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# The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, AND HURON.

VOLUME VII.

TORONTO, APRIL 2, 1860.

No. 7.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### NOTICE.

#### CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Managing Committee of the Home District Branch will meet (D.V.) at the Society's rooms, on Wednesday, the 18th April, at noon.

In order that the District Secretary may be enabled to make his returns to the Parent Society before the close of its financial year, on the last day of April, it will be necessary that all the Parochial reports be sent in to the District Secretary, and all Parochial collections be remitted to the District Treasurer, Mr. H. Rowsell, before the 18th. The annual payments of the Clergy and Incorporated members should be included in such collections. It would be of much service, also, if the Parochial Secretaries would state in their returns what number of the printed annual reports they will severally require.

H. C. COOPER.

*Secretary, H. D. B.*

Etobicoke, March 28th.

#### DIOCESAN SYNOD—TORONTO.

The Secretaries have forwarded by post to each Parochial Clergyman, blank forms of certificates of the election of Lay Delegates. Should, however, any have been accidentally omitted, by application to the Secretaries the form shall be duly forwarded.

#### THEOLOGICAL STUDENTS' FUND.

The collections appointed to be taken up in the month of April, are to be appropriated to the Society's Fund for aiding young men in their studies with a view to their entering the Ministry.

The following statement may serve to explain the need of liberal contributions to the Students' Fund:

The sum raised annually by collections for this fund has barely averaged £200 currency; which provide only for four scholarships, tenable for two years, one of £30, two of £25 and one of £20.

The only other Divinity Scholarships in the College is the Jubilee Scholarship of £40 per annum, tenable for two years.

Divinity Students derive assistance for other scholarships only so long as they are attending Lectures in Arts, and consequently there is provision in the way of scholarships for no more than five Students annually, entering the Divinity Class. It is well known that this number of entries annually, corresponding as it does with the number of those who in any year may be expected to present themselves for ordination, is quite insufficient for the wants of the Diocese; and therefore, unless we reckon on candidates

for Holy Orders who are capable of sustaining the whole expense of their preparatory education, it is absolutely necessary that the number of scholarships should be increased. Again it may be observed that not only is the number of the scholarships insufficient, but also that their value is inadequate to the wants of those for whose benefit they are designed. With very few exceptions, the families to which we must look for our candidates for Holy Orders, for many years to come, are by no means in a position to bear even half the expense of a University education for one of their sons; and they can scarcely be blamed for shunning the responsibility of attempting to do so when they have the option of placing a young man at once in some position of comparative independence.

It is a matter of almost daily experience, to those who are conversant with the subject, that young men of good ability, and of excellent character, are diverted from the sacred calling to which they ardently desire to devote themselves, not because they are unwilling to relinquish temporal advantages and to encounter hardships, but because they are utterly unable to possess themselves of the small means which would enable them to prepare for the ministry. Looking at the condition of the Church in Canada, there is no duty of christian charity which can be regarded as being so pressing as that of furnishing to well qualified and deserving young men the means of pursuing their preparatory studies for Holy Orders, except it be that of securing to them, by the adoption of some well-deserved and general system, a sufficient and certain maintenance when they shall have entered on their sacred duties.

#### Obituary.

Died at Newboro, C. W., on the 18th inst., George Cheyne, son of the Rev. John Davidson, M.A., aged 18 days.

#### COLLECTIONS UP TO MARCH 28th, 1860.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of January, in behalf of the General Purpose Fund of the Church Society.

Previously announced.....	\$645.45
Trinity Church, Barric, per Churchwardens .....	1.82
Trinity Church, Thornhill.....	\$1.87
St. Stephen's, Vaughan.....	3.30
Per Rev. E. Dewar.....	8.77
St. Phillip's, Markham.....	1.00
Grace Church, ".....	1.25
Per Rev. George Hill.....	2.25
120 Collections amounting to.....	\$658.29

#### WIDOWS AND ORPHANS' FUND.

Previously announced.....	\$1057.61
St. Paul's, Kingston, per Rev. J. A. Mulock .....	6.00
Trinity Church, Thornhill .....	4.50
St. Stephen's, Vaughan .....	4.00
Per Rev. E. Dewar.....	8.50
St. Phillip's, Markham .....	1.50
Grace Church, ".....	1.25
Per Rev. George Hill.....	2.25

161 Collections amounting to .....\$1074.36

#### PAROCHIAL BRANCHES, XVIII YEAR.

Grimsby, per J. H. Petit, Esq .....	\$ 20.00
St. George's, Kingston, ¼.....	27.75
Camden, ¼ .....	15.00
Portsmouth, ¼ .....	1.18
Adolphustown, ¼ .....	6.25
Sydenham, ¼ .....	15.76
Bath, (the whole).....	40.00
Cartwright, per Rev. W. Logan .....	25.00

#### ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. Thomas Lench, an. sub. ....	\$ 5.00
" J. A. Mulock .....	5.00
" F. W. Dobbs .....	5.00
" C. Brown .....	5.00
19 Incorporate Members subscriptions, per St. Geo Par. Branch, Kingston...	95.00

#### SUSTENTATION FUND.

Previously announced.....	\$1176.60
St. Phillip's, Markham.....	\$1.25
Grace Church, ".....	5.80

Per Rev. George Hill..... 7.05

167 Collections amounting to .....\$1482.66

#### ST. GEORGE'S PAROCHIAL BRANCH OF THE CHURCH SOCIETY.

On Wednesday evening, the 15th ult., a numerous and highly influential meeting of the St. George's Parochial Branch was held in the School House in the rear of the church; the large and commodious building was densely crowded, and the greatest interest was evinced in the proceedings. The example of similar meetings in country parts was followed with good effect, viz., the occasional introduction of anthems and sacred songs. The Choir gave two anthems, and reflected much credit on their conductor, the organist of the church, Mr. Martin, and two sacred songs were sung by a lady, a parishioner of St. George's, who always evinces her readiness to contribute the rich vocal talents with which the Almighty has endowed her, to every pious and charitable purpose. At half past seven the chair was taken by the Incumbent, the Rev. Stephen Lett, LL.D., who commenced the proceedings by the usual prayers and then read the following report:

The Committee of the St. George's Parochial Branch of the Church Society of the Diocese of

Toronto, have but few important events, whether general or local, to chronicle, since they presented their last report to a similar meeting.

It is with much regret that they notice in the receipts of the Parent Society a deficiency which amounted last year to £216 10s. and it is with increased regret they perceive that for the past two years this deficiency has been accumulating—Many reasons are alleged for this unsatisfactory state of things: to three of which your Committee would here allude.

1. The Division of the Diocese.
2. The hardness of the times.
3. The dissatisfaction which exists as to the centralization and management in Toronto.

With respect to the first of these alleged reasons, no doubt, dividing the original Diocese of Toronto into two separate Ecclesiastical territories has been the means of removing a great number of subscribers from our lists; but the division should not have operated prejudicially to the interests of the Church Society: your Committee think that it should have acted as an imperative call to all the friends of the society and its hallowed objects resident within the Diocese of Toronto proper, to such redoubled exertion as would have more than compensated for the loss thus sustained. Your Committee feel that there was ample room for this increased vigour, as they do not hesitate to assert their conviction that the Church Society never was so thoroughly and efficiently worked as it ought to have been. On examining the annual reports from the year when the Society was first organised, to the year which has just closed, they see but few—a very small fraction of the names of Churchmen in the several parishes or missions, recorded as contributing to the income of a Society which, if duly supported, is capable of effecting so much good. Your Committee venture to express a hope that for the future the subscription lists of the Church Society will be, in a great measure, a registration of the names of the members of the Church in every Parish and Mission throughout this still extensive Diocese.

