heard the dreadful news?"

"Why, what do you mean? What can be worse than "Indeed, Miss ----, I wonder you should not have act!" heard it—very little is said about it however—a great many people do not even know it—but still, I think it ought to be known, and I hope you will do your part in letting our parishioners know it. How singular it is, that three or our men cannot leave the Church of England, for that of Rome, without rocking the earth to its centre and turning all faces black, when fifty thousand Presbyterians in Switone's equanimity be disturbed throughout all Christen-

Well, Miss ----, I am endeavoring to break it to you by degrees, as you thought you could not bear it very well this evening; that is the news—not that fifty thousand, but that more than thirty millions of Presbyterians in Switzerland, in Germany, in Ireland, in New England, in Old England, and wherever Presbyterianism has held sway, both pastors and parishes, in one terrific mass, have disowned the Trinity, and denied the divinity of Jesus. Now, prohibited! Miss ----, let me beg you not to make yourself so unrch bids fair to run the same course, are seeking refuge in Rome; but, if you must be unhappy, take up your lamentation over the thirty millions of Protestants going down this moment to the grave, and the fifty or one hundred millions, who have already gone, with the open denial on their lips of "Him who bought them with His evitable effect upon the religious faith of the students. This was, however, a sad experiment with my parishioner. She never forgave me.

And if here and there amidst the general apostacy, the

is the effort marred, how partial is the acknowledgement of ancient doctrine, how sceptical and mutilated the re-appropriation of the books of Scripture, how abandoned the mind to the theologia pectoris, as it has been termed, or the theology of sentiment, as phrase imports. As the famished sailor, taken from a wreck, has lost the power of discerning wholesome and appropriate food, and impelled by blind hunger, seizes on the first nourishment that offers, so a German or Continental mind, thus waking out of infidelity, plunges at once, under his new impulses and new wants, into all the revelry of a wild and licentious divinity; or else, as Popery is the only other religion within his reach flies to her bosom as a shelter from his own intolerable distractions; and we therefore hear without surprise, that the present family of Luther, for want of the purer Catholicity which Cromwell's descendant has found in England, and three hundred dissenting ministers have found to their heart's joy in America, have fled from the horrid and wild ents of Presbyterian metaphysics to the more

genial bosom of the Papacy.

Having now seen that, as a Presbyterian, I was not in the Rock-founded Church, entitled, after the death of the Testator, to his gracious promise to be with her "until the end of the world," and that the gates of hell should not prevail against her, I felt a deep anxiety to quit the house thus fallen already, or else its last timbers shaking on the sand; but believing that the part of it in which I dwelt might "last my time." I had only resolution enough to introduce my children into a Church, already belting the earth, every where acknowledging her Lord, and now, as eighteen centuries ago, "continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Yet I was unconsciously beginning to move in the middle path between Popery and Sectarianism—the too suicides has thrown great light on these awful mysmuch and the too little in Christianity-toward what was now fast becoming the Church simultaneously of my affections and my understanding. An influence invisible attracted me on, a feeling unaccountable sustained me, that to go on would be safe. I inhaled already the fragrant arr of a morning that my eyes had not yet seen: I beheld, though at a distance still, bright gleamings from the windows of a temple that my feet had not yet trodden.

GHURCHES.	CLERGY.		Even song.	
	THE RESERVE OF THE PERSON OF T		3½ o'c.	
	Rev. J. G. D. McKenzir, B. A., Incum Rev. R. Mitchele, M. A., Incumbent.		64 "	
St. George's	Rev. Stephen Lett, LL.D., Incumbent	11 "	7 "	
Holy Trinity !	{ Rev. H. Scadding, M. A., Incum. } { Rev. W. Stennett, M. A., Assis. Min. }	11 "	61 "	

\* In this Church the seats are all free and unappro

The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday, Trinite Church, King Street; and last Sunday, St. George's Church; in th, last Church the Holy Communion is also administered at eight A. M. on the last Sunday of each month,

## THE CHURCH.

TORONTO, JULY 25, 1850.

THE UNIVERSITY OF PARIS.

Our reference to the University of Paris in a former article, was "not quite intelligible" to Mr. de Blaquiere. We will endeavour in the present to make it intelligible; and if in so doing we should print language such as ought to horrify and appal every christian mind, we trust the exigency of the occasion will justify us, when we find even Churchmen and Clergymen willing to commit themselves to a scheme of University education, (to use Mr. de Blaquiere's

words) " fraught with disaster to the Church and the future tranquility of the Province." Our object is to show what has been the working of a scheme consisting of a secular University and affiliated Colleges in France; and although the plan is not identical with the one proposed here, it is sufficiently near to be a valuable lesson, -the more especially as it has been in operation for a sufficient period (about 40 years) to produce its proper fruits.

