

with more than the interval of a week, and generally with less. Whatever difference of opinion there will be as to the merit of this or that proposal, there can be no difference as to the conscientious spirit in which the Commissioners have discharged their sacred trust.

They propose to give the University, with proper reserves, full power of self-government. To carry this power into effect, they propose to create a Senate, preserving the name of the "Congregation," consisting of all the Heads of Houses, the Proctors, all Professors and public Lecturers, together with the senior Tutors of all Colleges and Halls, and to give this body authority to originate measures, and power to appoint Delegates, or Standing Committees, for special purposes. This body is proposed rather as an addition to the existing branches of the academic legislature, to the Hebdomadal Board still retaining its executive powers and its right to originate measures, and the Convocation still having that *veto* into which description has narrowed its functions. Such an addition, however, has long been required, and till recently its place was supplied by a species of mixed Committee or Conference, that mediated between the Hebdomadal Board and the Convocation—the Lords and Commons of the University. It is proposed to give the most important functions of the University, the supervision of studies, the appointment of Examiners, and the management of the public libraries, to the Professorial body alone, however, being very extensively remodelled. It is also proposed that the Proctors shall severally hold office for two years, the first year of the one coinciding with the last year of the other; the duties of the office being confined to matters of discipline, and the election being vested in Congregation without the restraint of the Caroline Cycle. Among other proposed changes affecting the state and discipline of the University may be mentioned the abolition of promissory oaths, the discontinuance of the distinction between noblemen, gentlemen commoners, and commoners; a check on the credit given to the Undergraduates by the early presentation of bills, and the recovery of debts in open Court, and liberty for the foundation of Halls as well as for residence in private lodgings, under due superintendence, without connexion with any College or Hall.

The alterations affecting the studies of the University are equally extensive. The Commissioners propose a public examination before matriculation; the option of some special branch of study in the latter part of the Academic course; four professorial boards for the regulation of studies, viz., for Theology, Mental Philosophy and Philology, Jurisprudence and History, Mathematical and Physical science; the entire re-organization and re-endowment of the Professorships, partly by the application of College fellowships to the purpose; the election of Professors by the Crown, or the proposed Congregation, instead of the Convocation; the removal of restrictions from University scholarships and prizes, and the formation of libraries and museums of physical science under the entire management of the Professors. With regard to the revenues of the University, it is proposed to publish all accounts, including those of the press; to equalise fees; to confine the funds of the University to University purposes, and to remit the stamp duties on matriculation and degrees.

The changes proposed in the constitution and government of the Colleges are equally extensive and of much the same character. Time will not allow us to go into details, but they amount to the abolition of every unnecessary rule which may interfere with the true interests of the College. Among other points, we may instance the utilizing of fellowships by attaching professorial duties; the creation of scholarships tenable for a limited term, the opening of all foundations to the whole University except in special cases; the election of Heads of Houses from the whole body of Masters of Arts; the regular and effective visitation of the Colleges, with annual reports to the Crown, and the power of making and repealing statutes. But here we must stop. The Commissioners, after carefully summing up their labours, add, "Of the proposals which affect the University, the most important are those which we have made for remodelling the constitution and for abolishing the existing monopoly of the Colleges and Halls, by allowing students to reside at Oxford without the expense of connexion with those bodies. In regard to the Colleges, we would especially urge the immediate necessity of opening the fellowships and scholarships, of attaching professorships to certain Colleges, and of increasing the number and value of scholarships, of granting to the College the power of altering their statutes, and, above all, of prohibiting as unlawful the oaths to observe the statutes."—*Times*.

THE CHURCH.

TORONTO, THURSDAY, JUNE 17, 1852.

MY DEAR BRETHREN OF THE HOME AND SIMCOE DISTRICTS:

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &c.

JOHN TORONTO.

Table with columns for date, location, and time. Includes entries for Friday 18th Nassagaweya, Saturday 19th Nelson, Sunday 20th Oakville, Monday 21st Hornby, Tuesday 22nd Etobicoke, Wednesday 23rd Tullamore, and Toronto, 24th May, 1852.

DISMAL PROFANITY.

The Cayuga Weekly Post urges his readers to visit the two stores in that thriving little village, and, *inter alia*, says,—"No person can depart from either establishment dissatisfied; the man that do so is meaner than the fellow who had to die by subscription. As the *hymn* says, there is room for each, for all, and every one!!!"

Puffing has indeed reached a frightful climax in our Province, when *hymns* are travestied in order to propitiate advertisers; and even the merciful invitations of the Gospel to Adam's fallen race are burlesqued for a similar purpose!

