

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Canadian Church Press;

A JOURNAL OF ECCLESIASTICAL, LITERARY, AND GENERAL INTELLIGENCE,

PUBLISHED WEEKLY,

FOR THE MEMBERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND, IN CANADA.

Vol. I.]

TORONTO: WEDNESDAY, SEPTEMBER 26, 1860.

[No. 19.

Ecclesiastical Intelligence.

CANADA

DIocese of Toronto.

TO THE REVEREND GEORGE WHITAKER, M. A.,
PROVOST OF TRINITY COLLEGE, TORONTO.

REVEREND AND DEAR SIR,—Having learned with deep regret that the Lord Bishop of Huron has recently, in his Synod at London, made a serious charge against yourself in your office of Divinity Professor: We, the undersigned, who have enjoyed the privilege of your theological instruction, wish, in the most positive terms, to express our conviction that the charge is entirely without foundation. We hesitate not to affirm that, in our experience, no so-called dangerous or un-Protestant views have ever characterized your lectures. With regard to your exposition of the Church Catechism, to which special reference has been made, we wish to state that if we were called upon to say what lectures in the academic course were the most interesting and instructive, we should give the preference to those on the Church Catechism, involving as they did extensive scriptural proofs, a critical examination of the original languages, and copious quotations from the great divines of our Church, whose principles, we know, are based on the word of God, and the doctrine and practice of the Catholic Church in her purest days, as contained in our Book of Common Prayer, Articles, and Homilies.

A number of questions were prepared by you upon each lecture delivered, and, at our own request, the use of these questions was afterwards occasionally granted to us. Answers to the questions were required of us, *ad roce*, at the succeeding lecture on the same subject; no written answers were given or required from us, except at the periodical, or terminal examinations, when the same course was pursued as at other universities.

In conclusion, permit us to express our firm hope that nothing which has occurred will hinder the growth of our University. As for ourselves, we are determined, as far as may be in our power, to uphold, both by precept and example, the pure teaching of our ancient and scriptural branch of the Church which we have received in Trinity College. We could desire that we may, in our several spheres, do this as faithfully and efficiently as we can testify that you have done in your capacity of Professor of Divinity.

We remain, Reverend and Dear Sir,

Ever sincerely and gratefully yours,

Thomas J. Roberts, M.A., curate of St. Catherine's; Francis Tremayne, jr., incumbent of Milton; J. G. Armstrong, B.A., incumbent of West Hawkesbury; James A. Preston, M.A., incumbent of Stirling; C. E. Thomson, M.A., incumbent of Elora and Fergus; S. J. Vankoughnet, M.A. and B.C.L., Toronto; W. E. Cooper, M.A., second assistant Holy Trinity, Toronto; John Langtry, M.A., incumbent of Collingwood; E. W. Heaven, M.A., incumbent of Matilda and Edwardsburg; Thomas D. Philipps, M.A., principal St. Catherine's County Grammar School and curate of Thorold; A. J. Broughall, M.A., class lecturer Trinity College and assistant minister St. John's Church, Toronto; H. W. Davies, M.A., assistant minister Trinity Church and head master Senior Grammar School, Cornwall; Charles Badgley, B.A., Quebec; C. W. Patterson, B.A., Toronto; William H. Case, B.A., Hamilton; Thomas A. Parnell, incumbent of Mirickville; A. M. Patton, B.A., Cornwall; James Henderson, B.A., Yorkville; James A. Miller, B.A., Galt.

[We are requested to ask those gentlemen who have been educated at the College, and are desirous of adding their names to this list, to forward them at once, that they may be appended to the Address.]

Operations were commenced on the site of the New School House, on Sussex Street last Saturday. We believe considerable progress will be made with the work before winter. The members of the Church of England in Lower Town will be enabled to have a place of worship, sufficient, for a short season for their wants. To the energy and ability of the Rector, the Rev. J. S. Lauder, they are principally indebted for this favorable circumstance, and we trust a handsome Church on the remainder of the lot will be the fitting reward of so much toil and industry.—*Ottawa Paper.*

A Bishop's Court was held on Monday, in the Parochial School-house of St. James' Church, Toronto. The Lord Bishop was present; together with the Archdeacon of York; the Rev. H. J. Grasett; and the Rev. S. Givins, one of the assessors. The case before the court was that of the Rev. W. Hickey, of the township of Emily, who, despite the inhibition of the Bishop, continues to preach doctrines at variance with those of the Church. The patent of the Crown was read, fixing his Lordship's authority to erect the Court, and the authority of the the Synod to make it the Court of the Synod of the Diocese of Toronto. His Lordship then issued his warrants for the appointments, under the patent, of a Chancellor and a Registrar. The Hon. J. H. Cameron was appointed to the former office, and S. B. Harman, Esq., to that of Registrar. A letter having been read from the Rev. W. Hickey, furnishing a medical certificate of his inability to attend, further proceedings were postponed till Wednesday, the 26th inst.

A few days ago, the Rev. J. Van Linge, of St. Mark's Church, Orangeville, was presented by his flock with a set of harness, as a mark of their affection towards him, and their appreciation of the assistance he has given towards the completion of the church.

DIocese of Huron

LONDON, September 12.—The quarterly meeting of the Church Society of this Diocese was held to-day in St. Paul's school-house; there was a good attendance of the clergy, but, as usual, a very sparse attendance of the laity. Very little business of any consequence required attention, and the usual routine business of the Society was transacted without much discussion, so that the members were soon released and able to seek amusement in inspecting the various arrangements made throughout the city for the reception of H. R. H. the Prince of Wales. Thursday, 13.—At 9 A.M. there was divine service in the Cathedral; prayers were said by the Rev. J. McLean, M.A., after which the holy communion was administered, the Rev. Messrs. Brough, Flood, Marsh, and McLean officiating. At 10 A.M. the Synod assembled in St. Paul's school-house. On calling the roll it was found that the number of the laity present was insufficient to form a quorum. On this, the members present entered into a desultory conversation on topics connected with the Diocese, for the purpose of whiling away the time, hoping that some of the absentees would still present themselves and thus enable the Synod to proceed to business. The chief topic of conversation was the appointment of the Metropolitan. The Bishop stated that after the meeting of the Synod held in 1859, he had written to the Governor General stating that the Synod of this Diocese declined to join in the petition to the Crown for the appointment of a Metropolitan, and that his letter had been forwarded together with the petitions from the other dioceses, by his Excellency to the Imperial Government. Mr. Goods, the delegate from Brantford, then spoke at a considerable length, and in a somewhat querulous tone, of the fear which he entertained, that an improper control would be exercised over this Diocese by a Provincial Synod when constituted, and urged great caution in taking any steps in the matter. After a few sensible remarks from the Rev. Messrs. Caulfield, Fauquier, and Smyth, the subject dropped, the members of the Synod feeling that they were merely groping in the dark, while they were utterly ignorant what powers were conferred upon the Metropolitan by the patent which he held. There was, however, an evident feeling displayed by a large majority of those present not to stand aloof in the formation of a Provincial Synod, and thus make this diocese a mere sect. An adjournment for an hour and a half was then agreed upon. On the members re-assembling, it being evident that there was no quorum of the Laity, the roll was not called, and the parties present proceeded, as though the Synod had been duly organized, to discuss the address which it was proposed to present to the Prince of Wales. The address, as prepared by the Committee, was then read by the Secretary. It was proposed by Mr. Short, seconded by the Rev. J. Gunne, that the address be adopted, and that the Synod proceed in a body to present the same to H. R. H. the Prince of Wales. This was carried unanimously. A procession was then formed, the Laity taking the lead, to the City Hall, where, at the levee, the address was presented by the Bishop, and a gracious reply read by His Royal Highness. On the return of the members of the Synod to the School Room, the reply of the Prince was read by the Bishop, when the Synod adjourned, *sine die*.

GREAT BRITAIN.

ENGLAND.—There was a great meeting at Wiston Park, Sussex, the seat of the Rev. John Goring, very recently, on behalf of the Central African Mission. The Bishops of Chichester, Oxford, and Glasgow were present; also, the Dean of Chichester, Archdeacon Mackenzie, and Mr. Giles Pinder, M.P. Mr. Goring opened the proceedings with a speech evincing much interest in the mission, and was followed by the Bishop of the diocese, who moved the first resolution. Archdeacon Mackenzie then explained the object of the mission in one of his calm, broad speeches. He gave the following account of their plans:—They purposed to set sail in October—the party comprising three clergymen, with himself, one medical man, and three working men. Besides these, he had entered into communication with gentlemen at the Cape, and also with Sir George Grey, the Governor of the Cape, requesting that the assistance of other clergymen there might be granted. The men he had spoken of were artificers as well as Christians, who would also be able to assist them in another way; and he had written a letter to the Bishop on the west coast of Africa, asking him to provide them with three or four men skilled in the cultivation of cotton, who would also accompany them. With this party they would proceed, before the end of the year to their destination on the west coast.

