and in 1840, 115,548. The number of burials in 1837 was 336,994; in 1838, 292,650; in 1839, 286,855; and in 1840, 304,407. The number of baptisms in the latter year was 364,440, some 5,000 fewer than in 1823.—*Globe.*

OXFORD.

MAY 28.—In a Congregation holden this morning, the following degrees were conferred:—*Bachelor of Divinity.*—Rev. James Morris, Brazenose College. *Bachelor of Arts.*—George Seaton, Exeter College.

The Pusey and Ellerton Hebrew Scholarship has been awarded to Robert Grandell, B.A., Michel Scholar of Queen's. Mr. Grandell was also the successful candidate for the Kennicot Hebrew Scholarship in 1844.

This morning, Thomas Charles Grainger, Commoner of Lincoln; and Robert Parker Wilkinson, Commoner of Worcester, were elected Exhibitioners of Lincoln.

The Professor of Rural Economy (Dr. Daubeny) delivered two lectures "On the Rotation of Crops," on Saturday and Monday last. On the latter day he explained the results of some experiments which have been carried on in the Botanic Garden during the last ten years, connected with the subject of his lecture.

The Prize Essays and Poems have been adjudged as follows:—*English Essay.*—The Causes and consequences of National Revolutions among the Ancients and Moderns compared.—Samuel Lucas, B.A. Queen's. *Latin Essay.*—De Ordine Equestri Apud Romanos.—George Bradley, Fellow of University. *English Verse.*—Petra.—John William Burgon, Commoner of Worcester. *Latin Verse.* Numa Pompilius.—Goldwin Smith, B.A. Magdalen. *Dr. Ellerton's Theological Essay in English.*—H. B. Barry, Michel Fellow of Queen's.

CAMBRIDGE.

The following prizes have just been awarded as follows: *Chancellor's English Medal.*—The gold medal given annually by the Chancellor of the University for the best English Poem in heroic verse, has been adjudged to Edward Henry Bickersteth, Trinity College.—*Subject*: "Cabul."

The Camden Medal.—The gold medal given annually by the Marquis Camden, for the best exercise in Latin Hexameter verse, has been adjudged to James Leigh Joynes, Scholar of King's College.—*Subject*:—

......'domus Albuneæ resonantis,
Et præceps Anio, ac Tiburni lucus, et uda,
Mobilibus pomaria rivis.'

The Porson Prize.—The Porson Prize, (being the interest of £406 navy 5 per cents.) for the best translation from Shakespere, Ben Johnson, &c., has been adjudged to Thomas Markby, Scholar of Trinity College.—*Subject*: SHAKSPERE, *Hamlet*, Act. 1.—From the beginning of scene 3, to the words—

"though none else near."

Caius College.—Andrew Whyte Barclay, Scholar of this College, has been recommended to the Mickleburgh and Caian Scholarships for his superior examination in chemistry on the 8th, and in anatomy and physiology on the 9th inst.

Queen's College.—On Thursday last the Latin and English prizes were adjudged, the former to Richards and the latter to Thackray; a second English prize was also adjudged to J. B. S. Williams.

St. John's College.—John Bainbridge Smith, B.A., has been appointed mathematical master of the Royal Naval School at Deptford. There were upwards of fifty candidates.

Sir W. Browne's Medals.—On Thursday last, Sir Wm. Browne's gold medals were adjudged as follows:—*Greek Ode*—Subject, "Napoleon in insulam Divæ Helenæ relegatus"—Charles James, Monk, Trinity college. *Latin Ode.*—Subject, "Eversosque focas antiquæ Gentis Etruscæ"—Jas. Camper Wright, King's college. *Greek and Latin Epigrams.*—Subjects, "πλεον ημισυ παντος," and "Liber non potes et gulosus esse"—Henry De Winton, Trinity college.

St. John's College.—We understand that the degree of LL.D. has been conferred upon Mr. D. W. C. Moore, of St. John's college, and of the Grove Blackheath, by a very celebrated Foreign University; this gentleman is nearly of standing for the degree of B.D. in this University.—*Cambridge Chronicle.*

Trinity College.—Mr. Thos. Markby, scholar of Trinity college, to whom the Porson Prize was adjudged last week, was the first Captain who left Bury school for the University, after the appointment of the Rev. Mr. Donaldson to the Head Mastership.

RELIGIOUS MOVEMENT IN GERMANY.