Deeply do we regret that this description of wickedness, alike revolting to the Christian and the man of correct taste, is far from uncommon at the present day. It prevails to a ghastly extent in the neighbouring republic, and the pestilence is rapidly developing itself in Canada.

If we were blessed with an Administration who had sufficient principle or moral courage to stand up for the claims of religion, we should recommend the proper authorities to prosecute and punish parties who offend in the manner we have been indicating. As matters unfortunately stand, however, we can only hope that public opinion will be potent enough to discountenance and frown down outrages similar to that of which our *Cayuga* contemporary has been guilty. We trust that he can plead inadvertence as an extenuation of his crime (we can use no milder term); and should he make a becoming penitence, we shall give it an equal publicity with this castigation.

THE "EXAMINER."

On carefully re-perusing the article in our contemporary of June 9th, which provoked us at the first glance to promise a more extended notice this week, we have come to the conclusion that we should only waste our time in complying with the intention then expressed. He has not written with the force and perspicuity which generally characterize his articles, and which however unsound they may be and opposed to all our ideas of what is right, usually afford us some interest in the perusal. But in his strictures now alluded to, he completely "begs the question," leaving the principles we have contended for quite untouched; contenting himself with the usual resort of the advocates of a weak cause—mere assertion, frivolous criticism and a liberal share of personality. His conception of Catholicity and that which we entertain are as opposite, as any two ideas well can be. We believe that ours is the correct one, founded on reason, maintained by the ablest theologians of the Church and perfectly uncontrovertible by the badinage or verbiage of the most astute sectarian.

It is certainly marvellous to behold the obliquity which seems common to the enemies of the Church, when arguing upon what they are pleased to term the intolerance and bigotry of Churchmen. They regard it as a very heinous offence for members of the Catholic communion to insist upon educating their youth in the principles of their faith, in the way and with the means and instruments which they consider best calculated to effect this—nay we will go a step farther—believing conscientiously that the truth is with them and that it is the duty of the State, in the maintenance of the Established religion of the realm, to educate the youth of the country in the same manner so as to retrieve them from error, they ask that they should not be interfered with in the exercise of this function in Christian verity—and certainly not be compelled to contribute to the propagation of false teaching. And yet the pseudo liberal sectarian denies us the right of acting in accordance with our conscientious convictions—would compel us to countenance and support a school system which we believe to be highly injurious, not alone to our own young, but to our fellow creatures, and prohibits us from ministering to the spiritual wants even of the lambs of our own fold. This was most glaringly exemplified by the refusal to permit the Rev. Mr. Mitchel to visit the schools and instruct the members of the Anglican Church which do attend them. Yet there is no tyranny in this procedure—no injustice—when practised by the foster fathers of Free Schools. There is no infringement of the rights of conscience here! We are to be taxed to support a scheme which we repudiate and abhor—a measure which we condemn and pronounce to be fraught with danger to the spiritual welfare of the country—we must pay those taxes and they will be appropriated to the spread of infidelity. Yet we must not exercise a controlling influence over the schools for which we pay—we must not express an opinion upon their inefficiency and noxious character—and if we do not like them we may withhold our children and educate them as we like—pay twice for their instruction or leave them to perish.

Verily the inconsistency of your *liberal* is equalled only by his doggedness and assurance. The Clear Grit is the genuine autocrat after all. In matters temporal and spiritual he aims at monopoly—once vest him with power and his views become circumscribed within the limits of his own authority. Without the confines of his own opinion there is no right—no liberty—no action.

SUNDAY SCHOOL TRACTS.

We are happy to be enabled to inform the Clergy of the Diocese, that by an arrangement effected with Mr. Plees, our Publisher, the Tract "On the Origin of the British Churches" has just been put up in separate form for the use of Sunday Schools; and should sufficient encouragement be given to the plan, Tracts of a valuable

religious character will similarly be brought out, and constantly furnished at the cheapest possible price. We intend to publish as Tract No. 2, Dr. Wordsworth's Letter to M. Goudon on the Regal Supremacy. A limited number of the two may be obtained neatly bound together for Prizes.

CHURCH ORGANIZATION.

We publish to-day "an outline of the proposed constitution for the Church in the Diocese of Adelaide, to which we invite the attention of our brethren.

CHURCH ORGANIZATION IN THE DIOCESE OF ADELAIDE.—The Committee of the South Australian Church Society has published a report, containing a plan of Church Organization, drawn up in answer to a call made upon the Society by the Bishop in consequence of all aid from the State towards the support of the Church having been withdrawn by the Provincial Legislature. The following is a brief outline of the proposed "constitution for the Church in the diocese, to consist of the Bishop, Synod of Clergy, and Convention of Laity; together forming a General Diocesan Assembly."