The painful suicide of the Rev. George Martin, Vicar of Highbury, has been the subject of an inquest, when the evidence distinctly showed previous mental disease. Mr. Kellock, the unfortunate man's solicitor, stated that he had been very much disturbed in his mind during the last few days respecting a sum of 3s. 3d. which he had stated as expended, instead of carried forward, in a return of some charities which he had made to the Charity Commissioners. This mistake preyed much on his mind, and he showed witness a long letter which he had written to the Commissioners explaining the mistake; he also said he should be "disgraced" by it, and told witness that he would give up all his offices in the Church and retire. The jury, stopping other evidence that was about to be adduced, returned a verdict of "temporary insanity." The unfortunate gentleman has left a wife and eight children.

ECCLIASTICAL COMMISSION.—Mr. Freeland has given notice that early next session he will move for a select committee to inquire into and report upon—1. The organisation of the Ecclesiastical Commission, and the means of rendering such commission more efficient for the purposes for which it was appointed, and directly responsible to Parliament. 2. The means of securing an equality of treatment in matters of renewal, purchase, sale, or exchange to the lessees of property held under the Ecclesiastical Commissioners or under ecclesiastical corporations sole or aggregate.

A work on the Evidences of Christianity, written by the present Archbishop of Canterbury, has lately been translated into French, by a French Romanist, who says that he has been encouraged in his work by some eminent French ecclesiastics. He candidly acknowledges that in it, "the faith shines forth and light abounds," and that this opinion is not only his own, but that of eminent members of the French Clergy. He has, however, omitted (with the assent of the archbishop) certain portions which he did not esteem orthodox. He retains, however, the full name and title of the archbishop, on the title page:—*Divinité du Christianisme*. Par Lord J. B. Sumner, Archevêque de Canterbury.

The Rev. Hugh Allen, late afternoon lecturer at Mr. Bryan King's Church, St. George's-in-the-East, has been justifying the patronage of the Lord Chancellor, who gave him a living, by fraternising with the Spurgeonites. He not only attended a public meeting of that body at the monster "Tabernacle," but he made a speech for them, testifying to the "sound and full Gospel preaching" of the deity of the day; and Mr. Spurgeon, as in gratitude bound, offered his reverend brother "the use of his pulpit" whenever he should choose to occupy it. Is this a case for the Bishop of London? It was said, I think, that Mr. Allen might have nipped the St. George's riots in the bud, if he had chosen to do so, but he rather liked the row, and admired the rioters: certainly his conduct now makes that supposition by no means an improbable one.—*Cambridge Chronicle*.

LETTER FROM DR. LIVINGSTON.—The following letter has been received in Leeds from Dr. Livingstone:—"Zambesi, March 12, 1859. You may possibly have heard of what we have been doing, though, from having been occupied very differently from what I expected, I have been unable to write to many of my friends. We have found an opening into the magnificent cotton field through part of which I travelled far to the west, and the form and fertility of which if I am rightly informed, have been confirmed by Burton and Speke. This discovery, however, has been at the expense of vexatious delay—the produce of a fraud—to our proceeding to the Mokoloko country; but it has opened a field for direct influence on the slave trade in several parts on the east coast I never anticipated. There is little doubt but that the introduction of lawful commerce and the Gospel—the only balm for human woes—to the Highland Lake region would speedily effect a diminution in the traffic which now crosses Nyassa. We are trying to get freedom of navigation from the Portuguese, to our discoveries. This is indispensable, for they are of the lowest and most immoral class generally, and defile everything near them. I hope that our statements may see the water in the same light as we do. A small steamer on Nyassa would not only afford complete security to settlers, but effect more, without firing a shot, than many vessels on the ocean.—I am, &c., D. Livingstone.

THE ECCLIASTICAL COMMISSION.—Several returns relating to payments made to or by the Ecclesiastical Commissioners have been issued. One is a return of every payment made to the Commissioners since the 18th day of August, 1857, on account of any suspended stalls in the cathedral and collegiate churches of England and Wales. The total of the payments received in this way from Bristol was £4,944; Canterbury, £15,693; St. David's, £766; Durham, £44,567; Ely, £5,280; Hereford, £2,291; Llandaff, £526; Norwich, £3,823; Rochester, £5,629; Salisbury, 1,905; Wells, £3,406; Westminster, £36,029; Winchester, £10,666; Windsor, £18,279; and Worcester, £10,987. Another return shows the number of benefices augmented, and the aggregate amount granted by the commissioners for the augmentation of such benefices in each diocese of England and Wales. The total amount of the capital sums expended in augmenting 249 benefices, 31 of which are in the diocese of Lichfield, 30 in that of Ripon, and 20 in that of Manchester, is £241,977. The total amount of the annual grants promised to 1,178 benefices, of which 107 are in Lichfield, 136 in Manchester, and 140 in Ripon, is £90,070.

The Dean of Bristol announced last week that the Chapter had come to a resolution, at their last meeting, to equip at their own expense five persons to join the local Volunteer corps. "We came to this determination," said the Dean, "as we may not fight ourselves."

Very earnest endeavors continue to be made to promote the erection of a Cornish bishopric, by a division of the present unwieldy Diocese of Exeter. One great practical obstacle to it is the want of a sufficient endowment. To overcome this, it has been proposed that the sum of £100,000 should be raised, by one thousand Churchmen contributing £100 each. This might be so invested as, after defraying the requisite cost of providing a proper Episcopal residence, &c., to yield a yearly income of probably some £3000 or £4,000; and I believe that a considerable portion of this sum is already forthcoming. The seat of the new bishopric, it is proposed, should be the ancient town of St. Columba, where there is a fine old church, of very ancient foundation. It is a venerable structure, dedicated to St. Columba, having a square, embattled tower, crowned with pinnacles; and within are several interesting monuments.

Among other expedients to which the "Evangelical Alliance" people have had recourse, is the establishment of what they have denominated a "Central United Prayer-Meeting Committee." It embraces both Low Churchmen and Dissenters. This Committee has just issued a circular, strongly urging the importance of regular united prayer; and among other observations it contains the following:—"Why should not arrangements for daily prayer be so multiplied as to be brought within the reach of every considerable company of God's people in whatever part of the world they exist? It would manifestly be a way of obtaining a much larger blessing, if one such meeting were established in connection with every devout congregation throughout the earth." This, then, is nothing more or less than an adoption of the Church's own system of Daily Service. Let the clergy who have joined the movement but do their duty, by having, as the Prayer Book directs, the Daily Service in their churches, and all that is aimed at may be accomplished. Yet such Daily Service they not only ignore, but decri. It is a "Puseyite practice," they say; and they will have none of it—that is, as a Church requirement. But when dissenting ministers join with them, and they arrange it as a combined "Evangelical" proceeding, then it is pronounced to be "manifestly a way of obtaining a much larger blessing."—*English Churchman*.

FOREIGN AND COLONIAL.

FRANCE.—The Paris correspondent of the *London News of the Churches* says:—"This is one of the peculiarities of our time—Romish parents make it a condition that their children shall be brought up in Protestant principles, which they regard as far superior to their own. I might give instances, but it is a general feeling, pervading thoughtful men of all ranks, that Protestants have an admirable system of education, giving a high sense of honor, a love for home, and a respect for domestic virtues almost unknown elsewhere. Some of the Professors of our Paris colleges have asked what system we adopted that always made our youths the best in their establishments?"

A FRENCH AMUSEMENT.—PRIVATE SERMONS.—A new method of amusement has been adopted in Paris. Fashionable people who do not find private theatricals or private concerts suited to their tastes, give private sermons. A pulpit is erected in a drawing-room, and the hostess takes a great deal of pains to secure a popular and eloquent preacher. Great exertions are made that they are not outdone by their neighbours in the matter of eloquence. Of course it is not to be supposed that these services are open to the public, but especial cards of invitation are issued to the *salons religieux*, with careful attention to the quality of the guests invited.

The Bishop of Sydney, as Metropolitan of Australia, is making a Visitation of the Suffragan Dioceses. He delivered a Charge at Hobart Town, in Tasmania, in May last. The Bishop of Adelaide, in his Pastoral Address to the Synod of his Diocese, on May 8th, stated that the Bishop of Sydney, in accordance with the wish of Synod, expressed in their resolution of May 20, 1859, was likely shortly to arrive in the Colony, and "pursuant to ecclesiastical usage," hold a Metropolitan Visitation of the Bishop and Clergy.