Whilst Puseyism and the debate on Maynooth agitate England, an analogous movement is manifested in all Germany. A priest, discontented and uneasy, M. Ronge, is trying to walk in the footsteps of Luther and Calvin. Above all, he wages war with the Latin language, and, like Abbe Chatel, he wants mass to be said in the language of the country. But M. Ronge goes much farther, and wants to extend his reform to other things besides Latin. First of all he demands the complete abolition [illegible] marriage of individuals of different religions; and, finally, the complete independence, with respect to the Court of Rome, of the German clergy, or, to speak more properly of the *German Catholics*. M. Ronge has explained his principles, defended them and showed what he hoped for, in various discourses pronounced at Breslau and other towns of Germany. A series of pamphlets has been published in support of these first declarations, and, at the present time, all the Confederation is engaged in the quarrel. Several celebrated professors have taken part for M. Ronge, who has proclaimed himself provisionally chief of the German Catholic Church. Professor Henrickh, of Halle, amongst others, has published a manifesto, which has produced the most lively sensation throughout Germany. At Friburg, in the Duchy of Baden, a distinguished professor, M. Schreiber, has placed himself at the head of the movement. M. Ronge has suffragans every where, whom the bishops of the different dioceses where they preach hasten to excommunicate. As a matter of course that step has been had recourse to long since against M. Ronge himself, and that act has not a little contributed to give him celebrity.—As in the time of Luther, the sovereigns intervene in the quarrel, and more than one prince is disposed to recognize the new doctrine of M. Ronge, Primate of Germany. This reformer appeals at the same time to Catholics and Protestants. To the former he offers a religion, in his opinion, more easy, freed from auricular confession, augmented by the marriage of priests, and relieved of many other regulations. To the Protestants, M. Ronge presents a form of worship more apparent than their own, and appealing more to the senses; he offers them in addition, he says, a certain unity which would put an end to the differences now giving birth to the innumerable sects that at present split Protestantism into pieces. Thus recruits are found in both camps. Protestants and Catholics place themselves under the banner of M. Ronge; and his standard bearer, M. Czersky, another fugitive from the Catholic Church, serves him with effect in his conquests. The inferior clergy are more particularly appealed to, and in various districts they seize on the opportunity of escaping from the yoke of authority and discipline. The movement is propagated throughout all Germany, and it is even penetrating into Austria, notwithstanding the precautions taken by the Government to arrest its progress. The Austrian journals are forbidden to mention the name of M. Ronge and of his adherents; the police and the censorship aid each other to crush the new doctrine in the bud. The King of Hanover prosecutes it as anti-monarchial, and the King of Bavaria as communist. The German Catholics of Saxony have addressed a protest to the Minister of Worship, and call on the Saxon Government to ask Bavaria for explanations on the measure which she proposes taking; and they defy the Bavarian Government to find a trace of communism in their doctrines. In his last discourse, Czersky has given his partizans notice to prepare for persecution. It appears, in fact, that Austria intends proposing to the Diet severe measures. In other places, the temporal power has shown itself indulgent. In Prussia, Saxony, and other states of the Germanic Confederation, the authorities, without precisely approving of the reforms proposed by M. Ronge, throw no obstacle in the way of their discussion, and the Rongists or Separatists are making rapid progress in Breslau, Leipsic, Berlin, Magdeburgh, Hildesheim, Frankfort, Mentz, Offenbatch, &c. The German press, in seizing on the Question, displays a prodigious activity; and special publications, destined to propagate the new doctrine, are distributed in considerable numbers in every part of Germany. The *Réforme*, the organ of the German Catholic body, which is published at Berlin, has, it is said nearly six thousand subscribers. The last catalogue of the fair of Leipsic contains the names of upwards of 200 pamphlets and works approving of, or condemning the new German Catholic Church; and rarely has a question so powerfully agitated both the minds of thinking men, and of those persons who are least accustomed to meddle with matters of Theology. But simple discussions are not the only things thought of. Everywhere the material means of celebrating the worship of the new Church are being augmented; and at a recent meeting not only the dogmas and the doctrine were canvassed, but the temporal interests of the Church, and they did not separate until everything was arranged to the satisfaction of the dissenters. Dr. Wigard presided over the meeting. At Mentz, Frankfort, and the towns of the Duchy of Hesse, manifestations of the same kind have taken place; they are in general, favoured by the municipal powers, and several governments seem inclined to enter into the views of the Reformer of Breslau. The Archbishops and Bishops employ spiritual arms to oppose the movement, but as always occurs in such circumstances, the thunders of the Church remain without effect, or to speak more correctly, they only serve to extend the schism, and become a determining motive for all that remained doubtful.—*Paris Constitutionnel.*

THE CHURCH.

COBOURG, FRIDAY, JULY 18, 1845.

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THE LORD BISHOP OF TORONTO, in announcing the following appointments for Confirmations, requests that it may be understood that candidates are not admissible to that rite until they shall have attained the full age of fifteen years. His Lordship also takes this occasion to renew his anxious desire, that candidates for this holy ordinance may be fully instructed in those solemn obligations and responsibilities which they are now, in their own persons, to assume, and that every practicable means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the Church of Christ.

APPOINTMENTS FOR CONFIRMATIONS:

Monday, July	21.—Dover	11, A.M.
Tuesday,	22.—Dereham	11, A.M.
Wednesday,	23.—Port Burwell	11, A.M.
Thursday,	24.—Malahide..............	11, A.M.
Friday,	25.—St. Thomas	11, A.M.
	Port Stanley............	3, P.M.
Saturday,	26.—Dunwich	12, Noon
Sunday,	27.—Westminster	11, A.M.
Monday,	28.—Delaware................	11, A.M.
	Muncey Town	4, P.M.
Tuesday,	29.—Wardsville	11, A.M.
Wednesday,	30.—Zone Mills	1, P.M.
Thursday,	31.—Howard	3, P.M.
Friday, August	1.—Mersea	11, A.M.
Saturday,	2.—Colchester	11, A.M.
Sunday,	3.—Amherstburgh	11, A.M.
Monday,	4.—Sandwich...............	11, A.M.
Wednesday,	6.—Chatham	2, P.M.
Thursday,	7.—Walpole Island.........	2, P.M.
Friday	8.—Moore	11, A.M.
Saturday,	9.—Sarnia	11, A.M.
Sunday,	10.—Sable Indians	11, A.M.
Tuesday,	12.—Warwick	2, P.M.
Wednesday,	13.—Adelaide	11, A.M.
	Metcalfe, 5th Con......	4, P.M.
Thursday,	14.—Katesville.............	11, A.M.
	Strathroy	3, P.M.
Friday,	15.—London	11, A.M.
Sunday,	17.—London Township......	11, A.M.
	London Township......	3, P.M.
Monday,	18.—Devonshire Settlement	2, P.M.
Tuesday,	19.—Goderich	11, A.M.

FURTHER APPOINTMENTS FOR CONFIRMATION BY THE LORD BISHOP OF TORONTO.

