

turn at an early opportunity, and in the mean time cordially solicit all who may have made it matter of meditation, to favour us with their suggestions and views. "In the multitude of counsellors," saith the Spirit, "there is wisdom"—and simple and practicable as appears the line chalked out by W. S. D., it may be capable of important modifications and improvements.

OUR COLONIAL FILES.

In looking over the pages of our Provincial exchanges, we find the same spirit breathing through nearly the whole of them—a desire of change in the representation of the several constituencies—an outcry for conventions for the purpose of organising local canvassing committees and choosing men. It must be confessed, that the greater activity is apparently displayed by those who profess some of the manifold political creeds into which radical politics are subdivided. Rumour gives the names of those who are to be thrown overboard altogether, those who are to be substituted for one another, and of the new men who are to be brought forward. We find comparatively very little said on these subjects by the conservative party, and we rejoice at it, for as at this early date much of what is said must be mere surmise, and we are unwilling to believe that those who agree with us in opinion would trifle on so important a matter, or idly give utterance to a report which might be calculated to injure the cause, by deterring good men and true from coming forward at the proper moment.

ENGLISH NEWS.

In the absence of any very recent intelligence from Europe, we have had recourse to our latest English files, and in another column will be found several extracts of interest and importance. We would refer our readers especially to the speech of the Bishop of Oxford, on Synods—and Archdeacon Thorpe on Convocation.

An interesting article from the New York Churchman, will also be found on our sheet.—These extracts are well worthy the attentive perusal of all who are anxious to know the prevailing opinions of our sound-thinking men on these all-absorbing topics.

We publish also the "Ecclesiastical Titles" Act, which has recently received the Royal assent.

From Cuba, recent advices bring accounts of the execution of fifty of the misguided men who were inveigled into the rash enterprise which has terminated so fatally for them. We read with a shudder the horrors of that morning's slaughter on the brow of Atares. We can imagine the feeling and motives which may have influenced the Cuban authorities in deciding upon and accomplishing this summary and wholesale execution; and although we cannot approve of them, yet we cannot shut our eyes to the fact, that had proper precautionary measures been adopted by the Government from whose territory the expedition sailed, we should never have had occasion to chronicle this sacrifice of human life.

We would direct attention to the advertisement on our last page, announcing the opening of Mr. Woodcock's Vocal Music Class in the School Room of Trinity Church, King Street.

Further Extracts from our English Files.

PAPAL AGGRESSION ACT.

(14 & 15, Vic. chap. LX.) An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom. [1st August, 1851.] Whereas divers of Her Majesty's Roman Catholic subjects have assumed to themselves the titles of Archbishops and bishops of a pretended Province, and of pretended Sees or Dioceses, within the United Kingdom, that purpose by certain briefs, rescripts, or letters Apostolical from the See of Rome, and particularly by a certain brief, rescript, or letter Apostolical purporting to have been given at Rome on the 29th of September, 1850. And whereas by the Act of the tenth year of King George the Fourth, chapter seven, after reciting that the Protestant Episcopal Church of England and Ireland, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, were by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of Archbishop to their respective Provinces, of Bishops to their Sees, and of Deans to their Deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that if any person after the commencement of that Act, other than the person thereunto authorized by law, should assume or use the name, style, or title of Archbishop of any Province, Bishop of any Bishopric, or Dean of any Deanery, in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds. And whereas it may be doubted whether the recited enactment extends to the Assumption of the title of Archbishop or Bishop of a pretended Province or Diocese, or Archbishop or Bishop of a city, place, or territory, or Dean of any pretended Deanery in England or Ireland, not being the See, Province, or Diocese of any Archdiocese or Bishopric, or Deanery of any Dean recognized by law; but the attempt to establish, under colour of authority from the See, of Rome or otherwise, such pretended Sees, Provinces, Dioceses, or Deaneries, is illegal and void. And whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom. Be it therefore declared

and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and temporal, and the Commons, in this present Parliament assembled, and by the authority of the same, That—

I.—Briefs, Rescripts, or Letters Apostolical declared unlawful and void.

All such briefs, rescripts, or letters Apostolical, and all and every the jurisdiction, authority, pre-eminence, or title conferred or pretended to be conferred thereby, are and shall be deemed unlawful and void.

II.—Persons procuring, publishing, or putting in use any such Briefs, &c., for constituting Archbishops, Bishops, &c., of pretended Provinces, Sees, or Dioceses, liable to a Penalty of £100 for every Offence.