SANDWICH ISLANDS.—The Honolulu *Commercial Advertiser* says:—“It is stated that an effort is being made by Mr. Manly Hopkins, Consul for Hawaii, in concert with the Society for the Propagation of the Gospel, to introduce a branch of the Church of England into the Sandwich Islands. Since the year 1827, the Church of Rome has made persevering efforts to establish itself among these interesting islanders, but without success, until 1839, when the Roman Catholic faith was introduced under the pressure of a French Admiral and the guns of a French frigate; and now there is not only a Roman Catholic Bishop and a staff of clergy, but a body of Sisters of Mercy, established at Hawaii. The leanings of the King and Queen, who are themselves Protestants, have been always in favor of the English Church, and they have requested the co-operation of this country in the work. The King offers to build a parsonage, and to give a site for a church at once, and to pay a salary of £200 a year to an English clergyman. It is ultimately hoped that Hawaii will become the See of an English Bishop, with Polynesia for the sphere of his jurisdiction. The Archbishop has given his encouragement to the plan.—Two churches have been finished at Waimoa, Hawaii, at a cost of \$4,400, and it is contemplated to put up nine more. This is what Mr. Lyons, a missionary there, says. The estimated expense of these eleven churches is \$26,800. They are all to be built in one parish.

With a singular want of forethought, the Archbishop of Canterbury the other day addressed a letter to Count Cavour, admonishing him not to mix up spiritual and temporal matters, not to compel the clergy to perform religious services against their consciences, not to persecute them, but to leave them alone. To this curious epistle the statesman bluntly replied, by reminding the prelate of times when a different doctrine was preached, and when the secular arm was invoked to compel obedience to the Church, by declaring the detestation of the Government to punish disloyalty and treason in the clergy, and by reminding him of those maxims in virtue of which the child Montara was snatched from his parents, and the Madia banished from their country. His Grace of Canterbury too much resembles some others, who preach persecution where they have the power, and toleration where they have it not.

Considerable interest has been excited by the struggles of the Hungarian Protestants for political and ecclesiastical freedom. It may not be uninteresting to members of our Church to learn that a movement of an important nature is taking place in Bohemia also, and that of a more purely religious and intellectual character. Mr. Joseph Ruzicka, a Bohemian clergyman at Prague, has for many years directed his efforts towards obtaining a full and free circulation for the Holy Scriptures; with what success will be seen from the Imperial Patent, a translation of which I am about to lay before your readers. It runs as follows: “The Ministry for Worship and Instruction, in communicating with the Ministry of the Interior and the Police, grants the Evangelical vicar and school-director, Joseph Ruzicka, the requested permission for the publication and sale of his contemplated edition of the Bible in the Bohemian language, with the Apocrypha, through the agency of the pastors among the members of their own religious bodies, under the condition to be exceptionally added by way of proviso, that the pastors sell copies of the Bible at no higher price than the fixed price, and only to members of their own religious bodies in their district.

UNITED STATES.

The new “American Missionary Society,” is in a bad way. Low Churchmen, as a body, were not prepared for such open separation from the General Board of Missions. They prefer the leadership of the great body of the Bishops and clergy to that of Drs. Anthon, Tyng, Jones, and Wiley. Even Bishops McIlvaine and Beale are understood to give no countenance to this insignificant and schismatical movement; indeed, the *Protestant Episcopal Quarterly Review* testifies that “opinions unfavourable to the expediency of the Society have been expressed by almost all of the Evangelical Bishops, and by a large number of the most influential clergy.”—*Churchman*.

The Roman Catholic clergy of New York follow Archbishop Hughes in refusing to make marriage returns to the City Inspector, as required.

ORDINATION OF DR. HUNTINGTON.—Dr. Huntington was admitted to the Holy Order of Deacons on Wednesday, 12th inst., in Trinity Church, Boston. The sermon was preached by Bishop Burgess, from Acts. ii. 39.—“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Morning Prayer was read by the Rev. J. L. Watson, D.D. The candidate was presented by the Rev. Dr. Stone, of Brookline. The Bishop of Victoria, from Hong Kong, China, was present in the chancel.

No time has been lost in turning the Great Eastern to profit at home. She was at once cleaned up on arrival, and is now on show at Millford Haven. She goes to New York again in a few weeks. It is assumed that under favourable circumstances the big ship would make the run from New York to Liverpool or Southampton “inside of eight days.” She was only forty-six hours in passing from Sandy Hook to Halifax, and the period of her transit from Halifax to St. Anne's Head would have been less had she not been detained in one place to sound, and in another to repair a slight accident to the machinery.

General Intelligence.

UPPER CANADA.

THE PROGRESS OF HIS ROYAL HIGHNESS THE PRINCE OF WALES.—On Wednesday the 12th inst. thousands of men, women, and children assembled at the place from which the Prince was about to depart, to have a last look, and give him a hearty cheer and as hearty an adieu. At 11 o'clock His Royal Highness arrived. The cheering became most vociferous. When the moment of entering the cars drew near, certain of the principal citizens took their leave of him, amongst the number was our venerable Bishop, whose hand the Prince shook both reverently and affectionately. In accordance with his office, the Bishop gave his blessing to the Prince. His Lordship was much affected, and on his turning to depart he was seen to wipe away tears from his eye; as he left the platform the people gave him a hearty cheer. As the train moved on His Royal Highness remained standing outside the car, graciously recognising the loyal demonstrations of his future subjects. The open country was soon reached. At every village and hamlet he was received very enthusiastically. At Brampton a company of militia was drawn up in a line, and a great number of people were congregated together. Near Georgetown the train stopped and the royal party made a careful examination of the noble bridge spanning the river. Again multitudes greeted the Prince. All Guelph and the country about round entertained him with banners, cheers, music, salutes, military displays, and speeches. Berlin was not behind her neighbours. At Peetersburgh the chief point of interest was a German address presented by a large number of German settlers, to which an extempore reply was made by the Prince. Stratford and St. Mary's were the next important places, who by their hearty display of loyalty proved themselves worthy of the Prince's visit. The train arrived in London at 4 P.M. No less than 10,000 people had assembled at the terminus to greet His Royal Highness. The citizens have much to boast of in connection with their brilliant reception, decorations, processions, ball and addresses. The next day the Prince went to Sarum. His next important visit was to the Niagara falls, where many amusing incidents happened. Now we find American ladies alighting from their carriage to become torch-bearers to royalty, now Canadian ladies to feast the Prince on the most delicious fruits of the season. We are glad to find no cowardly spirit in our future king; he went behind the great sheet of water; boarded the *Maid of the Mist*; and at times the careful hand of the Duke of Newcastle had to warn him that he stood in danger's way. On the 18th the Prince visited the Queenston Heights, and under the shadow of Brock's monument received a right loyal address from many of the noble veterans who with this great General fought our country's battles. Everything passed off in a most satisfactory manner. From this scene His Royal Highness departed for Hamilton, which great and rising city greeted him with all conceivable loyalty and magnificence. His Royal Highness was received in a most loyal and befitting manner wherever he has been in Canada. He has been graciously pleased to acknowledge the fact, both in word and writing.

Lady Franklin, the noble-hearted widow of the late Sir John Franklin, spent a few days in Toronto last week. As objects of interest she honoured with a visit Trinity College, the Model Schools and University College.

EUROPE.

ENGLAND.—The Refractoryism seems to be in a bad way, when Bright gives it up. The following from Mr. Bright, has been received in reply to an invitation forwarded to him by the Walsall Reform and Constitutional Defence Association:—“Inveran, Sutherlandshire, August 24, 1860. Dear Sir,—I am glad to learn that you are stirring on behalf of Parliamentary Reform. If the conduct of the Government and the House of Commons, during the present session is not enough to create some expression of opinion from the people, I have small hope that anything will cause them to self-respect and self-defence. I do not think it likely that I can attend a meeting in your town. It is impossible for any person to undertake to speak at meetings during the recess, and to attend Parliament during the session, without necessarily overloading himself with labour and responsibility. There must be more local feeling and local exertion, if the question of Reform is to make great progress, and I hope you will be able to organize the opinion of your neighbourhood without requiring help from a distance. If I were younger and stronger, and there were colleagues to help me, I would shrink from no labour in the cause of Reform; but I cannot undertake even a small portion of the work which some of my friends would carve out for me. I am much obliged to you for your letter, although I see no chance of my being able to comply with your request. Nevertheless, work on, for it is a great cause, and hitherto the labourers in it, and for it, have been too few.—I am yours respectfully, JOHN BRIGHT.”