Sunday, August	24,—Manitouawhning Island, Lake Huron,	10, A.M.
Monday,	25,—Sydenham Village, Owen's Sound,	2, P.M.
Tuesday,	26,—Grier's Mills	10, A.M.
	Edge's..................	3, P.M.
Wednesday,	27,—Vallett's	10, A.M.
	Watts'..................	3, P.M.
Thursday,	28,—Black's	10, A.M.
	Bell's	3, P.M.
Friday,	29,—Arthur..................	10, A.M.
	Elora	4, P.M.
Saturday,	30,—Nichol (Robinson's) ...	11, A.M.
Sunday,	31,—McKees, Garafraxa ...	10, A.M.
	Leeson's, Erin	4, P.M.
Monday, Sept.	1.—McMillin's	10, A.M.
	Esquesing	4, P.M.
Wednesday,	3,—Guelph	10, A.M.
	Puslinch	3, P.M.
Thursday,	4,—Guelph Parochial Meeting.	
Friday,	5,—Galt......................	11, A.M.
Saturday,	6,—Flamboro' West	11, A.M.

It is an observation, which has now attained the [illegible] commercial enterprise. It is true that the reputation of literary and scientific pursuits has but little decayed, although the number of our great men in either department, it is to be feared, is very much diminished; knowledge, not always of the soundest character, is sought after even with greater eagerness than at any former period; and education, without its religious counterpoise and antidote, has a much stronger hold on the popular appetite than the sober and serious man can be pleased to observe. But still the generation in which we live is, to a very great extent, eminently conversant with matters of fact. The motive power of society is a practical principle which works by calculation, despises abstraction, and cares little for plans or measures which do not terminate in physical comforts and advantages. The development of this spirit is evinced in the mercantile activity which prevails around us.

In the present constitution of society, it is obvious that such a spirit is essential to the conduct of human affairs. Without it all would be indolence, languor, and debility: the social mechanism would fall to pieces were it absent. But that it proceeds to an injurious excess when it generates a morbid taste for speculation, and gives birth to a race of headstrong and, in too many instances, unscrupulous adventurers, who live in an atmosphere of hazardous experiment, will be denied by no one who seriously considers how unfavourable is such a state of things to the progress of the Gospel, and to that quiet devotion which should distinguish the Christian in every station or undertaking. Even when it is not so universal as to occasion national vicissitude and bankruptcy, and as a consequence national discredit; it never fails to produce, in the degree in which it does prevail, much domestic misery and a vast amount of positive vice. It creates worldly, restless, selfish dispositions; it contracts and demoralizes the character; it neutralizes the claims and enervates the influence of religion; it poisons the charities of social life. The powers of steam, on the application of which in some form or other it usually lavishes its frantic exertions, afford an apt emblem of its own character,—uneasy, rapid, and impetuous.

This, we doubt not, is one of the evils which result from the enlargement of commercial enterprise; and it is an evil which we, particularly, are called upon to notice and deplore, because it is sadly at variance, as we have before observed, with the quiet temper of the Gospel of Christ. But we should be sorry to believe that it is incorrigible; or that it differs from any of those other evils which arise from the abuse or defective working of institutions which, like mercantile avocations, are necessary and even excellent in themselves. The man who labours to accommodate all his transactions to the standard of Christian duty, will be careful to do nothing, even in his most secular employments, which may compromise his allegiance to his God and Saviour.

Divine Providence,—applying to this earth the same reciprocating influence and affinity which prevails throughout the whole of his creation,—has so adjusted the productions of different countries, as that the inhabitants of one region, as civilization advances, should be dependent upon those of another for some of the increased comforts which civilization discovers and demands. As the refinement of mankind advances, commerce becomes more and more valuable as a bond of union between territories which nature has separated; and, as such, it has the effect of promoting the consideration which one state will feel for another when a mutual obligation subsists. This harmony and brotherhood, so far as it obtains, is undoubtedly advantageous to religion, if it be not strictly religious in its nature, its motives, or its object. But, more than this, commerce has been rendered directly instrumental to the propagation of the Christian faith: it has facilitated the circulation of the Bible. The connexion between Solomon and Hiram of Tyre was commercial; and we doubt not that it was the means of disseminating the knowledge of the living God.—St. Paul's first miracle was performed in the island of Cyprus: the commercial business of that island would rapidly transmit the report of the miraculous blindness of Elymas, and the conversion of the Proconsul, to the utmost parts of the habitable globe.

Commerce has likewise exerted an important influence over the interests of literature. Its services, in this respect, have been recently illustrated in two instructive and well-managed ESSAYS BY W. SCOTT BURN ESQ., which were read before "the Literary and Historical Society of Toronto," and have been published in pamphlet form by that Association. We have read these productions with considerable interest and pleasure. They evince, in our estimation, a careful study and a judicious application of historical truth.

The condition of mankind in the infancy of human society, immediately, and for some time after the dispersion which followed the Deluge; their increasing wants, necessities, and discoveries; their progressive improvement in arts which concern the protection and comfort of the body, and their advancement, to a limited extent, in the culture of the mind; until each tribe or nation had reached a certain stage, and then became stationary, from which period commercial intercourse was made the means of extending their knowledge and raising their character,—all these points are very happily described, and, when grouped together, present a pleasing picture which we would willingly transfer to our columns, if our space permitted us to do so. But we must content ourselves with the following extract, selected from the division which embraces,—in the author's words,—"the connection between literature and commerce during the early progress of civilization in Europe."