Many attribute the failure of the funds, which should have been cast into Jehovah's Treasury, to what is popularly and fashionably called the "Hardness of the Times;" but will not the question suggest itself to the reflecting and faithful Christian:—Is not this rather an *effect* than a *cause*?—The Treasury of the Lord has not failed because the times were hard, but the times are hard because during a period of unexampled prosperity, men did not contribute to the cause of Christ and of His Church, as the Lord had prospered them. Men did not believe the promise of Jehovah, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

But the third ground which is named as a cause for this deficiency is the alleged dissatisfaction which is felt through the country at the mode in which the Society is managed and centralized in Toronto, and the expensiveness of the machinery whereby it is worked. your committee had intended to enter fully on this head, and they feel that they could have convincingly shown its futility, but as a committee of the Church Society, composed of gentlemen from various parts of the Province, are now considering the question, no further allusion will be made to it on this occasion, save to express a hope that, whatever this report may be, much practical good may be the result,

and that churchmen now at length will be stirred up to appreciate their privileges and perform their duties.

Many sincere and ardent friends of the church are of opinion that whereas at the commencement of this Society it was necessary to embrace five objects, of operation, viz.:

1. The encouragement and support of Missionaries and Clergymen of the United Church of England and Ireland within the Diocese of Toronto, and for creating a fund towards the augmentation of the stipends of poor clergymen, and towards making provision for those who may be incapacitated by age or infirmity, and for the Widows and Orphans of the Clergy of the said Church in the said Diocese.

2. The encouragement of Education, and for the support of Day-schools and Sunday-schools in the said Diocese, in conformity with the principles of the said Church.

3. Granting assistance, where it may be necessary, to those who may be preparing for the Ministry of the Gospel in the said Church, within the said Diocese.

4. For circulating in the said Diocese the Holy Scriptures, the Book of Common Prayer of the said Church, and such other Books and Tracts as shall be approved by the Central Board or Managing Committee of the said Association.

5. Obtaining and granting aid towards the erection, endowment, and maintenance of churches, according to the establishment of the said Church, in the said Diocese; the erection and maintenance of Parsonage-houses; the setting apart of Burial-grounds and Church-yards; the endowment and support of Parsonages and Rectories, according to the same establishment, and the management of all matters relating to such endowments.

That now these objects may be reduced to the first, viz., the encouragement and support of the missionary, and the provision for the widow and the orphan, and that the remaining four may be more effectually worked in other ways and by other agency. Your committee trust that should it be deemed advisable to make any change, the support of the widow and the missionary work will have their due prominence.

With respect to local objects, your committee have been informed, and they have received the intelligence with much satisfaction, that there is every probability of the Parochial School being shortly opened, and this room be applied to its legitimate use.

Referring to the *Schoolhouse*, or rather the *debt* thereon, your committee have to report a matter which has been often before mentioned to the congregation, and which they would now again refer to, viz., that one member of our congregation has already made the large advance of \$1200 in cash out of his own pocket, and that he and the other members of the building committee—*one of whom is not now a worshipper within the walls of St George's Church*, have been *sued* by the contractors for a balance of \$100. Your committee earnestly recommend that some decided action should be done in this matter. It is surely not just or creditable that one warm hearted Churchman should be allowed to suffer any serious inconvenience for his anxiety to see this handsome School House erected in accordance with the wish of the congregation repeatedly expressed both at Vestry, and at the meetings of the Parochial Branch, the committee earnestly invite co-operation in so desirable a work.

From certain reasons to which it is not necessary to refer at present, no collections were made by this Branch during the two past years, and as the proceedings of the two previous years have not been published, your committee herewith submit a Dr. and Cr. account.

The Secretary and Treasurer in account with the St. George's Parochial Association of the Church Society.

	1855.	
	Dr.	
To Subscriptions.....		£72 0 0
	Cr.	
By Parent Society		
7 incorporated members.....	£ 8 15 0	
One-fourth of Collection.....	14 13 9	
		£23 8 9
By Parochial Branch.		
(1.) Debt of Church, vote of Committee.....	28 1 3	
(2.) Ground rent, school house lot.....	15 0 0	
(3.) Expenses, collector's commission.....	3 10 0	
Printing Report.....	2 0 0	
		5 10 0
		48 11 3
		£72 0 0

	1856.	
	Dr.	
To Subscriptions.....	60 5 0	
Additional.....	17 10 0	
		£77 15 0
	Cr.	
By Parent Society, one fourth of collection.....	25 1 3	
By Parochial Branch.		
(1.) Debt of church vote of Committee.....	30 0 0	
(2.) Ground rent, school house lot.....	15 0 0	
(3.) Sunday school vote of Committee.....	5 3 9	
(4.) Expenses, collector's commission.....	2 10 0	
		52 13 9
		£77 15 0

	1857.	
	Dr.	
To Subscriptions.....		£51 10 0
	Cr.	
By Parent Society,		
One-fourth of Sub'stions.....		16 12 0
By Parochial Branch.		
(1.) Debt of church, vote of committee.....	15 12 5	
(2.) Ground rent, school house lot.....	15 0 0	
(3.) Expenses Commission.....	2 10 0	
Printing.....	0 15 7	
		34 18 0
		£51 10 0

The following were the resolutions:  
1 Moved by R. A. HARRISON, seconded by the Rev. DR. FULLER.—That the report now read be adopted

2. Moved by DR. BOVELL, seconded by the Rev. PROVOST WHITTAKER.—That while we regret that so great a deficiency appears in the income of the Parent Society, nevertheless it is a matter of congratulation that a Committee has been appointed to examine into and report upon the entire constitution and working of the Society; and to suggest any alteration which may to them seem necessary, and also it is hoped that much practical good may result from their labour.

3. Moved by D. G. MILLER Esq., seconded by the Rev. R. ANXOLD,—That the missionary objects of the Church Society especially commend themselves to the prayerful and liberal consideration of all whose desire is to see the kingdom of God extended, and souls brought into the Gospel net.

4. Moved by the Rev. W. S. DARLING, seconded by the Hon. J. H. CAMERON,—That among the many local demands upon the congregation of St. George's, the liquidation of the School House debt, is one which imperatively requires the special notice and active co-operation of the congregation.

5. Moved by the Rev. T. B. READ, seconded by the Rev. E. HAROU,—That the following Ladies be requested to act as collectors during the ensuing year; Desmoiselles Cayley, Delamere, Emery, Esten, Fleming, Forbes, E. Heward, Howard, Medcalf, Miller, Monro, McCleary, Palen, Reeves, and Smith; and that the following do form the committee; Messrs. Burns, Delamere, Fleming, Harman, McCleary, McGillivray, and the churchwardens, and that the Rev. C. P. Emery be requested to act as Secretary, and Mr. F. Brown as Treasurer. A collection being taken up, the meeting was dismissed with prayer and benediction

IRISH SOCIETY.

We have been requested to publish the following report of the Irish Society for promoting the Scriptural Education and religious instruction of Irish Roman Catholics, chiefly through the medium of their own language. Established 1818.

"And when they heard that he spake in the Hebrew tongue to them they kept the more silence."—Acts, ch. 22, v. 2.

*Collections on behalf of the above Society received by the Rev. J. H. McCollum, Honorary Secretary for the Society in Canada, up to March 16th, 1860.*

Quebec, per Rev. E. W. Sewell .....	\$ 62.80
Montreal, per Rev. W. Bond .....	261.85
Toronto, per Rev. H. J. Grasset .....	25.00
Toronto, per Rev. Dr. Lett .....	13.74
Toronto, per Rev. A. Sanson .....	12.25
Toronto, proceeds of cards .....	117.60
Yorkville, per Rev. S. Givens .....	8.60
Hamilton, per Rev. Dr. Blackman .....	54.83
Hamilton, per ditto, remitted to Par. Soc.	67.96
Guelph, per Rev. E. M. Stewart .....	12.08
Guelph, per ditto, remitted Parent S'ty.	28.63
St. Catharines, per Rev. Dr. Atkinson ...	142.69
Barric, per Rev. S. B. Ardagh .....	25.75
Peterboro', per various kind friends .....	91.93
Port Hope, per Rev. Dr. Short .....	27.75
Kingston, per Rev. J. Mulock .....	40.00
Portsmouth, per Rev. F. W. Dobbs .....	29.50
Ottawa, per Rev. Dr. Lauder .....	71.00
York Mills, per Rev. Dr. Mitchele .....	27.20
Cobourg, per Venerable Archdeacon of York .....	27.00
Brockville, per Rev. J. T. Lewis, LL.D.	113.12
Thorold, per Rev. Dr. Fuller .....	53.18
Ingersoll, per Rev. J. W. Marsh, A.M. ...	27.49
Woodstock, per Rev. A. Hutcheson .....	85.00
London, per Rev. J. McLean .....	142.62
Morpeth, per Rev. A. Lampman .....	7.16
Simcoe, per Rev. E. Grasset .....	57.87
Chatham, per Rev. Dr. Sandys .....	7.00
Delaware, per Rev. H. Flood .....	19.15
St. John, New Brunswick, per Thomas Christian, Esq .....	82.00

\$1731.79

St. Stephen's Parsonage, Toronto,  
March 17th, 1860.