The Earl of Derby has had a grand volunteer review all to himself. On Saturday, the 1st inst., 10,000 of the Lancashire volunteers met in the park at Knowsley, and after being put through their manoeuvres, were regaled at the earl's sole cost and charge with a substantial dinner and a plentiful supply of the Knowsley home-brewed. Larger gatherings have been reviewed by royalty in London and Edinburgh, but there were no cakes and ale. We are glad to see both sides of the house taking an interest in this movement. It is not an affair that there ought to be any party or class jealousy about. It must be a national movement or nothing. Lord Derby could not have given a better proof of his earnestness in the cause than by putting himself to the expense of giving 10,000 men a dinner. It is very easy to talk and make fine speeches, but the real test of a man is when you ask him to put his hand in his pocket. Lord Derby must have put his hand in his pocket pretty deeply on this occasion. Fancy six tons of pies (conveyed from Liverpool in ten carts) and twenty-five hogsheds of beer to wash them down without! Out of Parliament no public man is more respected than Lord Derby. As a landlord, as a neighbour, and even as a lecturer on social movements, he commands the esteem of all classes.—*Weekly Times*.

For remainder of General Intelligence see our Sixth Page.

NOTICE TO SUBSCRIBERS.

The Canadian Church Press will be published in Toronto, every Wednesday afternoon, in time for the mails.

It will be supplied direct from the office of the Publishers Messrs. LOVELL AND GIBSON, Yonge Street, Toronto, for \$2 per annum, payable half-yearly, in advance: no reduction can under any circumstances be made, nor will there be any free list.

This rule may appear an unusual one, but the Editors beg to call the attention of the Subscribers to the fact, that this is not a commercial speculation, but an effort on the part of a COMMITTEE OF CLERGYMEN to supply a common want and to attain a common benefit. Until the circulation attains a point which they cannot immediately expect, every copy which is sent out will involve a personal loss to themselves. As these columns are not supported by any party, the price is regulated by the working expenses, and these have been reduced to the lowest point compatible with the respectable appearance of a journal which professes to be the organ of the United Church of England and Ireland in the Province of Canada.

All subscriptions to be sent by letter, registered, or otherwise secured, to the Editors, at the office of Messrs. Lovell & Gibson, Yonge Street, Toronto.

The Canadian Church Press.

TORONTO: WEDNESDAY, SEPT. 26, 1860.

CALENDAR FOR THE WEEK ENDING OCTOBER 2nd.

26	W	.....	Mal.	3	Matt.	27	Mal.	3	1 Cor.	11
27	Th	.....	Tobit	4	Mark	28	Tobit	1	.....	10
28	F	St Michael & all Ang.	Genesls	32	Acts	13	Dan	3	Jude	12
29	Sat	Michaelmas Day.	Ezek.	14	Mark	3	Ezek.	15	1 Cor.	15
30	S	17th Sunday aft. Trinity	Tobit	7	.....	5	Tobit	8	Tobit	8
1	M	October begins.	.....	9	.....	5	.....	10	.....	10
2	Tu	.....	.....	.....	.....	.....	.....	.....	.....	.....

OLDFSEEVES.

The want of a loyal-hearted and thoroughly-independent Church paper was by Churchmen in this Diocese so long felt, and so frequently expressed, that in commencing *The Church Press*, we had every reason to suppose that our undertaking would be gladly hailed, and cordially supported by the majority of the Clergy, and by a large number of the influential laity. We have accordingly received on all sides most encouraging encomiums, we have been complimented, we honestly think beyond our deserts, on the ability that has marked much that has appeared in our columns, and we have been told that the free and untrammelled nature of the course which we have thus far pursued has already made "*The Church Press*" an agency, the influence of which is far from being powerless in the Diocese, both over those who differ from, and those who agree with us in opinion. We have sought to exert that influence whatever it may be, for the furtherance of the Church's best and deepest interests, and in the effort so to do some of the small number of individuals with whom "*The Church Press*" originated have undergone a very considerable amount of trouble and exertion, with of course no hope of reward beyond the consciousness of having striven to advocate the good cause. A statement, however, recently submitted to us by our publishers, shows with very disagreeable clearness that in order that we might enjoy the privilege of making the effort alluded to, for the promotion of the common good, the Committee of *The Church Press* will shortly be under the unpleasant necessity of paying a very considerable sum of money for the numbers of the paper which have been already issued. Now this is a state of things, to the continuance of which we are very decidedly averse. We are quite willing to work for nothing as long as it serves the cause which we all have at heart, but we certainly object to go on paying six or seven pounds a week for the opportunity of doing so; we

asked at the outset from no party or from no persons for guarantees, because we were resolved that whatever we were would be independent. We purposely limited the number of the Committee, and thus increased the responsibility of each member of it, because it seemed the only way to secure unity of thought and action.

We knew that neither of these steps could be regarded as prudent; but we deemed them necessary to the object we had in view. We were willing to give our labour, and ready to risk our means, under the conviction that a Church paper, marked by fair ability, sound principles, and, above all, by an independent tone, would make itself felt in the Diocese, and be eventually supported. Our conviction on these points is quite unchanged; but our experience shows that it would require at least another year before the *Canadian Church Press* could be—as it ought to be—doubled in size, and rendered self-supporting. To do this, would require either that large and immediate addition to our subscription list—which a very slight exertion on the part of our many complimentary friends might easily effect—or the command of larger resources than we possess, together with greater willingness to spend them in this undertaking than the Church can claim from us, by no means the wealthiest of her members.

We have, as we have said, started the *Church Press* at a considerable outlay of personal exertion and pecuniary expense, and we consider that we have done our share in supplying the want which it is intended to meet. We shall still be happy to conduct it on the principles by which it has hitherto been characterized, if the Churchmen of the Diocese and Province will furnish the not very extravagant means which are required for its support; but since they neglect to do so, we feel no vocation for ruining ourselves in the service of others.

At the outset we intimated, in the plainest language, that "We had made arrangements for the support of the paper for a certain time, without reference to the proceeds or the subscription list. After that time," we said, "if the numbers of our subscribers warrants us in doing so, we shall proceed; if not, our undertaking will come to an end." In accordance with this intimation, we shall speedily cease the publication, or we shall be happy to hand over the Editorial chair, together with the pecuniary responsibilities of the paper, to any Committee of our brethren who, from the same motives which have actuated us, will undertake the same labour and incur the same risk.

Any of our friends, therefore, who have paid their subscriptions for the year, can have the half of that amount refunded, by applying at our office; and as for those who have paid only for the current half-year, we hope that they will remember that in furnishing them with those numbers of the paper which they have already received, each member of the Committee will have to incur a direct pecuniary outlay of upwards of twenty times the value of those remaining numbers which would be necessary to make up the full issue for the half-year.

We stop, although we meet with commendation on almost every side;—we stop, because our friends are content to praise us, and forget to work for the cause which we seek to advance;—we stop, at a time somewhat earlier than we expected would, under any circumstances, be necessary, because the money we meant to risk is much more than expended, and we are in no position to venture more.

Nothing is required but means, in order to secure success; but as we have no interest in the undertaking beyond that which ought to be felt by Churchmen generally, we are not disposed to resort to pecuniary aid. If funds were provided, we are certainly willing to work; but we are not disposed to work, and pay (any further than we have done) for the privilege of doing so.

It is, at the same time, apart from our own connexion with

the paper, a matter of regret that it has not been more energetically supported. There has seldom been a time in the history of the Diocese, when a journal of independent views was more urgently required. The *Colonist*, which, to a certain extent, represented the opinions of Churchmen, has ceased to be; and we are almost entirely left to the mere secular press—the opinions and sympathies of which are too often hostile to the Church. The fact, moreover, of Churchmen allowing "*The Press*" to fail, makes it a matter of absolute certainty, that the prospect of having any sound Ecclesiastical organ in this Diocese, is now remote indeed.

The Editors of *The Canadian Church Press* would be obliged if those Clergymen, or others, who have taken our paper but have not remitted their subscriptions would forward to our Office the sum of One Dollar, the subscription for the half-year.

Literature.

[In view of the flood of most objectionable "light literature" which is poured in upon us from the States, and which when not translated from, is too often modelled upon the French Novel, we think the article which we insert below well worthy the attention of parents and guardians.—*Eds. Ch. Press*]

ASPECTS OF MODERN FRENCH LITERATURE.