And be it enacted, That if, after the passing of this Act, any person shall obtain or cause to be procured from the Bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters Apostolical, or any other instrument or writing, for the purpose of constituting such Archbishops or Bishops of such pretended Provinces, Sees, or Dioceses within the United Kingdom, or if any person, other than a person thereunto authorized by law in respect of an Archdiocese, Bishopric, or Deanery of the United Church of England and Ireland, assume or use the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or place, or of any territory or district (under any designation or description whatsoever,) in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the See or the Province, or co-extensive with the Province, of any Archbishop, or the See or the Diocese, or co-extensive with the Diocese, of any Bishop, or the seat or place of the Church of any Dean, or co-extensive with any Deanery, of the said United Church, the person so offending shall for every such offence forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited Act may be recovered under the provisions thereof, or by action of debt at the suit of any person in one of Her Majesty's superior Courts of law, with the consent of Her Majesty's Attorney-General in England, or Her Majesty's Advocate in Scotland, as the case may be.

III.—Act not to extend to Bishops of the Protestant Episcopal Church in Scotland.

This Act shall not extend or apply to the assumption or use by any Bishop of the Protestant Episcopal Church in Scotland exercising Episcopal functions within some place or district in Scotland of any name, style, or title in respect of such district or place: but nothing herein contained shall be taken to give any right to any such Bishop to assume or use any name, style, or title which he is not now by law entitled to assume or use.

IV.—Nothing to affect Provisions of 7 and 8 Vict., c. 97.

Be it enacted that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an Act passed in the eighth year of the reign of Her present Majesty, intitled "An Act for the more effectual application of Charitable Donations and Bequests in Ireland."

LONDON, July 26.—The Pope returned to Rome on the 15th inst., from Castel Gandolfo. The assassin of Evangelisti, chancellor of the holy consistory, last month, is a woman who having obtained from him, at the price of her virtue, the liberation of her husband, took the first opportunity of killing the author of her dishonor.

Speech of the Bishop of Oxford, in Parliament, on the Subject of Church Convocation.

The Bishop of Oxford said he believed the great and fundamental objection to granting to the Church of England any synodical action lay far deeper than any objection that found its way to the lips of any speaker who had yet spoken. He believed that it really based itself on an entire want of faith in the divine mission of the Church. He claimed for the English Church from the Crown of England the right of assembling when circumstances required it. The royal word had been pledged over and over again for the maintenance of that right; but he claimed his right irrespective of the Crown, dating back from the time when the English Crown was not—he claimed it as the representative of that apostolic synod which assembled in Jerusalem; when indeed the Church, trusting in the presence of her Divine Head and His almighty superiority, met and had confidence in their being guided aright. He deeply regretted to hear it asserted, and that from lips which could not mean it, that Convocation did little in settling the Articles which were agreed upon at the Reformation. They were told those Articles were settled by others, and that it was not a question of the Church of England. On the contrary, they were settled by the Convocation held at London, and he held in his hand a copy of the assent sworn to by the King. The following words were remarkable:—"These Articles drawn up by and agreed to by the clergy in their Convocation, and assented to by the Monarch." The words were well chosen, and showed the part which Convocation took in the matter. Either the Church was the representative of that Christian Church established by Jesus Christ, or she was the mere creature of the State. If they thought that their earthly dignities gave her standing and power—if they thought they might suppress her higher character—they were doing that which would give the Church of Rome more power than 20,000 Acts of Parliament could cure. They were told that Convocation would endanger the peace of the Church. Peace in error was not peace—it was death instead of peace. He would rather have true peace than peace which could be bought by striving with truth against error. He believed that the want of Convocation had been sadly and grievously experienced in this country.—Who are the persons who take the leading parts in lawful synods? Why, the most learned, the most moderate, and the most judicious persons. When a demagogue went about inflaming men's minds, how often did they not hear it said, "Oh, let him get into Parliament—there he will find his level!—And why was this? Because the class of persons who sat there were elected by reason of their superiority, and in that lawful assembly the mischievous demagogue became an innocent nuisance. And thus it would be the case in the higher assembly, the restoration of which he advocates. Sometimes a meeting was got up in London by persons calling themselves lay members of the Church of England. A lay member meant a member of the Church of Christ who was not ordained. Now, he contended that the laity had scarcely any legitimate power left in the Church, and he deeply regretted that circumstance and wished to see synodical action restored. He contended that the laity of the Church of England were wholly unrepresented. There was no way in which that body could act in the administration of her affairs. The next great blot was this—the clergy had scarcely any power in the administration of the Church, and power was thrown into the hands of the governors of the Church spiritual; and that