"It is impossible to enter now into details of the early Grecian commerce; our time will not allow it, and it would hardly be necessary for our purpose, even if it did. The connection of early Greece with those countries which we found to have been the very focus of early commerce and civilization, is clearly proved, by the fact that Cecrops, the first king of Athens, was an Egyptian,—Pelops of Mycenæ, a Phrygian prince,—and that Cadmus introduced written characters from the Phœnicians. These facts prove that a familiar communication took place between Greece and the countries from which these rulers came. Another proof of the energy of commercial spirit among the Greeks, is to be found in the fact, that they established colonies every where within the range of their maritime enterprise; not colonies consisting of a conquered town or province, and dignified with that name as a matter of favour, as the Romans did; but real settlements, peopled by their people, and speaking their language. And this colonization, though commencing in so early an age, that the difference of pronunciation, which was produced by distance and change of climate, gradually increased till it formed distinct dialects of the mother tongue, was yet continued, till the parent states had lost their greatness. We find them with important settlements in the south of Italy; we also find them taking such complete possession of Asia Minor, and extending their arts and influence so far into the interior as to press upon the Persian monarchy, and render it a matter of political necessity that the rulers of that vast empire should attempt to cut down the main stem, that they might disencumber themselves from the branches. We cannot, upon any other supposition, account for their Persian wars; or for the expedition of Xerxes, otherwise apparently so wild and unnecessary.

"The high polish to which the Greeks brought the arts of literature, sculpture and architecture, must be accounted for by other causes; but it is easy to see how this habit of commercial activity should, by producing a constant stimulus of fresh ideas, urge them on to make discovery after discovery, improvement after improvement, and even to create that constant craving for something new, which was so characteristic of them that it passed into an ancient by-word. We know that their learned men travelled to the East to study at the most celebrated schools of philosophy which were still taught by the priests in those countries; and we can easily imagine how the vast mental activity which, on their return, they found prevailing among their countrymen, would induce them to display and make the most of their acquired knowledge. We can easily imagine how it would lead them to complete those systems of philosophy, of which they had obtained the rudiments in the East—how it would stimulate them to original thinking, till they produced new systems of their own.

"We find that this was the course they actually took. They imported the knowledge of the East, and they carefully polished [illegible] which was suitable for effect on the masses. They made immense [illegible] metaphysics, rhetoric, mathematics, and every other science which is dependent upon pure reasoning; gaining little ground, however, and it is a most singular fact in the philosophy of the mind, in those enquiries which depend for their successful prosecution upon careful and repeated practical experiment. They made little progress in chemistry, astronomy and some other branches of natural philosophy.

"And here I would remark, in passing, that the mental tendency among the Greeks was quite different from that of the Eastern people. The aim of Eastern philosophy, was distinctiveness; while that of the Greek was abstraction. The Egyptians erred, by carrying the desire of distinctiveness too far; the Greeks, by extending their abstract reasoning to subjects to which it did not apply. The people of the East were never satisfied, till they made an important truth apparent to their senses. No sooner did they make a discovery than they set to work to symbolize it—to attempt to draw it down from heaven, and make it apparent to the eye and the touch. They ransacked all animate and inanimate nature, for fancied resemblances to those ideas of the beautiful or great, which their philosophy had made plain to their intellect. The flower, the tree, or the animal in which the resemblance was found, became an emblem; from an emblem, it passed gradually among the vulgar into an actual personification; until, by the extension of this process, we can account for the otherwise incomprehensible multiplication of objects of idolatrous worship among them. Their train of thinking was essentially symbolic, their language was the same—this still continues to be a striking peculiarity of Eastern style—presenting nature in such graceful extravagance, as even yet to captivate us in infancy, and delight us in age.

"The Greeks, again, were never satisfied with the mere possession of a positive and certain truth; no sooner did they make a discovery of any such, than they began to resolve it into its principles,—to split it into abstractions. They deprived it of its individuality, and generalized a theory from it; a habit of thought which, carried to the extreme, produces results equally disastrous, though differing in kind from the errors of the East. The latter multiplied representations of truth, till truth itself was lost and smothered among its representatives. The former went on abstracting till there was no certainty of any truth whatever.

"It would be very interesting to investigate whence this counter current of mind took its rise among the Greeks,—whether it was derived from a previous philosophy of which we are now ignorant, or was produced by their peculiar habits and position. Its effect was very early apparent in the overthrow of all ancient and universally received principles of government. Monarchy was discarded, republican institutions were established upon the specious pretence that they were more consonant to the nature and dignity of man; and *vox populi vox dei* was made an axiom in philosophy. To this new system, we owe much that is noble in character and active in exertion, combined with incessant vicissitudes, frequent re-actions in public affairs, great virtues, and great crimes.

"So attractive did the Greeks make this system of government, that more or less of it has been mixed up with every European constitution to this day. The East continued in the implicit observance of their traditionary mode of rule, which, by their excessive attachment to it, frequently degenerated into tyranny of a very bad description—the tyranny of the palace—of the minions who ruled the sovereign by crouching to him. And yet look where we will, whether to the early days of ancient empires, or to the state of every newly discovered country—look around the world—read the records of old discoveries, and examine the details of new ones—look where you will, and observe society in its original elements, no where will you find any thing but the original form of patriarchal government, combined perhaps with the ruling power of chiefs, or elders. We find every where, that the masses of mankind were ruled by some authority independent of themselves; no where do we find an instance of such republican institutions as we see among the Greeks. So that we may safely say, that if there be any ground for the axiom that *vox populi est vox dei*, there is stronger reason for concluding that this *vox totius mundi* is the actual handwriting on the wall—the *vox dei* engraven with the principles of order upon the hearts of men."

The article upon our first page from that excellent periodical, the *Irish Ecclesiastical Journal*, will be read with great interest, as well from its eloquence and power of argument as from the correct views it promulgates upon what has been so well termed a "gigantic scheme of godless education." It is not necessary that we should offer any comments upon the principle of this measure, which has been already so elaborately discussed; but we may notice briefly the attempt that has been made to justify the plan of an University as lately propounded by our own local Government, from the resemblance which it bears to the "gigantic" scheme in the Mother Country. In general principle we admit that the resemblance holds good,—in the anti-Christian character of the measure; but in another particular, it is essentially different. If the scheme proposed in the Mother Country involves in its principle a bold treason to great and recognized truths, it does not exhibit in its detail a violation of chartered privileges and vested rights. It does not design, for instance, that Trinity College, Dublin, should be plundered of its endowment, and the spoil appropriated to erect and maintain those godless structures; whereas, in the other instance, an established and chartered University is to be stripped of its property and privileges, in order to uprear an infidel institution, or one at least in which there is to be no positive recognition of Christian truth.