At the present time we are so engrossed with the external relations of France, and her position towards ourselves, that we are careless about her internal position, and the way in which she stands with herself. Yet even to us the latter is almost as important as the former. It is well to keep a vigilant eye upon the increase of her armies and fleets, upon the building of new fortresses and arsenals, and upon the extension of her territory; but the wise man will not neglect also to watch the indications, so undoubtedly to be discerned, that if France is not at peace with her neighbors, still less is she at peace with herself. In the eighteenth century, the acute observer must have prophesied with undoubted certainty, from the mere examination of the literature of that period, that some such convulsion as the French Revolution was inevitable. May we not discover in our own day, in the state of the French book-world, many symptoms that 1859 may see as extraordinary, if not as overwhelming, a revolution as seventeen eighty-nine? If we consider the writings now most popular in France, their common characteristics, and their common tendencies, we must come to the conclusion that they reveal a condition of the national mind which is truly portentous. And it is not only the works which issue from the French press at the present day that force us to such a conclusion, but the works which do not issue; it is not the publication and success of bad books, but the absence of good ones. Ever since the commencement of the present régime, philosophy, poetry, and history have been almost silent; and this silence is the more marked as coming immediately after an epoch when the literary greatness of France was almost unprecedented. Comte, Guizot, Villemain, Michelet, Cousin, Victor Hugo, Lamartine, Thierry, constituted perhaps the most brilliant band of historians, metaphysicians, and poets, that has ever been seen in France and where we they now? Only two of them, Comte and Thierry, are dead; the others, like the Titans under Ætna, are crushed beneath a huge desolating, and enduring obscurity and ignominy in a land of which they are the ornaments; others preferring poverty and exile in a strange country. Michelet, a man whose singular genius, combined with the profoundest erudition, has seldom been equalled, who writes in himself the epigrammatic brilliancy of a Frenchman, with the industry and accuracy of a German, has almost forsaken the domain of history for a species of study which in England is unknown, but in France is most popular—a strange mixture of materialism and spiritualism, of lofty sentiments and base, and physiological details, and which is as deleterious in its effects as disgusting in itself. That the author of the "History of France" should have abandoned that, to write books such as "*L'Amour*" and "*La Femme*," speaks ill for the age and country which allow of such a degradation. In the department of history, it is true, M. Thiers perseveres in his work on the Consulate and Empire; but M. Thiers is a comparatively feeble historian. Further, it is hard to write when every sentence has to be composed in fear of offending an autocratic ruler; and though Tacitus was one of the greatest historians the world has ever seen, under Domitian, M. Thiers is far from being so successful under Napoleon III. In philosophy, we find scarcely anything but futile though able articles in the "*Revue des Deux Mondes*," by Rémusat, and occasionally by the once eloquent Victor Cousin. In poetry, we look in vain even for the humblest productions; and after roaming from Dun to Beersheba, we can only cry, "All is but a" In modern France most intellectual efforts are political offences; and a sovereign whose only real title to his sovereignty is his ability, is naturally jealous of ability in others. Secondly, there is a difference in temperaments. A despotism may be one to make a nation glory in it; it may be one to make a nation ashamed of it. Elizabeth was a despotic sovereign, but she was true and straightforward, and her reign was as popular and as rich in great men as any other before or after. So the absolutism of Louis XIV. had a deep nationality about it, and every Frenchman felt proud of the

monarch who raised his nation to the loftiest position ever enjoyed by any Power. When Louis XVI. said that he was for the state, he said no more than the truth. He was the embodiment of French nationality. But not so now. This despotism, got falsely, and carried out as it was got, represents one man and not France, as no wonder that its rise is equal with the disappearance of a literature which did represent France. But not only did the rise of the contemporary form of Napoleonism extinguish, till some high influence rekindles it, all that had been so brilliant and so glorious in French literature, it left room for, if it did not actually evoke, the most extraneous phase of thought and the most extraordinary class of literary compositions which can be found in any age or country. We do not scruple to pronounce the works which are now most popular in Paris to be more diseased, unwholesome and what is still worse, more dangerous than anything that twenty years ago could be imagined. The grossest selfishness, the sickliest sentimentality, the filthiest revelling in indecency, and that indecency as foul as it is new, are the chief characteristics of the books now most largely read in Paris. The novels of Paul de Kock and Soulié are immoral, and by no means good in their tendency, but they are pure and innocuous when compared with the productions of the younger Dumas, or still more of M. Ernest Feytaud. Georges Sand has unquestionably written much which will long survive her, but even she has contributed a book to modern literature such as equals, if it does not outdo, the *chef d'œuvre* of M. Feytaud. We might continue *à l'infini* to cite names of writers and examples of works most popular in France, all of which are of the same detestable character as those to which we have alluded; if any one is incredulous as to the assertion that this poisonous trash is popular, let him ask any French publisher or intelligent Parisian with whom he may have the opportunity of conversing, and the answer will be unanimous that Scott did not create a greater *furor* in England, than M. Feytaud is now causing in France. Painters, musicians, and the whole class of artists, are fully impregnated with, and steeped to the lips in, this "Literature of Desperation." Without any English prejudice, and being careful to remember that "a foreigner is not an Englishman," we firmly believe that the prevailing literature of France is the most base and ruinous power of evil that her most bitter enemies would design against her. It helps to develop all that is most selfish; it sneers at domesticity, and never mentions patriotism. But we forget a Frenchman is not allowed by law to be "patriotic, and perhaps here we may detect the prime cause of the deadly mischief we have been describing. When a man is not permitted to have love for his country, his love becomes concentrated on himself; the affection which belongs of right to his native land and his home turns to self, and the intellect which ought to be exercised on every or any subject with unobscured liberty, in want of this, becomes morbidly introspective, and the whole man is envenomed and degenerate. Now, if we believe, as we can scarcely help believing, that no nation can continue to receive a lie and a delusion for more than a certain time, we may be convinced that the love of feeling in France which is disclosed and represented in the literature of our day, and which oppresses the true greatness of the soul as like a hideous nightmare, must pass away before long time, and Napoleon III. may have to witness as great a destruction as the less guilty and less fortunate Louis seventy years ago.—*From the Literary Gazette*

University Intelligence.

CANADA.

TRINITY COLLEGE.—Professor Hind's work is thus referred to by the Editor of the *Churchman*:—"The 'Narrative of the Canadian Exploring Expedition,' the preparation of which is intrusted to Professor Henry Youle Hind, who fills the chair of Chemistry and Geology at Trinity College, Toronto, will be a very important addition to our knowledge of this continent. It will include a full report of the two expeditions dispatched by the Canadian Government in 1857 and 1858, at a cost of \$60,000, for the exploration of the southern part of Rupert's Land, or the basin of Lake Winnipeg, including the country within the now crown colony of Red River, as well as the region traversed by the proposed overland route from Canada to British Columbia. Much of this large area has never before been described, or, unless visited by white men, until crossed by these expeditions, the second of which was under the command of Professor Hind, and is known as the Assiniboine and Saskatchewan Expedition. Particular attention was paid to the physical geography, geology, and climate of the territory by the scientific corps, and as a practical physiographer was one of the staff, the illustrations of the grand and romantic picturesque scenery, and of the ethnology of the native Indian tribes, will be very abundant. The work will probably appear this Autumn, (forming two volumes, octavo), from the house of Messrs. Longman.

It is with feelings of no ordinary satisfaction, that we welcome again amongst us the Rev. George Clarke Irving, M. A., who took no small part, during the infancy of our noble Church University, in framing its rules and regulations of discipline, and in its general management. The five years during which he shared in the administration of Trinity College, were characterized by the unbroken prosperity of that institution. When Mr. Irving's departure from us was necessitated by affairs of a private nature in England, he was followed by the regrets of all who were acquainted with him, and the affectionate regard and esteem of those who had enjoyed the benefits of his instruction, both in the lecture room and in the University pulpit. His appointment to be Vice-Provost augurs well for the continued success and more assured stability of our University, which cannot but prosper from the principles on which it is founded, and the ability of its professional staff.

ON THE POWER OF METROPOLITANS

From the Colonial Church Chronicle.