CHURCH SOCIETY.

*Midland District Branch in account with the Parent Society.*

Subscriptions (St. Geo's., Kingston).....	£51 10 0
Deduct 19 incorporated members .....	23 15 0
Subscription from parish of Camden.	15 0 0
" " " Portsmouth.	1 3 9
	43 18 9
One fourth	£10 19 8
One fourth subs. (St. George, Ports- mouth, Camden).....	£10 19 8
" " Adolphustown	£ 6 5 0
" " " Sydenham.....	15 16 6
Bath, (whole amount subscribed)...	10 0 0
19 incorporated members (St. Geo's.)	23 15 0
Subscriptions of Rev. Messrs. Dobbs and Bower .....	2 10 0
	£52 14 9½

Kingston, 22nd March, 1860.

ANNUAL REPORT OF THE OTTAWA PAROCHIAL BRANCH OF THE CHURCH SOCIETY, FOR THE YEAR 1859.

In presenting a report which is usual on occasions like the present, this Parochial Branch of the Church Society begs to express its gratitude to the Giver of all good, for the measure of success which has attended its efforts during the past year—in which, though a year of great depression, the collections amounted to £66 10s. And while it regrets to learn from the Annual Report, that the income of the Parent Society has not been as large as former years—it trusts that the late abundant harvest will animate the subscribers with an earnest sense of duty to make up the loss this year.

As Churchmen, we have all solemn duties to perform, and one of the most solemn is the furtherance of the Church of God in the world. As this cannot be done without money—it is our duty to give as God has prospered us. Although this Branch may have contributed as much, perhaps, as any other of its size towards the Society's objects, yet it confesses that much more might and ought to have been done. The Church Society is now the only organization the church has to depend upon for assistance in her onward march of missionary work in this country—and as that Society is supported, so will the energies of the Church be crippled or extended. Every man, woman and child of the church's family—no matter what station or rank in life they fill—rich or poor—young or old—can do something to further the great work of Christ's kingdom on earth. "If our borders" (as the annual report says) are "extending, and our population annually increasing," it is surely a season for the church to wake up and enlarge her heart and to increase the measure of her missionary contributions. The body is made up of limbs and members—the Church is composed of individuals—let each individual then enquire what his duty as a member of the body is, and then diligently and prayerfully set himself to perform it. By heartily engaging in such work, we give proof of the vitality of our faith, and the sincerity of our love, for Him who so loved us that He sent His only Begotten Son into the world, to redeem us from slavery and eternal misery.

RECEIPTS

The receipts of this Branch, for the past year, were as follows:—  
Annual collection by the Ladies .....£56 10 0  
One quarterly Sermon..... 10 0 0

Total .....	£76 10 0
Of this sum there was remitted to the Parent Society—	
Sermons .....	£10 0 0
One fourth of Annual subscriptions, including two Clergymen's subscriptions.	16 17 6
	£26 17 6

Of 3ths of annual subscriptions which the parish is allowed to retain for local purposes, there was paid to the Missionary at Osgoode for last year .....£30 0 0  
The balance was added to other monies in the Treasurer's hands, all of which amounting to.....£77 11 1 was voted at a meeting held May 16, 1859, as the nucleus of a fund for the erection of a parsonage house in this parish—a want which is hoped will soon be supplied.

As the Church in this Parish is entirely supported by the voluntary contributions of its members, it may be well here to state how she succeeds.

The general receipts of the church for the past year were .....	\$1700.00
Offertory Collections, including Charity Sermons .....	808.00
Towards assistant Minister in addition to grant from Vestry of £100 .....	200.00
New Organ .....	1400.00
Benevolent Society .....	160.00
Sunday School purposes.....	280.00
Parochial Branch of Church Society ...	266.00
New Melodian for Court house.....	75.00

\$4389.00

This handsome sum was given by this parish voluntarily for the support of the Church and her objects during the past year—an evident and substantial proof that the Church of England thrown upon her own exertions can support herself respectably, and decidedly refutes the assertion once made—that deprived of her State support she would die a natural death.

All of which is respectfully submitted.

RESOLUTIONS passed at a Public Meeting held in the Temperance Hall, on Wednesday Evening, February, 8th, 1860.

1. Moved by Wm. F. POWELL, Esq., M.P.P., seconded by CAPTAIN DOUGLAS,—“That the Report now read be adopted and printed for circulation.”

2. Moved by Rev. R. L. STEPLENSON, seconded by Rev. E. H. M. BAKER,—“That the comprehensive nature of the objects of the Church Society, and their great individual importance, entitle it to the cordial support of every member of the Church.”

3. Moved by Rev. J. G. ARMSTRONG, seconded by the Rev. J. HARRIS,—“That while it is our duty as Churchmen to take a deep interest in the great missionary work of the Church of England throughout the world—yet are we specially bound to provide for the spiritual wants of those residing within this Diocese, where the harvest is truly plenteous, but the labourers are few.”

4. Moved by JUDGE ARMSTRONG, seconded by

Rev. J. JONES, *Montreal Diocese*.—"That while we regret to learn from last year's report, that a deficiency existed in the income of the Parent Society—yet we express our hopes that there will be an increase during the present year commensurate with the increased prosperity of the country, and that this parish will do its duty in endeavouring to increase the funds of the Society this year."

6. Moved by Rev. CHARLES FORREST, seconded by Rev. J. GODFREY.—"That the position in which the Church is at present placed in this Diocese, more than ever demands the energetic and well-sustained efforts of her children, to obtain for her performance and stability in the land, and that every member of our communion—rich and poor, young and old—should feel himself imperatively called upon to support her in all her endeavours (and particularly through the medium of the Church Society) to spread herself far and wide throughout this great country."

6. Moved by Dr. HILL, seconded by Rev. E. LOCKER.—"That the thanks of this Parochial Branch are due and hereby tendered to Mrs. T. M. Blasdell, Mrs. Fitzgibbon, Mrs. H. Freleigh, and Miss Foster, for their kindness in acting as collectors for the past year, and for the satisfactory manner in which they completed their good work."

[We insert the following letters upon an interesting subject, without any further note than that the Committee have not yet reported to the Synod.]

#### ELECTION OF BISHOPS.

To the Editor of the Colonist and Atlas.

Sir,—In the total want of any ecclesiastical organ connected with the Church of England, I trust you will do me the favour of inserting in your journal the following remarks and suggestions upon a subject of great interest and importance to those of your subscribers who belong to that communion.

It is said that a committee, appointed at the last meeting of Synod, to consider and report upon the propriety of altering the canon relating to the election of Bishops, have recently had a meeting upon the subject, and that, impressed with the great evils resulting from the system of canvassing, which seems almost inseparable from the process of popular election, they have agreed to recommend that henceforth on the avoidance of the See, the Bishops of Canada shall be respectfully requested to submit to the Synod of this Diocese the names of three clergymen, whom they shall deem fit and proper persons to fill the vacancy, and that the Synod shall proceed forthwith to the election of that individual out of the three who shall be deemed most eligible.

Heartily agreeing as I do with the members of the committee on the evils of popular election, and conceding the fact that nomination by the Bishops of the ecclesiastical province in which a vacancy in the Episcopate may occur, has the sanction of primitive practice, I nevertheless beg leave, with all deference, to doubt whether the step, which it is said they have agreed to recommend, is that mode of supplying any vacancy which may hereafter occur which would be most efficient and likely to prove most generally satisfactory.