was the most inconvenient, unconstitutional, and unhappy arrangement possible. It drove them to shrink from difficulties, or tyrannically to set up their own will as the rule. The reproaches cast on the Bishops were not the fault of the men, but the fault of the unnatural circumstances in which they were placed—circumstances in which the Church of Christ never intended to place them, but in which they had been placed by the lapse of time. In saying that he desired to see the Church of England duly represented in the synods—the Bishops in their true place, the clergy in theirs, the laity in theirs—to see them consulting together for the common welfare of all, he only wished to see them go back to that which was established when the Church was in her cradle, and when the apostles and elders met together to consult for her welfare; and because they did so meet together, dared to speak such words as seemed good to be laid down for her rule. He wished for no priestly domination—no Episcopal tyranny—and that the Church should part with the power which it was said it was not meant she should have and which she desired to restore to those who ought to share it. There were many evils connected with the present state of things, and he saw no power to remedy those evils except the power of internal regulation—a power which every organized party possessed. It was the secret of life that it could hold together discordant elements in operation. Science has taught us that the luminous bodies were but the equal balance of contrary powers, held together in their harmonious work by that which was termed the mystery of life. And so it was in the living Church of Christ. It never had been the condition of the Church of Christ to have perfect unity of opinion. The constitution of men's minds made that impossible. The office of the Church of Christ was not to extinguish all difference of opinion; but, like the office of life in the human body to make it possible that they should co-exist in harmonious co-operation, and it was for this reason that it was formed by its Divine Founder, and ended with the presence of the Spirit. If they would handle that mysterious thing which had come down from the first ages of Christianity, the living Church of Christ—if they would handle that as some mere instrument of human device—if they would attempt by external regulations to make it speak language which it had not learned from its Lord, and do acts which it could not justify from His precepts—they might promise themselves peace, but they would find death; they might promise themselves success, but they would find that life had departed from that which would have been their choicest instrument; and left them wholly incompetent, as every anti-Christian nation had been, to deal with the manifold corruptions and unnumbered evils of the body politic which they had to administer.

ARCHDEACON CHARLES THORP ON THE REVIVAL OF CONVOCATION.—The Venerable Dr. Thorp, Archdeacon of Durham, in a Charge delivered in the course of his visitation last week, makes the following remarks upon Convocation:—

"You are aware of the effort lately made to restore the Synodical action of the Church, arising in that Diocese which considered itself aggrieved by the very doubtful interposition of the Civil Courts in matters Ecclesiastical; and probably you are not unprepared for the coldness and resistance of those who are disposed to treat the Church as a machine and creature of the State. For my own part, as a sincere friend to the union of Church and State, yet believing the Church to have an independent existence derived from another source; jealous also of her right of self-direction; and feeling strongly the policy of conceding to it, I have ever advocated the revival of Convocation, and I ventured some years ago, in 1838, to call attention to the subject. I see no reason to abandon the opinion I then entertained. The objections to this course seem to me to be founded in fear, or in something less excusable; in fear of the freedom of debate of the collision of intellect and opinion, the loss of power and authority; or in a desire, perchance, neglectful of her Divine Mission, to keep the Church in the degraded position of a mere instrument of discipline at the bidding of the civil power, in bondage alike inconsistent with her place, her prosperity, her usefulness and her peace. And what are the consequences, but the loss of that influence which has ever been beneficially exercised in the way of peace and order and advancement: and the prevalence of divisions which threaten the disruption of the body itself; divisions which might have been restrained or healed by timely and free discussion, or by Church authority legitimately exercised in Convocation. Be this as it may, the general feeling is against us; nor are we yet agreed among ourselves; and though I firmly believe that without this concession the separation we deprecate will, of necessity, ensue, I would not ask at present what will be refused or gained only by an unseemly struggle. I would not hasten matters, but await patiently the advance of better sentiments and sounder views; assured, that as all other religious communities of which we have ever heard enjoy their deliberative assemblies, so also to this branch of the Church, whether in happy and useful connection with the State, or sundered, independent, and in poverty, time will give the Convocation. Synods may be brought into earlier action. Visitations such as this, though not in their nature Synods, may be easily made to act as Synods, for business with free discussion. It is felt that the work we ought to do together is ill done in sections and apart, on platforms and in Committee rooms. Men of sober minds are impatient of the ebullition of party violence and the other irregularities they engender. They desire the opportunities of free, quiet, and regulated debate; and the effect will be to moderate extreme opinions, and to produce an union of hearts and purpose and action, to which we are at present strangers, and which under no other system we can expect to enjoy."