So far there is a difference; and so far,—as respects the spirit of common justice and common honour still predominant in the British Empire,—there is some alleviation of painful feelings in contemplating the one as contrasted with the other. And let us hope that the sense of justice which is yet so strong and unimpeached in our fatherland, will be exerted to prevent, if not the loosening of Christian responsibility involved in an irreligious educational establishment, yet at least the overturning of those well-defined rules of moral equity by which man is taught to confide in the truth and integrity of his fellow-man, and to respect as something more than waste paper or idle words those covenants and treaties by which the social compact is constructed and maintained.

We have noticed with much regret the intention of the Rev. Dr. Coleman to retire from the Editorial management of one of the ablest and most successfully conducted of our Church periodicals in the United States, the *Banner of the Cross*. We have always been great admirers of this excellent and interesting paper; and although in its new conductor we may discern as much of talent and zeal, yet we can hardly hope at once to observe that discriminating judgment, which time and experience, bearing upon a superior mind and a sound heart, can alone be expected to supply.

We lament to hear that a physical disability,—a serious affection of the eyes,—is the cause of the sudden relinquishment of Editorial duty by this learned and amiable Clergyman; yet, at the same time, we are consoled by the hope that, as such a visitation may, in the good Providence of God, prove but temporary, we shall be but temporarily deprived of his valuable services.

We are enabled to speak with some degree of exactness ourselves as to the nature of the duties which devolve upon the Editor of a religious periodical in these exciting and perplexing times, and how heavy a burden of responsibility and of accompanying discomfort would be removed by the abandonment of the work; yet as the circumstances of the times are such as to require that this duty should be undertaken by some one, it is not easy to relinquish it when once assumed, from the mere fact that it is attended with peculiar trials and vexations. For our own part, when we, some years ago, were appointed to take our station upon the watch-towers, it was with the expectation of being in due time permanently relieved; but if this cannot be done without involving the necessity of detaching some other labourer from a sphere of duty in which he may be just as profitably employed, we should rather bear the burden and heat of the day a little longer than, by a consultation merely of personal ease and convenience, to risk a damage to the great interests of the good cause.

☞ Mr. Thomas Champion has received from T. 16, the sum of Two Pounds Ten Shillings, to be appropriated for the relief of the sufferers by the late fire in Quebec, which has been paid to the Treasurer for that fund.

☞ *Our Travelling Collector will proceed on a tour Eastward from this office, on or about the middle of this month, July; which he will probably extend to portions of Canada East. It is of much importance to us that all in arrears should be prepared to settle the amount of their respective dues, when he calls upon them.*

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

CHURCH SOCIETY'S HOUSE,
July, 1845.

The LORD BISHOP in the chair.

At the General Meeting of the Society, held on Wednesday, July 2nd, the minutes of the two last Meetings were brought up.

The Treasurer laid on the table a statement of his accounts, shewing a balance in hand of £1101 11s. 5d.

The receipts during the same period have been—

	£	s.	d.
April Sales, ...	£50	7	0½
May Sales, ...	47	5	5
Mission Fund, ...	103	8	6
Thornhill Par. Association......	46	18	2
June Mission Fund,...............	200	4	10
June Sales, ...	100	0	0
Septuagesima, ...	6	5	0
Missionary, ...	3	0	0
	£557	8	11½

The payments during the same period have been—
£46 10 0

The Standing Committee recommended the payment of the following accounts:

		£	s.	d.
H. & W. Rowsell, printing paper,.........		6	13	0
James Browne, Freight of Books—				
Ex *Lady Kinnaird*...	£12 15 8			
Do. ex *Niagara*	10 9 4			
Sundries,..............	0 3 0	—23	8	0
Gas Company, rent to June 30th,.........		2	0	0
Water Company,................................		0	12	6
Thos. Champion, salary ...	£24 16 8			
Boy's wages, ...	3 6 8	—28	3	4
		£60	16	10

The Standing Committee reported that they have Ordered—That 2000 copies of the Report be printed at the Diocesan Press, in octavo form.

Agreed—That whereas the Rev. Richard Garratt is engaged as travelling agent for *The Church* newspaper,—an occupation which requires him to visit many remote and unsupplied places in the Diocese,—he be requested by the Lord Bishop to appropriate as much of his time as can be spared by him, both on Sundays and week-days, to the performance of ministerial duty in such quarters as are not regularly visited by the resident Clergy or Travelling Missionaries, and that a stipend at the rate of £50 Sterling be granted to him from the Missionary Fund by this Society, in consideration of such services.

The Standing Committee recommended, that the Society do undertake to provide for sale, books for the registration of Births, Marriages, and Deaths, in the various parishes, in such form as shall be approved by the Lord Bishop of the Diocese.

On the memorial of the Rev. John McIntyre, Missionary at Orillia—

It was ordered, that the sum of six pounds five shillings be granted to the Rev. John McIntyre, to reimburse the expences which he has incurred in the employment of an Indian interpreter.

It was resolved, that the sum of £37 10s. be granted, from the Missionary fund, for the maintenance of a School-master and Interpreter at the Indian village at Rama, under the charge of the Rev. John McIntyre, Missionary at Orillia, Simcoe District.

That the thanks of the Society be given to Francis Foster, for his donation of a Church site on the N. E. half of Lot No. 17, in the 6th Con. East of Chinguacousy, to the Lord Bishop of the Diocese.

That the thanks of the Society be given to John Bracken, for his donation of a Church site on the N. W. corner of W. half of Lot 9, in the 4th Con. of Caledon, East of Hurontario Street, to the Lord Bishop of the Diocese.

