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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, AUGUST 15, 1860.

[No. 18.]

Ecclesiastical Intelligence.

CANADA

DIOCESE OF TORONTO.

THE CHURCH UNIVERSITY OF CANADA WEST.

A meeting of the Corporation of Trinity College was held on Wednesday, August 8th, 1860. Present.—The Hon. and Right Reverend the Lord Bishop of Toronto, the Hon. Sir John Beverley Robinson, Bart., Chancellor of the University; the Rev. the Provost of Trinity College; Professor Bovell, M.D.; the Ven. A. N. Bethune, D.D., D.C.L., Archdeacon of York; the Hon. G. W. Allan; Lewis Moffat, Esq.; the Hon. Mr. Vice-Chancellor Spraggs; James M. Strachan, Esq.; the Hon. Sir Allan Napier MacNab, Bart.; Samuel Beckerton Harman, B.C.L.; the Hon. John Hillyard Cameron, D.C.L.; the Rev. T. B. Fuller, D.D., D.C.L.; the Rev. S. Givens.

The following minute was unanimously adopted.—The Corporation of Trinity College have had their attention directed to a Pastoral, addressed by the Lord Bishop of Huron, to the clergy and laity of his diocese, in reply to a statement put forth by them, bearing date June 20th, 1860.

In this Pastoral, the Bishop of Huron asserts that the Corporation have made "many mis-statements" in the document put forth by them.

He first says, "no report of resolutions of committee was transmitted to me," intending, as it would seem, to impugn the assertion of the Corporation that the statute, which the Bishop of Huron publicly objected in his Synod, was transmitted to him "with the rest of the report of the committee." The Corporation see no cause to retract their assertion that this report was transmitted to the Bishop of Huron. Not only was it the avowed determination of the Corporation to send the document to his Lordship, but the Corporation is satisfied that it was sent, although they admit that the transmission of the document does not necessarily imply its reception by His Lordship, if indeed this be the fact he intends to deny, when he says that "no report of resolutions of committee was transmitted to him." The simple question is, Did the Bishop of Huron, or did he not, receive, some days before the meeting, a paper containing a report of the committee on the statutes which were proposed and adopted at the meeting. If not, where did he procure the copy which he used at the meeting of the Corporation? The Corporation put this enquiry deliberately and advisedly.

The Bishop of Huron next states that, being thus in the dark as to the important business which was to be transacted, and being naturally anxious to be informed on so grave a subject, he "enquired of the Rev. H. J. Grasett what the business was." The official summons from the Bursar was, according to the Bishop's statement, the only invitation which he received to be present at Toronto on the 24th of February. He has evidently overlooked the following letter, addressed to him, on the 18th, by the Bishop of Toronto:—

TORONTO, 18th February, 1859.

MY DEAR LORD,—We have been attempting for some time to make such modifications in the rules and regulations for the government of Trinity College, as your Lordship's accession to a share in the management would seem to require. But the difficulty of getting a full meeting of the Corporation, owing to the frequent absence of the Chancellor, Sir John B. Robinson, and the Hon. John Hillyard Cameron, has occasioned unavoidable delay.

We have now, however, agreed to a draft of the few changes that are thought necessary, and we propose to assemble in the council chamber of Trinity, on Thursday, the 24th instant, at three o'clock, p.m., for their final consideration in view to their adoption.

In requesting your Lordship to take your place in the Corporation on this occasion, I may truthfully observe that Trinity College is, and was from the first, intended by all parties favourable to its establishment, to be the Church University of the Province of Upper Canada. Hence the provision in the charter, enabling the Bishops to meet for the management of its concerns, on the footing of perfect equality.

To secure this important object, we obtained the munificent patronage of the Society P. G. F. P., a permanent endowment,

and frequent pecuniary donations. To the same cause we owe likewise the liberal grants of the Society P. C. K., and the cordial support of the members of our beloved Church, not only in England, but likewise throughout the Province and in the United States.

I still hope to see the three Bishops in their seats as heads and conservators of the institution, and working cordially together in promoting its effectiveness, and extending its blessings through the colony.

If not inconvenient to your Lordship, I would respectfully suggest that it might be of advantage for us to meet the Chancellor, Sir John B. Robinson, Bart., and the Hon. John Hillyard Cameron, in his office, at ten or eleven o'clock, a.m., on Thursday the 24th, the day of meeting, to talk over the business to come before the Corporation in the afternoon, and should any amendments occur they may still be adopted, and thus secure a pleasant unity in our proceedings.—I remain, my dear Lord, yours faithfully,

JOHN TORONTO.

THE RIGHT REV. THE LORD BISHOP OF HURON.

Of this letter his Lordship says nothing; yet, strange to say, on arriving in Toronto he acted upon it. He did, at the time appointed, present himself at Mr. Cameron's office, and thence go to the residence of the Bishop of Toronto. After consulting with him, he returned to Mr. Cameron and informed him that, having soon the Bishop of Toronto, he had agreed with him respecting the Report of the Committee on Statutes, except in a few unimportant particulars, which he thought would create no difficulty at the meeting.

The Corporation cannot conceive that this understanding with the Bishop of Toronto could have been arrived at, in the absence of any written document in the hand of either party, or at a casual meeting which might properly be described in the terms which the Bishop of Huron employs when he says—"I saw the Bishop of Toronto only for a few minutes that morning."

The Bishop of Huron next demurs to the assertion that "he accompanied the Bishop of Toronto to the meeting of the Corporation." If these words necessarily imply more than that the Bishops presented themselves to the meeting together, the Corporation willingly withdraw them, together with any imputation which the Bishop of Huron may suppose them to convey.

At the opening of the business of the meeting the Bishop of Toronto spoke to this effect.—"I am happy to inform the gentlemen present that the Bishop of Huron and myself are of one mind respecting the statutes now to be proposed for adoption; the Bishop has one or two unimportant amendments to suggest, which I trust the Corporation will adopt." The Bishop of Huron sat by and assented to this statement. The Corporation consider it impossible that, if some new statute, of which the Bishop of Huron had never heard, had been brought forward for adoption, and brought forward as forming a part of the body of the statutes respecting which he had consulted with the Bishop of Toronto, (and in this way they affirm that it must have been brought forward, if it was brought forward at all), he should not have uttered one single syllable of remonstrance or surprise.

As for the opposition offered to the statute at the time, not as introduced by surprise, but on its proper merits, the recollection of all present would show that the Bishop of Huron took no exception against the vesting of a discretionary power in the Chancellor, but merely offered some suggestions respecting details, which he by no means pressed, and that he certainly left on the minds of all present an impression as to his feeling respecting the statute, directly opposed to that which his Pastoral Letter would convey.