The University of Paris is the only public body in France which has the power of granting degrees and it is well known that it is the desire of those who drew up the University Act here, to centralize this whole power in the University of Toronto. It is for this reason, that they oppose a Church University .-At present they except degrees in Theology, but in the Bill of 1843 they wished to give all degrees them-

Arts, Medicine, Law, and Theology, that are given throughout France. The Government likewise provides in the Academy of Paris, Professors of all these Faculties; those of Theology being established in the Roman Catholic College of the Sorbonne, which is therefore an "affiliated College." Besides this there are twenty-six other Academies in France: of which two cities furnish Professors in Theology, Law and Arts; one in Theology and Arts; one in Theology and Law; two in Law and Arts; one in Law and Medicine; three in Theology alone; two in Law alone; one in Medicine alone; and one in Arts alone. Of these Strasburg has an "affiliated College of Lutheran Theology, and Montaubun an "affiliated College" of Calvinistic Theology. Perhaps Mr. de Blaquiere will be a little surprised to find how closely the government plan in Canada is copied from the government plan of France; for here we are to have a University in Toronto, with a staff of Professors in Arts, Law, and Medicine, -and affiliated Colleges, either in Toronto, or elsewhere, of Church of England Theology, Roman Theology, Presbyterian Theology, Wesleyan Theology, &c., &c., &c.

Now let us look at some of the results of this worship.

1. We have the authority of Dr. Wordsworth for saying, that "few ecclesiastics resort to the Theological Faculty of the Sorbonne, for Theological study," although the Professors are provided by the Government; and that "no Theological degrees are now

man may be the recipient by his own independent

"Other Professors of the College de France bave as publicly declared to their young scholars, that they God has sent into the world to regenerate it! And you. these Professors have appealed to their hearers whether they too have not seen this prophet; and above | know of religion? Nothing. sixty of them at a time have replied in a public lecture room, 'yes we swear that we have seen him.' And "But tell me," said the lady, "that news you had to tell this dreadful blasphemy has been allowed by the None. Minister of Instruction and his Council to be broached by national teachers, in the great College of the capital, without any interference or remonstrance!"

What an example of a college, in which religion is separated from secular education! Here religion is excluded from the lecture rooms, but blasphemy is not

3. But let us look to the interior working of such a system, to its effects upon the habits and character of the youth brought up under it. First, let us adduce the opinion of "one of the

ablest Bishops of France" as to the natural and in-

"The heads of the University feel their need of religion, of its morals and its doctrines: and they call continental mind is seen returning to some dim perceptions of the truth, with what crudities of mysticism or fanaticism ism. Lutheranism. Calvinism. &c. present the meals of the truth. together with Catholicism. What course then is to be followed? One, you say, and one only; viz., to lop off all that is peculiar in each of these creeds, &c., and to adopt a formula of natural religion; that is, to surrender all their doctrines up to indifference and scepticism. Yes-But what is this electic process but the ruin of all religion? Disguise as you will this false position, adopt as you like, in detail, certain formulas ready made for the use of various religionists; yet it will always be undeniable, that all the members of our University, as Academies, are condemned to a practical and material indifference to all religion."

Now is not this precisely what we have said, and what the experience of every teacher of youth or spiritual instructor who has watched the course of things of late years is constrained to expect.

But we have no need of speculations, let us go to actual facts. Mr. Riancey published a work called "A History of public Instruction," from which Dr. Wordsworth has translated some observations relative to the year 1818.

"It is difficult to represent the state of moral depravity to which the youth of France was reduced in ten years after the foundation of the University. One fact will suffice : several students committed suicide teries; and notwithstanding the attempts taken to conceal it from the public, the whole of Paris resounded with the fact for several days. A government student of fifteen years of age, quitted his college without leave; on his return he was condemned to solitary confinement for three hours. On entering the place of confinement he attempted to hang himself, but withont success; after several attempts he tied his cravat to a chair and strangled himself by straining against

it, 'I bequeath my body to pedants, and my soul to days of publication. the Manes of Voltaire and J. J. Rousseau, who have world. I have always acknowledged a Supreme Being possible. nd my religion has ever been the Religion of Nature.' This will was immediately circulated among the colcirculated; and the students joined in admiration of Niagara District. this appaling crime, as if it were an act of the most

These are appaling facts, but the Report of the nine chaplains of the Royal Colleges, presented to their ecclesiastical superior in 1830, states still more fully the general effect produced on the youth educated in these colleges, where secular education was given by government functionaries, and religious instruction separately by clergymen, and where there was even a

"We are filled with sentiments of despondency and horror which no words can express, when we reflect on the almost utter futility of our office, although we have spared neither pains nor study to render it effective.