That the thanks of the Society be given to George S. Jarvis, Esq., for his donation of Lot 10, in the 6th Con. of Roxborough, containing 200 acres, to the Church Society of the Diocese of Toronto, for the benefit of the parish of Cornwall for the time being, and eventually for the endowment of Roxborough, when it shall be erected into a parish.

That the thanks of the Society be given to Wm. Willoughby, for his donation of part of Lot No. 20, 1st Con. West Caledon, containing two acres, for the site of a Church, to the Lord Bishop of the Diocese.

That the thanks of the Society be given to Mrs. Elizabeth Dee, for her donation to the Church Society of the Diocese of Toronto of the North half of Lot No. 13, 10th Con. Collingwood, for the benefit of St. John's Church, Stamford.

COLLECTIONS

Made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th April, 1845:—

	£	s.	d.
Previously announced, in number 113, in am't	311	19	7½
Oshawa—per Rev. John Pentland	0	15	0
114 Collections..................	£312	14	7½

T. W. BIRCHALL,
Toronto, July 13th, 1845. *Treasurer.*

The Treasurer has received from the Newcastle and Colborne Branch of the Church Society of the Diocese of Toronto the sum of Seventeen Pounds Ten Shillings.

The Treasurer has also received from Alex. Gaviller, Esq., of Tecumseth, the sum of Twenty-seven Pounds, contributed by friends in England, to be appropriated to Missionary purposes, with special reference to the Simcoe District.

Toronto, July 7th.

To the Building Committee of St. George's Church.

Gentlemen,—I have heard with much satisfaction the liberal donations of Dr. Widmer and Mr. Widder to St. George's Church. Let us receive these and the following enclosed voluntary gifts as a voice speaking to the public generally,—"Go thou and do likewise."

From a Backwoodsman, - - - - -	£2	10
" a Friend, - - - - - - - -	0	10
" an Officer of the 82nd Regt. - -	5	0
" a Friend to the Church, - - -	2	10
" a Friend, also, - - - - - - -	4	0

Allow me to congratulate you upon the unexampled (in this Province) success of the late Bazaar, the result of which must have exceeded even your most sanguine expectations. But highly as I appreciate the zeal of your kind friends, and their untiring application and exertions, yet every one must allow, I think, that these ways, means and expediencies, ought not of necessity be resorted to for Church purposes. "Freely we have received, and freely we ought to give." The building of churches should be considered as decidedly a general benefit to a community, nay more, the greatest blessings are conveyed to us in these edifices of devout prayer and holy ministrations. Therefore, whenever churches are to be built, if instead of begging money or dragging it forth from the pockets reluctantly by all the efforts and ingenuity the mind can invent,—if, I say, instead of this being made necessary, people would voluntarily give what they *can* spare,—there would be no lack of means for defraying the expenses of Church building. Upon such occasional necessities, if one-tenth of our income (be that what it may) were thrown into the treasury, in most cases the undertaking would be readily accomplished; and I will ask any soul conscious of the blessings he daily receives, whether one-tenth of our income is too much to return to the Lord of the abundance with which He blesses us? Will any one—can any one—say it is too much, when they call to mind the vast increase He giveth to our exertions and labours? In remarking thus freely upon what ought to be the case, believe me I am by no means unmindful of the general and great liberality of our townsmen upon various occasions; but when churches are to be built, the poor fed and clothed, we should "cast forth our bread upon the waters in faith, and after many days (though it may be,) we shall surely find it without seeking for it." I have trespassed long upon your time, and will only remark upon the general anxiety expressed, as to who will be the Preacher in this beautiful church so nearly completed. That he will be one who will faithfully and zealously endeavour to call home the wandering sheep that have long strayed into many and various pastures, is truly the desire and prayer, to the Father of mercies, of your friend and lay member of the Church,

L. W.

NEWFOUNDLAND.

(*From the Times.*)

On Wednesday the 28th June, in St. Matthew's Church, Bay Roberts, the Lord Bishop of the Diocese, confirmed 53 persons. Evening Prayers were read by the Rector of the Parish; the Preface in the Confirmation Service by Rev. Mr. Palairett, Domestic Chaplain to the Bishop.

Notwithstanding the busy and unusually hurried preparations which so large a number of the people are making for their annual voyage to Labrador, the Church was well filled, before the time appointed for the Service, by the Candidates and those interested in them, and by others who wished to witness the holy rite, and hoped to hear "the word of exhortation" from our Right Rev. Chief Pastor.

Many tears were shed while the deeply solemn Service proceeded, and while the children of the Church were renewing in their own persons the vows made for them when she first took them to her bosom; nor can we doubt that many an earnest prayer went forth silently with theirs, as they kneeled to seek their Heavenly Father's blessing, through the laying on of his servant's hands.

After the Service, the Bishop preached, and though neither the laws of good breeding or good taste, nor, above all, the laws of God, would warrant us in criticizing the discourse, even for the purpose of praising it, yet we may be allowed to say that the words of our Bishop were listened to, not only with the deference due to one commissioned by God to speak with authority of the things of God, and one who, moreover, (certainly not *above* but *under* and *according to* the laws of the Church,) is recognized as being, by God's appointment, the overseer of both pastors and people,—but also with the earnest attention which men give to one who speaks simply and forcibly to their souls. Not one word, it is believed, fell to the ground. God grant that every word may bring forth fruit unto everlasting life.

You may think, Mr. Editor, that I am claiming too much space for the notice of a village Confirmation; but my apology must be found in the circumstance that a village Confirmation is an event of the deepest interest to a whole community on earth and "an innumerable company of angels" in heaven: and this not the less because Almighty God does not now confer miraculous gifts, as he conferred them of old, through the hands of his apostles; for even now, and to the end of time, this apostolic rite will be a blessing to those who in faith receive it. God has many ways of "setting-to his seal," besides those which are open to the eye of sense. His blessing also descends silently—like light or heat—into the heart; it comes like "the dew which lies all night upon the branch," not revealing itself in the broad light of day, but giving an enduring influence by its peaceful presence.