The Corporation would desire to make every reasonable allowance for the imperfect recollection of circumstances long past, of which no written record remains, but they owe it to themselves to declare that they see no reason to retract any assertion which they have put forth, and that they believe that if the Bishop of Huron had fairly availed himself of the proper means of recalling the occurrences of that time, he could not have impugned their assertions as he has thought proper to do.

The Corporation, however, proceed to notice one or two statements of the Bishop of Huron, which they confess have greatly surprised them; and though, in any personal controversy, they would gladly have foreborne to point out so particularly, as they will now proceed to do, the just grounds of their surprise; yet in vindicating an important institution, in which the Church of Eng-

land has a deep interest, from a very injurious attack, which they feel to have been lightly and inconsiderately made, they cannot properly refrain.

The Bishop of Huron quotes from the statement of the Corporation the following words:—"And his refusal (to bring forward in his place in the Corporation his charge against the teaching of the College) was based on this ground, that he could not expect to effect a change in the teaching of the University;" and he adds, "I never stated any such ground for my refusal. To prove this I have only to quote the passage from my letter in which I replied to the Bishop of Toronto. The passage is as follows: 'You say that in early life you adopted the rule, never, if possible, to allow an opportunity of doing good to pass unimproved, all who are acquainted with the history of your life will acknowledge that few men have more fully acted upon this rule. But there is another rule, having Divine sanction, which I feel assured you would desire to observe, and which must regulate my conduct towards Trinity College; it is, 'Abstain from all appearance of evil.' I feel that I am bound to act up to this rule, and as I cannot in my soul approve of the teaching of Trinity College, I believe that my appearing to sanction it would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, 'Let us do evil that good may come.'"

Here the Bishop's quotation from his letter ends, though the very next words of that letter are the following: "Were I to go to the Council, as you say would be the 'wiser and more honorable course,' and enter my protest against the teaching which I disapprove, no good result would follow, as I could not expect to effect a change in the teaching of the University, and the melancholy picture of a house divided against itself would be presented."

It thus appears that, in order to disprove the assertion of the Corporation, the Bishop of Huron quotes the first half of a paragraph of his letter, stopping just when he arrives at those words, used by himself in the same letter, which would establish their assertion and disprove his own. The Corporation also invite particular attention to the fact that, after denying the ground for his refusal, which the words of his own letter, left unquoted by him, had distinctly expressed, the Bishop of Huron proceeds to quote in his pastoral, expressions which immediately follow them, thus giving a resumé of the whole sentence with the omission of the only words upon which the Bishop and the Corporation are at issue.

Once more, the Bishop of Huron says:—"From the above extract it will be seen that, though I did not, in my place in the Corporation, bring forward a charge against the teaching of the University, yet I made the charge in the most solemn form in which I could put it to the President of the Corporation, and as I received no answer to my letter, I concluded either that the President was indifferent as to what opinion I might entertain of the teaching of Trinity College, or that he concurred in the view which I expressed in the same letter, 'that it was a wiser course for me to stand aloof from the University, than by a public protest to exhibit the melancholy picture of a house divided against itself.'"

"I should not, even when called upon by a member of my Synod, have given expression to the opinion which I had formed of Trinity College, had I not, previously, in the most pointed and solemn manner, given expression to the same opinion to the President of that institution."

The Corporation regret that they are compelled to characterize this passage as most disingenuous. In proof of this assertion they quote below from two letters of the Bishop of Huron, and from the reply of the Bishop of Toronto to the first of those letters. In a letter, dated April 19th, 1860, the Bishop of Huron uses the words, "I disapprove of Trinity College in many things." He thus gave the Bishop of Toronto opportunity of appealing to him, in the following earnest terms, to state the grounds of his disapproval. The letter of the Bishop of Toronto bears date April 25th, 1860, and it may here be observed that the correspondence originated in a letter addressed to the Bishop of Huron by the Bursar of Trinity College, inviting him, in the name of the Corporation, to exercise his privilege of nominating five members of the College Council from his own Diocese, in accordance with a statute to which he has so recently given his assent.

Toronto, 25th April, 1860.

MY DEAR LORD,—I have read your letter of the 19th inst., with very much regret, because it has been my earnest wish that you should take your place at the Council of Trinity College, as you have equal power and authority with myself, and give us your hearty and strenuous assistance in its government and direction. Suffer me therefore to intreat you to re-consider and withdraw your letter of the 19th inst., and to proceed to the nomination of those whom you desire to represent your Diocese in the University.

Trinity College being always intended for the benefit of Upper Canada, and desiring no pre-eminence in the establishment, it was provided in the charter at my desire that all the Bishops should enjoy equal authority.

There are, you say, some things which you disapprove of in the institution, if so, permit me, as the wiser and more honourable course, to request you to come among us and point them out that they may be fairly examined and modified if deficient, or confirmed if found correct. I feel assured from the knowledge I have of the members of our Council that they are not unreasonable or disposed to retain anything really objectionable.

The authorities of Trinity College are quite aware, that among the members of the Church in Upper Canada there are in some few

points differences of opinion, but they have never considered them, nor are they disposed to consider them, a just cause of separation and estrangement. The same differences and in much the same proportion, exist in England, as they do in the Church here, but the true Christians of both parties are found associating to promote and support institutions really good, and they disapprove of those who make them grounds of contention.

This being the view which I take, and have always taken of the University's relation to the Church, I desire without offence to state, that, as it seems to me, you are not at liberty to refuse to discharge the important duties of an office to which you have been appointed by competent authority without incurring a responsibility which the reasons you assign will in no way sustain or justify.

In truth, every fact of your separation from us will inflict upon the Church and University an injury that you can never repair.

One of the rules of conduct which I adopted in early life was the following:—"Never if possible to permit an opportunity of doing good to pass me unimproved." In carrying out this principle I may have frequently failed and suffered much discouragement, mortification and sorrow, but believing that no thought or effort for good is ever lost in our Lord's kind Providence, I persevered in my course, and I now find on looking back when nearly at the end of my journey, that the balance is greatly in my favour. To bear and forbear in all situations of life, is the ordained lot and the wisdom of humanity, and our struggle after good, like prayer, should never cease. Hence, I have always strongly felt the truth of the Apostle's doctrine, "That to him that knoweth to do good, and doeth it not, to him it is sin"—Again entreating you to re-consider and withdraw your letter, I remain, my dear Lord,

Your faithful Brother in Christ,

JOHN TORONTO.

