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# 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 5, 1860.

[No. 16.]

## Ecclesiastical Intelligence.

### CANADA.

#### DIocese OF TORONTO.

**THE MISSION FUND.**—The bye-law altering the periods at which the quarterly collections in aid of the leading objects of the Church Society are to be made, will not come into operation till next year. The collection in aid of the Mission Fund ought to have been made in July. Owing, probably, to a misconception on the part of the clergy, that the alteration in the constitution was to go into immediate effect, we regret to find that this collection has not been made. As it is on this fund that the Mission Board chiefly relies to meet its engagements, and as it is at present in arrear, the clergy will see the necessity of remedying the omission as early as possible. Unless this collection be taken up immediately, it will interfere with that in aid of the Widows' and Orphans' Fund, which is appointed to be taken up in October.

**THE REV. MR. KENNEDY.**—The excellent and energetic Secretary of the Diocesan Church Society, the Rev. Mr. Kennedy, has been induced by his medical advisers to visit Europe, in the hope that a total cessation from the cares of office, combined with the benefits of a sea voyage and medical treatment at home, might relieve the painful malady under which he has been suffering for some time. During the eight years that Mr. Kennedy has filled the arduous situation of secretary to the above society, he has laboured with unremitting zeal and devotion in advancing the interests of the Church; so much so, indeed, as to impair a constitution of no ordinary vigour. Our hopes and prayers are, that, ere long, his numerous friends will be permitted to welcome his return in improved health and activity. We are happy to state, that, by the last mail, intelligence has been received of Mr. Kennedy's safe arrival at Liverpool, after a pleasant voyage.—*Gazette*.

**CHURCH SOCIETY'S REPORT.**—The *Gazette* says that "The Report of the Incorporated Church Society of the Diocese of Toronto, for the year ending April 30, 1860, is now ready for distribution, and it is requested that as many as can will apply personally for them at the Church Society's Office, as by this means a large expenditure in postage will be saved."

**CONFIRMATIONS.**—The Lord Bishop of Toronto will hold confirmations at the times and places specified in the following list, during the ensuing month of October:

Friday	19	Grimsby	at 11 a.m.
"	19	Jordan	3 p.m.
Saturday	20	Port Dalhousie	11 a.m.
Sunday	21	St. Catharines	11 a.m.
Monday	22	Grantham	11 a.m.
"	22	Niagara	3 p.m.
Tuesday	23	Stamford	11 a.m.
"	23	Thorold	3 p.m.
Wednesday	24	Port Robinson	10 a.m.
"	24	Merrittsville	2 p.m.
Thursday	25	Drummondville	11 a.m.
"	25	Chippawa	3 p.m.
Friday	26	Fort Erie	11 a.m.
"	26	Bertie	3 p.m.
Saturday	27	Marshville	10 a.m.
"	27	Port Maitland	3 p.m.
Sunday	28	Lake Shore	10 a.m.
"	28	Dunville	3 p.m.
Monday	29	Cayuga	11 a.m.
"	29	York	3 p.m.
Tuesday	30	Caledonia Bridge	10 a.m.
"	30	Jarvis	3 p.m.
Wednesday	31	Nanticoke	11 a.m.

**ORDINATION.**—The Lord Bishop of Toronto will hold his next general ordination in the Cathedral, Toronto, on Sunday, the 14th of October. Candidates for holy orders, whether of deacon or priest, are requested to communicate to the Rev. H. J. Grassett, B.D., Examining Chaplain, without delay, their intention to offer themselves; and to be present for examination in the parochial school-house attached to the Cathedral, at nine o'clock on Wednesday morning, the 10th of October, with the usual testimonials and *si quis* attested in the usual manner.

### DIocese OF MONTREAL.

The Prince of Wales attended divine service at the Cathedral on Sunday morning, when the Bishop of Montreal preached from the text, 1 Cor. 9. 25. : "And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." This was a most appropriate subject, and it was most appropriately handled. Without having at all the tone of tutoring the Prince, it was a faithful series of counsels drawn from the Word of God, delivered in an affectionate, fatherly way, and by no means un-needed in the Prince's trying circumstances. The Church, to which admittance was only obtained by ticket, was quite full.

### DIocese OF QUEBEC.

**ROYAL PRESENT.**—The Lord Bishop of Quebec, has received from Major General Bruce, a handsomely bound Bible, with the Royal arms on the outside, and the following inscription on the fly leaf, in the hand writing of His Royal Highness:—"For the Cathedral of Quebec, in memory of Sunday, August 19th, 1860. ALBERT EDWARD." General Bruce was directed to inform the Bishop that His Royal Highness would always look back on the occasion of his attendance at the Cathedral with sincere gratification.

**DANVILLE.—SCHOOL FEAST.**—On the festival of St. Bartholomew, the examination of the Sunday School scholars of the Mission of Danville took place in the District School House. Prayers were first said by the Incumbent, then the examination commenced, after which a short address was delivered, and prizes distributed to the most deserving children. The scholars then proceeded to the Missionary House to tea, and the evening was spent in games of various descriptions, and all appeared to thoroughly enjoy themselves, and parted to their several homes after the benediction had been pronounced, with, it is hoped, good resolutions to make, with God's help, greater advances in religious knowledge before the school feast of next year. The Mission of Danville has as yet no church in which to worship God; but all meet in the above mentioned school house and much inconvenience is experienced. It is to be hoped however, that this difficulty will in a short time no longer exist, as a pretty little church is in course of erection, which will be available for use about November, unless any unforeseen circumstance happens to prevent the progress of the building. The day of Consecration, it is feared, is far distant, as another large sum is still required for the completion of the good work.

### UNITED STATES.

**THE CHORAL SERVICE AT TRINITY CHURCH, NEW YORK.**—A correspondent of the *Church Intelligencer* thus describes a visit to Trinity Church and his impressions respecting the Choral Service:—"In the afternoon, at four, I was at old Trinity, and heard the Choral Service for the first time in my life. I was well prepared to be displeased at it, for you know it would hardly be the thing in the region of country where I live and labour. But it is indeed very grand and solemn in old Trinity. It looks a little unusual to see a company of boys coming from the vestry-room with the clergyman, and taking their places with him in the choir of the church; and when the responsive portions of the service commence, I think there is a slight raising of the 'old man' in one's breast, at becoming conscious that he must not 'jaw back,' in his usual tones of voice, but join with the rest. But listen a moment! Is it not wonderful how those boys' voices ring through this vast church! How every familiar word, distinctly brought out by their clear and well trained voices, thrills you with a power never known before. And then those 'Amens,' joined in heartily, as you can see, as are the other parts of the Service, by the customary worshippers here—what would you give to have such 'Amens' after all your prayers? For my part, Mr. Editor, I was carried far away. I seemed to look into Heaven, though I could only come to the outer door thereof. I had not quite learned that song, but I longed to learn it. I thought that if it was God's will that I should never sing it—to give here, within the sound of it, the praise of my silence, would be joy beyond the deserts of a sinner.

"A worthy relative, who had some time in his life been a Congregational minister, and who was always prejudiced against our

worship, was once induced to attend, on a Sunday afternoon, at the Church of the Holy Communion, in New York. It was his first and last visit, but as he came from the church, after hearing the responsive chanting, as is usual there, his remark was—"if there be any music on earth like that of Heaven, it must be that."

"Let us always hear the Choral Service at Trinity."

