

Reviews.

SCOBIES CANADIAN ALMANAC, for 1852. Hugh Scobie, King Street, Toronto.

This publication maintains its character for usefulness and completeness. It contains a large amount of matter at a very small cost.

THE UPPER CANADA MEDICAL AND SURGICAL JOURNAL for November, 1851. A. F. Plees, King Street, Toronto.

This number appears to be quite equal to its predecessors, and we are happy to perceive a tendency to make it the medium of something more than a mere case book, by the admission of essays on specific subjects of professional and scientific interest.

A SUNDAY AT HARROW-WEALD.

(From the Evangelical Catholic.)

It was during the summer of last year, when Church controversy in London was at its height, that we made our visit to Harrow-Weald; and very refreshing was it to turn from the exciting discussion around us to the contemplation of the quiet home work of this rural parish. Indeed, we saw nothing in England more beautiful; it was a living exemplification of brotherhood in Christ. Mr. Monro was inducted into the incumbency of Harrow-Weald, on his ordination, fourteen years ago—a charge of some eight hundred souls. He entered upon it as his life-work; and with what success he is consecrating to it all his energies of body and mind, appears even from as much as can be seen of the parish in a single Sunday. When he began, the only external sign of life was a barn-like edifice, resorted to once a week by a straggling, listless congregation; now, morning and evening prayer ascends daily from a suitable village Church and a neat parsonage, a school for boys, another for girls, and two colleges are its appendages. The school houses face each other at the extremity of the church yard, and in them a hundred and sixty children are, not only on Sundays, but every day trained "in the way they should go." We reached the gate just as the scholars were preparing to go into Church for the morning service; Mr. Monro, in his college cap and gown, was seated under a tree near the boy's school, with a group of little fellows around him, and his arms entwining those nearest him. He rose to exchange a few words of greeting with us, and then headed the long procession of blooming boys and girls through the church yard and into the church, which was presently nearly filled with a devout congregation, principally rustics, of course. The service was intoned, but badly, for Mr. Monro has not a good voice; yet the repose of the college boys was full and sweet. On the open benches were strewed a number of pamphlets of some twelve pages, containing sixteen or eighteen hymns, chiefly from Cowper, Newton, Wesley, and Watts. We sang as the introit that from Doddridge:

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fears."

Speaking afterwards of these hymns, Mr. Monro remarked, that he thought it a great mistake of the English Church to have rejected Hymnology; that the soul craves such a medium for expressing itself, and that he had found his paper of selections eagerly taken hold of by his people. The sermon from the parable of the Prodigal Son, was original, practical, and earnest, full of the love of Christ, and the grace of charity.

After service we followed our leader to the school houses again. Among the boys of the school are two classes of different ages preparing for the higher college; they are distinguished from their companions by a simple uniform, consisting of a peculiar shaped cap and a broad, black belt over their white, tunic-like aprons, "something to help a feeling of brotherhood among them," Mr. M. said. The younger of these classes, rosy little fellows of six and seven years, had been led out of the Church, after the Litany, to be quietly occupied by an older scholar in the school room during the ante-communion and sermon, and now they gathered round Mr. Monro, eagerly preferring some request which we did not understand. He explained to us that they were inviting themselves to dinner at the college, a Sunday privilege allowed to these uniform boys, in companies of five and six in rotation, and so dear a pleasure to the little ones that they do not know how to wait in patience for their turn.

The different institutions are each about half a mile distant from the other; and a troop of boys followed us in train along green lanes and under shady trees to the Agricultural College. Two of the accepted dinner guests seized each a hand of Mr. M., and as we kept on, others ran out from different houses along the road, literally, after Goldsmith's picture,

"Following with endearing wile,
To pluck the gown and share the good man's smile."

As we walked along, Mr. Monro talked in a very interesting manner of the training of children, utterly reprobating the cut-and-dry systems of the day; "a cottage in a wood," he said, "a spreading

tree, a white cloud, are the best appliances of a village school Nature and Grace the best teachers."