We conceive nothing to be plainer than that metropolitical jurisdiction is placed by Canon Law under this most material restraint;—that, relatively to the inferior clergy and to the laity of the subordinate Sees, it is a strictly mediate jurisdiction. That is to say, the office of the Metropolitan bears immediately on his suffragans alone; but, except it be to supply their defects or rectify their errors, he has ordinarily no dealings whatever either with their clergy or with their flocks. And the distinction here involved is vital. There is no more settled maxim of ecclesiastical order than that the same Diocese cannot have two bishops at the same time. This is abundantly proved by the uniform testimony of ancient councils, and the usages of the universal Church. The institution of Metropolitans does not, and canonically cannot, contravene that fundamental maxim. But on the other hand it is equally clear that every Bishop is himself as much under the restraints of Canon Law, the decrees of general councils, declarations of conformity, oaths of obedience to superiors, and the constitutions of the particular province to which his See belongs, as the humblest of his priests or deacons. Bishops, as such, are not law-makers. But, in their capacity as ordinaries, they are set to interpret, to administer, and to enforce the law. And if they themselves deflect from judgment and justice, and set an evil example of negligence, disobedience, or self-will, they are canonically liable to be corrected, or even punished after a process of inquiry; or, if their proceedings have been thought to involve injustice to those under them, by appeal from the aggrieved party. The Metropolitan is the high functionary to whom this grave duty of admonition and correction belongs; and, apart from the responsibilities which belong to him as the head of the provincial Synod, to that and the strictly cognate duties his office, as we believe, confines him. Whether a visitation after the Indian and Australian model is one of those cognate duties, we are by no means sure. We do not say that a subordinate See may not invite the like. We do not dispute that a visitation conducted in the kindly spirit everywhere displayed towards the Bishop of Sydney, and reciprocated by him, is likely to do good. But so would a visit of the representative Bishop of Canada or South Africa have done good, in the way of provoking zeal, and awakening an intense perception of the oneness of the Church, though it were only as an idea and for the moment. And besides we are not to suppose that, when Bishop Barker started from his home, he was prophetically or otherwise assured that he would encounter no irregularities, or that his Charge was composed before he had personally visited the very Churches to whom it was addressed. How would the particular form of visitation adopted by him have been accepted, if the Metropolitan, instead of finding everything to his mind, had found something to censure or "set in order?"

Without venturing to speak more positively concerning the past, we may at least express the hope that in Canada, South Africa; and New Zealand, the Metropolitan will, if possible, inaugurate his jurisdiction over his suffragans by convening them to meet him in Synod, and there take solemn and brotherly counsel with him as to the mode in which he and his successors are to exercise that jurisdiction. In limiting the question to the mode of jurisdiction, we speak advisedly. We do not propose that the provincial Synod, which only the Metropolitan can canonically convene, should be invited to declare whether there shall be a Metropolitan or not; or to choose for the Metropolitan, whether he shall be reduced to a merely titular rank, or shall wield a *bona fide* authority. The canons and constitutions of the Catholic Church, extending over the first fourteen centuries, have anticipated these questions, and effectually settled them. Nor are the Letters Patent worth less for the Metropolitan than for his suffragans. But it does seem most desirable that such precautions be taken, as that the chief Bishop, even when he acts alone, may have the comfort of knowing, provided always he act lawfully, that he truly represents the province, and that the allegiance of the suffragans may not be chilled or fretted by vague apprehensions of an amount of petty meddling which might at any time seriously weaken their own authority, and endanger the peace and good discipline of their Dioceses. And to this end, the very delicate subject of Metropolitans, as it seems to us, should be among the first points adjusted. Clearly, the Metropolitan possesses the right of inquiring into all matters which it is his duty to set straight if they are wrong. Thus, the limitation imposed by the Council of Trent, that Metropolitans never visit the Dioceses of their comprovincials *nisi causa cognita et probata in Concilio Provinciali*, may be a shade too stringent to be useful. But it brings out the spirit of the Canon Law, which we believe to be so faithfully rendered, in reference to the particular point before us, by the *dictum* of Pope Gregory, as by any sentence that could be framed, saving only the doctrine of his own supremacy: "Si qua culpa in Episcopis invenitur, nescio quis Sedi Apostolice Episcopus subiectus non sit: in vero culpa non exigit, omnes secundum rationem humilitatis a sales sunt." But such a maxim hardly leaves room for a Metropolitan to summon another Bishop's clergy before him, and to charge them from the suffragan's own throne.

A SHEET OF PAPER FOUR MILES LONG.—A sheet of tissue paper has been exhibiting at Colyton, Devonshire; it measures in length four miles, and is in breadth six feet three inches; the weight of it is but 196 pounds; it was manufactured in twelve hours.

General Intelligence.

(Continued from page A)

GREAT BRITAIN.—THE WEATHER AND THE CROPS.—There has been a "turning" in the "long lane." A decided change from the unfavourable weather which has prevailed for so protracted a period, took place on the 25th ult.; and although the earlier half of the past week was characterised daily by alternations from sunshine to rain, and vice versa, still on the whole there has been a marked and gradual improvement. As regards the crops, the recent change in the weather has already put to flight numerous gloomy forebodings, and we hear on all sides of large tracts of corn being under the sickle, and in many cases harvested and housed in excellent condition. The utmost activity prevails, and farmers are everywhere setting to work in downright earnest to gather in the harvest. In fact, assuming that we have not only a few weeks of fairly warm and dry weather, there would seem to be no reason why our southern crops should not be garnered in an extremely satisfactory condition.

FRANCE.—It was said in Paris on Wednesday evening, that among the desperate measures resorted to by the King of Naples, in extremity, he has sent an aide-de-camp to Savoy, with an autograph letter to the Emperor Napoleon. The *Moniteur de la Cote d'Or* states that M. Corse, the post-master of Clermont-Ferrand, who was charged with organising the relays of horses for the Emperor's journey in Savoy, had sent off 900 horses to the different points where they will be required for the Imperial service.

ITALY.—The unpopularity of France in Switzerland, in consequence of the confiscation of Savoy, is so great that the authorities have much difficulty in preventing the populace from insulting Frenchmen whenever they see them. The other day the Mayor of Gex, accompanied by a deputation, went through Geneva, as being the nearest way to meet the Emperor at Thonon. The party carried with them a flag which, although folded and covered with oil-cloth, was recognised and hooded, and some of the mob made an attempt to get possession of it.

PRUSSIA.—The Prince Regent of Prussia and all the royal princes have been invited by the Emperor of Russia to a grand hunting party at Warsaw. The Prince Regent will probably proceed there in the middle of the present month, after the conclusion of the manoeuvres of the Prussian troops. This visit may be officially considered as made in return for the last visit of the Emperor Alexander to Breslau.

ROME.—It is asserted that General de Nune, the commander of the French army at Rome, has announced to his officers that the orders of the Emperor were to defend the provinces of Rome, Civita, Vrechia, Comarce, and Viterbo.

SARDINIA.—Extensive military movements are taking place in Turin. It is said that the troops are to be concentrated on the frontiers. The Count of Syracuse has arrived, and taken up his residence in the royal palace. The *Gazzetta di Torino* announces that Signor Enriani will leave on the 31st for Florence. According to advices from Naples, Garibaldi was marching upon Salerno.

NAPLES, SEPT. 1.—As yet the king has not accepted nor refused the resignation of his ministers. Naples is tranquil. The royal troops are concentrated near Naples, placards having been posted up bearing the words "Long live Victor Emmanuel," several soldiers tore them down. The Lazzaroni became irritated, and a conflict with the soldiers ensued. The *Gazzetta di Marino* says:—A dispatch, received from Naples this morning, states that the King of Naples had presided at a council of ministers, at which resistance was resolved upon. A letter from Naples of the 30th ult. says:—The pictures, the furniture of the palace, and the baggage of the King, have this afternoon been embarked on board of a Spanish vessel. General Briganti is said to have been guilty of the most shameful treason, he massed his soldiers together in such a way that they were surrounded, but they, in indignation, are stated to have shot him. The King of Naples is understood to persist in his resolution to resist Garibaldi as long as he can, and he is busied in preparations to make the best defence in his power; but he has promised the commanders of the National Guard that the City of Naples shall not be exposed to the dangers of a conflict. His troops are now, according to a telegram transmitted from Genoa, concentrated in the neighbourhood of the capital. Affrays between royalist soldiers and annexationist partisans appear to indicate that at least some of the troops preserve an attachment to the king; but the results of the actions in Sicily and Calabria sufficiently show that, even if Francis II's regiments should not be mutinous, they are too pusillanimous and inefficient to offer any serious resistance to the Sicilian Dictator. It could scarcely be denied that Francis II's persistence in resisting Garibaldi has somewhat disconcerted the Sardinian Cabinet, which is said to have reckoned that the Count of Syracuse's letter would have produced a greater effect on the mind of his nephew, and the disposition of the Neapolitan army. At all events, although some Sardinian troops are certainly on board vessels lying in the bay of Naples, the *immaterial journal of Turin* now speaks very vaguely about the project of despatching General Lamarmora with 30,000 men to Naples. There seems to be no doubt, however, that considerable bodies of Piedmontese troops are assembling on the frontiers of the Papal States.