"The youths who are committed to our charge are scarcely admitted into the Colleges before the good principles which they may have imbibed in their childood begin to evaporate; if any of them remain faithful to their first impressions they seek to conceal them; and when they have reached the age of fourteen or fifteen years, our efforts become wholly abortive : we lose our religious influence over them so completely, that in each College, among the united classes of mathematics, philosophy, and rhetoric, out of ninety or one hundred students there are scarcely seven or eight who are communicants at Easter.

"Nor is it indifference or the force of passion which leads them to a general forgetfulness of God; it is je positive infidelity. In fact, how can we expect that they should be believers in God when they see such ontempt for religion, and when they listen every day of their lives to lectures of so contradictory a character, and when they find Christianity no where but at chapel, and there too an empty Christianity of bare form and technical routine?

"They arrive, then, at fifteen years of age without any rule for their thoughts, and without any rein for their actions, except an exterior discipline which they abhor, and masters whom they treat as mercenaries; The University of Paris then grants all degrees in and at length, when the course of their studies is complete, of those who issue from the Colleges the averge number of the students who have preserved their religion to the end of their career does not amount to more than one student to every college in each year. Such is the final result of our own professional labours! to do

> "Some of us have passed our youth in these Colleges, and we have seen as students there that which we now behold as functionaries; and we have never into desuetude in most Dioceses in England, has been very generally revived by the Bishops; and no measure, within thought on our education without extreme disgust, and we shall never reflect on our present office without

Is this the language of "bigotted priests?" Is it not rather the language of Christian clergymen, such as we rejoice to know that the Church of France increasingly numbers, notwithstanding her serious errors? of Christian clergymen, aware of the all-importance of religion, and pierced with the deepest anguish, at perceiving all their efforts for the salvation of souls baffled by the inevitable tendency to positive unbelief of the separation of secular education and religion,even though, the latter be communicated by the "religious instructor of each denomination," and "every facility is afforded for their attendance upon religious

But we are not left even to the testimony of these worthy men; we can adduce the language of M. le Visconte de Cormerin, "the modern Montaigne," extracted from a pamphlet published in 1845.

" Does the University afford youth any moral edument; and that "no Theological degrees are now therefore conferred in France." The religious of all denominations in France prefer supporting Seminaries and Colleges by voluntary contributions, and going entirely without theological degrees, to the risk of undermining the faith and morals of their candidates for the uninistry, by sending them to study in secular Academies, even though there be affiliated Colleges Academies, even though there be affiliated Colleges and the faith and morals of them to study in secular attached to them, in which Theology is taught.

Cation? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the family. Does it afford any religious education? None. Why? Because it is the business of the clergy. [Might we not suppose that this gentleman was speak-ing of the imperial Parliament against entertaining the Result at it was utimately resolved on. And it any one had suggested to me that so respectable a person as Mr. Denoche's entertaining the family. Denote the imperial Parliament against entertaining the family. Denote the imperial Parliament against entertaining the family is used to moral and inquisitorial, it is the business of the intertaining the family. Denote the imperial Parliament against entertaining the family is used to me that it was rather mafter of twon cation? None. Why? Because it is the business of

2. But this is not all. The worst, far the worst is have not; and the reason why they have it not, is not liberty and her rights, as well as the charitable aid of our adove-mentioned petition; and the following Resolutions in Upper Canada to purposes of secular education, and to behind. Dr. Wordsworth informs us that in the difficult to discover. They have it not, because the Church of God!"

But as this continual dropping began, in the course of Collège de France at Paris "Professors appointed and University is not constructed for the purpose of teaching bring him to regret that the should have taken such a house, Esq., and time, to wear a little on my powers of endurance, I said on day to the good lady, "Oh, Miss ————, have you lity to announce publicly ex cathedra to their hearest have had the blasphemous temerative depending on the decaded nearest lity to announce publicly ex cathedra to their hearest lity to announce publicly ex cathedra to the lity to announce publicly ex cathedra to the lity to announce publicly ex cathedra to the lity to the lity to the lity t eard the dreadful news?"
"No! pray don't tell me, if it is anything bad—I want to that the Christian dispensation is but one link in the a University constructed with the object of teaching ar something good—but I believe there is no more any od—but do not tell me—any more apostacies to Rome?

Worse than that," I answered very solemnly.

Why what do not me. I is anything bad—I want to chain of Divine revelations to man! that it has now morality and religion. It is their birthright as Britons and we trust they will never rest without it. But to new publication of the Divine will of which are now more any and we trust they will never rest without it.

"To know what they have learnt of morality and religion, have the goodness to address the students hemselves, as they come down the staircase of the Sorbonne, with their Bachelor's diploma under their have seen with their own eyes a new prophet, whom arm; and you will see what answer they will make

'Mr. Bachelor, I make you my bow; what do you

'Do you ever go inside a church? Never. 'Do you ever perform any works of Charity?-

'What do you do in the morning? I smoke.