To this strong and affectionate appeal of the Bishop of Toronto, the Bishop of Huron replied in a letter containing the following passage:

"I now come to that part of your letter which has caused me much anxious thought. I would preface my remarks by assuring you that, in commencement of my Episcopal career, moved by the high opinion which I entertained of your experience and judgment, I formed the resolution to avail myself of your advice and fatherly counsel whenever I could do so without doing violence to my own convictions, and it has caused me many unpleasant feelings, that I am not able, in the present case, to agree with the opinion which you have advanced.

You say that in early life you adopted the rule, "never, if possible, to permit an opportunity of doing good to pass unimproved." Any one at all acquainted with the history of your life will acknowledge that few men have more fully acted up to this excellent rule. But there is another rule of Divine authority, which, I feel assured, you would not desire to overlook, and which regulates my conduct towards Trinity College. It is the Apostolic rule, "Abstain from all appearance of evil." I feel that I am bound to act up to this rule, and as I cannot, in my soul, approve of the theological teaching of Trinity College, I believe that my appearing to sanction this teaching would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, "let us do evil that good may come;" were I to go to the Council, as you say would be the "wiser and more honourable course," and enter my protest against the teaching which I disapprove, no good result would follow, as I could not expect to effect a change in the teaching of the University, and the melancholy picture of a house divided against itself would be presented. To avoid this I have heretofore kept aloof from the University, and I am still satisfied in my own mind, that it is better for me thus to act than to introduce discussion into the Council, and thus render patent to the world the differences which unhappily exist amongst us. Praying earnestly that the Lord will grant to us both that wisdom which cometh down from above, and which is pure and peaceable, so that we may be enabled to follow peace with all men.—I remain, my dear Lord,

With unabated respect and esteem,

Your brother in the ministry,

BENJ. HURON.

P.S.—I have written the above as a private communication to your Lordship, as your letter of the 25th of April appeared to me to require it.—B. H.

Such is the correspondence. In the first letter the Bishop of Huron declares that he disapproves of Trinity College in many things; in the second, the Bishop of Toronto urges him to give explicit expression to that disapproval at the proper time and place; in the third, the Bishop of Huron refuses to do this, because he considers that such interference would be useless, at the same time stating that his letter is a private communication. And yet he does not fear to commit himself to the following statement: that he had made a charge against the teaching of the College, in the most solemn form in which he could put it, to the President of the Corporation; that he received no answer to his letter, and that he thence concluded that the President was indifferent to his opinion, or that he agreed with him in thinking that it was better that he should stand aloof from the College.

Any reader would justly infer from this statement that such a letter as that of the Bishop of Toronto could never have been addressed to the Bishop of Huron; he would, indeed, infer that the whole transaction had been utterly the reverse of what it really was; that the Bishop of Huron had openly and candidly stated objections against which the Bishop of Toronto shut his ear,

rather than that the Bishop of Huron refused to state objections for which the Bishop of Toronto had most earnestly called.

The Bishop of Huron describes himself as having said in his Synod, "I have taken every pains for two years to inform myself concerning the teaching of the University;" and again, near the close of his letter, he adds, "I am in possession of ample information upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion (given in the Huron Synod) was expressed." Yet the Bishop of Huron says elsewhere, "I was then (February 24th, 1859) for the first time at a meeting of the Corporation of Trinity College." And he has never been there since. He has not only not carefully used, but studiously shunned, every open method of informing himself of the teaching of the College. He has preferred to observe and acquaint himself with the College under all the disadvantages inseparable from a distant and hostile position, while he had every opportunity of acquiring that intimate and familiar acquaintance with the details of its system, which every friend of the Church and of the University would desire that our Bishops in Upper Canada should possess, and which is indeed a part of the duty which they are bound to assume on entering upon the episcopal office.

As to the character of the instruction given in the College, the Corporation have full confidence in the teaching of the Provost, as being in entire conformity with the formularies of our church, as elucidated by her great writers; and they now make a public demand of the Bishop of Huron, to state definitely the points on which his objections are founded. They cannot tamely suffer any officer of the College to be assailed as "unsound and unprotestant," merely because he keeps close to those formularies and summaries of doctrine which constitute the only guide which we can safely and consistently follow as members of the Church of England.

Of the closing paragraph of the Bishop of Huron's letter, the Corporation will only permit themselves to say, that if the Bishop of Huron had really entertained "the feelings of veneration," which he there affects to entertain, and which are assuredly entertained by every other member of the Corporation towards the object of his remarks, he could never have made himself responsible for language which has drawn upon him the righteous indignation, not only of every Churchman in this diocese, but of every inhabitant of the Province to whom the Bishop of Toronto is known, either by his public services, or by the virtues of his personal character.

(Signed,) JOHN TORONTO,
Bursar and Secretary, President.

The first meeting of the Musical Committee of the Diocesan Synod took place at the residence of Mr. Carter, on Tuesday the 8th July, when there were present, the Revs. Dr. Beavon, J. G. Geddes, Robt. Shanklin, S. Darling, C. P. Emery, H. Broft, and Messrs. J. Brent, John Carter, and Dr. Strathay. Considerable progress was made in the selection of Music, and authority was given to the Chairman, to ascertain the number of copies which would be likely to be required for the several congregations in the Province.

DIOCESE OF MONTREAL.

The *Christian Witness* of Maine, informs us that after an instructive and eloquent sermon from 2 Timothy i. 13, 14, had been preached by the Right Rev. Dr. Fulford, Lord Bishop of Montreal, who was present by invitation of our Bishop, "The forty-first Annual Convention of the Diocese assembled at half-past nine, on Wednesday morning. Bishop Burgess, the Metropolitan of the Canadas, took the chair and offered prayer. The presence of the Bishop of Montreal, who sat by special invitation of the Convention, at the right hand of the President, added very much to the interest of the Convention. It was the first time that he had been present at such an assembly in the United States, and we never before had a Bishop of the Church of England at our Convention. Our Diocese, bounded, as it is, on two sides by English Provinces, must ever seek to promote the union of our Church with the Mother Church in the Colonies."

DIOCESE OF QUEBEC.

CHOIR FESTIVAL.—The Third Annual Festival of the Quebec Cathedral Choir, took place on the 17th instant, (July,) at the mansion of the Lord Bishop of the Diocese. Invitations were sent to such old members of the choir as were within reach, not forgetting their late director, Mr. John Carter, the organist of our Cathedral. The choir met at an early hour, and gave full proof of their efficiency, and the energy of their present director, Mr. Henry Carter, in the performance of a most *recherché* selection of both sacred and secular music, consisting first of all, of a performance of several of Mendelssohn's "Four part songs" in the open air, and later in the evening, of the "Prayer for rain," the "Earthquake," and "The Thanksgiving," from Mendelssohn's Oratorio of Elijah, in addition to many songs, duets, and piano-forte pieces, rendered by the several members of the choir, and the Messrs. John and Henry Carter.