Grudge me not my little corner, then, but give an equal or a larger space, for a like purpose, to all our sister parishes. God send that our fellowship with one another, and our zeal for the one holy Catholic and apostolic Church—pure as at first from the over-creeping errors which are still the accursed means of sundering us from millions who ought to be our brethren—may be ever growing, while God, as at this day, is extending our boundaries on every side until our love and interest embrace all our brethren in the household of faith throughout the earth—that "whether one member suffer or rejoice," all others shall feel sympathy.

R.

NEW BRUNSWICK.

The Lord Bishop of Fredericton arrived in town from Head Quarters on Friday evening, and on Saturday conducted the Examination of the Episcopal Sunday School at the Mechanics' Institute, in the presence of a large number of spectators, and in a manner highly gratifying to the parents of the children, and all who witnessed it. His Honor the Chief Justice, the Rector, and several of the Clergy, attended his Lordship during the examination.

On Sunday, very appropriate and impressive Sermons were preached by the Bishop on behalf of the Sunday School,—in the morning, at St. John's Chapel; and in the evening at Trinity Church—the children being present. On the latter interesting occasion, so great were the crowds in the aisles, on the stairways, and at the principal entrances of the Church, that numbers were obliged to leave, unable to gain admittance. The collection at both Churches was £63 2s. 6d. His Lordship also preached in the afternoon to a crowded audience in the Valley Church.

Yesterday, his Lordship examined the public Grammar School in this city, and inspected the Madras School at Portland; and to-day he examined the Central Madras School, and took his seat as President of the Board.

We understand the Bishop will address the Episcopal Sunday School Teachers, who meet this evening at the Rector's, on their peculiar duties and responsibilities.

On Thursday, his Lordship leaves here on a short visit to the Rectors of Hampton, Norton, and Kingston,—returns to town on Friday evening, and goes up in the steamer to Fredericton on Saturday, for the purpose of officiating next Sunday at King's Clear. It is his Lordship's intention to hold Confirmations in the different parishes throughout the Province, the ensuing Autumn.—*St. John Observer, July 1.*

From our English Files.

TRINITY COLLEGE SCHOLARSHIPS.

(*From the St. James's Chronicle.*)

A decision of the Irish Court of Queen's Bench supplies the text for a long article in yesterday's *Morning Chronicle.*—The decision in question may be understood by the following extract taken from the journal to which we refer:—

"On the 1st of June, 1843, there were sixteen vacancies in the body of scholars of Trinity College, and a number of candidates for those vacancies were on that day publickly examined, according to the usual practice, by the Provost and senior Fellows. Amongst the persons so examined was a Roman Catholic sizar of the College, named Heron. At the end of the examination, a list of the candidates was made out, ranged according to the order of merit, as determined by their answering. The name of Heron appeared fifth in the order of merit on that list. However, twelve days after, the Provost and senior Fellows proceeded to the election, and chose sixteen of the seventeen whose names stood highest on the list, passing altogether over Mr. Heron, whom they rejected on the grounds that he had not on the previous Sunday received the sacrament according to the usage of the Church of England, and that he was a Roman Catholic. Mr. Heron made an appeal to the visitors, the Archbishops of Armagh and Dublin, to inquire into the case. The visitors refused to entertain the appeal. Mr. Heron applied to the Queen's Bench for a mandamus directing the visitors to entertain the appeal, and obtained it."

For our own part we are not quite certain that the decision of the Court of Queen's Bench is right. The duty of university or college visitors, as we understand it, is not judicial, except as regards the observance of good morals; partaking more of the nature of a criminal than of a civil jurisdiction; but the claim of Mr. Heron is strictly a civil claim—a claim to an office, which if not, as we think it is, absolutely and without appeal in the discretion of the governing board to decide, ought to be decided by the Queen's Bench itself upon another form of mandamus.

There is, indeed a *primâ facie* absurdity in withdrawing the question from the governing body of the College, who are also the examiners and patrons, and who, it is true, according to their own private judgement, range the candidates in that order of literary merit which is the sole ground of the present claim. These gentlemen, however, as governors of the college, are also by oath bound to consider *other* qualifications besides literary qualifications; and how is any exterior tribunal to direct their judgement in the one case, or in the other? Be this, however, as it may, the visitors now authorised by the command of the Queen's Bench (if they do not think it better to carry the question of jurisdiction to the House of Lords, as, in our opinion, they ought to do), will entertain the suit; and of their judgement against Mr. Heron's claim we have no shadow of doubt. The college of Dublin is *a Protestant college*, founded by Protestants for Protestant purposes, and exclusively Protestant through all its gradations for 200 years. In 1793, Roman Catholics were first admitted *as students*, with an express stipulation that they should receive nothing more than education and honours, if merited, as students, and degrees in arts, law, and medicine. Hitherto it has been, we are informed, the rule that no student could be admitted to a scholarship if he had not proved himself a Protestant of good morals and becoming piety, by, among other proofs, receiving the sacrament in the college chapel, at least *once* during his first two years of residence—not being, however, limited to any particular Sunday, as the *Morning Chronicle* seems to intimate. Whether this test is enjoined by express law, we are not able to say, because we have not the statutes of Trinity College at hand; but the custom of 250 years—a custom in strict conformity with the constitution of the college, and the principles upon which it was founded, would be held in any court in Christendom equivalent to the most distinct and precise enactment. To suppose that either the act of 1793, or 1829, could make any change in this particular were a gross absurdity. These acts gave what they professed to give, but they gave no more; and to strain their equity to include the Trinity College Scholarship would not be one jot less extravagant or less impudent than to claim all the cathedrals and parish churches, and all the ecclesiastical revenues of the kingdom on the same grounds.