We learn from private but reliable source that a Mr. Guilford, for many years a preacher among Baptists, has avowed his convictions of the soundness and truth of the distinctive principles of the Church, and is about taking orders in her ministry at the hands of Bishop Otey. This is the second case of the kind we have heard of among the Baptists in Tennessee in the course of a few weeks. Such cases, of the ministry of different denominations coming over to ours, are now so common, that they fail to attract very particular attention. It certainly is, however, a great cause of joy and gratitude, that we see the cause of what we believe truth and righteousness so prevailing.—*Church Intelligencer.*

We copy the following from a late No. of the *Church Intelligencer*:  
 Mr. Editor,—I beg leave to express my gratification at the sound and very pertinent remarks of your correspondent "More Anon." We all need just such plain and discreet words. They come evidently from one who has seen and thought much, and who is used to test and prove all things by the truest and best standards. As to "revivals," in the popular and technical sense of them, now generally regarded as a necessary part of the practical machinery of religion, and so sacred that you must not hint at their want of Bible authority, I have long since come to think them the bane of vital religion. Upon no class does this revival system inflict more injury than upon the negroes. And that because it falls in so exactly with their infirmities of mind and character. Generally they are without knowledge of the first principles of the doctrine of Christ, keenly susceptible of all influences which kindle up a flame of devotion, and gladly rush into a tornado of excitement. Suppose you now try to inform their minds, patiently labouring to teach them the truth and love of God, from week to week and month to month. Doing so, in a little time you see in their minds a light, and a knowledge which encourages you, and fills you with hope. Your plan is fast maturing blessed results, and you press on, giving to the poor souls "line upon line, and precept upon precept." And then what? Why, just as your good seed is getting ripe, and you are rejoicing in the hope of a sound fair and true development of character, reasonably hoping that your work is not in vain in the Lord, behold, "a revival" is proclaimed. The whole spirit and plan of it assail the negro on his weak side. To resist the excitement of the crowd and hurrah and singing and trembling would be to deny every one of his natural propensities. He rushes in to the crowd, and yells in the loud confusion, and "gets religion." For a few days he is solemn. But generally he quickly justifies his master's scepticism, who tells you "he never knew a negro that got better by getting religion." So the negro is spoiled, more especially if he has gone under the water. "Revivalism," if he holds on, makes him intolerably proud and hypocritical; if he fall away, you cannot renew him to repentance.

#### BAPTIST.

CALIFORNIA.—Father Rivieccio, who has for sometime been attached to the Cathedral of San Francisco with Archbishop Alemany, has sent to him his renunciation in the following terms.—  
 To the most Reverend J. S. Alemany, Archbishop of San Francisco.

MOST REV. SIR,—After well matured and profound investigation, being completely persuaded that the exclusive purity of Christianity, as well as the noble and generous idea of human liberty, are at a direct opposition with the superstitious doctrine and practices of the Romish Church—a church which, in this day before our own eyes, endeavours by all available means to oppose the unity and liberty of my country—and fervently believing that the spirit of the Lord Christ is the spirit of a real liberty, as the Apostle teaches, while the spirit of your Lord the Pope, most holy, in all its ecclesiastical system is one of unqualified tyranny, exercising a sinful, crushing dominion over the intellect and the heart, by obliging man to renounce the first principles of reasoning, and by compelling him to violate the most innocent feelings of the heart. and believing that the hierarchy of Rome neither possesses the true Faith, exclusively, nor even teaches her own Faith with sincerity, confounding Divine with human things, by her head, the Pope, calling his own earthly patrimony that of the Church or St. Peter, while we know that the patrimony of the Church or St. Peter was, and is, but simple, pure Gospel truth, (the latter having abandoned his fishing boat and net, all his worldly possessions, for the sake of Christ, he could not possibly leave an earthly kingdom to his pretended heirs), labouring under the foregoing convictions now, I determine to put in execution the counsels of a celestial voice, which for the last eight months has been resounding in my ears, exclaiming, with more than Papal authority, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Farewell my Lord, should we meet no more in this world of change and error, my prayer is that we may meet for evermore in the next, where all is charity and peace.—I remain your Lordship's obedient servant.

LOUIS D. RIVIECCIO.

The following letter is taken from a copy of the *Church Journal*:  
 GENTLEMEN,—Stepping into an Alabama Depository of the American Bible Society, a few days since, I was surprised to find that the Society is still publishing the version with the modernised "head

notes" to the chapters, even those printed in 1860 being of that description. Now, of course it is well known that the Society (thanks to good Dr. Coxo and others) has receded, or at least has voted to recede, from the step which led to the first publication of such a version; but it seems to me, that it recedes very slowly, and if you can tell me how long it will probably take it to get back to the good old version of King James again, you will greatly oblige,  
 Yours very truly,  
 M.

#### FOREIGN AND COLONIAL.

ROME.—There are three services of the Reformed Church at Rome, the Prussian, the American, and the Anglican. The latter by far the most numerously attended. The building in which it is held will contain about 600, and is arranged in the interior with a view of giving it a church like appearance. On the exterior it does not attempt, nor would it be permitted, to present the appearance of a Church. A daily service is celebrated, and Holy Communion administered every Sunday. The Chapel is situated without the walls, the Pontifical Government prohibiting any other than the Romish Service to be celebrated within the city. The only exception being the services held in the palaces of Ambassadors according to international law, the residence of an Ambassador is sacred and under special jurisdiction. The Pope, therefore, cannot interfere with the religious provinces of the household of the Prussian and American diplomatic representatives; but as the English have no Ambassador, they are obliged to submit to any decree that may be made touching religious worship.

CONSTANTINOPLE.—The establishment of a Congregation and of Schools under two English Clergymen at Constantinople, by the Society for the propagation of the Gospel, was one consequence of the restoration of peace after the Crimean war; and from 1856 to the present time, the Mission has been maintained with increasing efficiency, and in the midst of many and peculiar difficulties with singular vigour and discretion, as well as patience and zeal. It is intended to meet the requirements of our own people, not to interfere with other communions; nor to make onslaught on Mahomedanism. Considerable impression for good has been made, and among other fruits of the labours of these excellent men, may be mentioned the fact of a young converted Turk, studying for holy orders at St. Augustine's, maintained by the Society above named, and likewise the probability of two others of his countrymen following him to the same college, for the same purpose.

AUSTRALIA.—The annual meeting of the Newcastle Church Society was held at Morpeth on 11th May, at which a very satisfactory report of the Society's progress was presented. In the abstract of accounts, it is shown that last year's contributions amounted to £7,400, being an increase of £550 on those of 1853. Judging from the attendance at this meeting, much interest is evinced in the progress and prosperity of this Society, for many persons came from a great distance to be present at the proceedings.

MELBOURNE.—Church Discipline Act. The following Act of the Ecclesiastical Assembly of the Diocese of Melbourne has been passed in the session of 1860:—"An Act to specify certain Offences for which Incumbents shall be removable from their parishes. Be it enacted by the bishop and the clergy and laity of the United Church of England and Ireland, duly met in Assembly according to law, as follows:—I. The following shall be deemed respectively offences legally sufficient, under the seventh section of the Act No. 3 of the year of our Lord one thousand eight hundred and fifty-seven, to justify the removal of an incumbent from his parish, and shall be triable under the provisions of the Act No. 4 of the same year, namely 1. Unchastity 2. Drunkenness. 3. Habitual and wilful neglect of any part of ministerial duty, after special admonition in writing by the bishop relative thereto. 4. Insolvency, or failure, or disability to pay his just debts, and not giving, on being required so to do, an explanation of the causes of such insolvency or failure or disability, satisfactory to the bishop. 5. Any offence punishable by law, being sinful in itself, irrespectively of further enactment. II. The advocates of the diocese shall not exhibit articles of accusation in respect of any of the above mentioned offences, which shall, for six months before the sending to him of the declaration of complaint, have been known to the complainant, nor shall the said advocate exhibit articles at the direction of the bishop in respect of any such offences which shall have been known to the bishop for more than six months previous to the giving of such direction."

The Upper House at Melbourne has failed in carrying the Abolition of State Aid to the Religious Bill, by a clear majority of their whole body, the numbers being 13 to 9. A compromise is now proposed, which it is thought likely will be accepted, viz., to abolish State aid in town, and sanction it in country districts.