'And in the evening? I Polka!' "And now let us see what becomes of them .-Where does this youthful scepticism go to? Where does it go? To the Normal School; and it peoples chair, such a communication, without the real signature, your public Schools. It goes to the Law School, and your public Schools. It goes to the Law School, and and your Courts of Appeal, your Bar, your Lawyers, offices. It goes to the Schools of Medicine, and peo- tween us. ples your Faculties, your Hospitals, your Cities, your Cottages. It goes to the School of Engineering, and peoples your Mines, your Bridges and Roads, your Artillery and your enterprize by Land and Sea. It goes to the Military and Naval Schools, and peoples your Armies and Fleets. It goes to your Institute, and peoples your five classes. It goes into the Council of State and decides in the most wrongful and random manner cases of Theology. [So that France has its Gorham cases.—ED. CH.] It goes into the offices of the Mayor, the Prefects and sub-Prefects, where it disputes against the Bishops and Clergy. It goes

into the Two Houses of the Legislature, &c., &c." Is this France of which M. Cormerin is speaking? Or is he uttering a prophecy of the future destiny of Canada, if we cannot obtain for ourselves a University constructed to afford its students a moral and religious training according to the faith of the Church? What but such a University can raise any effectual bulwark of infidelity, for which the University of Toronto is preparing this unhappy Province?

assisted at a public meeting in which more perfect "unanimity" prevailed.

3 Mr. Boswell says, respecting a third fact, that I

OUR NEXT VOLUME.

The present Number concludes the thirteenth plume of this paper, the Index to which, as well as that of volume twelve, will we trust soon be ready for

It is desirable once more to call the attention of our Subscribers to the alterations which will be made, with regard to the pext volume.

"In compliance with a desire to that effect, very enerally expressed, it is intended to change the size of the Journal from folio to quarto, to consist of eight pages. By this arrangement, we shall be enabled to devote a larger space for Colonial news, and a much superior quality of paper can be used than what has retofore been employed. "The price of the paper will, in all cases, be fifteen

illings per annum, as heretofore; but one-third will deducted, if payment be remitted (post-paid) during the first month after receipt of the first number." Trusting that the above alterations will meet with general approval, subscribers will be furnished with

it. The same day his comrades produced his will, an extra sheet, whenever important Parliamentary or written by his own hand. The following is a copy of other intelligence may be received between the regular feel that in the publication of the documents in question It is hoped that parties desrous of commencing with

taught me to despise the vain superstitions of this the next volume, will send in their names as early as

The Rev. A. Dixon, requests that all letters, papers, leges of Paris. Copies were eagerly made of it and &c., be directed to his address at Port Dalhousie.

The same of the sa			
CHURCH UNIVERSITY.			
Rev. H. Patton (1st instalment)	. £2	10	0
S. Hart, Esq	. 4	0	0
P. E. Adams	2	0	0
G. C. Wood, Esq	4	0	0
Mrs. Hopper (in full)	5	0	0
James Edgar (1st instalment)	0	10	0
Benjamin Gallinger	0	5	0
John Hartle	0	5	0
S. Y. Chesley, Esq	1	5	0
Edward Chesley	0	10	0
James J. Dickinson, M.D.	9	0	0
Mrs. Mountain		10	110
Miss Mountain		0	0
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THOMAS CHAM			134

Secretary to the Church University Board.

Communications.

[We deem it necessary to follow the example o' the London Church odicals, and to apprize our readers that we a/e not ropinions of our Correspondents.—Ed. Caur. H.] To the Editor of the Church.

Rev. E. Denroche, published with his consent, which

caused me great surprise and regret, especially as coming from a person whom I have been in the habit of respecting. As the letter is calculated to convey (as I believe) a very incorrect impression, and is on other accounts obonable, I beg leave, although late, to notice it. The passage I particularly allude to is the following. peaking of Rural Deans, Mr. D. says:— The legality of the powers claimed by such persons

has lately been tested in a Court of Law in the Mother untry, where such officials were recognized without a doubt before the Reformation. The judgment of the Court, as I have been assured on what I believe to be good authority, went to show that the office was now a lawless one, a "vox et præterea nihil." This being the case, I would be very slow to seek the aid of a pseudo-official, whose presence in my mission I must regard as an intrusion both illegal and inquisitorial."

M. D. has not stated the particulars of the "judgment" he alludes to: but I am persuaded that it will be found that it only went to show that the jurisdiction of Rural Deans is not such as can be legally enforced; that is, erforced by temporal penalties: in short, that it rests upon the moral or spiritual authority of the Bishop, and that, if a clergyman chooses to be refractory, and oppose the arrangements made by his Diocesan, it is in his power so to do

This, it is very evident, is a very different thing from being "lawless" or "illegal."