Dr. James R. Ballantyne, of the College at Benares, the eminent Sanscrit scholar and candidate for the Boden Professorship at Oxford, has received the appointment of Librarian at the East India House, vacant through the death of Professor H. H. Wilson.

General Intelligence.

CANADA.

THE PRINCE'S PROGRESS.—OFFICIAL PROGRAMME.

1. His Royal Highness the Prince of Wales will probably arrive at Quebec about the 17th or 18th of August, and will open the Victoria Bridge at Montreal on the 25th. On or before the 2nd of September he will visit Ottawa; and will spend Sunday, September 9th, at Toronto. His Royal Highness' subsequent movements will be regulated by circumstances.

2. Receptions or levees will probably be held by His Royal Highness at the following places, viz., Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton, and London.

3. Any gentleman desirous of being presented to His Royal Highness at one of such levees, must cause his name and address to be left with the Equerry of His Royal Highness, or with Lieutenant Colonel Irvine, A.D.C. to the Governor General, at least one day before such levee takes place. An exception to this rule can only be made in cases in which the levee takes place so soon after the Prince's arrival as to make its observance impracticable.

4. All persons not British subjects, or not habitually resident in Canada, must cause their name and address to be transmitted as aforesaid through the Consul or Vice Consul of their nation, if there be one at the place, and will be considered as presented to His Royal Highness by such Consul or Vice-Consul.

5. At the levee, every person will bring two cards, distinctly written, containing his name and office, or military or militia rank, if any. One of such cards will be delivered at the entrance, in order that it may be compared with the list of names previously submitted; and the other will be read by the A.D.C. or Equerry in waiting, at the time of presentation.

6. After the announcement of his name, each gentleman will pay his respects to His Royal Highness by bowing, and will pass on.

7. Colonels commanding districts, and officers and members of the active force, who may be presented, will appear in uniform.

8. All addresses presented to His Royal Highness, can, as a general rule, be presented personally only at levees. An exception may be made when His Royal Highness may permit such addresses from municipal bodies to be presented to him on his arrival at some station or place, and in some special cases.—*Canada Gazette.*

TORONTO.—A petition to the City Council was presented and read from the Rev. Dr. Mitchell, of St. John's Church, York Mills, praying for the use of the St. Lawrence Hall, for a concert, to be given on the night previous to the grand bell in honour of the visit of His Royal Highness the Prince of Wales. This concert, it may be remarked, is in aid of the funds to purchase an organ for St. John's Church.—Mr. Councillor Baxter moved that the prayer of the petition be granted.—Mr. Ald. J. E. Smith said that if it was found, when the time came, that the Hall was wanted for city purposes, they could easily give the parties due notice, so that they might use the City Hall instead.—After some discussion, the motion was carried.

THE METROPOLITAN OF CANADA.—The *Globe* copies the *Herald's* announcement that the Queen had appointed the Bishop of Montreal Metropolitan, and adds,—"The people of Canada cannot regard with indifference the appointment of ecclesiastical dignitaries in this Province by the Queen, as if she had the power of conferring the authority in the provincial Church as well as the State. Canada has no Established Church; the Church of England stands on no different footing from the Methodist or Presbyterian Church, and it is an unwarranted assumption for her to claim the interference of the highest authority of the realm in the appointment of her bishops. We are aware of the technical reason given for the custom, that there is no other mode of appointment known to the Anglican Church. It does not follow because there has been no regular system provided for the peculiar circumstances of the Church in Canada, that an improper one should be introduced. The Church of England in Canada should do as the Anglican Church in the States has done—make rules suited to its own peculiar position. She has done so already in some affairs: the Synods now choose the bishops, though, if we do not mistake, the nominal appointing power is still held to be in the Crown. In the case of the Metropolitan, however, this plan seems to have been disregarded, and the Queen has not only appointed, but has selected, the man; nay, has enacted that the incumbents of one particular diocese shall be perpetual archbishops.—[The *Globe* seems not to take into consideration that Her Majesty is temporal head of the United Church of England and Ireland, "everything to the contrary notwithstanding;" and that she certainly has every legal right to grant the prayer of the various Synods of the said Church in British North America, which have memorialized Her Majesty to appoint a Metropolitan.—*Ed. Can. Ch. Press.*]

EUROPE.

ENGLAND.—Parliament is expected to adjourn in the third week of August.

The weather is improving throughout England, but sunshine is very much wanted for the crops. The harvest is expected to be three weeks later than usual.

The English Government has decided to despatch a complete set of telegraphic apparatus to China, with wires to be laid down in districts occupied by the British forces.

There is no longer any doubt that the contemplated London Exhibition of 1862 will be undertaken. The guarantee fund of £250,000 has been raised. Arrangements for the building will be commenced at once, but it is not expected the "first stone" will be laid before July, 1861.

A prospectus is issued for a new Telegraph Company, which proposes to establish a system on the penny postage principle, and convey twenty words to any part of England, Scotland, or Ireland, at a uniform charge of one shilling. Influential directors are appointed. Capital, £100,000 sterling. It is proposed to work the lines on Allan's patent.

The *London Chronicle* reports that any difficulty which interfered with Mr. Gladstone's remaining in the Cabinet, has been overruled.

The British military authorities recommend an increase in the army. The public income of Great Britain, for the year ending June 30th, was £71,416,000; and the expenditure, £70,504,000.

It is said that the directors of the *Great Eastern* are to be sued by the Grand Trunk Railroad Company of Canada for breach of contract. The agreement to bring the ship to the eastern terminus of the Grand Trunk was specified, it is said; and on the faith of that agreement the Railway Company made a large outlay for harbour accommodation at Port land. The Council of that city also expended \$60,000, and an immense amount of capital was invested by private citizens.

For remainder of General Intelligence, see the sixth page.

The Canadian Church Press.

TORONTO: WEDNESDAY, AUGUST 15, 1860.

CALENDAR FOR THE WEEK ENDING AUGUST 21st.

15	W	.....	Isak.	2	Acts	13	Isak.	2	James	5
16	Th	.....	.....	3	.....	14	.....	7	1 Peter	1
17	F	.....	.....	4	.....	15	.....	11	.....	2
18	Sa	.....	.....	5	.....	16	.....	23	.....	3
19	S	11th Sunday aft. Trinity	2 Kings	5	.....	17	2 Kings	9	.....	4
20	M	.....	Daniel	2	.....	18	Daniel	2	.....	5
21	Tu	.....	.....	3	.....	19	.....	8	2 Peter	1

THE CHURCH UNIVERSITY.