SYDNEY.—The annual meeting of the Sydney Church Society was held on the 28th ult., the Dean of Sydney in the chair. The report showed that great progress had been made in Church building during the year, while the income of the Society had increased but very little. The total receipts were barely £3000. It appears to be felt by them that until they have a Synod, they have no means of thoroughly organizing the Diocese. The Bishop of Sydney seems to have given great satisfaction in his Visitations as Metropolitan to the different Dioceses, and expresses himself gratified with the way he has been received.

## General Intelligence.

## CANADA.

**TORONTO.**—THE ILLUMINATION OF THE CITY.—The Committee on Decorations have placed a map of the city in some of the stores, on which is marked the boundary lines of the various streets to which they recommend the illumination to be restricted, on the 7th of September, the day His Royal Highness is expected to arrive in Toronto. The following embrace all the limits marked, within which line it is expected the citizens will illuminate their houses:—Along Front street from John, on the west side, extending along Palace street to Berkeley, on the east; north from Front, along John to Queen, west along Queen to Bathurst, embracing only Queen street, north from Queen, along Park Lane to Agnes street; along Agnes to Yonge and north to Gerrard, along Gerrard to Church and Jarvis, and up Jarvis as far as the houses extend, down Jarvis to Queen street east, along Queen to Sherbourne, down Sherbourne and along Caroline to Palace street. King street is also extended east to Berkeley.—*Colonist*.

**MONTREAL.**—At the opening, or inauguration by His Royal Highness, of the Provincial Exhibition in Montreal, the Rt. Rev. Bishop Fulford offered up the following prayer.—“Let us pray—Almighty God, the Creator and Governor of the Universe, we, thy creatures, desire humbly to approach the throne of thy Grace, confessing thee as the Author of our being, and the Giver of all good gifts, by whose mercy alone it is that we are enabled to think or to do any thing that is acceptable to Thee. We acknowledge with grateful hearts all Thy past mercies to us, and specially Thy goodness manifested in the abundance of the fruits of the earth, now awaiting the ingathering of the harvest. We also bless Thee, O Lord, for that continued public tranquility in the land which has given us the opportunity of pursuing with any measure of success those enterprises that belong to peace and promote the prosperity of Thy people. We beseech Thee now to look favourably upon this work of our hands, and while we give Thee hearty thanks that we have been allowed thus far to carry forward the execution of our designs, we beg Thy blessing on the undertaking which we are this day assembled to inaugurate. Let us not rest with pride or self-complacency upon the results of human intellect and human ingenuity, but make us always to remember that whatever is of the earth is earthly and perishable, and that all flesh is as grass, and the glory of man as the flower of grass which withereth and falleth away. And enable us also to exercise our several talents as shall best promote Thy glory and the edification and well being of Thy creatures, that we may give account of the trust committed to us with joy and not with sorrow. And we beseech Thee, O Lord, so to guide and direct our hearts and to over-rule our purposes, that while endeavouring to make known Thy power and wisdom in the works of creation, and to develop all our gifts as Thy creatures in the advancement of science and art, we may allow no strife or vain glory to disturb our unity of action or hinder our success, and in order thereto may we be brought by the Spirit not to think too highly of ourselves, but in lowliness of mind, each to esteem others better than themselves. Grant that this mind may be in us which was also in Christ Jesus, for which we pray in His name, who died for us, that we might live unto Him, and who now liveth and reigneth with Thee and the Holy Ghost in the unity of the Godhead, Thy only Son our Lord, Amen. ‘The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost, be with us all evermore, Amen.’”

## UNITED STATES.

**NEW YORK.**—The British residents of New York city have sent a deputation to Canada to invite the Prince to a grand Banquet at the Academy of Music. Mr. G. F. Thomson, the Mayor's Private Secretary, is now in Quebec to ascertain the intentions of the Duke of Newcastle and Lord Lyons, respecting a demonstration to Baron Rensfrew in the commercial capital of the United States.

The exhibition of the “Great Eastern” in New York was closed, and it is believed that her visit to American ports has produced a net profit of \$60,000. She sailed on Thursday for Halifax and Milford Haven. Notwithstanding the bungling manner in which all the arrangements connected with the great ship were carried out at New York and elsewhere, the Directors have reason to be satisfied with their financial result. The passenger list for the return trip was not very large. She took back no cargo.

**NEW YORK.**—At a meeting of the British residents, last evening, Consul Archibald presided and disavowed any intention to interfere in any way with the reception of the Prince of Wales by the citizens of New York. A committee of fifteen was appointed to get up a demonstration of respect to the Prince of Wales, which, while not interfering with the public reception, shall testify to the esteem in which he is held by his future subjects now resident in this country.

L. S. Hammond's banking Office, at Cape Vincent, was entered on Sunday morning by burglars, and some 3000 dollars in currency were stolen, with about \$2000 in notes and securities. The burglars are supposed to be two men who were seen prowling about the city the night previous, and who left the next morning for Ogdensburgh or Montreal.

**NEW JERSEY.**—On Saturday morning, two gentlemen, the pastor of a Methodist Church in Trenton, N. J., and Dr. Dummer, of Jersey City, went in bathing at Long Branch, Bermuda, in company with two ladies. It appears that the place where they entered is not considered safe, on account of what fishermen call a “sea pass,” that is, a rush of water between two sand hills. It seems the ladies and the Rev. gentlemen lost their footing and were swept into deep water. Dr. Dummer, an excellent swimmer, succeeded in getting the ladies to a place of safety, but unhappily, lost his strength and went down; several minutes elapsed before a boat was launched, and one of the bodies taken out. In the meantime a young Canadian gentleman, Mr. Ardagh, (son of the Rector of Barrie, O. W.) who was bathing to the south of where the accident occurred, ran up and plunged in for the rescue of the other gentleman. With much difficulty he succeeded in reaching him, and seizing him by the collar of the shirt, endeavoured to drag him to the shore. His strength, however, was rapidly failing, but, by a desperate effort, he got so close that the bystanders dragged both out. Mr. Ardagh's courage is beyond praise; while hundreds stood

on the beach watching the unfortunate man struggling hopelessly, he alone ventured into the boiling surf at the imminent risk of his life. For several minutes after he was rescued Mr. Ardagh lay almost insensible on the beach, but we are happy to learn that he has now recovered from the effects of his heroic conduct. In the meantime the two unfortunate gentlemen were carried into one of the summer houses on the bank, where some gentlemen took charge of the bodies, and did everything that science could suggest to restore the vital spark, but we regret to say, without success.

## EUROPE.

**GREAT BRITAIN.**—The *Times* city article of Thursday evening says, disappointment of the expectations of a change in the weather, and the threatened political contingencies in the Continent, have led to a further decline in the English funds.—The “Gibraltar,” 101 guns, was safely launched yesterday, at Devonport.—The *Times* contradicts the statement that Dr. Vaughan has been appointed to the Chancellorship of York Cathedral. The Select Committee of the House of Commons on the state of the merchant shipping interest have issued their report, and they state that our condition with reference to the laws which regulate national intercourse between France, Spain, Portugal, and the United States, is most unsatisfactory, that during the last three years the merchant shipping of the United Kingdom has been in a state of great depression, and in the struggle of competition to which British ship owners are now exposed with foreigners, they view with the greatest jealousy the restriction still imposed by foreign powers upon our shipping. In the Home, Colonial, and Foreign trades, the rate of freight especially has been for a long time wholly unremunerative. The report concludes with a hope, that their recommendation may receive at the earliest period that attention from Her Majesty's Government which their importance demands.—A resolution for raising three millions for India, was agreed to in the House of Commons.—The Queen's review of the Scottish Volunteers of Edinburgh last month passed off with the greatest possible eclat. The number of troops on the ground was 21,455. The weather was all that could be desired. Lord Elcho, with whom it is said the idea of the Volunteer movement first originated, is in the field with a proposition to enable the working classes to bring their large numbers to swell the general body. He recommends the Government to adopt a cheap working dress for the use of this class, the cost of which would not exceed £3, and to furnish each man with a rifle, the use of drill sergeants, and ammunition, free of cost. His lordship thinks that the men so enrolled would be glad to pay for the dress in small sums weekly—say a shilling or fifteen pence. This large view is bruted by Lord Elcho in opposition to special militia corps, the advocacy of which has found favor in certain quarters. Her Majesty is evidently charmed with Volunteer enthusiasm, for she has requested Mr. Sidney Herbert, the War Secretary, to express the pleasure with which she witnessed the Edinburgh show. “I avail myself,” says he, “of the opportunity of expressing to you the high gratification with which the Queen witnessed the soldier-like bearing of the Volunteers reviewed by Her Majesty at Edinburgh, on Tuesday last, and of the high state of efficiency to which they have attained in an incredibly short space of time, and in which Her Majesty finds another proof that she may at all times rely on their patriotism and loyalty.” But this movement is causing considerable controversy in France. The memorial to the Queen, against the Kensington ride, contains upwards of 42,000 signatures. It is more than half a mile long.—The annual excursion of the foresters will be held at the Crystal Palace on Thursday next.—Last year 63,181 persons attended the fête.—The Hop crop in many districts of England has proved a total failure.