It is well known that this office, after having fallen y memory, has been hailed with more general approbaon the part of the clergy than the revival of this office. Being in England at the time, I know that the clergy generally felt that they had nothing to conceal from their Diocesan or their brethren, and that their own hands would in many respects be strengthened by the visits of the Rural Deans. They were generally sensible that they could not be compelled by law to recognize the authorit of these officers; but they knew that the Bishops had goo ons for reviving the office: and even those who telt a ttle doubtful or jealous, esteemed it the part of good Churchmen to support the Bislop, when it was not a clear duty to do the reverse. A few, indeed, acted otherwise; but they were not the most respected of the clergy: and their opposition was thought to arise either from a consciousness that they were not doing their own duty, or from a spirit of insubordination, or from private pique, either against the Bishop or against the person appo

And, with regard to Canada, I know that long before these appointments were made, it was the opinion of persons acquainted with British usage, that such officers would be very useful auxiliaries to the Bishop of Toronto in his extensive Diocese; and that this view was held by ersons who are not in the habit of intimate intercourse th the Bishop: and to myself it was rather mafter of

fellow-Churchmen in England.
I cannot but hope that Mr. Denroche's principles must

Mr. Denroche's letter being made public by his sanction I owe him no apology for this public notice of it; which I have ventured upon only because I thought it right that some person should endeavour to remove the false and injurious impression likely to be created by it.

I am, Rev. Sir, your humble Servant, Toronto, July 23, 1850.

To the Editor of The Church. DEAR SIR, - With unfeigned regret I feel myself obliged to enter the arena of controversy, before the public, with a brother clergyman. It is an unseemly and nedifying spectacle. I persuade myself if Mr. Boswell had intended to put his name instead of the letter "E" to his communication, he would have conveyed his opinions or charges in somewhat different and less offensive language. It is not courteous, in my opinion (whatever, dear Sir, it may be in yours), to charge, under an anonymous signature, a brother clergyman, whose name is before the signature, a orother clergyman, whose name is before the public, with not giving "proper information" on a grave subject, with misstating two facts, and with the awful suppression of a third. I must repeat publicly what I have stated before privately, that, had I occupied the Editorial

peoples your Courts of Justice, your Royal Courts, paper with my communication,—a very cursory reference to the two will suffice to settle the question be-

tween us.

1. Mr. Boswell says, "the meeting" (of the clergy in 1836) "was not called to discuss the propriety of a Convocation, but of a Convention," &c.

In answer, I refer to my Circular, addressed to all the Clergy of the Archdeacoury of York, in which I write or "call" them to meet at Toronto to take the subject of a College of the Archdeacoury of York, and Carotic does not convenient the same Continuous and Carotic does not convenient the same Continuous and Carotic does not convenient the same Carotic does not convenient the same Carotic does not convenient the same convenient the same carotic does not call the ca Convocation into consideration: the word Convention does

Again: I refer to the Resolutions passed at that meeting, in which the word Convocation is always used: the word

Convention never.

2. Mr. Boswell says the Resolutions (or plan) of that meeting were not "unanimously adopted,"—that "several Widoo

In answer, I refer to the preamble of the Resolutions, where it is distinctly stated that they were "unanimously adopted."—If by the expression "several of the clergy objected," Mr. Boswell intends merely to say that a disssion of many hours took place, in which at least fifty amendments or alterations were proposed to the plan first submitted, and many of them adopted, I have nothing to complain of beyond the vagueness of the expression. In any other sense, I can only refer to the proceedings now but such a University can raise any effectual bulwark before me: I say peremptorily, "the resolutions were against the flood, first of indifference, and afterwards unanimously adopted." Moreover, I declare that I never

'do not think necessary to mention it; " in other words,

that I wilfully suppress it.

The fact, I presume, is the Archbishop of Canterbury's assumed opinion on the subject of our Convocation.

In answer, I say, I could not suppress that which I never knew; but, had I known it, I should not have seen the slightest pressing for suppressing it. the slightest necessity for suppressing it. I would most readily have given it to the public as his Grace's opinion, with confidence that his Grace desired it to be regarded simply as an opinion, not as a law. Respect for him might have placed the question for a while "in abeyance, but not in oblivion." At or soon after his death, if circumstances did not require an earlier attention, the question could not fail to be re-opened. I am not singular in the persuasion that the Colonial Church ought to be furnished with the power of self-government. Our position demands it: the ecclesiastical law of England does not extend to us; we have therefore no law, unless the Bishop's dictum is to be regarded in that light; and I shall not be charged with heresy or treason when I frankly confess, that I no more desire to see autocracy in the Church than I do in the State. I would not invest the highest Scraph with irresponsible power; and shall I perpetuate the in-justice to the Church, and the cruelty to the Bishop, by placing it or allowing it to continue in his hands? And yet I am neither Democrat nor Schismatic, but a Tory and High Churchman.
Mr. Boswell's "E." kindly lectures me and others on