The Bishops of Quebec and Montreal have, I may say, no knowledge of the clergy of this Diocese, and would, therefore, be in a very indifferent position for forming any well grounded opinion of the fitness of any of our present priesthood for the episcopal office. The Bishop of Huron, to whose greater knowledge on the subject his brethren of Quebec and Montreal might be disposed to defer, would, if he followed

his well known theological bias, name those whom in this Diocese it would be confessedly impossible to elect.

It is not, however, necessary that they should name any clergyman of this Diocese, and I, for one, do not think it desirable that they should do so: but where else are they to look? We are not aware of above one or two out of their own Diocese whom they could possibly bring forward with any hope of success; and as for the Church at home, the Bishops of Canada are not in the best position for choosing men from that wide and fruitful field. The Bishops of Quebec and Huron have spent the greater part of their lives in these colonies, and even the Bishop of Montreal has now for some years been much separated from the Church at home, and, consequently, their knowledge of the clergy in England must be very vague. These seem very serious drawbacks to the recommendation of the committee, and much more might be said on the subject, but that I am unwilling to extend the limits of this letter.

What, then, are we to do? This is a question of deep and almost painful interest to the clergy, and all the more zealous members of the Church. It is self-evident that almost every thing, humanly speaking, depends upon the character and qualifications of the man who is destined to succeed an incumbent who has brought to the discharge of his duties no ordinary powers. It is a fact, which is in the mouths of the vast majority of the clergy, that there is no one in the Diocese to whom the minds of men naturally point, who, were he called to the Episcopate, would be the right man in the right place. We may each have our private predilections, but the first person to whom we mention our idea is sure to suggest difficulties and objections which are fatal to any hope of carrying it out.

In talking over the recommendation of the committee the other day with a friend, he made a suggestion which I find has been present to more minds than his, and which, if the Synod would adopt it, would be certain to secure us (whenever the sad day for its necessity shall arrive) a Bishop of the highest character. It was simply this,—that the Synod should consent to accept the nomination of the Bishop of Oxford, who—his very enemies being the judges—is, for earnest-hearted work for God and the souls of men, the model Bishop of the day. Notwithstanding the triumphant manner, however, in which Mr. Golithly's most scandalous charges of Romanizing, brought against him and his Diocese have been refuted, there are those who, for want of information, are disposed to regard the Bishop of Oxford as an extreme man, and I suggested this to my friend as a probable reason for the rejection of his suggestion; but we mutually agreed that by placing the nomination in the hands of the Bishops of Oxford and London, it would be more likely to please all parties. No one doubts that both these men are thoroughly in earnest—that both of them are indefatigable in their labours, and deeply sensible of the need which exists for the entire consecration of man's highest powers to the carrying out of the church's work. Hence, as a general rule, they are heartily supported in their Dioceses by almost all earnest men, even though differing from them theologically;—this I can state from my own personal knowledge, and nothing in these days of division is more delightful than to see how men who work together learn to know and love, and (to a far greater extent than they once thought possible) agree together. From the intimate knowledge of the clergy which these two Bishops possess—in one case from many years of Episcopal experience and the attraction of his character, which has brought round him some of the most devoted men of the day, and in the other from his high position

as Bishop of the Metropolis—we might be absolutely certain of getting a Bishop of the very brightest character and attainments. Their opportunities of selection from *eighteen or twenty thousand* clergy, the most prominent of whom must be known to them, would place this beyond a doubt, and such a combination as the two Bishops named ought to disarm suspicion, for if low churchmen think the Bishop of Oxford, with all his excellences, somewhat too high, high churchmen perhaps regard the Bishop of London, notwithstanding his undoubted devotion, as rather too low.

The advantages of such a selection are so manifest that it is very difficult to understand how any one could object to such a proposition. It has all, and more than all the advantages which would result from adopting the suggestion of the committee as relates to the prevention of canvassing, while it would secure us a Bishop of the highest class, which their recommendation would, I fear, fail to do. If we are to divest ourselves of the power of election by agreeing to accept the nomination of others, surely it would be better to place that nomination in the hands of two Bishops of our Ecclesiastical Province, who, from their character and position, have both the ability and opportunity to make the best possible selection, than in the hands of three others of the same province whose position is such that, notwithstanding their best endeavours, they are unlikely to make a satisfactory choice either from the Colonial or Imperial portions of the Church.

I remain yours, &c,  
A CHURCHMAN.

#### ELECTION OF BISHOPS.

To the Editor of the Colonist and Atlas.

Sir,—Pray oblige me with space for the following remarks upon the letter of your correspondent, a "Churchman," on the above named subject, which appeared in your evening issue of the 16th inst.

I dissent in *totu*, and I trust that the whole Diocese, without exception, will dissent from any proposition which involves the surrender of the privilege of electing our Bishops. As the Crown has conceded its right in our favour, to resign it after a single trial would be such a humiliating confession of inability to exercise it, as I trust our Diocese will never consent to make.

If, in the first instance of election under the newly acquired power, some things occurred which ought not to have occurred, surely there may be an amendment in the next, and probably improvement in each succeeding one, as we acquire experience. I think we learnt a lesson in the first which we are not likely to forget. We learned, at least, what would have to be avoided in all subsequent elections. We saw what should not have been, and what I am sure left upon every one's mind, the determination that the same shall not take place again.

Your correspondent speaks of the great evils of canvassing which seem almost inseparable from the process of popular election. Ours is not a popular election; the suffrage is very limited, being confined to the clergy and lay delegates who compose the Synod of the Diocese; and though on the former occasion, some, with more zeal than discretion, rushed into a newspaper controversy on the merits of their respective candidates, it does not follow that the same must occur again, or that there will be any canvassing of an unseemly character. It would be most unjust that the whole Diocese should be punished, and so to speak, disfranchised, for the indiscretion of a few. It is an imputation to be indignantly repelled, to suppose that there is not in such a

body as our Synod, judgment enough, and sense enough of what is right, to repress any such indiscretion for the future. But some way of making interest for the advancement of the man whom one deems the fittest for the office, there always will be, wherever the appointment rests. Vest it in our own Bishops, and there will be some who will have the ear of the Bishops. Transfer it to any two or three Bishops at home, and it is just as likely to be the case there. Not that either here or there any influence would insure the nomination of an unqualified person, but still friendship and good opinion will have something to say every where, even in the cabinet of a Premier. And let them have their say, even among ourselves. If in my judgment I consider A. or B. a proper man for the office, why should I not recommend him as such to others—ask their opinions and state my own? Only let this be done in such a way as to give no public scandal and offence.

Your correspondent observes, "It is self-evident that almost every thing, humanly speaking, depends upon the character and qualifications of the man who is destined to succeed an incumbent who has brought to the discharge of his duties no ordinary powers,"—and "that there is no one in the Diocese to whom the minds of men naturally point, who, if he were called to the Episcopate, would be the right man in the right place."

Now I am not so much afraid of our making any great mistake in our election of a Bishop, nor of the consequences of the Diocese. Much, of course, will depend upon his qualifications, but not every thing. No future Bishop of this Diocese will be called to administer its affairs as the present able and venerable occupant of the See has done, for nearly twenty years, upon his own undivided responsibility. His successor will have the assistance of a Synod, which for many years our present Bishop neither had nor needed. Let us do our best, conscientiously, in a Christian spirit, and in Christian manner, and then trust that on whomsoever the lot shall fall, there will be vouchsafed to him such a measure of Divine Grace as will enable him to rule his Diocese aright.