**FRANCE.**—The Pope has written a most melancholy letter to a Cardinal in France. He looks upon all as lost, and although he is convinced that he shall die by the bullet of an assassin, he declares that he will quit Rome under no condition and at no price. Political distrust prevails in Paris on Syrian and Italian questions.

**AUSTRIA AND PRUSSIA.**—The *Nord* prints a letter describing in detail the engagements entered into by the Prince Regent of Prussia and the Emperor of Austria, during their interview at Toplitz. The letter says:—Nothing was signed, but word-of-honor engagements were undertaken. The Emperor of Austria declared to the prince Regent that he trusted to his word, but he wished that the engagements should be embodied in a protocol which afterwards could become the subject of a convention. The protocol was not drawn up at once, but is now the subject of a correspondence between the Cabinets of Berlin and Vienna. The engagements are as follows.—1. The Prince Regent and the Emperor of Austria engage themselves with respect to the Eastern question, to adhere with firmness to the Treaty of Paris; to prevent especially all that could in any way injure the integrity of the Ottoman empire, and to enter into an understanding on this subject with the Cabinet of London. 2. With regard to the internal question of Germany, Austria has made considerable concessions, especially in connection with the military question. She is engaged besides to make no opposition to liberal reforms personified by the Prussian policy in the internal questions. 3. With respects to the affairs of Italy, the Prince Regent has recognized that the possession of Venetia is of real importance to the Austrian Empire; but he has declined all engagements on this head, so long as the Italian movement is restricted to Italians. If, on the contrary, a foreign power takes part in it, the Prince Regent is engaged to lend to Austria the assistance of the Prussian forces. 4. His Royal Highness the Prince Regent is engaged to employ all his good offices and his personal influence with the Emperor Alexander, for the purpose of inducing a reconciliation and good understanding between Russia and Austria.

**VIENNA, August 18.**—The Great Powers, in conformity with the wish of the English Government, have agreed to discontinue all further negotiations for including Spain in the number of the Great Powers. The Committee of twenty-one members of the Reichsrath, acknowledging the justice of the reasons adduced in the memorandum of the Archduke, Maximilian against the reduction of the Austrian navy, has unanimously decided that the maritime budget may be increased by 1,000,000*fl.* Austria, it is said, has abandoned the idea of possessing Venetia as guaranteed by Germany. Garibaldi expected an attack from Vienna. Austria will maintain a conflict alone against Italy.

(Continued on our Sixth Page.)

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## The Canadian Church Press.

TORONTO: WEDNESDAY, SEPT. 6, 1860.

### CALENDAR FOR THE WEEK ENDING SEPTEMBER 11th.

Day	Scripture	Amos	Matt.	Amos	Romans
6 W	.....	8	6	6	6
7 Th	.....	9	7	8	7
8 F	.....	7	8	Obadiah	8
9 Sat	.....	1	9	Jona. 2, 3	9
10 S	1st Sunday aft. Trinity	Jerem. 5	10	Jerem. 22	10
11 M	.....	Micah 5	11	Micah 5	11
12 Tu	.....	4	12	5	12

As the Clergy are required to appear in full canonicals when they, in common with their lay brethren, assemble to present the Address of the Synod to the PRINCE OF WALES, we trust that they will remember that the square cap is not merely an academic covering, but forms part of the "canonical" costume of all clergymen. Nothing can look more utterly incongruous than the flowing robes of the clergy terminated by the usual round hat of the ordinary citizen. We hope that this offensive combination will, where it is possible, be avoided. A clergyman, even although a non-graduate, wearing the square cap, assumes nothing to which he has not a perfect right.

ALL that is going on around us tells that THE PRINCE is rapidly approaching, and that the period for preparation is fast drawing to its close. "The clink of hammers, NAILING ARCHES up"—is almost unintermitting. Already does the exterior of some of our buildings grow gay with forest clothing, and rejoice in festal wreaths and flags of welcome. Every thing says to the eye and to the ear:—"The Prince, God bless him! is coming; he is at our doors. Haste now, and be ready to receive him."—There is an analogy in all this, which will present itself spontaneously to the religious mind. We need not enlarge on its suggestive nature farther than to say this one word—if it be most confessedly right, as assuredly it is, to bestir ourselves in anticipation of the advent of a well beloved earthly prince, how vastly more becoming still, and incomparably more necessary that we should, as Christians looking for the coming of our great King—the Lord of Glory—set the house of our hearts in order—in a state of holy and happy readiness, so that when the cry is made "Behold He cometh go ye out to meet Him"—ours may be the glad response "Even so, come Lord; Jesus; come quickly!" We cannot prevent this analogy coming into mind. Let us rather thank God for it, and pray for the grace of readiness to be ours in more abun-

dance. Perhaps, some one, wise in his own ideas may say: what is the use of all this outward manifestation of joy? Could we not be just as loyal, and just as glad to welcome the heir of our good Queen without all this outward evidencing of our feelings and this unusual sacrifice of time and money? To all this God has Himself given an answer in those indestructible promptings of man's nature, which are manifested with a unanimous catholicity of practice, "always, everywhere, and by all." We know well that our Prince cannot set any special value upon green boughs and scraps of bunting, fire-works and illuminations, for their own sake. Such things are valuable only because THEY SYMBOLIZE A REALITY—a most valuable, glorious and acceptable REALITY—even the loyal love of a whole people. This æsthetic evidence of inward feeling is consistent with the idea, recognized in Scripture as belonging to us. Heaven itself is represented there as not ignoring the palm branch of victory and the white robe of righteousness.

Were not the outward and visible the sign of a reality within, they would indeed be utterly worthless, a morbid mockery and a sentimental sham.

As the outward embodiments of inward reality, symbols may be said to possess a sort of semi-sacramental character, and have been recognised as such, socially, civilly, and ecclesiastically. The same genuine reality of feeling that sets the badge of our faith upon the flag of our country, and upon the crown of our sovereign, has set it also upon and in the fabrics of our Church. The same laudable reality of loyal love that leads all men, of every shade of religious impression, to unite heartily and with a good conscience in tastefully adorning cities and towns with wreaths of evergreens, and floral arches, with goodly devices and appropriate mottoes,—that same reality of loyal love, when exercised in reference to the higher state, the fashion of which passeth not away, has always led christians to give outward expression to their grateful remembrance of the first coming of the Prince of Peace. In that reality of faith originated those verdant christmas decorations of churches which are of immemorial usage. Hence too those floral adornments, so appropriate at the season when our Lord's Resurrection is yearly commemorated in the Church which He "purchased with His own blood." Our young prince cannot fail to prize those appropriate preparations for his reception, because he must feel within himself that they are the true and beautiful exponents of a reality, "more precious than rubies, and more to be desired than much fine gold."