The appointment of Bishops to remain in the Crown. The Synod of Clergy to consist of all licensed officiating Ministers, presbyters alone to vote. The Convention of laity to consist of lay delegates, being communicants, from all the congregations in the diocese, to be elected by the seat-renters. The Convention and Synod, presided over by the Bishop, to constitute the Diocesan Assembly. No rule to be binding on the members of the Church without the concurrent assent of the Bishop, Synod, and Convention, in the Diocesan Assembly. The Synod and Convention to deliberate apart, or by mutual agreement in conference with each other, or with the Bishop. The assent or dissent of the Synod and Convention to be determined by a majority of votes in each order, openly or by ballot. The Diocesan Assembly to meet annually in January. The Bishop to report in writing on the general state of the Diocese, the Clergy on the state of their parishes. Extraordinary meetings of the Assembly to be convened by the Bishop, or upon the requisition of seven Clergymen of five years' standing in priests' orders, or of ten delegates. No alteration to be made in the Thirty-nine Articles, the three Articles of the 36th Canon, the rule of interpretation laid down in the declaration prefixed to the Thirty-nine Articles, the Book of Common Prayer, or the authorized version of the Holy Scriptures. In the exercise of discipline over the Clergy the Bishop to be assisted by five Clergymen in Priests' orders, two of whom to be the Dean of the Cathedral Church and the Archdeacon, and the other three nominated by the Bishop from the Synod at the annual meeting of the Diocesan Assembly, forming together a Court of First Instance, to be called a Consistorial Court. Offences requiring a heavier punishment than censure to be inquired into, a Court of Delegates, consisting of five clerical and five lay members, to be annually appointed by ballot by the Diocesan Assembly. The Bishop, his Chancellor, or other deputy, to act as President, and decide in case of equality of votes. To give effect to the judgment of the Court of Delegates, a clause to be inserted in every trust deed, for determining the tenure of any Minister by means of the sentence of the Court of Delegates. An appeal to be allowed from the sentence of the Consistorial Court to the Bishop in Synod, or to the Superior Ecclesiastical Courts, and from the sentence of the Court of Delegates to the Diocesan Assembly. Provision is also made for the appointment of Church Committeemen, Vestrymen, Sidesmen, for the exercise of patronage, the management of parishes and the keeping of registers. The financial affairs of the Church are proposed to be carried on by means of three distinct funds, a "Pastoral Aid Fund," "An Endowment Fund," and an "Educational Fund," under the control of the Diocesan Assembly. The Pastoral Aid Fund to be established by means of subscriptions of 3s. per quarter from every adult member of the Church willing to subscribe, and of annual sermons to be preached in all the Churches, and to be dispensed in aid to ministers whose income from pew-rents and surplice fees may not reach the minimum of £150 per annum, and for the support of itinerant Missionaries. The two other funds, raised by subscriptions and donations, to be applied respectively to the building of churches and parsonage-houses, and the purchase of glebe-lands, and to the building of schools and increase of teachers' salaries.

We presume that this report is in answer to the request of the Archbishop of Canterbury, to be furnished with the views of the Church in the Diocese of Adelaide, with a view to practical legislation on the subject now engaging the attention of the whole Church, and from the tenor of Sir J. Pakington's reply to Mr. Gladstone, we gather that no hasty and partial steps will be entered on, but that so soon as the Church authorities in the Mother Country are in possession of full information from all the Colonial Dioceses, some comprehensive and general measure will be passed, to enable the Church both at home and abroad to act in unity and concord; for these reasons we were rejoiced to find that the bill lately introduced by Mr. Gladstone, has been withdrawn, and in a manner to shew that that honorable and excellent man intended that the question of the Church's right to legislate for herself, was not, and is not to be put down. We do not always agree with the honorable gentleman in his views, and do not think that his proposed bill would, as a general measure, have been thankfully received by the Colonial Branch of the Church, and we shall ever protest against any plan which tends in the slightest degree to render us independent of the Church of the Empire. The revival of Diocesan Synods is absolutely necessary and must be effected, but we also, as members of the Anglo-Catholic Church, affectionately but earnestly demand that our Colonial Bishops delegated Presbyters, &c., shall have seats in the great synod of the National Church whenever that assembly be convened. In this way the Church will present herself to the world in her true and legitimate position, her unity be preserved, her enemies be confounded, and her children joined in one holy brotherhood. When the proposition for a revival of Convocation was

just mooted many laughed at the idea of such an event coming to pass; now, in the language of our Diocesan "the only fear is that it will be rashly hurried on." The Canadian Church certainly desires to see the restoration of her Synodal Court. She pants for that freedom which has been suppressed, but at the same time we feel that even the most impetuous of her sons would prefer a lengthened delay rather than, by any unfortunate proceedings, the long-cherished wishes of their hearts be blighted. Meantime our duty is clear, humbly on our knees day and night let us by penitence and prayer, by fasting and humiliation entreat the giver of all good to be with this branch of His Church, that He would give us the spirit of patience and meekness, and, above all, let us beseech Him to strengthen our faith—that by doing His will we may know of its doctrine whether it be of God or no.