I have transgressed the law of dutiful respect. Of nearly thirty years' standing in the Ministry I may be permitted to entertain and respectfully to express my opinion on the subject of a Convocation, or on any other connected with the interests of the Church, even during the Bishop's absence, without incurring the charge of lawful authority. Such liberty sent Archdeacons, Mr. Boswell, and twenty-six other clergymen, claimed for themselves in the year 1836, during Bishop Stuart's absence from his Diocese. In proof I refer you to my published statement:

"On the 18th May. 1836, the (Western Clerical) Society met at the Rectory. Woodstock. The Archdeacon (Dr. met at the Rectory. Woodstock. The Archdeacon (Dr Strachan) and eleven clergymen were present. It was "Resolved, that the Secretary (the Rev. W. Bettridge and the Rev. B. Cronyn, be requested to wait upon the Lord Bishop and to bring the subject of a "Convocation" under his Lordship's special notice, and press for its im-

mediate formation or constitution."

Before, or about the month of August, the Bishop left for England; and on the 31st August, I issued, under the for England; and on the 31st August, I issued, under the immediate sanction of Archdeacon Strachan, the circular inviting the clergy to discuss the subject of a Convocation; and during the Bishop's absence, the clergy met and passed unanimously the Resolutions, which were forwarded to his Lordship for his sanction. And whoever then thought of charging Archdeacon Strachan, Mr. Boswell, or the other twenty-eight clergymen, with being "forgetful" of lawful authority, because they met, and, during the absence of the Bishop, discussed in solemn conclave the subject of a "Convocation?" During our present Bishop's absence, I have placed in the hands of the clergy an account of what his Lordship, the present Archdeacons, Mr. Boswell, and others, did, during the absence of Bishop Stuart; and yet an attempt is made to prove that I have done something greatly out of order! It would be well that people who live in glass houses To the Editor of the Church.

Should be careful how they throw stones. The simple fact is, the clergy did then no wrong [or, if they did, our Bishop was the author of it, and Mr. Boswell was particeps criminis; and I have done no wrong in refreshing their memories concerning those important doings.

ut-enough. Whether Mr. Boswell applaud or blame our humble efforts, it is to me as clear as the light, that two years will not pass ere we may congratulate ourselves on the legal power being given to our Colonial Church of regulating our own affairs, without any necessity of declaring our independence of the Mother Church. I have fur nished many of our Bishops, Ministers of State, members of both houses, Lords and Commons, with copies of the Resolutions unanimously adopted at the meeting of the clergy, in 1836; and the Imperial Government stands pledged (vide Report of Bishop of Oxford's late Speech in the House of Lords) to accord something like effectual power to the Church in the several colonies ;-it matters ittle to the friends of order what title the power may bear, - Convocation, Convention, Congress, Synod, or

If you will give me space, I really should like to offer a few remarks on your leader of last week, touching the University, Affiliated Colleges, &c.; and I apprize you beforehand I differ from you in opinion. I suppose the Bishop's absence will present no obstacle to a frank

In conclusion, I would venture respectfully to repeat the suggestion of the Rev. the Rector of Woodhouse, that our brethren of the clergy should always attach their names to their communications.

Believe me, dear Sir, yours faithfully, WILLIAM BETTRIDGE, B. D., Rector of Woodstock. Woodstock, July 15, 1850.

To the Editor of The Church. DEAR SIR,—I would take the liberty to suggest, that there should be published in *The Church* the Act of the

mperial Parliament, of 1840, which was supposed to have settled the question of the Clergy Reserves. law has not been published with our Statutes, it is difficult of access at a time when most needed. FRANCIS M. HILL.

Kingston, July 18, 1850. [We will publish the Act next week, if we can possibly find room for it. - Ep. CH.].

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

SMITH'S FALLS.

At a meeting of the friends and members of the Established Church of England and Ireland, convened for

were proposed, and carried unanimously:-

Resolved,—1. That this meeting has heard with much grief and alarm, that a series of Resolutions, and an Address to the Queen, founded upon these Resolutions, have passed the Legislative Assembly, praying Her Majesty to recommend to the Imperial Parliament the repeal of the Act by which the appropriation of the Clergy Reserves was definitely arranged.

Moved by the Park William P.

Moved by Major A. Matterson, S. Collins, Esq., and Resolved.—2. That, in the opinion of this meeting, to of Lords and Commons, be immediately handed about for signature, praying Her Majesty and the Houses of Parliament. pledged Mr. William White, and Resolved —2. That, in the opinion of this meeting, to grant the request of the Legislative Assembly would be a a violation of the faith of the Imperial Parliament, pledged y the Act 3 & 4 Victoria; and it would be persecuting to he same Church, in common with other denominations, to ay the endowments of the Protestant clergy at the disposal of a Parliament which must necessarily be composed of a great many Roman Catholics.