The minute of the Corporation of Trinity College, which we publish in full to-day, is too important a document not to be spread before our readers in its entirety, though it occupies "seven times" the space given to other branches of intelligence. We trust they will, therefore, make all reasonable allowance for the amplitude of the "Benjamin's mess" we have provided, and be moreover assured that we would not have helped them to so large a "portion" if we could have abridged or divided it with justice to the interests of our noble Church University.

THE EPISCOPATE.

In a former article on this subject we adverted to some of the disadvantages which, in our judgment, would attend the election of any of our present clergy to the office of Bishop, in event of this See becoming vacant. We expressed our conviction that under existing circumstances our best and wisest plan would be to elect the successor of our venerable Diocesan—when God shall please to call him to his rest—from the clergy of the mother country, and we purpose in the present article to point out some of the inducements which should lead us to adopt this course.

We are very far indeed from ever being likely to undervalue the office of the Episcopate, but we cannot shut our eyes to the fact that much of the power and efficiency of that office depends upon the character and endowments of the man by whom it is filled. The position of our own diocese owes much—by the acknowledgment of all—to the personal character of our present diocesan, and to the untiring energy which so strikingly distinguishes him.

The Province of New Zealand has reached an extraordinary state of ecclesiastical maturity in a wonderfully short space of time, for which it is indebted, under God, chiefly to the far-seeing wisdom, the high mental endowments, and the christian devotedness of the Apostolic Bishop Selwyn. If we turn our eyes from the comparatively plastic condition of new colonies, which may naturally be supposed to be more easily moulded by the energy and foresight of a master mind, to the more stable condition of things at home, we have only to look at the Diocese of Oxford to be convinced that even there, the progress and vitality of the church in her several dioceses is chiefly bound up with the personal character of the Bishop. We have known clergymen belonging to that diocese, of all shades of theological opinion, but we never met with one who did not regard the Bishop with the deepest respect, or fail to attribute, under God, its marvellous life and prosperity, to the wisdom, courtesy, energy and devotedness, of him by whom it is so ably administered.

Now, in the Diocese of Toronto proper (for we regard the eastern portion of it as to all intents and purposes a separate diocese, with the proceedings of which we have no wish to interfere,) in the Diocese of Toronto, we say, there are about one hundred clergymen, out of whom, as we before pointed out, not above half a dozen names could be mentioned, the bearers of which are likely to be brought forward as eligible to the office of Bishop. We have no desire to speak of any of those gentlemen but with the most sincere respect, but deeply convinced as we are that very much depends on the personal character and ability of our next Bishop, we have no hesitation in saying that the chances of securing a man of superior qualifications are immeasurably greater among the thousands of clergy at home, than if our choice is restricted to those belonging to this diocese.

Again: we hold that a very great advantage, which would result from the course we advocate, would be, that a bishop thus elected would be free from all trammels and all claims of mere personal partiality and friendship. The official documents of the Diocese would inform him of each clergyman's term of service therein: his own personal observation ought, very speedily, to show him whether or not that service has been, or is likely to be, efficient; and on these two facts all change and preferment ought to be based. There are parishes in this Diocese which would, we believe, demand from a new bishop the exercise of a strong hand, untrammelled with the associations of perhaps a quarter of a century; and we are convinced that such exertion is less likely to be made by a man brought up among such associations, and therefore accustomed to them, than by a stranger, who would look on such cases of this nature in the abstract, and act upon his conscientious convictions of their being right or wrong. Of course there would, under such circumstances, be a great amount of discontent—a vast expenditure of virtuous indignation at the officious meddling of an uninformed "stranger," but that is the price which must be paid for all reform. We remember a like case in the Diocese of Oxford. The Incumbent was upwards of ninety—the Curate was seventy-five, the parish, an important one, was going to utter ruin. The Bishop remonstrated, but the old Rector had no idea of being interfered with; he had been under—it is hard to say how many—Bishops, who had been quite satisfied with his arrangements; and he would show this young man (Bishop Wilberforce) that he was not going to suffer dictation. All remonstrance and warning were accordingly disregarded, until the Bishop, under some provision of the English Ecclesiastical law, compelled him to receive and pay two young men, whom he appointed to do the much needed, but much neglected, work of the parish. The Rector and some of his octogenarian friends, of course, denounced the Bishop as most arbitrary and tyrannical; but the safety of the souls of a whole parish was a matter of much deeper importance in his lordship's eyes than the prejudices or indifference of a man who had outlived his powers. Similar action in this Diocese would, no doubt, be followed by similar results, both on the part of those who would think themselves injured, and those who would be most unquestionably benefitted by its adoption.

Our conviction, moreover, of the great importance of Christian education, especially in its higher departments, makes us anxious that the successor in the Episcopate of this Diocese shall be a person whose scholarship shall be undoubted, and whose acquaintance with academic and university matters shall enable him practically and personally to carry out to completeness those undertakings which our present venerable Bishop has so well begun. We are, of course, well aware that, out of those who would as a matter of course be brought forward in case of a vacancy in the See, there are some who have received their education at the universities at home; but there are others, whose names are equally certain to come up, who, although men

of undoubted ability, have never enjoyed that advantage,—an advantage which, without desiring unduly to estimate it, ought not, we think, to be laid out of account.

Many advantages likely to accrue from the adoption of this plan, throng to our mind, such, for example, as the use of daily prayer and more frequent communion, but space forbids us to dwell upon them. In a future article we hope to meet some of the objections which of course will be raised against the course we advocate.

CONGREGATIONAL SINGING.

AN Englishman, recently travelling in Germany, stopped during Sunday at one of its principal cities. Knowing how eminent that country is for skill in musical science, he determined to make good use of his opportunity. Fully anticipating a rare treat, he enquired to which of the city churches he ought to go, in order to be present at the performance of their best music.—“We have no music in our churches,” was the unexpected answer. Notwithstanding this somewhat disappointing and strange reply, our traveller attended one of the chief places of worship; and there heard what was a hundred fold more heart-stirring, and vastly more appropriate to real, actual worship, than the most elaborate musical performance could possibly have been. He heard the united voices of an immense congregation,—the combined utterance of “old men and children, young men and maidens, of high and low, rich and poor, one with another.” Not a soul among the vast body of worshippers seemed silent. The glorious unison, with its comparatively few inflections fell on his ear, in all its massive sublimity, “like the voice of many waters.” The effect on him of such congregational singing, he described as seeming somehow to almost take away his breath and lift him off his feet, while it brought tears to his eyes. The organ, he it observed, was only used for the purpose of aiding, collecting, and steadying the voices of the people.

