my satisfaction at seeing the numerous and respectable company assembled, in consequence of an invitation from me, upon this most important occasion. In my capacity of Metropolitan, my attention is necessarily directed to the care of all the Protestant Episcopal Churches in the British dominions. It is my paramount duty to watch over their interests, and to do all in my power to promote their welfare. For a period of little less than thirty years, first as Bishop of London, and since in the situation which I now hold, I have had ample opportunities of knowing what are the spiritual wants of our Colonies, and of considering what would be the best method of supplying them.

There are many causes that operate prejudicially to the interests of religion in newly-formed colonies. Those causes have been in operation in our own possessions from their first settlement, and have been greatly aggravated by their want of episcopal superintendence. The members of our Church have been thus deprived of the benefit of all those ordinances which can be administered only by a bishop. And this is no slight misfortune; but the want of superintendence has been still greater. A church without a bishop can hardly deserve the name of episcopal. Whatever may be the worth of the clergyman by whom it is served, whatever their numbers, it is a body without a head. No ruling mind to direct, no authority to correct abuses, to console, or encourage, according as occasion may require. In respect of the general interests of the Church, it is obvious that individual clergyman, having each their own particular charge, are necessarily limited to their own care; neither zeal nor ability will authorize them to go beyond it. Whatever they may do, or advise, is without authority, and consequently, for the most part, without effect. Not to mention that this limitation of their services must necessarily deprive many parts of an extensive country in a state of utter destitution. The districts which have not been assigned to particular clergyman must be altogether deprived of the benefit of spiritual care. The Church, in the meanwhile, must be in a state of inaction; it cannot progress. There is no one to stimulate its exertions, to direct its movements, or to distribute assistance to those places which may stand most in need.

The remedy of these evils is to be found in the appointment of a spiritual leader, in other words, a Bishop, who may conduct the concerns of the Church, and enforce its discipline. While, as Bishop of London, I had an authority, whenever cases occurred requiring investigation, I was almost helpless. I had no one to refer to on the spot, and I could not judge for myself a great distance; conflicting reports were made upon almost every case, and it was with the greatest difficulty that I could come to a satisfactory decision. All evils of that kind are removed when there is a Bishop on the spot.

To this may be added the immense influence of the character and example of a Bishop on the moral and religious feeling of the population. I speak from extended experience. In proof of what I have said, I might refer to the improved condition of society in every colony where episcopal authority has been established within the last twenty years; but in no instance has this change for the better been more striking than in the West Indies, both in respect to the spiritual provision for the colonies, and to the moral and religious character of the people. Now churches have been built, the number of the clergy has increased, and the moral and religious character of the population has greatly improved; and all this in the course of little more than fifteen years. It would, however, take up too much of your time to go into details, and in fact would not be suited to the purposes of this meeting.

Now, one of the causes why our holy religion has not prospered so much as might have been expected, is that these things were not thought of at the first establishment of the colonies. We did not follow the example of the French, who, when they settled their colonies in the new world, sent out with them Bishops, with an efficient staff attached to them, and their countrymen with the increase of their numbers, and the natural consequence was, the increase of dissent, and the decline of religion in those colonies. The mistake was perceived after the termination of the contest with America. That extensive country was lost to us, and our statesmen at that time showed what they considered as one of the causes of that loss, by the measures which they afterwards took to establish bishoprics in the provinces which still remained to the empire, Canada and Nova Scotia. The remedy was applied late; it was notwithstanding, had great effect. A similar step was adopted in regard to the West Indies at a still later period, with an effect which cannot but increase our regret that it was so long delayed. It is not, however, our object so much to lament what is past, as to apply a remedy for the future; by supplying our old colonies with as many Bishops as may be required for their due superintendence, and by completing at once the ecclesiastical establishments of the infant colonies now in the course of formation.

With respect to these several colonies, I have no doubt that the liberality of the public, without the aid of those societies which are actively engaged in promoting the cause of religion in our foreign possessions, according to the principles of our holy Church, will provide a supply of zealous labourers. But if the ministry of those labourers is to be rendered effectual, they must act under the control and direction of a Bishop. This is not a question of Episcopacy, but whether a Church, being Episcopal, can prosper without a Bishop. For it must be remembered, that such a Church, so circumstanced, is in a worse condition than any community of Christians who have a complete organized government of their own. They supply the want of a Bishop in other ways; but in our Churches, if there is no bishop, there is no substitute for a Bishop, no legitimate substitute at least, invested with spiritual authority, or sufficiently versed in the principles of ecclesiastical polity, to regulate the affairs of the Church, or direct the conduct of the clergy.

This, then, is our principal object,—the extension of spiritual aid to the inhabitants of those distant regions which are peopled by emigrants from our own shores, and by multitudes of heathens, who, I trust, will hereafter be converted, and ranged under the banners of our Church. We may thus, and thus only, enable the country to perform her duty to those of her own natives who have gone forth as settlers, and to those among whom they are settled, in a manner worthy of the Church and of the nation.

But there are other dependencies on the British crown which do not properly come under the description of colonies. I shall, at present, advert only to the Levant, where many members of our Church are residing in a military or mercantile capacity. While these are engaged in their several occupations, in advancing the greatness, or increasing the wealth of their country, they ought not to be deprived of the spiritual benefits which they would enjoy at home. The neglect of their spiritual interests, which has hitherto prevailed, has subjected this country to reproach both from Christians and Mahomedans, who, while they admire the bravery of our navies and armies, consider our indifference to the concerns of our religion as a blot upon the national character.

There is also another consideration, which with me has great weight,—our possessions in the Mediterranean have brought us into contact with the Churches of the East, so deservedly celebrated in ancient times, and which still subsist, though shorn of their glory, and in a state of lamentable depression. It is much to be regretted that the Western Church has for a long time been known to those Churches only through the medium of the Church of Rome; a Church to which they feel a dislike, on account of its haughty pretensions, and interference with their concerns. They see on every side its splendid establishments, its magnificent buildings, its numerous train of bishops and priests; while of our Church they see only small congregations, many of them without clergyman, and in none of them clergyman subject to episcopal authority. They therefore hardly acknowledge us as a Church. The only Church they know is episcopal. A great good would surely be gained with regard to the general interests of Christianity, and to the removal of the unhappy divisions which have kept those Churches at a distance from us, if we asserted our claim to the title of a Church by the establishment of a Bishop in their neighbourhood. We should then be represented by a prelate who would be regarded as a brother by the Eastern bishops, might treat with them on terms of equality, and establish an amicable intercourse with us. This would tend greatly to the benefit of the Church universal, an object, which, as Christians, we should never lose sight of, when we are acting for the honour of our common Redeemer.

An opportunity more favourable than the present may possibly never occur. The proper site of a bishopric has been all but determined by the erection of a beautiful and spacious church, at the sole expense of an illustrious lady, who is not less beloved and respected for her virtue and piety, than she is exalted in rank and station. Our primary object is to promote the honour of God, and the benefit of the members of our own Church, and other Christian churches. But while we are pursuing these designs, we should not, I am certain, great additional pleasure in the gratification afforded to that illustrious person, by rendering her endeavours to promote these great ends more effectual.