That the Clergy may seem at present to be in considerable doubt as to the most suitable person, is no sound objection against their being quite able to select one when the time comes. The necessity for decision will make us decide. And surely your correspondent never meant it to be inferred that, of the hundred and sixty Clergymen in the present Diocese of Toronto, there is not one who is fit for, or may safely be placed in, the Episcopal chair. Any proposition for carrying the nomination out of the Diocese is tantamount to a most undeserved slur upon the Clergy, and no less upon the Laity also, of the Diocese. The construction put upon it by the world would be this,—and indeed could only be this,—either that, as a body, we were singularly deficient in men of ability and judgment, or that we were so cut up by prejudices and party feelings—so miserably distrustful of each other—that we would rather go out of the Province for a man, and ask some one else to choose for us, than select one of ourselves. I hope such a proposition will never seriously be made. Far be it from us, that having been the first Diocese throughout the empire to receive and exercise the honourable privilege, we should be the first to surrender it.

H. C. C.

Etobicoke, March 20th, 1860.

### ELECTION OF BISHOPS.

To the Editor of the Colonist and Atlas.

Sir,—In a late number of the *Evening Colonist*

I read the communication of "A Churchman" with a good deal of pleasure. His proposal to give the Bishops of Oxford and London the power of nominating the future Bishop of Toronto, seems a good mode of escape from the inconveniences which the future threatens us with.

But two points are not noticed, which might, if not cleared, cause some difficulty in the general acceptance of his suggestion. First, the present Bishops of Oxford and London do not live forever, and may even disappear from the stage before our own truly venerable Bishop—whom God preserve. And, secondly, he cannot mean that we should divest ourselves of the power of election, and establish by a rule the authority of English Bishops in this matter?

As a temporary expedient for only a temporary difficulty, I cannot but think with your correspondent that we could not do a wiser thing than request some two eminent English prelates, in whom this Diocese can confide, to choose for us, from the extended field before them, a suitable person for the high and sacred office of Bishop.

Without any exaggerated disparagement of the clergy of our Church in Canada, surely it must be admitted that the Mother Church can furnish us with a fitter man than the choice of 170 here makes possible. It is seldom that a colony can show an ecclesiastic of such admitted abilities as the present occupant of the See of Toronto. But, after another Episcopate of ordinary length, the Diocese, by God's blessing, will be consolidated. Men of, at once, learning and home experience will have grown up in our midst, and the Diocese will, doubtless, have no difficulty in finding more than one to whom it may look with confidence, as "able to take care of the Church of God."

Your obedient servant,

ANOTHER CHURCHMAN.

March 21, 1860.

### DIOCESE OF HURON.

The attention of the Clergy of the Diocese of Huron is respectfully called to Articles 3, 5, 6 and 8 of the Constitution of the Synod, which refer to the election of Lay Representatives by the congregations of the Diocese during Easter week.

The Secretaries of the Synod would also desire to call the attention of persons wishing to bring any matter before the Synod to Article 6 of "Rules regarding Committees," as compliance with this will greatly facilitate the despatch of business.

Every proposition for an alteration of the Constitution must be brought before the Executive Committee, as per Article 16 of the Constitution.

J. WALKER MARSH,

Clerical Secretary.

L. LAWRARSON.

Lay Secretary.

London, March 23, 1860.

### Foreign Ecclesiastical Intelligence.

#### HOSTELS IN CAMBRIDGE FOR MEMBERS OF THE EASTERN CHURCHES.

(From the Cambridge Chronicle.)

We have been requested to publish the following most important and deeply interesting correspondence between the veteran missionary, Dr. Joseph Wolff, now vicar of Ille Brewers, in Somersetshire, and a well-known resident member of this University, relative to the establishment

in Cambridge of Hostels for members of the Eastern Churches. This, which is certainly quite a novel idea to us, is not so to the leading members of those communities, as will be seen by Dr. Wolff's letter; and it will be singular indeed if the regulations, avowedly designed for the admission of English dissenters, should issue in the establishment of Hostels for the education of Greeks and Armenians. Should such be the case, we are quite sure that they will be heartily welcome.

I.—DR. WOLFF TO MR. WILLIAMS.

To the Rev. George Williams, B.D.,  
Senior Fellow of King's College, Cambridge.

Brixton, February 11th, 1860.

My dearest Friend,—You have taken for many years the liveliest interest in the venerable and undeservedly maligned Churches in the East, whose members, I can assure you, cherish your name with gratitude and affection. I, therefore, shall state to you the circumstances which have induced me to invite the Greek and Armenian Patriarchs to establish two Colleges at Ille Brewers, for the instruction of young men of the Armenian and Jacobite, and of the Greek and Ionian nations.

When I once asked the great Armenian noble, under Roman obedience, Dooz-Ogloo, in Constantinople, "what have been the chief means by which the Church of Rome has attached such a vast body of Armenians to the power of the Roman Pontiff, and with such cordial attachment?" he replied: "If you ask the Schismatic [i. e. the original] Armenians and Greeks, they will say, because the Pope has diminished the number of fast days: this may perhaps have been the case with some sensualists, but certainly not with the majority of those who have come under the obedience of the Pope; the real reason was this, that the Church of Rome has not only sent learned Priests among us to argue with us, but observing that the Armenians are extremely fond of erecting Colleges, in order to acquire the sciences of Europe, the Popes, from the time of Popes Urban and Gregory XIII., have invited them to build such Colleges in Rome itself, and promised to bestow upon them every possible privilege, that they may carry on their whole service in the old way, under their own director or superior, never obliging them to conform to the Ritus of the Latin Church, but permitting them to retain the old Armenian Ritus; and never obliging them to submit to the Decrees of the Council of Trent, but only to promise obedience to the Summo Pontifici. But whilst we Armenians have our own Superiors over our Institutions at Rome, they have, at the same time, one of the Cardinals in connexion with the Propaganda and several Italian Monsignori (Prelates) as chief superintendents, to whom the Armenian superiors must give monthly accounts of the progress and transaction of the College, of their expenses, and of the morals and pupils, &c.

"Even the writings of Ostnizi, an Armenian divine, not quite sound on the nature of Christ, are allowed to be used after his erroneous doctrines have been expurgated.

"Thus we see, at Rome, (Dooz-Ogloo continued) frequently Armenian, Greek and Coptic Bishops, and Abyssinian Priests—each with their own House (Casa)—and having Professors of Divinity of their own country and church: they also hear the lectures of European masters in other Colleges, and especially in the Propaganda. They receive the hospitality in their own respective Colleges, and this is the case also with the Maronites."

To the correctness of these statements, I can testify.

Now, to speak of the Armenians themselves, who urged me on to establish a College for their



own nation in England, as they have in Venice, St. Petersburg, Ispahan, and formerly at New Julfa. The first in 1822

1. Wartnes Wardapiet, superior of the monastery of Kreyim in Jebel Kesrunn "Wolf," he said, "You have been sent by God to assist us in building a College for the instruction of our youth in our own Theology, without distraction, so that we may not be compelled to be either followers of the Church of Rome or followers of the Church of the English Sultan, for each Church has its peculiarities only suited to herself in particular; we are, after all, brothers in Christ!" With the request of Wartnes Wardapiet that of Ter Gabriel was united.

2. In the year 1824, I established Armenian and Jacobite schools at Bussorah and Bandar-Bushire, when at once Arutyoon and other Armenians in the country contributed several thousands of rupees; the school lasted till the war and plagues destroyed other schools. The Armenians reported my exertions to their brethren all over Persia, Russia, Java, Calcutta, Tibet, and China.

3. In 1825, Nyeres at Tiflis, and Ter Matheos of Erivan, Daood Khan of Tabreez, Caspar Khan of Bagdad, all of them with one accord urged the Catholicos Ephrem of Etch-Miazin, to write to me a letter, petitioning me to announce to them the time when I am going to settle in England, in order that they may establish in the place where I settle a College at their own expense, and under the direction of their own nation, in internal affairs, and under the supervision of some English gentleman, who has a spirit of universal love. Ephrem wrote to me such letters in triplicates, one of which I gave to the late Archbishop of Canterbury, the second to Bishop Bloomfield, and the third to Henry Drummond, and had copies made for Sir T. Baring now deceased and the Jews' Society.

4. In the year 1826, the Cosac Papas at Staniza Ahiskoy, who had heard by Russians who had visited Cyprus in 1822, that I had saved the lives of Greeks and had sent the children of those murdered by the Turks to England for education, begged me also to take his son with me to England, to have him instructed there.