It would appear from this, that the religious mind of Germany shrinks with an intuitive propriety from coupling together ideas of holy worship and of musical display. The latter they regard as foreign to the purpose of the people of God, in His house; and savouring of the world, with all its extraneous and vain associations.

They very properly exclude from their notion of congregational or “Common” song, the supposition that anything like a human “audience” could possibly be present, where all can, and should, be active worshippers,—themselves direct doers of the work of praise and thanksgiving. The inflections of voice used in their Chorales are so limited, so easy of acquirement, and withal so simple and natural, that, except in a very few cases indeed, there can be no reasonable excuse for declining to join audibly in their congregational song. Consequently, the whole arrangement of that part of worship, which we term “Congregational Singing,” is, among the Protestants of Germany, highly deserving of admiration, and of something more. All christian men, women and children assembled, are, for the time, each and all, actual doers of Divine homage. During the time of solemn, sacred song, not only “The heavens and all the powers therein,—cherubim and seraphim,—angel and archangel,”—are the audience, but the Lord God Almighty Himself,—Father, Son and Spirit,—“The high and lofty One, that inhabiteth eternity, whose name is Holy,”—even that great Being, before whose throne angelic choirs veil their faces, and in whose sight the heavens themselves are not clean. Well may man, when he realizes to any just extent this awful truth, shrink from harmonic pretension and sensuous elaboration of fine music! Well, too, may he shrink from aught that might mar the concentration of his heart and mind, when occupied in this work of holy worship; shrink from that painful diversion of the attention which is almost inevitably consequent on the execution of other than the simplest and purest congregational song.

This same unhappy diversion of the attention, from scenes to sound, accounts, to a great extent, for the failure of our modern style of church music in drawing out and enlisting the religious affections of our congregations, while the compass of voice requisite for its performance falls to the lot of few indeed; and so “the many” are made an audience.

Much has been said, and a great deal has been written, wherein the obligation to revive the use of really congregational singing among us of the United Church of England and Ireland, is not only acknowledged, but strongly insisted on. The duty of all worshippers to “make th. voice of their praise to be heard” is now never questioned.

Assuredly it would be nothing more than religious wisdom in our Church, to initiate among her people a really practicable system of congregational singing. Why should she not,—especially her ministers, who have both ecclesiastically and civilly the legal control of the singing within her places of worship,—why should they not avail themselves with gladness of such instructive hints on the subject as may be gleaned from the successful practice of the Protestant communities of Germany? All the ancient music of the Church, as far as it was congregational, was essentially simple. Let us, like the German Protestants, follow ancient use—the good way and the old path;—let us have simple music, and music kept within the usual range of a man’s voice. Then congregational singing will be practicable to our people, and the pastoral invitation to unite in it will cease to be a solemn absurdity. This is really the very first rule to be observed in making selections of metrical tunes, and of chants for congregational use. If it be not adopted, then is it utterly vain to expect anything like genuine congregational singing in the Church.

We wish it, however, to be distinctly understood, that we exclude the singing of “anthems” from our present considerations, which we purposely confine to the congregational singing.

We conclude for the present with a brief extract from the triennial charge of our Bishop, delivered more than sixteen years ago (A.D. 1844) to his clergy:—“You should also encourage in your congregations the cultivation of church music; and, if you do so with caution and gentleness, you will seldom fail to accomplish your object; for to learn sacred music is always found an agreeable recreation, especially to the young, and if you are found to take an interest in their progress they will soon acquire all the perfection that may be necessary.”

THE TUNE BOOK.

The Musical Committee have so far proceeded with their work, as to have completed and revised their collection of psalm tunes and chants. They have agreed upon a selection of forty single, and twenty-five double chants, together with twenty-two common metre tunes, twenty-one long, ten short, and fourteen peculiar metres. They have also made considerable advancement with a complete set of the canticles, pointed for chanting. Much care and pains have been bestowed by the Committee in the selection; and it is now left in the hands of a sub-committee, consisting of the professional members of the Committee, with the Chairman, for the purpose of arranging the harmonies of the tunes and chants.

It was agreed that a final meeting should be held as soon as the matter is prepared for further consideration of the Committee. The Committee have also addressed circulars to the whole of the clergy in Canada, and we earnestly suggest to those interested in the publication, that they should forward their replies to the Chairman without delay; 450 copies have been taken up, but it should be remembered that if 2,500 can be ordered at once the cost will be 25 cents each; whereas if but 1,000 are ordered the cost will be 40 cents. The book promises to be one well suited to the wants of the country parishes, and the arrangements will be of a congregational character.

General Intelligence.

(Continued from page 4)

AUSTRIA.—The Prince Regent of Prussia arrived at Toplitz on the evening of the 23th, and was received at the railway terminus by the Emperor of Austria. Baron Von Werther, the Prussian Ambassador at Vienna, and other diplomatists, were present.

The Paris *Pays* gives a report that a treaty between Austria and Prussia preceded the conference at Toplitz.

BELGIUM.—The Belgian Chamber of Deputies have presented an address to the King, congratulating him upon the completion of the twenty-ninth year of his reign. The address attracted attention from the fact that it condemns, in strong terms, the aggressive policy of France, and indirectly appeals to Europe for protection against French designs. The address was adopted unanimously and enthusiastically.

FRANCE.—Letters from Paris state that Lord Palmerston's speech on the national defence had created great sensation. Some writers go so far as to say there was serious alarm regarding the maintenance of peace between the two nations. The Emperor, at the eleventh hour, put off his contemplated visit to the camp at Chalons.

The Bourse had been depressed, but on the 23th there was a partial recovery, rents closing at 68. 5c.

A correspondent of the London *Herald* states that all the naval officers on furlough have been ordered to report themselves without delay.

The Naval Reserve, called out by the French fleet in the Mediterranean, is to be twenty sail of the line. Military preparations are going on unflaggingly. The Syrian expedition is stated to 25,000 men, besides artillery and cavalry.

ROME.—Letters from Rome say that the Pope refuses to adopt any measures recommended by the French Ambassador, and declares, if the proposed changes are forced upon him, he will abandon his States.

Fears are entertained that Garibaldi might suddenly appear on Papal territory.

NAPLES AND SICILY.—Naples has ordered the withdrawal of all her troops from Sicily. Garibaldi has captured Melazzo.

The King of Sarlinia has received the Neapolitan Ambassadors, and it is reported that the Sardinian Government has consented to support, by its influence, Garibaldi's proposal for a six months' truce between Naples and him. The King had resolved to send an autograph letter to Garibaldi, requesting him not to attack the continental possessions of the King of Naples. The London *Times*, in alluding to this attempted armistice, says, "Garibaldi is not a man to retrace his steps, and it is generally believed that the King of Naples will, before many weeks, increase his list of exiled Italian princes.