DAMASCUS, AUGUST 20.—This morning 167 persons implicated in the late massacres, and on whom sentence had been passed, were publicly executed. Fifty-seven of the condemned were hanged in the most populous parts of the city, and 100 of the local police were shot in the square Djenk Meidin. The executions have struck terror into the inhabitants of the city, which remains tranquil. To-morrow, those condemned to hard labour and detention will be sent under strong escort to Beyrout, where they will be immediately embarked for Constantinople. Among the hanged, were brothers, sons, and parents of the highest men of the country. No attention was paid to their rank or dignity. To-morrow all the principal parties compromised will be arrested, tried, and punished. The trial of the Governor, Ahmed Agha, and other officers, is proceeding before a council of war. The sentences will be enforced immediately after they are pro-

nonced. The guilty persons who escaped after the massacre will be tried as outlaws. They will undergo their penalties as soon as they are seized. The army of the Sultan acts with the most rigorous discipline, and in perfect loyalty. The arm of justice is absolute and triumphant. Perfect tranquillity reigns on all the borders of Syria. Order is established at Sidon, and its environs.

HONG-KONG, JULY 17.—The British forces were ready for attack, but the French protested against commencing hostilities, on account of having lost all their harness in the vessel which was wrecked at Amoy, and having also 2,000 men less than the British. On the 26th June, Lord Elgin ordered Bann Horn to withdraw the protest. The attack was to commence immediately.

UNITED STATES.

CENTRAL AMERICA.—The New York Courier and Enquirer says:—The fate of the pirate Walker is probably sealed. The latest telegraphic despatches announce the important news that the British war steamer *Leopold*, with a transport of troops under the command of Alaraz, had proceeded to Rio Negro, where Walker and his band had encamped; that the boats of the *Leopold* had passed up the river, captured Walker and seventy of his men, all of whom had been taken back to Truxillo, and given up to the authorities of Honduras. Many of the men being sick they were permitted to return to the United States, on condition of never engaging in an expedition against Central America. As for Walker, and one of his Colonels, named Butler, they were to be shot. This intelligence was brought to Havana by a Spanish war steamer, and from Havana to New Orleans by the *Star of the West*. It is a noblest current, and probably before this Walker and his Colonel have been shot. If they have, their fate is richly deserved—it is a fate that Walker should have merited long ago—would have met if our Government had long as long ago left it to a foreign power to interfere for the punishment of a pirate when our own Government has permitted to walk a scoundrel throughout the country, and go out from it a second time as the scourge of a neighbouring and friendly nation. Justice has come at last, but it is a disgrace to the United States, that her Government had no hand in dealing the blow.

Twenty thousand more migrants have arrived at New York this far this year, than up to the same time last year.

Communications.

SHOULD PERSONS BE ADMITTED TO CONFIRMATION WHO DO NOT INTEND TO COMMUNICATE?

To the Editors of the Canadian Church Press.

GENTLEMEN.—I was very glad to see in the letter of D. C. L., a question raised which I think is of great practical importance. "Is a Presbyter justified in presenting to the Bishop for confirmation, a person who from ignorance, carelessness, obstinacy, or any other cause, does not desire to partake of the Holy Sacrament of the Lord's Supper?" For my own part, I think the Prayer Book distinctly answers, no. None are to be confirmed but such as can "answer to such other questions as in the short catechism are contained." If an answer of "a good conscience" is here implied, as well as an articulation of the symbols, the point is settled. Again, how can a person rationally and honestly ratify and confirm his baptismal vows if he refuses to "obey the command" of our blessed Lord, when he said "Do this in remembrance of me."—I am yours, &c. B. A.

RUSSIAN HOSTEL AT CAMBRIDGE.

[The following communication from the Rev. G. Williams, of King's College, appears in the *Guardian*.]

SIR.—As I know that many of your readers feel a lively interest in the object of my visit to Russia and the East, you will perhaps allow me to communicate to them, through your pages, the good success which has hitherto attended me.

Those who have read the correspondence between Dr. Wolff and myself, relative to the establishment, at Cambridge, of hostels for members of the Eastern Churches, will know that in the original outline of the scheme, Russia was regarded only in a secondary point of view, when I suggested that the hostel of the Greek Orthodox would be open to any Russian students who might be disposed to avail themselves of it. My object in addressing myself first to Russia was not at all that I expected much sympathy in the undertaking (for I knew that they had their own Gymnasiums and Universities, a degree in which is an indispensable qualification for all civil appointments in the State); but that, knowing the interest and the influence of Russia in all matters relating to the Orthodox communion, of which it forms an important part, and regarding the political relations that subsist between Russia in the Armenian Church and nation, since Eichmazin, the seat of the Catholics, has been brought within the borders of the Russian empire. I thought it more polite as well as more proper to anticipate any possible misunderstanding of our motives and designs, by first explaining them to persons in position and influence in the country. And it is well, on every account, that I did so; especially because the very favourable manner in which the project has been received and entertained in Russia, leads me to believe that the Russian element must be regarded as much more important than I had imagined it would prove; so that I should now rather contemplate a Russian Hostel available for Eastern students of the Orthodox rite than what I first proposed to Dr. Wolff.

I found that the way for my visit had been most wonderfully prepared by an article in the June number of the *Orthodox Journal*, published at Moscow—the first, I believe, in credit, of all the religious periodicals. This article, inspired by a very high authority in the Synod, was published in the form of a communication from Mr. Philippoff to Mr. Khomishoff—one of the most distinguished literary men in Russia, as a poet, philosopher and historian, whose acquaintance I had the happiness to make fifteen years ago—congratulating him on the charming project of his old friend, and giving a full résumé of the correspondence between Dr. Wolff and myself.

The scheme has thus become known throughout all Russia, and I was astonished to find everywhere that I had nothing to do but to explain the details of a project which was as well a matter of public notoriety and of extensive discussion, generally in a most friendly sense. I have now opportunity of talking it over with many very eminent and influential persons at Moscow and St. Petersburg, as well as in the provinces, and all agree in declaring that they have no doubt of the ultimate success of the scheme. It is all alike hailed as a great boon to the country; and I may mention, in this connection, a breach of confidence that the highest ecclesiastical authorities in the country—whose character and position alike exempt him from all suspicion of flattery—declared to me emphatically that there is no country in Europe which he would so soon facilitate the education of the youth of Russia as our own.

There are, no doubt, difficulties in the way, but none, I am told, of serious importance—none which may not be easily removed by an honest and straightforward course of action; and the first and most necessary step appears to be the securing the consent of the Emperor to an arrangement by which the one passed in the English University shall count as though passed in one of the Russian Universities, or, in academic phrase, which our teachers shall be understood that terms should be allowed in the English University. It is to be expected that some time between the ages of one and twenty-two will sacrifice so much of their time in service, which would be lost in entering the University. But when I consider the present state of the Universities of this country—where I have heard much, and may hereafter have occasion to write to you of persons that there will be much difficulty in obtaining the necessary qualifications to the existing laws, in which case I have no doubt that in a few years we shall have to reckon a flourishing Russian Hostel among the institutions of the University of Cambridge.

It was gratifying to your address to know that the friendly expressions towards the Church of Russia contained in the letters commending of which I was the bearer, not only from my own diocese, but from other Bishops of the English, Scotch, Colonial, and American Churches, have been everywhere hailed with hearty goodwill by the prelates and leading men of the Church of Russia, and that a good will will be entered on the minute-book of the Holy Governing Synod, of the amicable intercourse thus opened between the two Churches.

I am now on the eve of my departure for Tiflis and Armenia, where I hope to see the Cambridge of Echinazim, and to publish in that Church and people, as I have not now to Russia, the educational designs which we have in view on behalf of that nation. I set out with happy auspices, for I have already conversed on the subject with some intelligent Armenians whom I have met with in his country, especially with the Inspector of the Lazarett Institute at Moscow to the education of Armenian boys, and the sentiments of one and all are most favourable to the project.

I pursue returning by way of Constantinople, and, if possible, to visit Athens and Corfu, and shall endeavour to keep you informed of our farther progress. GEORGE WILLIAMS.

Poetry.

THE UNSEEN BATTLEFIELD

From the *Knickerbocker Magazine*.

There is an unseen battlefield
In every human breast,
Where two opposing forces meet,
But where they seldom rest.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder cloud,
His voice the hurrying storm.

His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And lurking for the fray.

Contending with thy mighty force
Is but a little band;
Yet those with an unequal front,
Those warriors bravely stand!

Their leader is of God-like form,
Of countenance serene,
And glowing on his naked breast
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to that wondrous sign,
And gazing on it all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great as sure,
That to be victor they must learn
To love, and to endure.

That faith sublime in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win that battlefield,
Past toil is quite forgot,
The plain where carnage once had reigned
Becomes a hallowed spot.

A spot where flowers of joy and peace,
Spring from the fertile soil,
And breathe the perfume of their praise,
On every breeze—to God.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE.

Wednesday, Sept. 20th, 1860.