As fellow-churchmen as well as fellow-subjects, what can we covet more for him than a reality of loyal love toward the King of all the princes of the earth,—a love that shall grow with his growth and strengthen with his strength. And, as his own young heart must tell him that a determination on his part to refuse this outward manifestation of affectionate loyalty towards him, would have been a sad and cruel damper to a feeling which, of all others, well deserves to be tenderly nurtured in our breasts, so may it tell him too, that every effort to prevent christian men from manifesting in the church the reality of loyal love to God their Saviour, by outward exponents of festive wreaths and festive robes, is not merely an act of very questionable propriety, but is one that touches the love and honor due unto the most high God—a violent interference with that outward manifestation of homage which He himself sanctions, approves, and prizes:—"Render unto Cæsar the things that be Cæsar's, and unto God the things that are God's."

### QUIRES, OR CHOIRS OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

HAVING briefly noticed the first principles of true congregational singing, in their simple, solemnizing, and sublimely devotional character, we proceed to suggest a few hints in reference to



choirs, or "quires" as the word is still spelled in the book of common prayer.

In every well constructed and rightly arranged Church, there is a place specially provided for the leading singers of the congregation, which place, (as well as the proper occupants of it,) is always called "the choir," or "the quire." It is situate at that end of the Church which is always called "the east-end," whether the building be orientated or not. It is somewhat narrower than the main building, and is usually separated by an arch, called the chancel arch. In Churches which have not deep architectural chancels, the choir is frequently extended a little into the nave, or main body of the structure, for a better accommodation of the choir and clergy. The separation between the choristers and the remainder of the people is, for order's sake, generally made apparent by a slight railing. The space called "the quire," is so designated because it is set apart for the use of the quire. That body, be it observed, embraces the officiating clergy as well as a number of lay persons,—men and boys. These are selected, on account of natural gifts and acquired proficiency, to minister in the great congregation by guiding the devotional songs and responses of their brethren; and also, (if sufficiently skilled in sacred harmony and the more elaborate music of the Church,) in edifying the people by singing the Church's anthems.

The upper part of the quire, where the Lord's table is set, is reserved for the use of the clergy during the administration of the Holy Communion. At other times they are supposed to be in their own seats in the choir; taking their proper part in Divine service, and overseeing the conduct of the choir, especially of its junior members. There can be no doubt that the presence of the clergy in the choir must always exercise a wholesome influence. They are in fact, the real heads of that body;—the legitimate orderers both of the song and of the singers of the sanctuary. From these singers they should never be separated, by being elevated above them in modern step-laddered contrivances called reading-desks. "The reading-desk," (says the Rev. John Jebb, late Prebendary of Limerick, in his admirable work on the Choral service of the United Church of England and Ireland, A. D. 1843,) "is a piece of furniture altogether unknown to our ancient choirs. The officiating Priest merely read from his stall." "There is no ancient precedent" (he says shortly after,) "for placing the reading-desk for ~~progress~~, in the centre of the Choir, with its back to the altar. This should be the case with the lectern for the lessons only." Neither should the choir be separated from the officiating clergy by being placed in a western gallery,—at the very farthest extremity of the church! This latter derangement, we must term it, of all Ecclesiastical propriety, is so utterly destructive of the fair features of our beautiful Liturgy, and is so completely at variance with the usage of the Holy Catholic Church during her earliest and purest days, that we offer no apology for dwelling a little on the subject.

In a very carefully drawn up "Report of a Committee of the Church Society of this Diocese, appointed to prepare, under the sanction of the Lord Bishop, suggestions and instructions to persons engaged in building or enlarging churches," we find the following passage:—

"16. *Organs*.—In all ancient churches, and in many modern ones, provision is made for the accommodation of Clergy in the Chancel, where those who are not otherwise officiating are supposed to be leading the Congregation, both in those ordinary responses, and in those portions which are sung by the Congregation. Seats facing each other are accordingly provided for them on each side of the chancel, at the part nearest to the congregation. These seats are raised one or two steps, and should be at least three feet from back to front, and provided with suitable accommodation for kneeling. Where that is not convenient, it will be found more conducive to congregational worship, to place the singers in seats fronting each other next to the chancel, rather than in a separate gallery, at the west end of the church. This likewise has a tendency to check an irreverence too often shown by the younger singers; by bringing them more in contact with the Clergy,—under their eye and that of the congregation. Some such arrangement is in accordance with the universal practice of ancient churches down to a comparatively recent period."

We next invite the attention of our readers to a passage from the same Reverend John Jebb, quoted above.—an authority in such matters confessedly inferior to none now living:—

"No ancient precedent whatever, can be shown for the modern arrangement, common in Parish churches, of placing the permanent choir in the organ-loft. The very name of choir, as applied to a particular locality of the church, points out the absurdity of an arrangement, at war with the antiphonal character of the choral service, and with the propriety of its performance. The lay singers are thus completely cut off from the Clergy, and present the appearance of a mere orchestra: as if the Liturgy and the music of the church were altogether separate things. This custom is of foreign origin. In the Roman Church, though the regular clerical members still retain their proper places in their stalls, the secularity of more modern times has introduced hired laymen, and often theatrical singers, into a gallery to execute that operatic style of music, which abroad has very much superseded the school of Palestrina and Allegri. It is so far well, that such profane performers, if employed at all, should occupy a less ecclesiastical position than others; but, as our church music and church singers are not yet so degenerated, there is no reason why we should copy this bad example."

In another place the same writer says:—

"The gallery,—the modern place of performance, is altogether an innovation of later times, and Popish in its origin. That corrupt idolatry of music which prevailed in Italy, induced the admittance of persons into the choir who were obviously unfit to sit among the clergy, and, therefore, were placed like mere instruments upon a loft. There is an appearance of theatrical exhibition in this obtrusive elevation of the singers, frequently attracting the gaze of the congregation, (perhaps I should rather say, of the audience,) below. \* \* \* The ministers of Divine worship, such as lay clerks and boys, or regularly appointed singers, have a sacred office to perform, and in this capacity should occupy a place near the Clergy." And again—"a choir should never be in a gallery."

The foregoing extracts are surely quite sufficient to prove not only that choir and clergy should never be separated, but that the modern excrescence of a west end orchestra is an innovation of a thoroughly Popish origin. This comparatively recent device seems to suit the tastes alike of Papists and Puritans; (for in this, as in many other points else, "ΕΧΤΡΕΜΕΣ ΜΕΚΤ") but it is opposed to true Catholic usage; and of course, is withering to genuine congregational singing and responding, like the two systems which have adopted it. We have sometimes felt disposed to murmur because the Church Catholic in Upper Canada is still without her cathedrals proper,—without model churches, which should give the tone to parish churches by reason of superior ecclesiastical propriety, both in usage and arrangement. But perhaps we have, after all, gained no small advantage by the delay. In the mean time, most men's ideas of true church architecture, &c., are approximating to purity and correctness; so that every Diocese within the bounds of the Province, may yet look forward to the privilege of possessing a cathedral, free from the incongruous deformity and anomaly of such west end organ-lofts and orchestras, as are to be seen in the Popish Cathedral in this city, and unhappily for us, in our Protestant parish church of St. James. The latter error can still be remedied at a comparatively trifling cost by placing the organ in a chamber north of the chancel, opposite the present Vestry room. This would tend more to God's glory than the most magnificent spire that can be erected. That would follow in good time.

## Art and Science.

**NOTHING PERISHES.**—In the wondrous metamorphosis momentarily going on everywhere in the universe, there is change, but no loss. Let you should imagine this to be poetry, and not science, I will touch on the evidence that every beam of light, or every breath of air, which falls upon an object, permanently affects it. In photography we see the effect of light very strikingly exhibited; but perhaps you will object that this proves nothing more than that light acts upon an iodized surface. Yet in truth light acts upon, and more or less alters, the structure of every object on which it falls.