The *Opinion Nationale* has received by telegraph the following important news from Messina, under date of July 13:—(On the 14th, Garibaldi, at the head of 3,000 men, effected a junction with Medici. On the next day, the 15th, General Bosco, with 4,000 men and three guns, sallied forth from Messina, marching in the direction of Barcelona. A battle and an attack on Messina seem, therefore, imminent. The French consulate at Messina is crowded with people, who ask to take refuge on board the steam-frigate *Decartes*. The Consul has protested against any bombardment of the town until sufficient time has elapsed for foreigners to leave it.

The Naples correspondence of the *Press* says that when the *Vulcano* deserted, the King's ships refused to go in pursuit of her.

The official *Journal* of Sicily, of the 4th ult., publishes a private letter, which has fallen into the hands of the Government, addressed by the Pope to Monsignor Papardo, Bishop of Sinope, in *partibus*, and apostolical administrator of the Church of Messina. The *Journal*, after denouncing the tone of this letter in the strongest terms, as "insulting to the cause of Christ," adds:—In Sicily, at the time of her revolution of the Vespers, five centuries ago, a similar misuse of Christian language proved useless to the predecessors of the present Pontiff. Sicily prostrates herself before the altar with the faith of her fathers, not only to derive from it the sacred virtue of magnanimous sacrifices, but sentiments of patriotism and the love of liberty.

HUNGARY.—On the occasion of a torch-light procession for the Superintendent Szakacs, at Pesth, on the 20th ult., which had been arranged notwithstanding its prohibition by the police, a crowd assembled. It was dispersed by the interference of the military. Several arrests were made, but no person wounded. Tranquility was restored before midnight.

SYRIA.—Mail advices from Syria are to July 7th. The state of affairs is still serious. The Druses and Bedouins, in returning to Kouran, passed through Damascus, and proposed a general massacre of Christians to Abdel Kader, who refused to countenance it. The inhabitants, however, became accomplices in the murders of the Christians which took place. It is also confirmed that some Turkish soldiers assisted the assassins.—Notwithstanding the rumoured protest of the Porte, preparations for the expedition were progressing in France on a grand scale.—It is asserted by the Paris *Constitutionnel* that a perfectly good understanding prevailed on the question between France and England; but the Paris correspondent of the London *Times* positively asserts that there is no such thing as perfect accord. France demanded to act in the East as the delegate of all the Great Powers. England offered no opposition to delegated action, provided Austria was to have part in it; and to this France, probably at the instigation of Russia, demurred.—The order for the embarkation of French troops was suspended for the present.—Two Sarlinian war vessels were sent to the coast of Syria.—It is reported that the Viceroy of Egypt had placed troops at the disposal of the Sultan, to punish the Druses.—Russian letters say that great excitement prevailed against the Turks, on account of the massacres.—The Paris *Constitutionnel* says the expedition prepared by France will, as a matter of necessity, be carried out, and an early departure may be expected. The part of France will be rather that of occupation than intervention.

By the "AUSTRALASIAN."—The *Moniteur* says that letters from Beyrout contain details respecting the horrible massacres at Dheir-el-Kamar, and pointing out the odious conduct of the Turkish authorities and of the

Governor of Beyrout. Eleven thousand French troops have gone to Syria, together with 2,500 English troops, and a fleet of ships were also going. Abdel Kader is spoken of as Governor of Syria. A reported official telegram announces the conclusion of the treaty between the Maronites and the Druses, but it lacks confirmation.

THE MASSACRE IN SYRIA.

One of these terrible civil conflagrations which from time to time desolate the provinces of Western Asia has broken out, and thousands of human beings have been ruthlessly slaughtered. The papers have given the harrowing details, and we have reason to believe that the full extent of the mischief is not even yet ascertained. The districts lying between the mountains of Lebanon and the Mediterranean are inhabited chiefly by the Druses and the Maronites. The Druses mostly occupy the southern, and the Maronites the northern portions of this territory. The Druses are a brave and hardy race of mountaineers, and are supposed to be about a hundred thousand in number. They are represented as a cunning and crafty people, hospitable in their habits, but very clannish. On many accounts they are a remarkable race; but little is known of their origin, and not much of their religion. So reserved are they on this latter point, that no one has been able to ascertain precisely what they believe. Such of their books as have fallen into the hands of Europeans throw very little light upon the subject. They are said to be Monotheists, and to believe in the transmigration of souls. The mysteries of their creed are only divulged to their Akals or wise men, who are not numerous; the immense majority belong to the Djehhals or ignorant men, who know nothing of their religion and attend no place of worship, but pay great reverence to the Akals. These latter meet on stated occasions, in a simple building called a khalond, which is usually erected upon an eminence; what rites are then and there performed is unknown, but it is said that they worship the image of a calf. In all probability their religion is a compound of Judaism, Christianity, Paganism, and Mahomedanism. This strange and wild tribe now suddenly appears upon the stage, and in the spirit of their traditional hatred of the Christian name, carry slaughter and destruction wherever they go. Well armed and fierce, accompanied by Kurds and other savages, and connived at by some of the Turkish authorities, the Druses have committed crimes which outrage humanity. The Maronites, the chief sufferers in this catastrophe, probably amount to two hundred thousand, or to twice the number of their enemies. In appearance, habits, and dress, the Maronites resemble the Arabs, and speak their language, except in their religious services, in which they still use the Syriac. Although descended from the ancient Syrians, they acknowledge the Pope, and of all Papists are regarded as the most bigoted and fanatical. Their adhesion to Rome is not very ancient, and they are permitted to have a separate Church establishment, and to retain various rites and doctrines which differ from those of the Latin Churches. For example, the clergy are allowed to marry before they are ordained, and they have a patriarch of their own. They appear to be characterized by a certain spirit of independence and courage, but they are for the most part very ignorant and superstitious.