It has been said that the sitting of Convocation would be a signal for a revision of the Liturgy, and that a motion would immediately be made to effect that object. It might be so; for there are those who are unwise enough to desire it (and with the best intentions, acting unconsciously with persons who pursue it with the worst); but if this I am sure, that such a proposal would be met by an overwhelming majority against it; for the great body of Churchmen know and feel that in tampering with the Prayer-Book, which holds us all together, and to which our people are unfeignedly attached, we touch the integrity and life of our church itself, of whose principles it is the true exponent. Suppressing such an agitation—I myself might wish that our services were shorter; some desire the omission of obsolete expressions, others would erase the enunciation of doctrine, thinking by such exclusion to extend the bounds of the Church, and promote a comprehension; many, again have been betrayed by private application, without discussion, into the expression of an adverse opinion on the Burial Service, in my mind the most beautiful, consoling, and satisfactory of our offices—and, if these several whims

were gratified, our glorious ritual, with its blessed services, bearing upon the Christian life in all its exigencies, from baptism to the grave, would be destroyed. But God, who in his great goodness has bestowed this gift, will yet preserve it to us; and let us not seem to undervalue such a blessing by the desire of change, by the careless use, or by the neglect of it. Neither let us who love the Liturgy, and would preserve it, sanction in any way the fashionable opinion that a vicious usage supersedes the obligations of the Rubric."

In France, the whole of the candidates of the party of order have been elected on the permanent Committee selected by the Legislative Assembly to watch over the interests of the Republic during the vacation. This is a great triumph to the Government, who, on this occasion, are supported by the Legitimists, through opposition to the candidature of the Prince de Joinville for the Presidency. The President of the Republic and the City of Paris are giving a series of magnificent fetes to the Lord Mayor of London and the English connected with the Great Exhibition.

At Rome, Gen. Genseau has seized all the powder in the magazines, and conveyed it to the Castle of St. Angelo, where he has the Roman cannon pointed on the city. This has created much ill-feeling against the French.

It appears that the Diet at Frankfort were not unanimous in rejecting the Anglo-Gallican protest against the incorporation of all the Austrian dominions with the German Confederation. Denmark and Holland (representing Holstein and Limburg) supported the protest. The Austrian reply has just been despatched.

There are rumours of an insurrection in Cuba. It is said that 600 of the people had attacked and defeated some of the soldiers. The other troops sent to reinforce them were dispersed with the loss of their commander and twenty-eight men. The insurgents have retired to the mountains and entrenched themselves.

The Morning Chronicle call attention to the great increase of arrears in the Court of Chancery, under the present Lord Chancellor Truro, and suggests some painful comparisons between his Lordship and Lords Brougham and Cottenham.

Lord Arundel and Surrey (Romanist) who lately resigned his seat for Arundel, because, as is supposed, he could not fulfil his compact by voting with the Government, has been returned, without opposition, for Limerick, in place of Mr. John O'Connell.

Mr. Prescott, a Priest of the Church in the United States, who, on a point of form, was acquitted on the same charge some months since, has again been proceeded against for Romanizing; and, having objected to the constitution of the Court, he was suspended for six months.

United States.

GROSS OUTRAGE.

The Buffalo papers contain reports of a violent and gross assault made on the person of a coloured man named "Daniel," who was supposed to be a refugee slave, by one "Rust" an officer of justice engaged in the arrest. The particulars are thus stated by the witnesses:—The head cook on board the Buckeye State was applied to by the officials for this man "Daniel," whom he told after some little delay to shew himself in order to be identified. It would appear that there was no other egress from the kitchen, but by a narrow hatchway, through which Daniel was proceeding, and when his head was just clear of the hatchway, he was most violently struck by Rust with a stick of wood which he took up from the wood-box. The effect of the blow was to precipitate the poor fellow down on the hot stove as if dead; The perpetrator of this cowardly and inhuman cruelty was fined fifty dollars for the assault! and acquitted of the graver charge of intent to kill, although one witness observed him carefully selecting from the wood the instrument he was to use, having rejected one piece and taken the second, after this he is seen quietly kneeling over the hatchway, looking for his approaching victim. From all the proceedings connected with the judicial investigation of this affair it would certainly appear that the following strictures of the Patriot are well deserved—"What are we to think of a country where a brutality like this can be compromised so easily. The whole mass is leavened. Much noise as the abolitionists make, the treatment of the coloured people in those States which boast most of their anti-slavery principles is still disgraceful—whether we take New York City or State, Boston or Massachusetts, Philadelphia or Pennsylvania, the animus or feeling is the same.—Slavery has degraded the whole nation, and branded it with a mark which will not be effaced, until by some national sacrifice the stigma is washed out, or the system itself destroyed by the successful result of one the most awful events we can contemplate, a servile war."

IMPROVED TRAVEL ACROSS THE ISTHMUS OF PANAMA.—The people of New York were taken by surprise on Wednesday last, by the reception of intelligence from California, by the Nicaragua route, in the unprecedented time of twenty-nine days. Rapid as was this transit, we understand that when the arrangements of the managers of this line of communication are fully completed travelling time between New York and San Francisco will be still further reduced, and will not it is believed, exceed twenty five days.

TORONTO MARKETS.

Table with columns for market items (Fall Wheat, Spring do, Oats, Barley, Peas, Flour, etc.) and prices in dollars and cents.