5. In the year 1833, Hoanues Avdal, in Calcutta, and Set Sam in Madras, urged me most pressingly to inform them of those friends in England who look upon the Armenians, not as idolaters, but as christians; in order that they may "hand in hand with them and with their counsel establish, at our own expense, a College, in which we will instruct our youth in the doctrines of our Church, and in History, Geography, and Mathematics; for which latter subjects we will employ English teachers: we will also translate into English, with the assistance of English teachers, the writings of our divines and historians, to prove to the English that we are christians; and we will translate into Armenian the writings of English divines and philosophers, in order to prove to our Church that the members of the English Church hold the glorious doctrine of the Trinity, and are baptized in the name of the Father, Son, and Holy Ghost."

6. In the year 1843, and again in 1845, the Armenian Archbishop of Ispahan and other enlightened Armenians in Teheran, reminded me of my promise to assist the Armenians, in connexion with the Jacobites, to establish such a College in the place where I reside; and they added, "that there is in England a great priest, Keork (George) Williams, a pious and learned man, who was in Jerusalem, who will certainly unite with you in giving us every assistance in his power." In Tabreez the Russian Consul General and all the Russian Attachés spoke of you and William Palmer in the highest terms, as also Count T—— and Prince

D—— at Constantinople, and the Greek Archimandrites said:—"Joseph Wolff, forget us not whenever you come to England, and don't forget our College: we will send young men from six years of age to twenty, in order that, instructed in England, they may return to their native land, and this will do more good than robbing us of our people by proselytizing them, and thus creating schism in the camp. Give our Apostolic and brotherly blessing to Keork Williams."

This is the reason for which I beg you, dear Williams, to do all in your power, in order that we may soon see in England such a College established.

Your affectionate brother in Christ,  
JOSEPH WOLFF, LL.D., D.D.,  
Vicar of He Brewers, near Taunton in  
Somersetshire.

## II.—MR. WILLIAMS TO DR. WOLFF.

King's College, Cambridge, Feb. 18, 1860.

My dear Dr. Wolff,—I cannot tell you how much satisfaction I have derived from the information which I lately received from you to the effect that you are in communication with the Greek Patriarch of Constantinople and the Arminian Catholicos of Etchmiazin, on a subject of so much interest to us both as the promotion of the arts and sciences and literature of Europe among the members of those venerable Churches, through the establishment of schools and colleges for their respective communities in this country; and this satisfaction, I will own, is enhanced by the suggestion which you throw out that I may be of service in this good work, by securing the confidence of the Eastern Prelates in the scheme.

I need hardly assure you, who have known me so many years, that you may reckon upon my most hearty co-operation in a plan so calculated to advance the mutual interests of the Eastern and Western Churches; for I have long felt that nothing within the range of possibility is more devoutly to be desired, in the present distracted state of christendom, than the establishment of more intimate relations between ourselves and our brethren of the Oriental Churches, from which we might derive some consolation in our isolation from the Churches of the west, which, however justifiable, or even necessary, under existing circumstances, cannot but appear most lamentable to those who have had opportunities of observing the detriment which common christianity suffers from our manifold divisions.

Nothing has been more gratifying to me, in the retrospect of my sojourn in foreign lands, than the friendly intercourse which I was there permitted to enjoy with many eminent members of the Churches of the East—lay and clerical—first in Turkey, and afterwards in Russia; and the satisfaction which I found that they derived from the discovery that the Anglican Communion is not a mere sect, as it had been misrepresented to them, but a rightly organised Church, with a definite Creed, a duly constituted Ministry, and a Sacramental system identical with that which they have themselves received from the Apostolic founders of their several Churches; and I have long felt that if ever it should please God that unity is to be restored to the body of Christ, there is no single branch of the Church so favourably placed for the purposes of acting as mediator and peacemaker as our own.

I would, however, venture to suggest one important modification in your scheme, which will, I trust, meet with your approval.

It is a remarkable coincidence that you should unconsciously have revived a project first brought before you thirty-eight years ago, and again at intervals since that time, just when recent legislation has opened to dissenters from our national

Church a door to our academic privileges and distinctions, which is, I am thankful to say, wide enough to admit also the members of the ancient Churches of the East. I would beg to direct your particular attention to the clauses relating to Hostels, in the recent Cambridge University Act (19 and 20 Victoria, cap. lxxxviii.) from which you will see that there is now no difficulty whatever in the way of members of the Oriental Churches not only entering the University as students, but actually proceeding to University degrees, without any interference, direct or indirect, with their peculiar religious tenets or usages.

What, then, I have to suggest to you is simply this, that, instead of attempting to establish two Colleges in a remote part of Somersetshire, for the education of Greeks and Armenians, you should propose to our eastern friends to establish Colleges or Hostels in this University, under whatever guarantee they may require that no attempt shall be made to tamper with the faith of the students; and if you think that my name would be an adequate security, prny use it freely. Without at all pretending to possess the qualifications which they desire in the person whom they would wish to superintend their Colleges, I can lay claim, at least, to the most hearty affection and loyal attachment to those venerable branches of Christ's Catholic Church; and since, under new Statutes, the Principal of the Hostel must be a member of the Senate of the University, I would gladly undertake that office; and I have no doubt that I should be able to obtain the Chancellor's license to open such a Hostel, with all the necessary safeguards for its internal regulation.

The advantages of Cambridge over He Brewers for carrying out such an object will be obvious, if you consider that we have in the University a large staff of Professors in various branches of science and literature, and that Tutors from the various Colleges might be easily found well qualified and willing to give more private instruction to the students. In fact, so far as the means and appliances for education are concerned, your scheme might come into operation here to-morrow. Only give us the men, and we shall, I am sure, know how to educate them, without any danger to the stability of their allegiance to their ancestral Churches.

But, in order that the foreigners may derive full benefit from the University teaching, it will be very necessary that the earliest students should be acquainted with the English language; and then, if children were to be sent over, as is proposed, schools might be established to prepare the boys for the University. In course of time, the Colleges or Hostels would train a staff of teachers for themselves, competent to convey instruction in the native language of the students, so as to render the knowledge of English a matter of comparative indifference.

Colleges or Hostels in the University, and preparatory schools in He Brewers, seem to me to be the most effectual method of carrying out your grand design: say two of each, one for the Greeks, which would be available for any Russians who might desire to enter; and another for the Armenians, which would serve also for their co-religionists the Syrians, Copts, and Abyssinians.

I must, in conclusion, express my conviction that the residue of both our lives—however long it may please God to spare us—would be well devoted to this undertaking; and I will state some of the grounds of this conviction.

It is fifteen years since I first published my opinion, which I now know is shared by you, that, if ever the Armenian Church should be awakened

to a sense of its responsibility, and replenished with the Holy Ghost, it would be in a more advantageous position than any Church in Christendom to propagate the Faith of Christ throughout the East, owing to its wide diffusion among all the nations of Asia and of Eastern Europe. What a blessed privilege would it be, should our English Universities be permitted to forward a consummation so devoutly to be wished, by preparing the members of that Church for the great work which is before them!

But you mention also the Abyssinians; and this touches us more nearly at this moment, when God's Providence is not only opening the Continent of Africa to missionary enterprise in such a marvellous manner, but also directing the special attention of our own two Universities to the extension of the Gospel on the eastern side of that Peninsula. How would it strengthen the hands of my friend Archdeacon Mackenzie, had we now in this University a band of Abyssinian students prepared to cast in their lot with him, and to engage the hearty sympathy and co-operation of their national Church in his great work; perhaps, also, to occupy, in friendly concert with his mission, that vast field south of the Lake Nyanza, so recently opened by Captain Speke, in a part of the Continent not so very remote from the southern frontier of their ancient kingdom, and, for Africa, contiguous to the probable field of our projected Mission on the probable field river Shire and the shores of Lake Shirwa.

But were I to expatiate on the glorious prospect for the extension of our Blessed Redeemer's kingdom, which your heart-stirring suggestion has conjured up before my imagination, I should fill many sheets, and my letter in reply to your communication has already reached an undue length: so I must desist.