APPEAL OF TRINITY COLLEGE, TORONTO.

The advisory Committee to aid the Rev. Mr. McMurray in his application in this city and vicinity in behalf of Trinity College, Toronto, met on Monday the 7th inst., in the Sunday School Room of Ascension Church;—the Rev. Dr. Tyng in the chair. After mutual deliberation on the proper response to be made to an appeal so justly urgent in its claims, and so feelingly commended to American Churchmen by the indefatigable Bishop of Toronto, through his respected agent now in the city, there was a unanimous concurrence in the following Resolutions.

- On motion of Dr. Hawks, it was Resolved, That this Committee advise the Rev. Mr. McMurray, to commence his work by a direct personal application to the members of the several Episcopal congregations in this city and Brooklyn. Resolved, That the Rectors and Clergy of the several congregations be respectfully requested to give their aid to the Rev. McMurray by sanctioning and recommending to the attention of the Laity, his address as the Agent of Trinity College, Toronto. Resolved, That the Rev. Mr. McMurray be advised to aim at the establishment by each congregation, of at least one Scholarship in Trinity College, Canada West, and that he keep distinct from each other the contributions of the several congregations. On motion of Dr. Vinton, it was Resolved, That the proceedings of this meeting, signed by the Chairman and Secretary, be published. (Signed) STEPHEN H. TYNG, Chairman. ISAAC H. TUTTLE, Secretary.

We have much pleasure in giving the foregoing account of the progress made by the Rev. advocate of the claims of our University in the States. It will be seen that the matter has been taken up with a spirit of activity and good will, which betokens how great an interest our neighbours take in the welfare of the Institution. The proposition of Scholarships is an admirable one, and appears to us to be the most feasible plan which can be adopted, of extending the utility of the College.—It speaks volumes for the pure spirit of christian sympathy for churchmen in the Province, that with the strong claims which the Church in the States has upon her own people for exertion, they exhibit so ardent a desire to promote its interests in this Province, and must tend materially to strengthen the bonds of christian love between the people of the two countries.

With such an earnest of what is to be done elsewhere, we have no doubt that the success of this mission will be very great. It confirms the wisdom of the appeal to the generosity of those who so well know how to appreciate the efforts of our venerable diocesan in the cause of religious education.

THE QUEEN'S ACCESSION.

We would direct attention to the fact that Sunday next is the anniversary of this happy event. There is a special service appointed in the Liturgy of the Church for this occasion;

DIGEST OF COLONIAL NEWS.

The shopkeepers of Hamilton have resolved to close their places of business at 7 o'clock, p. m.—A mob at Quebec have demolished the entire furniture, together with the doors, windows, &c., of a house of ill-fame.—Horse stealing prevails to an alarming extent in the neighbourhood of Duntfries.—A road is to be opened from Colborne through Centreville to Asphodel bridge in the county of Northumberland.—Ole Bull, the great violinist, and Alfred Lacey, a pianist of considerable celebrity, are expected to visit Toronto ere long.—The Hamilton Choral Society have received the gratuitous use of the Court House; we wish that the corporation of Toronto evinced an equally liberal spirit.—The concert given by the Toronto Cricket Club in aid of the family of the unfortunate man Sams, produced £40 after deducting expenses. Tunc's Hotel Burford, was, injured by lightning on the 25th ult.—A schooner lately passing through the Welland Canal carried away the four gates off Lock No. 13, the damage is said to be about £500.—Last week a little child, named Charles Roper, aged 17 months, was drowned in a barrel of water at Hamilton.—Thomas Taylor, a servant of Mr. Platt, of the Wellington hotel, Guelph, was drowned in the Speed.—It is contemplated to place a line of Telegraphic communication between Toronto and Lake Huron, so soon as the Northern Railroad shall have been opened for travel.—Messrs. Chandler and Hincks have failed to procure the Imperial guarantee for the Halifax and Quebec Railroad. In Upper Canada very general satisfaction is expressed at this result.—The Hamilton Spectator justly denounces Mr. Morris for going to the United States for mail bags. Our cotemporary observes, "Mr. Morris not only refuses to allow a Canadian to make a leather bag, but he insults his countrymen by advertising their incompetency.—A despatch from Downing Street to the Governor of Newfoundland, dated 6th April, vetoes the prayer of the petition of the Legislature for Responsible Government. We congratulate the colonist on that result.—No clue has yet been

Poetry.