The Agricultural College is for the reception of the youths of rustic families as soon as they are old enough to support themselves by their labour, and before they settle in life. Its object is to give them an orderly, religious home, with opportunities of retirement and propriety which their fathers' crowded cottages cannot afford, and to entice them from the ale-house, that bane of England, by providing for their leisure hours books, music, sports, or gardening, as may suit their tastes. The building is a farm house, divided up stairs into numerous small rooms, each furnished with a Bible and Prayer Book, and other necessities. Every young man has a room to himself, for which, together with his board, he pays a moderate weekly stipend. A slip parted off from the common room serves as an oratory, where they have family prayers at four in the morning, and nine at night. There were twelve young villagers in the cottage when we visited it, and it was beautiful to see their hale, sturdy faces turned with reverent affection towards Mr. Monro, as he placed himself at the head of their dining table, and after chanting a short grace with them, began to carve for them. It is in this way that he makes the inmates of each establishment feel that he is with them.

From the Agricultural College we went to the other one, St. Andrew's. With the exception of two or three children of poor clergymen, this also is composed of the sons of the peasantry, the two colleges thus making provision for all the boys of the parochial school according to their natural capacities and endowments. There are thirty-one boys in this college; many of them their pastor has known all their lives, and the eldest among them he has had with him during the whole fourteen years of his ministry. They are most of them intelligent-looking, interesting youths, and a delightful, affectionate, yet respectful, freedom of intercourse with Mr. M., is observable in all of them. He knows how to get the hearts of boys, and is indeed an apostle among them.

We were invited to dine with the collegians; and at the door of the refractory we encountered twelve or fourteen infirm old men and women, who always, on Sunday, share the college dinner of good, cold roast beef, &c. It was a pleasure, if but for once, to take a meal with the poor of Christ; and we could read with satisfaction, among the texts which decorated the hall, those words, the common neglect of which amongst us is so puzzling, "When thou makest a feast, call the poor." After dinner, we were taken into the chapel and over the rest of the college. All its arrangements and the information our questions elicited indicated the ample provision made for the welfare of the boys, and Mr. M.'s laborious devotion. We heard elsewhere of the good scholastic reputation of the college. Mr. Monro himself takes charge of the Greek and Latin; he has a master for English, another for drawing, a teacher of vocal music, a steward, a matron, and two women servants, and this makes the directing force of the establishment. The printing press and staining glass factory attached to the college were objects of interest for a week day visit.—The institution is supported by regular subscriptions, having at present no endowment. The bell rung for the third hour service in the college chapel before our curiosity and interest were exhausted; we were invited to attend it; and next came the afternoon service in the church, with catechizing; then at half-past six, evening service again, with a sermon, Mr. Monro doing the whole of the duty. Later in the evening, he gives another hour to the college boys, which is employed in telling them those stories which from time to time come to us through the press, viz.: The dark River, Vast Army, etc. These allegories are told to the boys before they are written at all, one story being so divided as to serve through a whole term.

And so end the public Sunday duties of the pastor of Harrow-Weald. It would be a long story to tell all that we have heard of his private ministrations, his intimate acquaintance with the circumstances of his parishioners, and his knowledge of the minute history of each child. We took leave of him, earnestly wishing there were more Mr. Monro's, and feeling that if such parishes were multiplied, their would be neither time nor spirit for the fierce dissensions which now so distract and weaken us, and England might again wear the religious aspect of a bygone age without the ignorance and superstition which then alloyed it.

THE ANGLICAN CRISIS.

(From the True Catholic.)

(Continued from our last.)