You have yourself now had opportunities of judging how favourably the project is received and entertained by all in the University—men of various shades of opinion—to whom it has been mentioned; and I am quite sure that many others, when they hear it, will sympathise with it as warmly and co-operate in it as heartily as myself, and that Oriental students, come when they may, will receive a cordial welcome from all orders and degrees of men in this University.

I pray you, then, go on; and God grant that you may prosper to the edifying of His Church, to the restoration of our long-lost unity and love, and to the extension of the Faith among the tens of millions of Africa and the hundreds of millions of Asia; and let this be our prayer, "Return, O Lord, unto the many myriads of Israel."

I remain, my dear Dr. Wolff,  
Yours most affectionately,

GEORGE WILLIAMS.

P.S.—I may add that a friend of my own, a very distinguished Russian nobleman, has lately signified to me his wish to send his eldest son to this University; and I have no doubt that, in the event of the establishment of a Hostel, many Russians would avail themselves of it.

III.—DR. WOLFF TO MR. WILLIAMS.

Cambridge, Feb. 19th, 1860.

My dear Mr. Williams,—I am entirely indebted to you and your recommendations for the sympathy which my proposal of inviting the Armenians, Greeks, and Syrians, to establish Colleges in England, has met with from some of the most distinguished members of the University of Cambridge; and I entirely enter into your suggestion of having Hostels here in Cambridge for the above nations. I therefore shall write to the

Armenian and Greek Patriarchs, &c., to establish simple schools in Ile Brewers, and Hostels in Cambridge.

Yours affectionately,  
JOSEPH WOLFF.

—Cambridge Chronicle.

THE EDUCATION QUESTION.

(Continued from page 48.)

It has been said, however, in influential quarters, that under the National Board you can teach all "willing" pupils in the Scriptures. That is a cry of late origination. Now, to that, I believe, we can give two sufficient answers—namely, first that the unwillingness of the pupil to receive the Bible, if he comes to ask us for education at all, ought not to make us consent to withhold from him that which I believe to be an all-important part of instruction (hear, hear). I am not to be biased by his unwillingness, nor are my conscientious convictions to be trammelled thereby (hear, hear). But I shall give another answer—an answer which does not appear to have, in its full force, struck those who have brought forward recently the objection that we are able to impart to those who are willing to receive it a sufficient education under the Board. I am able to give this categorical and direct answer—namely, that it is not necessarily in the power of the teacher to administer Scriptural education to a child who is willing to receive it, under the National System. That is straightforward. They say it is, and I say, "Gentlemen, it is not." (Hear, and applause.) Now I shall put a case to you. Suppose a little child came to me, having been perhaps accidentally in attendance in my Sunday School, and having there been brought to feel the paramount importance of Divine truth and the beauty of the story of redeeming love. Suppose I were a patron and manager of a National School, and that a child's parent or guardian entered an objection to it receiving a Scriptural education at my hands; then I, being cognizant of that objection, would be obliged, by the laws of all fair dealing with established regulations, to refuse. If that child were to come to me on its bended knees, with tears in its eyes, and ask me take it into the Bible class, the dearest wish of its little heart being that I should teach it the Holy Scriptures on the week day as I taught it on a Sunday, I should be obliged, as a conscientious man, acting honestly under the rules of the National Board, to say—"My dear child, my heart bleeds for you, but I am bound, by the rules of the National Board, which I have subscribed, to deny to you all access to Scriptural instruction."\* (Loud applause.) That is a fact, and a restriction of the Word of God that may occur any day in the 365; and I am sure were our national Church, as a church, in her corporate capacity, to put her schools under the National

\* Mr. Pollock appears fully borne out in this statement by Rule 14 (Ed. Thom.) which states "Patrons, Managers, and Teachers, are not required to exclude any children from any religious instruction given in the school; but all children are to have full liberty to absent themselves, or to withdraw from it. If any parents or guardians object to the religious instruction given in a National School, it devolves upon them to adopt measures to prevent their children from being present thereat." Now it is not defined what these "measures" are limited to. They may be of the most forcible kind. And if so, the Teacher is obliged to allow them to be carried out—in other words, to stand by, a perfectly passive spectator while the unwilling parent "presents" the willing pupil from enjoying the blessing of the Scripture class. He is not, by word, look, or gesture to encourage the child to disobey its godless or priest-ridden parent—he cannot interfere: for were he to do so, he would at once (see Rule 15) be acting in a manner "opposed to the whole spirit of the System of National Education," since he would be "using means, direct or indirect, to induce" (or encourage) "the child to attend religious instruction contrary to the wishes of its parents." The Wesleyans would do well to consider this point.—Ed.]

Board, it would or might occur every day in some benighted parts of our country (hear, hear.) I do not say it would be found to occur in this your Protestant province of Ulster, but it would occur in Connaught, Leinster, and Munster (hear, hear.) It would be a common thing that the child's willingness would not avail to secure it instruction in Scripture. It might ask for it, like the thirsty sand of the desert for the rain cloud, but you could not give the refreshing draught; you should withhold it, or act in this way, that you should sign one thing and do another (hear, hear.) The liberty thus given for religious instruction is restricted, and this then being so, even those who pretend or profess to have that liberty are restrained when any uncommon emergency occurs. For a few months past your province here, and not altogether your province alone—for there has been a light of the same blessed influence extending elsewhere upon its margins—but your province especially, my Christian friends, has been the object of attention to all the Christian world as a scene of the outpouring of God's blessed Spirit. I refer to that revival movement in terms of the most solemn and holy reverence. I mean not to say that in some quarters it was not attended by exaggeration and undue excitement; but throughout that revival, I do recognise the movement of the great Spirit of God, that bloweth like the wind as he will. Well, these were critical times, and occasionally, when God's Spirit is unusually outpoured, religious truths come to be felt differently from what they are at ordinary times. Now permit me to read to you three of the rules of the Board with regard to religious instruction, and I will show you the application of this to the peculiar case I have made allusion to. Rule 10 states that the reading of the Scriptures either in the Protestant Authorised or Douay versions, the teaching of the Catechism, public prayer, and all other religious exercises come within the rules as to religious instruction. Rule 11, that no child shall be compelled to remain or to be present at any religious instruction of which its parents or guardians disapprove; Rule 12, that religious instruction, prayer, or other religious exercises may take place at any time before and after the ordinary secular business, during which the children of whatever denomination they may be, are required to attend, but it must not take place more than once at an intermediate time between the commencement and the close of the ordinary school business. These are the rules of the Board, printed and circulated. Now, I have it from the very first authorities that in certain schools under the National Board in this your province, it was customary for children to be struck down, as the phrase went, in the most deep and prostrating agony of mind and spiritual concern, at all times of the day, and without the slightest regard to what the business going on in the schools might be. They were struck down at the geography lesson, at the arithmetic lesson, and even at their sewing, and this, according to my friend's statement, not only occasionally, but sometimes eight, nine, and ten at a time. What was the practice when such cases occurred from day to day? Remember I speak of the National System, whose binding rules I have just read. The practice was, and I dare say many here can corroborate it by their own experience and observation, that whenever a child was seized with this awful and indescribable emotion of mind, the teacher sent forth with for the minister to whom that child professedly belonged; if Episcopalian, he sent for the rector or the curate; if Presbyterian he sent for the Presbyterian pastor; and if Methodist, he sent for the Methodist minister; and these respective pastors came in, and as they viewed the little children there writhing in untold



distress, their habit was, notwithstanding whatever was going on in the school,—and I honour them for it as Christian men,—to kneel down beside the child, to read for it out of God's Word, to pray for it and comfort it, and to administer to it all the consolation that Divine truth could impart to its troubled heart. Now, Christian brethren, let us see how the rules of the Board apply to such a case as this. May I say it with reverence?—the National Board was not constructed for times of religious awakening (hear, hear) Acting as honest men, those pastors should have come into the schools, and should have remonstrated with the children for having been "revived" at an unsuitable time (hear, hear) They should have told them to be revived when religious instruction was going on (hear)—but their conscience stood out against that. They honoured what they believed to be God's presence, and were not restrained by the rules of the Board, but said, when the Lord's power was manifested, the restraining rules of men should be set aside at once (hear, hear),—that it was one thing to obey man, but it was a better and a higher thing to obey God. They broke the rules of the Board constantly, and God's blessing on them for it (applause.)