Nor is this all. If a wafer be laid on a surface of polished metal, which is then breathed upon, and if, when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before, although our senses can detect no difference; for if we breathe again upon it, the surface will be moist everywhere, except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface. Again and again we breathe, and the moisture evaporates; but still the spectral wafer reappears. This experiment succeeds after the lapse of many months, if the metal be carefully put

acids where its surface cannot be disturbed. If a sheet of paper on which a key has been laid, be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectro of the key will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectro of the key will again appear. In the case of bodies more highly phosphorescent than paper, the spectro of many different objects which may have been laid on in succession will, on warming, emerge in their proper order.

This is equally true of our bodies and our minds. We are involved in the universal metamorphosis. Nothing leaves us wholly as it found us. Every man we meet, every book we read, every picture or landscape we see, every word or tune we hear, mingles with our being, and modifies it. There are cases on record of ignorant women, in states of insanity, uttering Greek and Hebrew phrases, which in past years they had heard their masters utter, without, of course, comprehending them. Those tones had long been forgotten; the traces were so faint that under ordinary conditions they were invisible, but the traces were there, and in the intense light of cerebral excitement they started into prominence, just as the spectral image of the key starts into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Studies in Animal Life.*

## General Intelligence.

(Continued from page 2.)

**NAPLES, August 16 (via Turin).—**1,600 Garibaldians have disembarked in Calabria, and joined 2,000 insurgents who had withdrawn to the mountains. The preparations for the defence of Naples are being continued. Garibaldi is still reconnoitering off the Neapolitan coast. Tranquillity still prevails in Calabria and the Abruzzi. The papers publish dispatches announcing unopposed disembarkation of Garibaldi with 800 men near Reggio on the night of the 10th, and the evacuation of Scylla fortress by the Neapolitans. Both doubtful. The Grand Duchess Anne of Russia, the sister of King Leopold, is dead. The conflict between Garibaldi and the Government of Naples has commenced. We learn from Faro that a battalion of volunteers had passed over from Sicily into Calabria, although it is added that the Neapolitan troops kept up a brisk fire for half an hour. The strait at this point is only seven miles from the island to the mainland, and the fact of the King's troops being unable to prevent the disembarkation is favorable to the belief that the Bourbon dynasty in the south of Italy is drawing to a close. At Naples all is terror and confusion. The city has been declared to be in a state of siege. The Austrian Government seems determined to strike a blow now, before Garibaldi is strong enough to put into action his intentions of wresting Venetia from that Power, for another telegram from Trieste proclaims the important fact that the Archduke Maximilian had left Pola in order to dispatch another frigate for the protection of Naples. Much speculation has been indulged in respecting the policy of France at this important crisis. Austria would be perfectly justified in taking all proper precautions for the safety of her Italian possessions, but Austria interfering to sustain the tottering throne of Francis the Second may stir up the bile of the Emperor Napoleon, who is notoriously averse to any interference with the movement of Garibaldi as far as he has yet proceeded. If France and Austria should come to blows again, one of two things must inevitably occur—the dismemberment of Austria, or a general European war. The German Sovereigns, great and small, are certain to take the field this time in favor of their big brother, and will endeavor to drag England into the conflict. Let us hope that, as we had sense enough last year to keep out of the quarrel, we may act as wisely in the event of the two great military despotisms coming once more to blows. We must cry "a plague o' both your houses;" but it is useless to disguise the fact that the English Court, a large section of the aristocracy, and many of the "Upper ten thousand" would be glad to see us involved with France. We fear that the Italian difficulty will not be settled without serious complications in the future. Telegrams state that the Garibaldians' attempt to land was repulsed, only 200 succeeded in landing and were pursued into the interior.

**NAPLES AND SICILY.—**The Paris *Patrie* says Garibaldi in a letter to the King of Sardinia said he considered it a sacred duty to deliver Venetia, and that possession of a powerful navy like that of Naples would enable him to do it. Provisions were excessively dear in Sicily. A duty on salt imposed by the Dictator's Government was said to be exceedingly unpopular. General Lamoriciere had suppressed demonstrations in favour of Garibaldi at Lodi. Letters from Palermo, report that a party had been attempting to create troubles. Hitherto the Government had acted with a certain generosity, but it has now arrested a great number of all classes and sent them off with passports to any country out of Italy. The Council of State is discussing, at Naples, the programme of Lortorio Romana. The Queen Mother is to leave instantly, that is, if the programme is accepted, as recited by telegraph.

**PALERMO.—**Large numbers of volunteers continue to arrive.

**NAPLES.—**All efforts to conclude an armistice with Garibaldi having failed, preparations are being made to suppress any attempt at invasion. Improvements are being actually introduced into the Royal army and navy. Commander Capaciello has been appointed Director of Marine. The office of Private Secretary to the King has been suppressed. The King has visited the head-quarters of the National Guard. A Turin letter of the 3rd instant affirms that the Prussian Ambassador at the Sardinian Court assured Count Cavour that the Cabinet of Berlin would observe the strictest neutrality with regard to Italy. The *Nouveaux* of Genoa published an extraordinary edition on Saturday evening, announcing that the 1st and 13th Neapolitan regiments had mutinied in Calabria to the cry of "Vive Garibaldi!" Stricco had disembarked with 1,500 volunteers, and met with an enthusiastic reception from the people. Garibaldi was almost

hourly expected. It is reported that the King of Naples had sent 4,200 soldiers to Reggio, opposite Messina, and these troops it was asserted intended to join Garibaldi the moment he lands at Naples. At Rome he was waited for with impatience. The latest correspondence from Genoa reduces to six the military executions ordered by Garibaldi after the capture of Melazzo. They were shot as assassins, not as combatants. The loss of the Sicilians and Italian volunteers is now estimated at very little less than 1,000, and a heavy proportion of it was sustained by Garibaldi's best corps. No movement reported. General Lamoriciere had levied 44,000 crowns as war contributions on Lodi, and taken the leaders of a demonstration in favour of Garibaldi, prisoners. Farini succeeded in preventing the departure of expeditions for the Roman States; a letter from Rome, however, asserts that 1,500 Piedmontese had landed on Papal territory at San Stephano. The Government was preparing to operate against the Garibaldians, who have invested Fort Scylla, in Calabria, opposite Messina.

**ROME.—**The *Giornale di Roma* states the total of St. Peter's Pence which has reached the hands of the Pope from different parts, amounts to 2,922,000 francs. It adds that the subscription to the Roman Loan has proved most successful. Rome is tranquil, but, fearing drought, exportations of corn are prohibited.

**ITALY.—**The *Constitutionnel* publishes a letter from Turin, bearing the signature of M. Grandguillot, which commences as follows:—"Italy is now entering the most critical and most decisive period of her regeneration. Henceforth she stakes on a single card either her ruin or her salvation. Engaged as she is in the path upon which she has been thrown by the expedition of Garibaldi, she will, within two months, be either free and completely independent, or Austria will again reign, and this time from Messina to Turin." The letter then details the course of past events, and states that the negotiations between Naples and Piedmont were unsuccessful, by reason of Garibaldi's refusal to arrest his course, and because the enthusiasm prevailing throughout Italy paralysed the measures which Piedmont might have otherwise taken to prevent further complications.

**SARDINIA.—**The *Peccevanza* states that the friendly attitude of the Prussian Embassy at Turin clearly shows that the interview at Toplitz has not produced any change in the sentiments of Prussia towards Italy. The *Military Gazette* of Turin announces that Bologna is in a state to resist any siege.