In Scotland all power had, before the union of the crowns, been in the hands of two aristocracies, the lay nobles, and the parochial ministers. The national shrewdness of both classes soon shewed them, that their power was endangered when they became, by the accession of their nominal sovereign to the powerful kingdom of England no longer necessary to him. They were therefore, ready to set themselves against any measure likely to aggrandize the sovereign, or to assimilate their condition to that of England. The scheme of restoring the hierarchy was liable to both objections. Be-

sides, the nobles were apprehensive that a new hierarchy would seek to recover from them the old Church lands, which they held by titles, some of them doubtful in law, and all more than doubtful in morals. The ministers had convinced themselves, that parity was the Divinely appointed form of Church government, and were, therefore, conscientiously opposed to the project. Moreover, it was an attack upon their peculiar notions of the independence of the Church; on which subject we have remarked, that they came nearer to the truth than any other body of men in that age, and the error, which they had adopted, from the ultramontanes, of the right of the Church to predominate over the state, increased the violence of their opposition. Again, all the power which was given to the bishops, must be taken from the presbyters, and thus each individual minister was called upon to part with some portion of his individual importance. From this view of the subject, it was no long stride to a feeling of envy for the higher position and greater wealth of the bishops. All sorts of influences, political, ecclesiastical and social, were thus arrayed against the new measures, and were yielded by men, who were not scrupulous in calling to their aid the anti-Romish prejudices, which had been created by the Reformation, and the anti-English feelings, which had been left by a national hostility of centuries. These two classes of feelings were the strongest in the Scottish mind. In the reign of Mary, and in the minority of James, they had been placed in opposition to each other; but now they were brought to work in the same direction. The whole of Scotland was thus soon united in one sentiment, which found its natural outbreak, in an invasion of the territory of their ancient enemy, England. A measure doubly popular, from ancient recollections and the hopes of present plunder.

The Scottish war brought on, by rapid and well known stages, the conflict between the King and the English Parliament, that is, the newly consolidated aristocracy. The leaders in Parliament perceived, just as clearly as the advisers of the Crown, that the patronage of the bishoprics was a great element in the royal power. They knew, that nothing would be more agreeable to their allies the Scots and the Puritans, than a crusade against the bishops. The conflict commenced in the Houses of Parliament. There it was soon found that in the negative, which the majority possessed in the case of all demands upon the national purse, they had an instrument which rendered them irresistible. The contest was transferred to the field. But the towns, under the joint influence of the monied interest, and of the Puritan preachers, took part of the Parliament. This fact, combined with the adroit introduction of indirect taxation, gave the Parliament the advantages of a regular government, in a paid and, therefore, disciplined army. On the other hand, the royal troops unpaid, and therefore undisciplined, were, in fact, only bodies of irregulars, partaking of the nature, at once of a feudal levy, and of those volunteer corps, which in our own time and country, have been so formidable in foreign war, when joined with regular troops; but which operating alone, and in their own country, could scarcely fail to bring un-popularity upon any cause which they might espouse. In fact, the King had no means to carry on the war, except the voluntary contributions, in money and service, of his subjects. For the first, he was largely indebted to the clergy and for both, to the landed aristocracy both higher and lower. This body was influenced by personal regard for the King, by the traditions of ancient loyalty, and in no small degree, by a religious attachment to the Church. Among meaner, but not less influential, motives, might be found hatred and scorn of the rising monied interest. The whole landed aristocracy did not, however, yield to these motives. A considerable portion adhered to the monied interest; which has always triumphed, down to their last decisive victory in the Reform bill, and their use of that victory in the abolition of the corn laws, by the aid of a portion of the landed men. The result of the war need not be told. The Monarchy and, as far as external force could prevail, the Church overthrown.

But when the parliamentary leaders had literally conquered England, abolished the House of Lords overthrown the Church, and made the King a captive, they found that they had only been raising, in the victorious army, a power to destroy their own. The new born Commonwealth of England passed at once into a military despotism. When the "great bad man," who organised that despotism, was called to his account, the nation seemed likely to fall into anarchy. But in the meantime, the monied or commercial interest, who composed the laity of that portion of the Puritans who adhered to the presbyterian form of government, had become satisfied that there was no security from anarchy on the one side, or military tyranny on the other, but in the restoration of the ancient government. A chief was found, with reputation sufficient to give him influence with the army, who was of the same opinion, and was more willing to be contented with such rank and wealth as he could possess under a settled constitutional monarchy, than to encounter the hazards and crimes incident to the position of a military usurper. The towns and the army having thus returned to

the opinion which had always been entertained by the great body of the nation, the ancient civil government was restored. The restoration of the Church was a natural, if not the necessary, consequence.