ENDURANCE.

"If thou faint in the day of adversity thy strength is small." Prov. xxiv. 10.

Faint not beneath thy burden, tho' it seem Too heavy for thee, and thy strength is small; Tho' the fierce raging of the noonday beam On thy defenceless head untemper'd fall.

Tho' sad and heart-sick with the weight of woe, That to the earth would crush thee—journey on; What tho' it be with faltering steps and slow, Thou wilt forget the toil when rest is won.

Nay! murmur not, because no kindred heart May share thy burthen with thee—but alone Still struggle bravely on tho' all depart; Is it not said that "each must bear his own?"

All have not equally the power to bless; And of the many, few could cheer our lot; For "the heart knoweth its own bitterness, And with its joy, a stranger meddeth not."

Then be not faithless, tho' thy soul be dark; Is not thy Master's seal upon thy brow? Oft hath his presence saved thy sinking bark, And thinkest thou He will forsake thee now?

Hath he not bid thee cast on him thy care, Saying he careth for thee? Then arise! And on thy path, if trod in faith and prayer, The thorns shall turn to flowers of Paradise.

ORIGIN AND INDEPENDENCE OF THE BRITISH CHURCH.

(Concluded.)

CHAPTER VI. THE REFORMATION.

The author trusts that sufficient has now been said to prove both the antiquity and independence of the Church of England. For we have seen that it was founded, if not by the apostle St. Paul himself at least shortly after the apostolic times; that it was flourishing in the second, third, and fourth centuries; and, in the latter, was represented by British prelates at different Councils. That in those days there was no attempt on the part of the bishops of Rome to arrogate to themselves the right of universal supremacy, but that all the apostolical Churches of that period were independent of each other, and of equal rank and authority. The unanimous tradition of the early Church points out the Apostle St. Paul, as the one by whom the doctrines of the Cross were preached in Britain. This fact is fully proved by the testimony of ancient writers. Gildas, a native of Britain and abbot of Bangor, speaking of the birth of our Lord in the days of Tiberius, and the fatal victory of the Romans over Boadicea, which took place about the middle of the reign of Nero, says, "in the mean time—that is the interval between these two events—"Christ, the true sun afforded his rays to this island shivering with icy cold." Eusebius when showing that the apostles preached their doctrine in the remotest cities and countries, adds particularly "that some passed over the ocean *επι τας καλομενας βρεττανικας νησους*, to those which are called the British Islands." Tertullian A. D. 190, says,—"There are places in Britain inaccessible to Roman arms which were subdued to Christ." Origen A. D. 230, asks,— "When did Britain before the coming of Christ unite in the worship of one God?" and again says, "the power of God our Saviour is ever with them in Britain who are divided from our world," and St. Chrysostom says,— "The British Islands situate beyond our sea, and lying in the very ocean, have felt the power of the word, for even there Churches are built and altars erected." The Roman Catholic Church has made a blunder from which she cannot recover herself, at a time when she had not so fully developed her anti-Christian form when she did present some comeliness, her custom was to appeal to antiquity for the validity of all her acts, other branches of Christ's Church have taken her at her word, and proving her to be a dispenser of lying wonders and cunningly devised fables, have so hunted her from her old battle ground of antiquity that she is now obliged to cheat her followers into a belief that she now possesses full and absolute power to change times and customs and add to the Word of God such new doctrines as best tend to support the Supremacy of her Pope. Yes, the Roman Catholic Church which claims to be mistress of all Churches, now declares that our Lord and his Apostles left only the seeds of religion which Rome through her Popes was to develop into full bloom, notwithstanding the declaration of an apostle, that we are not to credit any other doctrine than that which he preached, though preached by an angel. We have also proved that the British Church had existed as a distinct and independent Church for some centuries previous to the arrival of the Romish missionaries; and that however much this nation may be indebted to the latter for their zealous efforts in behalf of the pagan Saxons, by which means many embraced Christianity; yet that by far the greater proportion of the Saxons were converted by prelates of British origin. That the latter prelates refused to yield their independence, by submitting to the authority of the Church of