Moved by W. H. Burrett, M. D., seconded by Mr. G.

Resolved, -3. That it is abhorrent to the principles of Churchmen to meddle with vested rights and religious endowments: that it seem to be no even-handed justice to seek to appropriate the Protestant religious endowments

Moved by Lieut.-Col. Shaw, seconded by John Moor- Lower Canada; and that in the opinion of this meeting

ment not to grant the request contained in the Address of the Legislative Assembly, but that the donation of a good and pious King may continue to be appropriated to the holy purposes which he designed.

Moved by Mr. John Hilliard, seconded by Mr. James

Resolved, -5. That the Secretary be requested to forward to The Church and Statesman a copy of these Resolutions, with the request of this meeting to insert the same.

JOHN B. WORRELL, Chairman. W. B. CARROLL, Secretary. Smith's Falls, July 15th, 1850.

The Emperor of Russia has signified to the President of the Republic, that the presence of M. de Pressigny at St.

SPAIN. - A decree has been published in Madrid, grant-

PORTUGAL.-We have advices from Lisbon to the 9th

upon them. Accounts of the 23rd say, that Mr. Clay had sent in his ultimatum, and that if his demands were not

Russia, &c .- Reports are current that the Emperor of

Russia intends to abdicate on the 20th December in favour of his son Alexander. A treaty of peace has been signed between Denmark and Prussia. The difficulty between

Austria and Hungary will soon, it is said, cease to exist.

ARRIVAL OF THE ATLANTIC.

The American steamer Atlantic arrived at New York

Cotton advanced 1s. 8d.; corn advanced 6d. to 1s.; flour firm; slight advance in American provisions; coffee

The demand of the American Government on Portugal

continues to excite attention.

The Berlin papers are filled with comments on the Danish treaty. No party in Germany seem satisfied

A man named Mr. Alfred Walker was arrested under

From our English Files.

A LEOPARD UNDER THE INFLUENCE OF CHLOROFORM.

ing pain while undergoing surgical operations, the lower and even wild animals come in for their share. It ap-

pears that about ten days since, the male chetah, in its

dent would apparently render all attempts to save the leg ineffectual, amputation half-way down the thigh was de-cided on as the only means of preserving the animal's

a practitioner of human surgery), and the keeper. Pre-

vious to undergoing the operation, the animal was made to inhale chloroform, by applying to its mouth and nostrils a sponge moistened with that liquid, and fastened to the end of a stick. Its dislike to this part of the process was very loudy an appropriate in house of the control of the process.

was very loudly expressed; it however, soon fell under the influence of the chloroform which evidently rendered it totally insensible to suffering, as it lay perfectly mo-

tient to be going on "as well as can be expected," and no

oubt is entertained of the favourable result of the case, ex-

on Sunday morning, July 21st, at four o'clock.

ing a credit of £200,000 to the Minister of Marin

£ s. D. £ s. D.

T. W. BIRCHALL, Esq., in Account with the CHURCH SOCIETY, Diocese of Toronto. April 1st, 1849, to 31st March, 1850.

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The following Scholarships will be open for con and awarded according to the results of a General Examination, to be holden at Cobourg, on Wednesday and Thursday, the 14th and 15th August, 1850:— Two of £40 Sterling per annum, each, founded by the Society for the Propagation of the Gospel in Foreign

building two steamers, and the purchase of timber for eight more vessels. The decree is founded on the necessity for augmenting the Spanish navy, as demonstrated by Two of £40 Currency per annum, each, chargeable upon the late events in Cuba. the Bishop's Students' Fund in this Diocese. Two of £30 Currency per annum, each, chargeable upon

PORTUGAL.—We have advices from Lisbon to the ult. Great excitement prevails there, in consequence of the arrival of an American squadron in the Tagus, to enforce the claim of £70,000. Twenty-one days were allowed by the American commander for a final reply; fears were entertained of a refusal. The Portuguese Government have determined to resist the demand made upon them. Accounts of the 22 desset the M. Clay had the same Fund All of the above bear date to the successful Candidates rom the 1st October following.

The Scholarships will be tenable for not more than four

years, and the age of Candidates must not be under 16. Candidates for the Scholarships above announced, will be required to communicate their intention of offering themselves, to the Rev. H. J. Grasett, M. A., Examining Chaplain to the Lord Bishop, at Toronto, on or bofore the 1st July, 1850,-their application to be accompanied with stimonials as to their moral and religious deportment for the three years preceding, and their fitness for the work of the Ministry, from at least two licensed Clergy-

The subjects for the Examination above announced, are

Homer, Odyssey, Book XIV. Xenophon, Anabasis, Book VII. Horace, Odes, Book IV—and Epistle Book 1. Livy, Book III. to Chap. 40. Greek Testament, St. John's Gospel. Euclid, Book I, II, III. Algebra, to end of Simple Equations.