The restoration of the Church, was preceded and accompanied, by circumstances, which were really the seeds of the present crisis, so far as Great Britain and the United States are concerned, although destined not to bear fruit for nearly two centuries. The original Puritans retained a strong hold on the sacramental doctrine; but in their hands it was continually becoming more and more fragmentary, and at the era of the Restoration, the elder ministers had generally passed over to that class of doctrines which errs by exaggerating the spiritual, and undervaluing the physical, element in religion. As for the younger class, who had received their education during the interregnum, many of them in England, and some even in Scotland, where Calvinism seems more congenial to the national mind than any where else, had followed their principles beyond their teachers, and were more or less involved in the errors of the intellectual school of theology. These men, we mean those in England, had, during the interregnum, no hesitation in possessing themselves of any livings which they could get, and as little in qualifying themselves to hold them by receiving Episcopal ordination.—They thus became the founders of that Latitudinarian school in the Church of England, which it now seems to be the object of the government to make the dominant party in that Church.

The restoration and settlement of the national Church were, however, confided to the survivors of the sound school of clergymen, and the designation of the individual dignitaries, to Dr. Sheldon, a clergyman of that school, and the Chancellor, the Earl of Clarendon, a layman of similar opinions. The doctrinal position of the Church of England was, on the whole, improved, at this period; while the power of the Crown over her remained on exactly the old footing. The result was an extensive schism in the Church. The Puritans contending against her principles within her pale, now disappeared; and the three dissenting denominations arose. In the bosom of the latter, were the same seeds of unsoundness, which had produced the Latitudinarian school which they left in the Church. These speedily sprouted, and the dissenting body in England, with few exceptions, now belongs to the intellectual school of theology.—From the time of their open separation from the Church, the dissenters lost all hope of becoming the national establishment. They were divided, too, into three parties, which could only act together upon a common ground, and that could not be the erection of any one of them into the national establishment. Their position thus forced upon them the true idea of an independent Church.—It was unfortunate that their increasing doctrinal unsoundness, tended to bring that idea into disrepute.

The contests for power between the Crown and the aristocracy were now renewed. The dissenters and the Latitudinarian school of clergy within the Church, readily entered into an alliance with the latter. Parliament, which may be considered as the organ of the aristocracy, was divided between the country party, composed of the representatives of the monied aristocracy, and of that portion of the landed which adhered to them, and the court party, which included those, who, upon the mixed principles to which we have adverted, adhered to the crown. The perversion of James II. to Romanism, and his attempt to force the Romish doctrines on the Church of England, placed the Church among his enemies, and he fell. His fall proved the rise of the Latitudinarians, and a few years placed the government of the Church of England in the hands of men who did not hold her doctrines, and who hated the inferior clergy, because they resisted their attempts at breaking down the barriers between the Church and the dissenters. These men, not really believing in the independent existence of the Church, were ready enough to relinquish her independent authority. Under such circumstances, the last shadow of that authority was subverted by the extinction of synodical action.

While the Church of England was in this unfortunate condition, more completely than ever subjugated to the state, that state itself practically rejecting her doctrines, and placing her under an episcopate, which did not believe them, the two great classes of truths, of which we have spoken, maintained by bodies external to her, but within her territorial limits. The dissenters, schismatical as bodies, and to a very great extent, individually heretical, still testified to the independence of the Church. On the other hand, the sacramental system received the testimony of the non-jurors, a schismatical body, whose origin was in a protest against the abuse of the power of the external episcopate; but which political reasons had led to stop before it reached the point of truth, and to content itself, while it acknowledged the supposed rights of the Crown with attributing them to the exiled family. Their testimony on doctrinal subjects, however, was not the less clear, though not enduring.

(To be continued.)