Rome, their obedience to that See having never been demanded till the close of the sixth century; but that after a long resistance, the British, as well as the Saxons, conformed to her discipline, and received her corruptions as they were successively introduced into the Church. That it was not till about the middle of the eleventh century that the pope acquired much spiritual power, or claimed any civil authority in these kingdoms; that one sovereign after another resisted and protested against the encroachments of the Romish see; but that at length, through the pusillanimous conduct of King John, the Church of England lost her independence in the thirteenth century, and with her independence much of her remaining purity of doctrine. That even after this period, when the power of the Roman pontiff had reached its utmost extent in this country, the resistance manifested against papal encroachments by different monarchs who afterwards succeeded to the throne, plainly shows, that the English, however oppressed, never wholly lost sight of their independence either in Church or in State. That in the fourteenth century Wickliffe appeared; and that after his translation of the Bible, many humble and pious individuals, in England as well as in other countries, lifted up their voice, though at the peril of their lives, against the corruptions and abuses of the papal system, which at length increased to such an extent, that in the sixteenth century they finally issued in the Reformation of the Church of England by which it is to be understood, not the separating from any other Church, or the introduction of any new religion, but the casting off the corruption of the old, and its restoration (as nearly as could be approached) to that pure and Scriptural model of primitive antiquity, viz. "the holy Catholic and Apostolic Church."

"Nor can we," to use the words of an eloquent divine, "sufficiently admire the loving kindness of Almighty God, who allowed the seeds indeed of Reformation to be sown among us by Wickliffe, yet then, notwithstanding the powerful human aid which he had, and his great popularity, caused them to lie, as it were, in the earth, until those which were less sound should by length of time decay, and again, that he placed so many impediments in the way of our final Reformation (for what man does rapidly, he does rashly,) and held back our steps by the arbitrariness of Henry; and when we were again going down the stream of the times too readily, checked us at once by the unexpected death of Edward, and proved us by the fire of the Marian persecution, and took away by a martyr's death, those in whom we most trusted, and then finally employed a number of labourers in the restoration of His temple,—of whom none should yet be so conspicuous that the edifice should seem to be his design, or that he should be tempted to restore the decayed part according to any theory of his own, but rather that all things should be made according to the pattern which He had shown us in the Church primitive. Had our reform taken place at first, we had been Wickliffites; under Edward, we had been a branch of the Zuinglian, or Calvinist Church; now we bear no human name—we look to no human founder; we are neither of Paul nor of Apollon, but have been led back at once to the distant fountains, where the waters of life fresh from their source, flowed most purely."

And therefore, since truth, which is of divine origin, must necessarily be older than error, which is of human invention; so, the doctrines of the Church of England, being derived from the word of truth, must necessarily possess a greater antiquity than those peculiar to the Church of Rome; which, indeed, have been rejected by the former only on account of their comparative novelty, and contrariety to the primitive Church, and to the word of God. Had the Church of Rome adhered to the latter, had she only continued to walk in those "good old paths," Protestants would never have been heard of, much discord and bloodshed would have been saved, and the Reformation would never have been required.

IRISH CHURCH.

[Extracted from "The Irish Church, or the History and Polity of Popery in Ireland."—By Edward Taylor Dartnell, Esq. London: Published for the Protestant Association by Hatchards, Rivingtons, Seeleys, Shaw, Dalton and Jackson, 1850.]

Considerable doubt exists as to when and by whom Christianity was first introduced, popular error having assigned it to St. Patrick, but long before his time Ireland had obtained considerable notoriety for her progress in Christianity. Tertullian,* the most ancient of the Latin Fathers, who wrote about the year 201, states, that in his time Christianity had reached it. There is an ancient poem extant by Oliol Ollum, king of Munster, who reigned about the year 220, which shows that, if not himself a Christian, he was acquainted with the Christian doctrine. Among the early Milesian princes, Cormac Ulfadha stands pre-eminently forward as a warrior, a scholar, and a legislator, and it is alleged that he was converted to Christianity some years before his death, which took place A. D. 273. St. Chrysostom, writing in the

year 388, states,* that "the British Isles had then felt the worth of the Word, for there, also, were churches established and altars erected," and there we should hear "all men everywhere discoursing matters out of the Scriptures." Gennadius,† who must have written about the year 493, also records their connexion with Christianity in the year 336.

Even at this early age Ireland gave birth to at least one distinguished divine,—Celestius,‡ the great supporter of Pelagius and his doctrines, took root in Ireland, and were not extinct so late as the year 640. Pelagius is, by some writers, also said to have been an Irishman.§ From Ireland those doctrines extended to England, and there gained so much ground that Germanus and Lupus were sent thither from Rome, A. D. 429, for the purpose of counteracting them. They were accompanied on this occasion by St. Patrick; and, in consequence of their reports to the then Bishop of Rome—Celestine, Palladius || was ordained first Bishop, and sent by him "to the Irish believing in Christ." He arrived in Ireland A. D. 431, but could not obtain even a hearing for his doctrine, and was forced to fly the country. The mission of St. Patrick shortly followed. He was selected to succeed Palladius, landed in Dublin, 432, and preached the following Easter at the Royal Palace of Tara, before the king, Leogaire. His labours were eminently successful; and, having established churches in every part of the island, he founded the see of Armagh, and died on the 17th of March, 465.