PROPOSED SUBJECT OF PRIZE ESSAY. "Persons who were types of Christ under the Patriar chal and Mosaical Dispensation."

ARRIVAL OF THE STEAMER AMERICA.

suspicious circumstances in Paris. A loaded pistol was found upon him, and he declared it was his intention to shoot the President. He is said to be insane. Liverpool, 6th July. ENGLAND - DEATH OF SIR ROBERT PEEL -On Satur day evening the 29th ult., while Sir Robert Peel was pro eding from his residence in Whitehall up Constitu Hill, his horse suddenly shied at something passing, kicked During the last two or three days the visitors to the Zoological Gardens, Regent's Park, have been grieved at up his heels, and threw Sir Robert over his head on his Although rendered insensible by the fall Sir Robert re

seeing the beautiful male chetah or hunting leopard, lately presented to the Zoological Society of London by the Pasha of Egypt, limping about in its den on three legs The friends of the brute creation will, however, be pleased. tained hold of the reins, and the animal being thus checked lost his footing and fell heavily upon the top of the to find that in the advantages arising from an improved state of surgical science, and in the discoveries which have been made for the purpose of alleviating or preventing pain while undergoing many and account to the purpose of th He was removed to his house in Whitehall in a state of nsensibility. All the medical talent of London was at his lisposal. Their united efforts were unsuccessful. After

lying till 11 o'clock on Tuesday, he expired in the 63rd year of his age.

In reply to an offer by Lord John Russell, in the name of Her Majesty and of the nation, of a public funeral, the family declined the honour, inasmuch as it was Sir Robert's last wish that he should be buried in Drayton Abbey,

disposal.

gambols, got one of its hind legs between the bars of its den, and in its violence to get released sustained a severe compound fracture of the limb. Professor Simmonds, of the Royal Veterinary College, at Camden Town, was consulted on the subject, and, as the nature of the acciwith as little parade as possible. In the House of Lords on Monday night, the Ministry suffered another defeat by a majority of 22, on the Irish Franchise Bill. The proposal of Government was, that the franchise should be regulated by an £8 qualification, life. This operation was performed on Monday last, in a very skilful manner, by Professor Simmonds, assisted by Mr. Fraser, surgeon, of Oakley Square (who considered the case sufficiently interesting to merit the attendance of and Lord Stanley proposed an amendment, that the quali-

The amendment being carried, and the principle of the bill destroyed. Government have since withdrawn it.—
They have also withdrawn the Lord Lieutenant of Ireland Bill, the Mercantile Marine Bill, and the amendment Engage cumbered Estate Bill. They have announced their determination to stick to the budget, and if need be appeal to the country upon it. There is an increase of \$561,504 in the Euglish Revenue as compared with last year. The increase in the declared value of exports, as compared with Jupa of last year is \$1.604.623, being a larger in with June of last year, is £1,604,623, being a larger increase than on any former occasion. This improvement is distributed with remarkable uniformity through all departments of business-half of the amount being independent of manufactures of cotton or wood.

tionless and quiet during the operation, and until its removal from the operating-table, when it speedily revived and moved about on its remaining three legs as though nothing had occured. The last "bulletin" states the particular the particular and no IRELAND .- Public meetings have been held in Dublin. Limerick and other cities, at which the conduct of the Government with reference to Mr. Smith O'Brien was denounced. At the Dublin meeting, a letter from Mr. O'Brien to Mr. Butt, Queen's Council, was received, conand the fear that, in consequence, it may knock the stump about and so cause inflammation and fever. -- Globe. firming all that had been reported about the cruelty to which he was subjected. The theatre of these alleged cruelties is now said to be Brice Island instead of Maria

was languishing for want of funds.

FRANCE. - From France there is nothing of special im-The Constitutionnel announces that the English fleet were about to leave Malta for Gibraltar. It is said that Louis Napoleon has given 40,000 francs of

The Great Seal is to be put in Commission; the Commissioners are to be the Master of the Rolls, Lord Langdale; the Vice-Chancellor of England, Sir Launcelot Shadwell; and Sir Robert Monsey Rolfe, one of the Barons of the Court of Exchequer, who was of the Equity bar before he was raised to the bench. We regret to report the sudden death, by apoclexy, at Rome, of Wyatt, the eminent sculptor, who for the last twenty years resided there working out those graceful creations of the chisel which enrich so many European his late increase of salary to a charitable institution, which d British galleries .- Globe.

The circular has gone forth to summon the British As-The Moniteur says, that the British Cabinet had shown sociation to meet at Edinburgh, on Wednesday, the 31st of July, under the presidency of its founder, Sir David great moderation in the Tuscan affair, and that it was Louis Philippe is said to be dying of a cancer in the Brewster. - Scotsn

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