WHEAT.—During the week the deliveries have been pretty large. Fall Wheat, on the average, has fetched from \$1.5 to \$1.20 per bushel. Owing to the reports of a continued decline in the British and New York markets, prices have fallen considerably. The range is from \$1.5 to \$1.30 for the best; \$1.5 to \$1.15 for medium; and \$1.00 to \$1.10 for common. Spring Wheat continues limited, at an average of about \$1.00 per bushel.

FLOUR.—The continued small business which is doing in this article, prevents us giving quotations. There is but little new flour yet come forward, but a few days will probably make a great change in this respect.

POTATOES are abundant, and the quality excellent. They bring from 70c to 25c per bushel. BUTTER.—The supply of butter continues good and sells at from 12c to 18c per lb. The best tub butter is worth 12c to 14c, cream quality, 10c to 12c per lb.

Eggs in small supply, at from 10c to 12c a day.

FRUIT.—The supply of fruit during the week has been most abundant. Commoner sorts of apples are difficult to sell at 70c per barrel. The best figure up to \$1.50. Peaches sell retail at 70c per basket. Plums, 20c to 25c per peck.

Advertisements.

H. F. SEFTON,

(Music Master at the Normal, Model and Grammar Schools, and Vicar of Holy Trinity Church, Toronto.)

HAVING some spare time at his disposal, will be happy to give Elementary Instruction in the theory and practice of VOYAL MUSIC. Especial attention given to the study of Part Singing (Sacred and Secular). In Classes, to Chorus, Choral Societies, Congregations, Boarding Schools, and Private Circles.

His long and successful experience in England, in the training of Choirs and Congregations in the Choral Services of the Church of England, has obtained for him testimonials of the highest order.

Terms on application

Reference:

The Rt. Rev. Dr. Strachan, Ld. Bishop of Toronto, 225, Church St., Toronto, Sept. 1860.

PRIVATE SCHOOL IN HAMILTON,

Under the Superintendence of the

REV. J. G. D. MCKENZIE, M.A.

TERMS:

For Resident Pupils, under 14 years of age ... £50 per an'm
For Resident Pupils, over 14 years of age ... £60 do.
Day Pupils ... £15 do.

IN the case of two or more Brothers, a deduction will be made of \$10 per annum on each under 14 years of age.

There are Vacancies for two or three Boarders.

Mr. McKenzie is occupying the Old PARSONAGE, opposite Christ Church, a commodious house, in an open and pleasant situation. Hamilton, 15th August, 1860.

RUDIMENTS OF THE FRENCH LANGUAGE.

Just Published,

RUDIMENTS OF THE FRENCH LANGUAGE. By EMIL COULOS, Professor of French in the Toronto Model and Grammar Schools; Examiner in Modern Languages in the University of Toronto, for 1859.

Price 75 cents.

For Sale at R. & A. MILLER'S, Bookellers, Yonge Street, Toronto.

Advertisements.

MESSRS. FULLER & JONES, ARCHITECTS, OTTAWA CITY, AND TORONTO. CANADA WEST.

WILLIAM HAY, Ecclesiastical Architect, CORNER OF CHURCH AND QUEEN STREETS, TORONTO.

HARDWARE!!!

RICE LEWIS & SON, (Sign of "THE PATRACK.") 41, KING STREET, TORONTO, O.W.

OFFER, at the lowest prices, the largest and most varied Stock of HARDWARE in Canada, comprising every description of—

- Building and House Furnishing Ironmongery. Agricultural Implements; Blacksmiths' Tools and Materials; Cabinet Makers' Goods; Tinmiths' Materials; Leather and Indiarubber Belting; Lace Leather and Engine Packing; Machine Oils, Putty, White Lead, and Colours; Mule, Mill, Butting, and Circular Saws; Bar, Rod, Hoop, and Sheet Iron; Steel in all its Varieties.

Ship Chandlery, Fireproof Safes, Patent Mangles, Iron Joint Bedsteads. Toronto, June, 1860.

BOARDING SCHOOL FOR Young Ladies, BROCKVILLE.

MRS T. D. CAMPBELL'S SCHOOL will REOPEN September 10th. A few Vacancies for Pupils.

Religious instruction kindly given by the Rev. Dr. LEWIS, to whom, with the Friends of her Pupils, Mrs. Campbell begs to refer. Brockville, August 1st, 1860.

CORNWALL County Grammar School.

THE Principal of this School (the Rev. H. W. DAVIES, M.A.) is prepared to receive a limited number of BOARDERS, to whose progress and comfort every attention will be paid.

Their studies at home will be superintended either by the Principal or his Assistant.

Terms made known on application. The Principal is allowed to refer to the Lord Bishop of Toronto, the Ven. the Archdeacon of York, Colborne; the Rev. the Provost of Trinity College, Toronto; the Rev. the Chief Superintendent of Education; G. R. R. Cockburn, Esq. Rector of the Model Grammar School; and to those Parents whose Sons have boarded with him.

PRIVATE SCHOOL.

MR W. IRWIN, A.M., of Cambridge, Eng. and will REOPEN HIS SCHOOL, at his residence, 13, William Street, Toronto, On MONDAY, the 20th of August;

But Scholars will be received at any time, and charged only from the day of admission.

The course of instruction will embrace all the branches of an English education, together with the Classics and Mathematics.

The fees, payable invariably in advance, will be For Day-Boys, \$10 per Quarter. For Boarders, \$60 without extras.

References permitted to the Lord Bishop of Toronto; the Rev. the Chief Superintendent of Education; the Provost of Trinity College; and the Rector of the Model Grammar School. Toronto, August 15th, 1860.

Advertisements.

Just Published, Price \$3 00. OUTLINES OF NATURAL THEOLOGY. By JAMES ROWELL, M.A., Trinity College, Canada; Professor of Natural Theology in Trinity College. Published by H. ROWSELL, King Street, Toronto.

CHURCH BOOK DEPOSITORY. Rev. HENRY GREGORY, D.D., 56 Geneva Street and 45 East Fayette Street, SYRACUSE, N. Y.

Agent for the Canadian Church Press.

The Gen. Prot. Episcopal S. S. Union AND Church Book Society

THE CHILDREN'S MAGAZINE (Monthly) AND THE CHILDREN'S GUEST (Twice a Month)

AND CHOICE ILLUSTRATED BOOKS, For Children and Youth.

Also Catechisms, Question Books, Primers, Class Books, Registers, Reward Tickets and Cards, Tracts, Books of Family and Private Devotion, and every requisite for organizing and conducting the largest Sunday Schools. Address the Rev. F. D. HARRIMAN, Agent, 762, Broadway, New York.

BOOKS.

- PASSING Thoughts on Religion. By Sewall. Cloth \$0 88
History of the Early Church. By Sewall. Cloth 0 68
Night Lessons from Scripture. By Sewall. Cloth 0 55
Coit's Lectures on Church History, and Sermons. Cloth 1 10
The Church and the Press; or, Christian Literature the Inheritance of the Church, and the Press an Educator and an Evangelist. By Rev. A. C. Cox. Paper, 124 cents; cloth 0 80
Lectures upon Historical Portions of the Old Testament. By Ven. Archdeacon Bethune. Cloth 0 62 1/2
Tracts for Missionary use. Edited by the Author of "Letters to a Man bewildered among many Conventicles." Cloth 1 10
Dr. Gilliam at Greystones, and his Talk there. Cloth 1 10
New Dictionary of Quotations, from the Greek, Latin, and Modern Languages. Cloth 1 65
Parochial Sermons. By Southgate. Cloth 1 10
Chapman's Sermons. Cloth 1 10
The Second Adam and the New Birth. By the Author of Sacrament of Repossibility. Cloth 0 40
Leutron; or, Water Baptism. 0 38
The Recital System and the Paraclete Legion, or, Feigned Excuses. Paper, 20 cents; cloth 0 37 1/2
The Sacrament of Responsibility. Paper 0 12 1/2
Why I am a Churchman. Paper 0 12 1/2
Confirmation; or, The Laying on of Hands: its authority and nature. Paper 0 08
Pastor preparing his flock for Confirmation. Paper 0 08
Seven Years, and other Tales. By Julia Kavanaugh 0 88
The Churchman's Penny Magazine for 1859. Cloth 0 50
The Doctrine of the Eucharist. By Wilberforce 1 28
The Children's Tune Book; a collection of Music for Sunday Schools. Part I. For Advent, Christmas, and Epiphany. \$3 50 per 100.
Do. do. Part II. For Lent, Easter, and Trinity. \$3 50 per 100.
For Sale by HENRY ROWSELL, Bookseller and Stationer, King Street, Toronto

TORONTO: Printed and Published for the Committee of The Canadian Church Press, by LOVELL AND GIBSON.—WEDNESDAY, Sept. 20, 1860.