Having thus traced the early history of Christianity in Ireland, and arrived at the period when it was universally received there, we must make a brief allusion to an offset of the Irish Church to which we shall hereafter have occasion to refer.—In the year 258, Carbery Riada, the son of Conary II., established an Irish settlement in Argyleshire, which was recruited in the year 503 by his descendants, in conjunction with Hy Nial, a powerful Irish chief. Having extended their power to the Western Isles, they became in time independent of Ireland and sole masters of the country. The celebrated Irishman St. Colum, or Columkill, was descended from the Hy Nial family. He entered the Priesthood, and founded the monastery of Doire Calgah, near Lough Foyle, and of Dairmagh, in Meath. The royal saint next turned his attention to the instruction of his fellow-countrymen in North Britain, and having obtained from his relative, Conal, their king, a grant of the small island of Hy, or Iona, he sailed for the spot with twelve of his disciples in the year 563, and having erected a monastery and church there, at once proceeded to diffuse that knowledge of Christianity which they had acquired in infancy. He died at Iona, in the year 597.

This branch of the Irish Church was subsequently extended to England. During the reign of Edwin, king of Northumberland, his nephew Oswald was educated in Ireland and there embraced the Christian faith. On his accession to the throne he applied to his early instructors for missionaries, and an Irish monk of Iona, Aidan, was sent, on whom the king bestowed the small island of Lindisfarne as the seat of his see.—Thenceforth numbers of Irish flocked to Britain, preaching Christianity in the provinces over which Oswald reigned; churches were built, and monasteries and schools endowed by Royal bounty, and the English received their religious tenets at the hands of their Irish instructors.¶

But these were not the only men whom Ireland sent forth to diffuse the blessings of Christianity, civilization, and literature in those early ages, and to improve their own knowledge by intercourse with the sages of other lands. There are traces of a very early intercourse between Ireland and the Eastern Churches; they were long identical in doctrine, and in succeeding ages, even when literature was undergoing a gradual decline in other lands, the character of the Irish colleges was extended far and wide. The famous school of Lismore, among other eminent men, produced the well-known Catuldu. Numbers of foreign scholars came from every part of Europe for education there,** and in the great plague which devastated the country, A. D. 664, many natives of England, both of noble and lower rank, who had repaired to Ireland "to pursue a course of sacred studies and lead a stricter life," were amongst its victims†† Irish scholars were invited to Britain for the purposes of education. Three Irish Bishops filled the see of Lindisfarne in succession. The prevailing

acquaintance with Grecian literature was such that the Greek character was adopted in many cases, and will be found in some of the earliest of our Irish manuscripts. The celebrated Virgilius, who left Ireland about the year 745, won the regard of Pepin the father of Charlemagne. He was accompanied on his route by a Greek Bishop, named Dubda, and even at a later period a Greek Church existed in the county of Meath.* St. Chrysostom † tells us, that the intercourse of the Irish Church was kept up with the East, even in the ninth century, when her clergy "repaired to Constantinople to inquire of certain ecclesiastical traditions and the perfect computation of Easter." And a French writer, Erin of Auxerre, ‡ in the same century, observes, "What shall I say of Ireland, who despising the dangers of the deep is migrating with almost her whole train of philosophers to our shores?" Columbanus founded the monastery of Luxeuil, in France, which was chiefly inhabited by Irish monks, but they were driven from thence with their bold denunciations of Royal profligacy, passed into Italy, and founded there the monastery of Bobbio. The poet Sedulius, another eminent Irish Divine, flourished in the fifth century, and his namesake, the author of "Commentaries on St. Paul," at a later date.—Saints Donatus, Cummanus, Aidan, Gall, Fiacre, Fursa, Levin, Fridolin were all honours to their country, and so were S. S. Ultan and Foillan, who founded a monastery in France. Saint Killian became Bishop and Patron Saint of Salzburg, and the celebrated Johaunes Scotus Erigena needs only to be named. Saint Eungal's knowledge of astronomy has excited the surprise of more enlightened ages. He was highly esteemed by both Charlemagne and his successor, Lothaire, who appointed him master of the public school of Pavia. To these names we must add Clement, whom Charlemagne placed at the head of a seminary in France, and Albinus, whom he appointed to preside over a similar establishment in Pavia. Many other names might be added to the list, did our limits permit it.