**SPAIN.—**30 million reals, the Morocco indemnity, arrived at Madrid.

## ASIA.

**SYRIA.—**The Druses and Bedouins had retired into the interior, but the Christians were still concealing themselves. Faud Pacha arrived at Beyrout on the 17th. Sir Henry Bulwer advises the Porte to recall the Grand Vizier. It is officially announced that a protocol has been agreed upon, and 12,000 European troops are to be sent to Syria, remaining there not over six months—half to be furnished by France. Another protocol calls on the Porte to carry out its engagements respecting Christians. The Syrian force is to be under the orders of the Commissioners of the Great Powers. Latest dates from Damascus report all quiet there, but murders still committed in the surrounding country.—30,000 Christian women were sold at 25 piastres each, and detained in harems. General Beaufort sailed from Marseilles on the 9th with 1,000 men for Syria. There had been over 400 arrests at Damascus, of persons implicated in the late horrible massacre. Immediate trial was had of all the culprits, and those found guilty were speedily executed. The city was tranquil and the authority of the Sultan under the effect of rigorous measures was again restored. The *World* has correspondence from Beyrout to July 17th, and Constantinople to the 24th. In the latter city a serious outbreak had occurred between the Protestant Armenians and a mob, touching the right of the former to the use of burying grounds. The disturbance lasted five days, in spite of the efforts of the Minister of War together with the Armenian patriarchs assisted by several thousand troops. This occurred in the ballot quarter of the city. Since this disturbance was quelled the Protestants have been driven from two other quarters of the city by mobs, and to prevent further outbreaks the Government had suspended Protestant worship. The Turkish Government however, denies that Protestantism was really at the bottom of the outbreak, but that it was got up under Russian influence for the purpose of causing a collision between the soldiers and the Christian population. A meeting had been held of all the Protestant ambassadors, who sent an earnest and decisive protest to the Porte. On the day following this protest the American residents of Constantinople received formal notice from their Minister to move with the greatest caution, as further disturbance was imminent. The Ambassador of the Emperor of Morocco and the other members of the Embassy have just subscribed a sum of 10,000 francs for the Christians in Syria. Russia sends four ships of the line and two frigates to Syria. Napoleon bestowed the Grand Cross of the Legion of Honor on Abd-el-Kader, for services at Damascus. The Governors General of Damascus and Beyrout were suspected and arrested. The Paris *Moniteur* announces that the representatives of the Great Powers assembled on the 3rd, for the purpose of signing the protocol stipulating that the measures which have been arranged in common for intervention in Syria shall be immediately carried into effect. A Paris telegram of the 5th says:—"Yesterday, at 4 o'clock, the Turkish ambassadors signed all the protocols which empower France to send an expedition to Syria. The expedition is expected to sail on Tuesday." A despatch to the London *Daily Telegraph* says that France alone sends her 6,000 troops to Syria. England declines actively to join the expedition.

Faud Pacha has entirely surrounded the Lebanon with troops, and threatened fire and sword if the Druse sheiks did not surrender in two days. Twenty had already been taken, and nearly 800 other important arrests had been made. 1,000 camel loads of plundered property had been recovered. The Sultan visited the Porte on Thursday, and delivered a speech to the ministers, expressing his resolution to punish the Syrian offenders most severely, and also his intention of reducing the vast list of sinecure high functionaries, and effecting economy generally. The paper money is to remain in circulation till July next.

The news of the massacres at Balbec has been confirmed. No details have yet been received.

The Sultan is about to address another autograph letter to Queen Victoria and the Emperor Napoleon on the subject of Syria, expressing his desire to have the sole punishment of the offences.

**BEYROUT** (via Marseilles) *Advertiser*.—Syria is tranquil; but in the environs of Damascus attempts against the life and property of the Christians are of daily occurrence. Admiral Martin has been sent with a strong squadron to the Syrian coast, with instructions to assist as much as possible in restoring tranquillity, and would doubtless direct his ships upon those points where they would be most needed. Our squadron consisted of four line-of-battle ships, two frigates, and three corvettes. Kurechid Pascha was about to be sent under arrest to Constantinople, as his conduct required a strict enquiry and if found as iniquitous as alleged severe punishment. Lord Dufferin the Commissioner of the English Government in Syria, carries with him an order to Admiral Martin to land 1,600 seamen and marines to co-operate with the French troops in maintaining order in the district of Beyroul. Letters from Toulon and Marseilles give various particulars concerning the departure of the Syrian expedition which, if correct, would make it appear that considerably more than 6,000 men will be sent.

**INDIA**.—Calcutta exchange 2½. The Indigo prospects are more favourable.

Latest China advices say that Ted Chow was sacked and burned. The Imperial troops are said to have joined the rebels.

### AFRICA.

**EGYPT**.—A letter from Alexandria says some Europeans of Cairo, fearing for the safety of that town, the Musselman population of which exceeds 300,000 souls, the consul of France informed the Viceroy. The latter replied that he would answer for the security of the Europeans, not only in Cairo but in all Egypt. It appears certain that we shall not witness in Egypt massacres like those in the other provinces of the Ottoman Empire.

## Communications.

### CONGREGATIONAL SINGING.

To the Editors of the Canadian Church Press.

**GENTLEMEN**.—I was glad to find in your issue of the 16th ult., an article on the "Congregational Singing of the Church." I have had the same experience in a London Church as your "Englishman" had in Germany. There were 300 people all of them chanting the psalms—ALL of them making the responses—ALL of them repeating the prayers; in fact, ALL of them were worshipping.

But there is a strange prejudice against the musical services of the Church of England. It is called "unprotestant." Your "Englishman" shows that it is most Protestant, for Germany is the birth-place of Protestantism, and is especially noted for congregational singing. Those who call it "unprotestant" should remember that the Romish Church exalts the priesthood so much, that the people have little to do with the public service. They should also go to St. Michael's Church, Toronto, and see that the worship there is chiefly conducted by priests, aided by a mixed choir in a box over the heads of the congregation.

Let these same people go into many of the English Churches, and they will find the service to be, for the most part, a duet between the priest and the clerk or a few scattered people at most. A chant or two perhaps, with an equal number of metrical psalm tunes, are performed by a choir up in a box over the heads of the people. Now, what difference is there between such Protestant services in our Church and the services of the Romish Church?

Now in the much-abused services of well-instructed Churchmen, we have the congregational element developed to the full. The priest reads the Scriptures to the people. He also exhorts, and, in the Communion service, offers up prayers for them. In all other cases he is with them, as their leader, not rising above the level of a simple worshipper in the glorious antiphonal chanting of the psalms! Where is the setting up of the priest above the people in this arrangement? The secret of the opposition lies in the unwelcomeness to the natural man of services, the warmth of which revives the vitality and growth of the Church.

It is a very great mistake to suppose that musical talent is necessary to produce such services in our congregations. This is far from being the case; for any one who can read, can intone much more easily; and if the clergyman intone, as it is directed, the congregation would soon adopt his note. It may be introduced in any service, without exciting opposition. I always naturally intone, and all that I hear on the subject is, how very distinctly people in remote corners of large buildings can hear every syllable. The great object must always be to have the simplest music possible, except in the anthem, which may be as ornate as the choir is capable of. To this end I should utterly repudiate double chants, for in them a composer can fly off at a tangent from ancient simplicity to modern wildness. I have a quadruple chant in my possession, and I am glad of it, for it shows the error of departing from the principle of a complete musical sentence to a complete verbal sentence.—I am, yours truly,

W. S. V.

### DIMINUTION OF DIOCESES.

To the Editors of the Canadian Church Press.