Now I would make further reference to the other education meeting which took place here a short time ago. Several arguments,—as the speakers thought that they were on that occasion, were brought forward to show the falsehood of our position and the solidity of their own. I did not read the entire of the proceedings, but I did read, with very close attention indeed, the address of the right rev. prelate, who presides over your diocese, and of whom I desire to speak with every respect (a slight hiss from the body of the hall.) Pardon me. I would not desire for one instant to evoke such an expression of feeling. I would rather employ the just tribute of honour paid to your Bishop by the respected Moderator of the General Assembly, and say, that "the more he is known among us, the more he is revered and prized, not more for his decision and independence than for his christian courtesy and moderation" (applause.) I refer, with all respect, to your diocesan; but however great my regard for him as a man, and reverence for him as a prelate, it does not in the least prevent me from reviewing his arguments. He referred to the Ceylon schools, and read one or two extracts out of a book dedicated to himself by Sir James Emerson Tennent. Now, though resumes of large octavos are pleasant things at times, and save trouble, giving the contents in a short and epitomized form, yet sometimes when we come to compare the resume with the original work, we are startled at the discrepancy between them. The right rev. prelate referred to the course which the Wesleyan Methodists adopted in that island. You know that they are the denomination which in this country, have recently had their eyes opened, and finding that they were in error hitherto, have gone over to the National Board in a body, without obtaining any special modification of the rules. With regard to the schools of the Wesleyans in Ceylon, the Bishop of Down states that in the Island of Ceylon "no religious test is required for admission, no compulsion is exerted to enforce participation even in the christian services of the schools, and the objections of parents are at once respected, if advanced, and consequently the instances are rare." That he declares that to be their principle in conducting the schools of Ceylon, and recollect that they are converts of not more than three weeks' standing to the National Board. Now, with great deference to your diocesan, I would say that his setting forward the example of the Methodists is particularly unreasonable, because they can be examples

of nothing whatever except of the most extraordinary inconsistency (applause.) For, observe that ten years ago, the time to which the author of this work refers, these Wesleyans were in the same boat with the Established Church on this question: therefore they were doing one thing at Ceylon, and exactly the other thing at home (hear, hear.) With regard to them, I will never copy from or think highly of, a body that can do two opposite things according to the latitude in which they happen to be situated (applause.) I am reminded of Æsop's Fable of the countryman and the satyr. When the satyr saw the rustic blowing upon his fingers to make them warm, and again blowing upon his cup of drink to make it cool, "Oh," said he, "blow hot, or blow cold, but I will never sit in company with the man whose breath can warm one thing and chill another" (laughter.) So far for the argument as to the example of the Wesleyan Methodists. I could not, however, readily believe that they are quite so the inconsistent people the right rev. prelate would represent them. Although the book was dedicated to his lordship, he either did not read it through or his memory failed him with regard to it. He quoted from page 246, but appears oblivious of what appears on page 148, where we read that the principal difficulty to be overcome was that which arose from the distinction of caste, and the following illustrative anecdote is added:—that "In 1847, a low caste lad, a Roman Catholic of some ability, was admitted to one of the higher classes in the Wesleyan Seminary of Jaffna. The high caste youths immediately refused to permit him to sit with them, and the native teachers declined any satisfactory interference. Fifty of the youths, headed by a Brahmin, who was also a pupil, came in a body to demand his expulsion, but on their being refused, they left the school in a body and opened a rival establishment of their own, elected the young Brahmin assistant-master, and to mark their irritation at the Wesleyans, they excluded the Bible and all Christian treatises from their schools, which they proceeded to keep open on the Sabbath. The experiment was, however, unsuccessful; the pupils gradually returned to Mr. Percival, the Brahmin accepted employment in a public office, and the teacher who succeeded him, though not himself a Christian, declined to enter on the office until the reading of the Scriptures was restored." Further on it is said: "No profession of Christianity is required as a preliminary to admission, but once enrolled as a scholar, the little Hindoo must show such outward respect for the religion to whose charities he is so deeply indebted as to lay aside for the moment the distinguishing symbols of his own idolatry. He is not permitted to enter with the mark of ashes on his forehead, and every pupil, whether heathen or converted, is obliged not only to attend public worship on the Sabbath, but to join in the daily reading of the Scriptures, and the study of the first principles of christianity." And the author adds:—"In a heathen school recently established by Brahmins in the vicinity of Jaffna, the Hindoo community actually compelled those who conducted it to introduce the reading of the Bible as an indispensable portion of the actual course of instruction." And again:—"It will be seen from this hasty sketch that in the assault meditated by the missionaries upon the idolatrous system of the Tamils, the first approaches have all been made through the instrumentality of education, though in every stage of the process the inculcation of Divine instruction, and the development of the truths of christianity, have formed the end and object of every measure, and been enforced with earnestness and unremitting devotion." It would thus appear evident that these Wesleyans really aimed at having the elements of christianity free

in their schools, and desired that a religious feeling should prevail in every part, that God should be honoured, and that, along with all their secular teaching, divine and religious teaching should distinguish the instructions imparted by them, and by such means as these they hoped to raise that sunken people.

If, however, Government should refuse to grant us the full liberty we ask, there is another thing to which we ask, there is another thing to which we would direct your attention—namely, that there are exceptional cases under their present system as it exists just now. I would especially point attention to the convent and monastic schools which they just now support. If, contrary to our earnest hopes and desires, her Majesty's Government should decide that the Church Education schools are excluded by the rigid application of the National system, the presidents of our society would direct attention to the special case of those conventual establishments. They seem to shew that the principle admits of such relaxation in practice as would fully warrant the extension of aid to the schools of the Church Education Society. Convent and monastic schools exist to the number of 117 in Ireland at present, and they afford education to 45,292 children.\* Now, it is admitted on all hands by the Roman Catholics themselves that those institutions are most essential to them. In fact before the Lords' Committee it was asserted by one of the Roman Catholic witnesses, one of the doctors of their church, Rev. M. Kieran, D.D., that it was only the fact of the State taking into connexion with the convent schools that gave them confidence in the Board at all, and that because they had extended their aid and friendship to those schools, therefore they were content to work along with the Board. Dr. Kieran's words are:—"If the connexion with the convents were broken, I certainly think that our confidence in the system would be gone."—(Report of Evidence, p. 866.) They are of the utmost importance to it. Now these schools are most decidedly and distinctly exceptional schools. They are exceptional in the mode of payment, they are exceptional in being conducted by nuns and professors of that religion, who teach in their peculiar garb; and they are exceptional because, even if a word of religion was not spoken in the schools, there is the influence of an indirect proselytism going on in the view of the children by the very fact that symbols of Romanism are constantly exhibited before them (hear)—and it is granted by the highest authority that it is utterly unsafe for any Protestant parent to send his child to one of these schools. It was confessed by Mr. Maurice Cross, one of the secretaries to the Board, in his evidence before the Lords' Committee, wherein he stated that the convent schools were schools of a distinct character, and were not, except in a very rare case, attended by Protestants. He was asked was the system adopted such as to confine them to Roman Catholics, and he answered:—"I think so, though not necessarily, by the rules of the Commissioners." And Archdeacon Stopford stated that it was as impossible that Protestants should send their children to those schools as that Roman Catholics should send their children to purely Scriptural schools. He "could not," he said, "imagine how any Protestant child could be secured from the influence which must exist there."

(To be continued.)

\* Mr Paddock was here below the mark. The number of pupils in these convent schools is stated to be 64,666.—(See 25th Report, just published, of National Board, vol. II. p. 262.) By the way, looking at this return, the types of the last three figures make one zero again,—some Apocalyptic ideas being almost irrepressibly suggested!—Ed.