Having thus shown the high state of literature in those early times, and that Ireland shone a brilliant light amidst the universal darkness of Europe we shall now inquire into the nature of her religious faith, and the extent of her spiritual subjection to the see of Rome. We are told that St. Patrick § exercised himself much in reading the Scriptures § from the very earliest age of puberty, and "found the sacred treasure in the holy volume." || He was "a true and eminent cultivator of the evangelical field, whose seed appears to have been the Gospel of Christ," which he taught everywhere, impressing upon his hearers that these were not his words, but those of God and the apostles, and the prophets that had never lied. He who believeth shall be saved, but he who believeth not shall be damned. ¶ Thus did he make the Scriptures his rule of faith, and so did the Irish Church, for ages subsequent. In the religious institutions of Lindisfarne, of which Aidan was the first bishop, "all such as went with him, whether clergy or laity, were obliged to exercise themselves either in reading the Scriptures or in the learning of the Psalms," and the people flocked anxiously on the Lord's-day to the churches and monasteries, not for the feeding of their bodies, but for the hearing of the Word of God. ** Of Saint Columbanus it is stated, that, "so within his breast were laid up the treasures of the Holy Scriptures, that within the compass of his youth-years he composed an elegant exposition of the whole book of Psalms.†† Whilst such was the practice of the Irish clergy, of the people at large it is recorded, that "although without the laws of other nations, yet so flourishing in the vigour of Christian doctrines that it exceeds the faith of all the neighbouring nations," and "so great was the character of Ireland as a place where the Scriptures were especially cultivated, that Agilbert, a learned Frenchman, "went and remained there sometime for that sole purpose," for there "they observed only those works of piety and chastity which they could learn in the prophetic, evangelical, and apostolical writings.‡‡

The sacrifice of the mass, the real presence, and the withholding of the cup from the laity, are peculiar characteristics of the Church of Rome. On all these points the Irish Church held differently. The Synod of St. Patrick declares, "that he who deserveth not to receive the sacrament in his lifetime, how can it help him after his death?" St.

* Liber adv. Judaeos, cap. 7. Britannorum inaccessa Romanis loca, Christo verò subdita. (Quoted by O'Halloran and Moore, in their respective Histories of Ireland.)
† The learned Dr. O'Connor, the reverend Librarian of Stowe, cited by Moore in his "History of Ireland," vol. i. p. 132.

* Chrysostom Opera, Tract, "Quod Christus sit Deus," Editio Saville. T. vi. p. 635, t. viii. p. 111. * Britannice Insulae, virtutem verbi senserunt; sunt enim etiam illic fundatae ecclesiae, et erecta altaria." And again, in his Twenty-eighth Sermon on the Second Epistle to the Corinthians, xii. (iii. 696).
— "In quacunq; ecclesiam ingressus fueris, sive apud Mauros, sive apud ipsas Britannicas Insulas, &c.
† O'Connor's "Prolegomena," i. p. 78.
‡ Gennadius' "Catalogue of Illustrious Men."
§ Garnier's "Dissertation upon Pelagianism," cited by Moore in his "History of Ireland," vol. i. p. 207; also Vossius' "History of Pelagianism," lib. i. cap. 3.
|| Chronicles of Prosper. "Ad Scotos In Christum credentes, ordinatus a Papa Celestino, Palladius primus Episcopus mittitur." Cited by Moore, vol. i. p. 207.
¶ Bede, lib. iii. cap. 5.
** Bonaventura Monus.
†† Bede, cited by Moore, vol. i. p. 251.

* Usher, Epist. Hib. Sylloge. Note 16.
† Chrysostom Opera, Saville edition. Tom. viii. p. 324.
‡ Erin of Auxerre ad Carol. Calo. Cited by Moore, vol. i. p. 299. "Quid Hiberniam memorem, contempto pelagi discrimine, pene tota cum grege philosophorum ad littora nostra migrantem."
§ Jocelin's Life of Saint Patrick, c. xii. — "Ab ipso primario pubertatis."
¶ Secundinus, the nephew of Saint Patrick, who wrote a Latin poem in honour of the Saint, in which he says of him,—"Sacrum inventi thesaurum sacra in volumine," and describes him as,—
"Verus cultor et insignis agri Evangelici Cujus semina videntur Christi Evangelia."
†† St. Patrick's Opuscula, p. 30.
** Bede's Ecclesiastical History. Liber iii. chapters 5. and 26.
†† Jonas's Life of Columbanus, Cap. i.
‡‡ Bede, lib. i. cap. 1.—"Tunc legendarum gratia Scripturarum in Hibernia non parvo tempore demoratus." And lib. iii. iv.