**GENTLEMEN**.—A further reason for urging the diminution of the extent of Canadian dioceses as they now exist, is found in the mutual ignorance of each other in which both bishops and clergy at present live. Any one who has read of the familiar converse between a bishop and his clergy, in the earliest days of the Church—his knowledge of the peculiar fitness of each for the work of the ministry—his learning—his soundness in the faith—his ability to govern a portion of the flock by himself, or his need of being placed with another more fitted to guide alone,—will see the difference from all this in these later days. How can a bishop know very much of his clergy, when he only meets them for a few hours (and then, too, in company with others, some of them laymen perhaps) at his triennial confirmation tour—or when they may come to town, and pay him a brief

formal visit of courtesy? Still less can he learn anything of them at his "visitation," for then the chances are small indeed for the humble pastor of a few sheep in the wilderness to obtain paternal advice from his Father in God. How little is really known by a bishop, not only of the private circumstances of his clergy, but of the true spiritual state of their parishes! How different, in many cases, is the congregation on which the bishop's eye falls at his "confirmation visit" from that which he would see were he suddenly and unexpectedly to present himself in the same church on any other Sunday! And although allowance is doubtless made on such occasions for much unusual attendance, yet there will remain, in the minds of those seeing things thus, an idea of life and growth which a more intimate and reliable acquaintance with the places would by no means bear out.

Of course, not being a layman, I cannot speak of the feelings of a layman upon the matter of a bishop's visitation as it ought to be—as it cannot be while dioceses are so large. I mean by visitation not what is now known by that name, but the visiting by the bishop of the several parishes of his diocese. But as a clergyman, I am sure I should be torn out by the earnest and hardworking pastor, when I say that a fatherly, friendly visit, at informal times, from the bishop, would nerve with fresh vigour, and excite to increased exertion, many a heart well nigh sinking in loneliness and disappointment. Surely, having an experienced, earnest and kind chief pastor, whose judgment would at once correct and amend whatever might be faulty and deficient, while his sympathy cheered, and his earnestness and kindness served as incentives. The clergy of such a bishop would not be found wailing in the day of trial. And what an influence for good upon the little ones of the flock, would be wrought by a truly apostolic Father of the Church! How would they be strengthened in the faith when, in after years, they could call to mind some kind word of encouragement or praise, spoken to them by their bishop in their early days! We should have, indeed, in such a case, a household of faith—a well ordered family, each member willing to suffer, if need be, for the others' good.

But for this to be in the power of one man, he must have a reasonable space to do it in. It would be, perhaps, impossible to accomplish it in a diocese as large as Toronto will be, even after its eastern portion has been set off. But what it seems advisable to bring about, is to have the need of at least facilitating this acknowledged, for then, God willing, active and earnest men will be found to carry it out when extreme opposition has been withdrawn. And we may be sure that the more men take to their hearts the nature and the extent—the depth and importance—of a bishop's work, the more will they acknowledge as right, and be prepared to support, all measures for having it done thoroughly.—I am, Gentlemen, yours, &c.,

PRESBYTER.

We have received from Adelaide a copy of a pamphlet—"A Reply to Certain Statements publicly made by Sir R. G. Macdonnell, O. B., in reference to the Constitution and Proceedings of the Diocesan Synod." By Alexander R. Russell, Incumbent of St. Paul's, and Rural Dean.—Sir R. G. Macdonnell, at the meeting of the Synod, in June, 1859, brought forward some resolutions which our readers will find in the September number of last year, in page 359. They were intended to ally the Church "with the other Protestant evangelical denominations in the Colony." It was resolved that they should not be taken into consideration. We believe if they had been carried, they would have done much to bring synodical action into disrepute, and to separate the Church of Adelaide from the Church of England. Sir Richard Macdonnell, who is Governor of the Colony, seems to have been very angry at the rejection of his resolutions, and has written a letter, which has appeared in the Adelaide paper, in which the constitution and proceedings of the Synod are made the subject of very free criticism. He objects chiefly to voting by orders and to the Bishop's veto, and he is completely answered as to his facts and his arguments by Mr. Russell. We are happy to say that the majority of the lay delegates are opposed to Sir Richard Macdonnell. "The public will now see how far Sir Richard Macdonnell was entitled to put himself forward as the exponent of the views of the laity of his own Church, and how far his statements on matters of fact are worthy of credence. In concluding his objections to the vote by Orders, he makes no allusion to the resolutions proposed by him in Synod last year, which is peculiarly unfortunate for his own purpose. Sir Richard brought forward his series of resolutions on what was incorrectly called Church Alliance. By whom was the previous question carried? By the Clergy? No; they were equally divided. It was a majority of the laity who refused to give him permission to bring forward his resolutions. Having been defeated by a majority of his own Order, is it ingenuous to throw the odium of that defeat on others? It was a layman that on that occasion demanded the vote by Orders; it was a lay majority that decided the question."—Page 9. We doubt if the Governor of a Colony is acting in accordance with his position in being a candidate for an office in the Colony. Sir Richard Macdonnell was delegate for Trinity Church. The following paragraph from the *Church Chronicle* for Adelaide shows that he is in a minority even there:—"TRINITY CHURCH VESTRY.—The attempt made in this Vestry, April 24, to damage, if not to overthrow the Diocesan Synod, by dissolving the connexion of the parish with it, was signally defeated by a majority in favour of electing Synodsmen of 39 to 11. We trust that such endeavours to destroy an organization, which, in spite of the difficulties impeding its early development and subsequent working, has done good, will now cease; and that the minority will not persist in obstructing that which they cannot overthrow. In spite of unusual influences brought to bear on this Vestry, the Vestrymen of Trinity resolved to think for themselves, and have most unmistakably endorsed with their approval the combined action of Bishop, Clergy, and Laity, in Synod assembled."—*C. C. Chronicle*.



Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, Sept. 5th, 1860.

Since our last, the supplies have considerably increased, and the prices of the staple grains have had an upward tendency. In England, the crops indicate a poor harvest, and the prices of breadstuffs had either advanced or continued firm. The American papers, however, state in glowing terms the prospects of the very abundant harvest there, and the present prosperous state of that country.

FALL WHEAT.—The supply of this grain since our last has been about 7,000 bushels. Prices have advanced three cents per bushel. The best grades are worth from \$1.22 to \$1.27 per bushel; common and inferior grades from \$1.15 to \$1.20 per bushel. The samples of new grain are very good, and each day's deliveries show signs of improvement.

SPRING WHEAT has been offered in very small quantities, and prices have ruled at from \$1.05 to \$1.10 per bushel.

FLOUR.—The trade in this article continues dull. For the higher grades there is no demand; and the transactions in lower grades are simply for home consumption. Superfine, \$5.20. Fancy, \$5.40 to \$5.50, extra, \$5.75 to \$6, and double extra, \$6.25 per barrel.

HAY.—The supply of this article has improved, and prices range at from \$16 to \$20 per ton.

STRAW is still very sparingly brought to market. It fetches from \$5 to \$7 per ton.

BUTTER has been only in limited supply, and prices are somewhat lower. Prices during the week have ruled from 17c. to 20c. per lb. Tub butter is steady, with an active inquiry at 12c. to 13c. for good No. 1.

Pears bring from 12c. to 15c. per doz.

FRUIT is very plentiful. Peaches from 75c. to \$1.25 per basket. Pears, \$2 to \$5 per barrel. Plums, \$1 to \$2 per basket. Apples, \$1.50 to \$2 per barrel, according to quality.

POTATOES are in abundant supply, at from 30c. to 40c. per bushel.

Advertisements.

RECEPTION OF H. R. H.

THE PRINCE OF WALES!

GENTLEMEN REQUIRING Official Gowns, Caps and Hoods,

(which) depend upon their orders being executed in a strictly correct manner, by

THOMAS BILTON,

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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.

Advertisements.

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

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

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Toronto, June, 1860.

BOARDING SCHOOL FOR Young Ladies, BROOKVILLE.

MRS. T. D. CAMPBELL'S SCHOOL will RE-OPEN 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, Cobourg; 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, England, will RE-OPEN 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 09, OUTLINES OF NATURAL THEOLOGY. By JAMES BOYKIN, M.D., 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., 86 Genesee Street and 46 East Fayette Street, STRACUS, N. Y. Agent for the Canadian Church Press.

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