PRIVILEGE OF THE HOUSE OF COMMONS.

The claim of such privilege as the House of Commons has been in the habit of claiming, is a confession of weakness—of meanness; and as the House of Commons is neither weak nor mean in the age in which we live, it is a claim founded upon a false pretence. Since the Revolution of 1688 gave us a practical free constitution—a practical free constitution which, whatever might be argued in theory, the country never enjoyed under Plantagenets, Tudors, or Stuarts—the House of Commons has possessed an independence to render it at least co-ordinate in its authority with the Crown or the House of Lords. Why, then, should the House of Commons refuse to be bound and to be protected by those strict and well defined laws which bind and have proved sufficient to protect the other two branches of the sovereignty? The Crown claims no undefined prerogative—the House of Lords asserts no vague privileges—What pretext, then, can there be for the House of Commons withdrawing itself from the jurisdiction of the laws, administered as the laws now are by independent, and uncorrupt, and uncorruptible judges? The only motive for such a course that can be conceived is the desire to exercise a capricious tyranny; but such a tyranny, dangerous and odious in any hands, is especially dangerous and odious in the hands of a popular assembly. Let the House of Commons claim whatever authority may be necessary for the full and free discharge of its functions, but let it claim this authority *by known law*, and there is but little reason to apprehend that the claim will be unsuccessful. The House of Commons surely need not disdain to claim *from law* that protection which the Crown and the House of Lords receive from the law and the law only. The house, in fact, loses a great deal more than it gains by the absurd jealousy in which its demand of privilege is founded.—*St James's Chronicle.*

PRESENT FROM THE EMPEROR OF RUSSIA TO PRINCE ALBERT.—His Imperial Majesty the Emperor of Russia has just forwarded to this country, for presentation to the Prince Consort, a most magnificent gift, consisting of three Russian carriages—a double droshky and a single droshky, and a sledge, are respectively built in a most finished style, and fitted up with every regard for the convenience of the Royal personages for whose use they are intended. The two equipages are of a very peculiar and elegant construction, exclusively national, and affording a striking contrast to our English vehicles. Each of the carriages is intended to be drawn by one horse, which is attached in the Russian style, having the picturesque *Douga* rising over the animal's head from the extremity of either shaft. The double droshky, which contains seats for two persons behind the driver, is of a brilliant sky-blue colour, edged with gold, the cushions being of a corresponding hue, with silver facings. The Imperial crown is mounted in gold on either pannel. The colour of this carriage is understood to be in accordance with the taste of the Empress. The single droshky is of a darker colour, and affords accommodation for one person only behind the driver. The sledge is very beautifully constructed, and has a most novel appearance. It is entirely of hazel wood, the apron being formed of a magnificent bear-skin. The horses are selected from the Emperor's private stud.—Their symmetrical form and great beauty are remarkable.—One of the animals (an entire horse) is one of the deepest black, with a long flowing tail, and stands nearly 16 hands high; two others are grey geldings, almost equally beautiful; and the fourth is a black horse, with a tail extending to within an inch of the ground. It is, perhaps, not generally known that the Russian mode of driving differs very materially from our own. The coachman sits on a small dicky in front of the carriage, and holds a single rein in each hand, the snaffle bit, which alone is used, being thus pressed against the horse's jaws. It is obvious that an English servant would feel himself a little at fault in adopting this novel mode of driving, and the Emperor has accordingly sent over three of his own servants to instruct the Royal coachmen in their new duty. The whole of the carriages and horses were, shortly after their arrival, removed from Blackwall to the Russian Embassy. The horses were attached to the different carriages on Saturday afternoon, and driven two or three times round Berkeley-square for the purpose of ascertaining that every thing was in a perfect state preparatory to their removal to their destination. It should be mentioned that the harness and trappings are of the most costly and superb description.

SIR HENRY POTTINGER.—We have very great pleasure in stating that this gallant officer has just received a mark of the esteem in which his services are held by the Chinese authorities in regard to the treaty lately concluded by him between this country and the Celestial Empire, in the shape of a portrait of the Imperial Commissioner, Keying, which has just arrived by a vessel from China, as a present to Sir Henry from that exalted personage. Several packages of Chinese curiosities, &c., have also arrived for the gallant gentleman, which the Lords of the Treasury have permitted to be delivered to him, duty free, in consideration of the important services rendered by him in his official capacity.

LADY HESTER STANHOPE.—Lady Hester Stanhope is a name tolerably familiar to most readers, but of the extraordinary individual to whom it belonged, only the most marvellous and untrustworthy narratives have hitherto been made public; yet few characters (and assuredly no female) of modern times present such remarkable features. Public curiosity, which has been so completely baffled respecting her, is now about to be fully satisfied. The life of the eccentric yet noble-minded niece of William Pitt and grand-daughter of the Earl of Chatham is about to be published from materials of singular interest preserved by a gentleman who resided with her ladyship for many years in her retreat on Mount Lebanon, enjoying her confidence and her friendship, and therefore intimately acquainted with all her affairs. We are led to expect a work which cannot fail of attracting general attention—as much from the curious picture it will convey of life in the East, (of which no other European had such experience) as from the publication of Lady Hester Stanhope's opinions and reminiscences respecting some of the noblest families in England, and the state of parties, of which she obtained a thorough knowledge during the lifetime of her celebrated uncle.

ANNIVERSARY AT ST. PAUL'S OF THE CHARITY CHILDREN.—This meeting of all the children educating at the charitable schools of the metropolis is one of the most pleasing of the year. It is a practical illustration of one of the most beautiful doctrines of Christianity—the love of Heaven for the young. The spectacle is almost sublime. Ten or twelve