Formerly the Druses were the most powerful, but the accession of some of the leading men to the Maronites turned the scale, and for some time these have gained the ascendancy in various ways. The rivalry and jealousy of these tribes seems not to have been distasteful to their Turkish masters, who have taken advantage of the circumstance to keep them both under subjection. Had they been united against their Mahomedan lords, they might perhaps ere this have successfully asserted their independence. But their old feuds have been cherished, and they have come into collision in a terrible manner. It would seem as if the Druses had determined for some cause to avenge themselves upon their neighbors, and that their sanguinary invasion was unexpected and unprepared for. In their fury the destroyers have respected neither sex nor age, and delicate women, feeble infants, and decrepit old men have perished at their hand. Not only the Maronites, but members of the Greek Church, of the Latin Church, and others have more or less suffered. "At Sidon and at Dheir-el-Kamar the Protestant Missionaries were refused guards for their houses, and at both places the Turkish troops and authorities either directly took part against, or refused to defend, the Christians." It is painfully evident that the Turkish Government are voraciously guilty in this matter; and one writer says they "have called into being a devil which they cannot now get rid of. In their fanatical haste to strike a blow at, and, if possible, crush for ever, the Christian population of Lebanon, they invoked secretly the help of the Druses, knowing that they could not themselves act openly as they wished, having the eyes of Europe upon them."

To such an extent has this storm raged, that hundreds of villages and some towns have been destroyed, and many thousands of the population who have escaped the sword, are wandering without food or shelter. At Zahleh, the last stronghold of the Christians, a thousand were murdered. At Beyrout a positive panic prevailed, and the Christian population was fleeing in every direction. The population of Aleppo was said to be in a state of consternation, and the terror had reached Jerusalem itself. In Damascus five hundred Christians had been butchered. The full tide of misery seems to have set in upon this unhappy land, and God only knows how or when it will end.

The efforts of Romish and Protestant missionaries have produced a feeling of suspicion in the minds of Mahomedans especially, who are enraged at the progress of the Gospel. They, moreover, view with jealousy the rising and spreading influence of Christian powers in those countries where they were once, or are now, supreme. They are not disposed to yield without a struggle; and Jeddo, Cawnporo, and Zahleh, all breathe the same spirit and tell the same sad tale. Of all these outbursts the last is beyond dispute the most serious and ominous. It affects the members of so many Churches, and the subjects of so many countries, that nearly all the great Christian powers are interested. England, France, Russia, and Austria are alike affected, and unanimously interfere. America is perhaps too distant to take active steps. It is a grave affair, and none can tell to what it may grow. If the Christian Governments should proclaim the Turkish "sick man" unfit to govern countries which he cannot or will not control, a new crusade may wrest the realms of Western Asia from his grasp, and we may live to see the kingdom of Solomon under Christian sway. We fear to anticipate,

but we cannot avoid expressing our deep sympathy with those in Syria who invoke our common Lord, and who are now the prey of the ruthless and brutal infidel.

For many centuries these Druses have been remarkable for their ferocity and irreligion. Thus, Benjamin of Tudela, in the twelfth century, says that some distance from Sidon "there is a certain people who make war upon the Sidonians, and are called Dergin (qu. Druzin), and they are called Pagans and heathen, and they have no law, and inhabit great mountains and rocky caves, and they have neither king nor prince to govern them," &c. This account, if not wholly correct, shows that those who are now the terror of Syria are true to their ancient fame and character. "They are swift upon the mountains and upon the hills," says Benjamin, "and there is no man who can conquer them."

Originally enough, there is an old tradition that the Druses are of French origin, and descended from the followers of Godfrey of Bouillon. They used to give themselves out for such, and said their forefathers came into the Holy Land under the guidance of a captain named Dreux, from whom they derived their name. This theory has of course no foundation, except perhaps that some stragglers from the Franks may have become incorporated among them. Those, however, who would see what the older writers have to say upon this very remarkable people, will do well to consult the works of De Thou, Ricaut, D'Arrieux, &c. With reference to the present calamities, we trust the measures of the Governments most concerned will be prudent and effective, and calculated to promote the interests of Christianity in a land which abounds in hallowed associations. In the mean time let us prayerfully and earnestly look for an end to these melancholy proceedings.

The importance of the events now transpiring in Syria leads us to say a few words more upon the subjects of religion in that country. From twenty to thirty religious bodies are represented there. First and most numerous are the Mahomedans, most of whom are Sunnites, the Shiites being the minority. To these must be added the Metawilchs, also the followers of Mahomed, but, like the Shiites, regarded as heretics. The Ansarifch women resemble the Druses, but are more in number. There may be 200,000 of them, and they chiefly inhabit the range of mountains extending on the north of Mount Lebanon, towards Antioch. Some of them are said to worship the sun, others the moon, others the dog, &c. but very little is really known of their religious opinions and practices, which nothing can induce them to divulge. The Israelites of northern Syria are the feeble remains of the people who in the time of the Crusades, inspired so much terror under the name of Assassins. Their religion also is a mystery, but to some extent is known to be of an abominable character. The Yezidis, or worshippers of the devil, are found, to a certain extent, in the north-east of the country, but they principally reside in Mesopotamia and Assyria. The Jews are supposed to amount to 40,000 souls. There are several sects and offshoots of these, which are called respectively Chasidin, Haladin, Zoharites, and Karaites. The Christians consist of Greeks, Greek Catholics, Maronites, Latins, Syrians, Syrian Catholics, Armenians, Armenian Catholics, Copts, Abyssinians, and Protestants. Of these eleven communions the Greeks are said to be as numerous as all the others together. The Protestants, although few in number, represent no fewer than ten or twelve Churches and sects, most of which have missionaries and agents from Europe and America, in the country. The Romish community has also a number of missions, such as the Capuchins, the Carmelites, the Lazarists, the Jesuits, &c. It will be easy to imagine that there is little hope of possibility of union and concord in a country whose inhabitants are of such opposite and hostile creeds; and no one can wonder at the unhappy and fatal disputes which so often occur. The authorities, chiefly American and French, from which we have derived our information, all combine to assure us that a watchful and powerful Government alone can expect to keep in subjection the unruly passions of the population.—Clerical Journal.

Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

To the Editors of the Canadian Church Press.

GENTLEMEN,—Will you allow me space in your columns to make a few remarks upon your Editorial this week, upon the subject of Church Music. Agreeing as I do perfectly with your view of the importance of the work, which the Committee of Synod have in hand, I am sorry to see some points in which I think you have been led into error. In the first place, the Committee on Church Music was, whether wrongly or not, never considered to be a Standing Committee, but merely a Sub-Committee of some of the members of that on Psalms and Hymns, to which Sub-committee a few other names were subsequently added; and the duty they undertook was not that of licensing teachers of Church Music, "but of preparing a collection of tunes with reference to the new Hymnal which was being compiled by the main Committee." When the subject of a Hymnal was postponed for the consideration of the Provincial Synod, it was thought by the Music Committee that a stop was thereby put to their action; and therefore in their Report at last Synod, they requested to be permitted to proceed with their work independently, and obtained leave to do so—and also to add to their number, by calling in the assistance of any competent persons they desired. That the resolution of the rev. mover, naming the persons to be added, and forcing them on the original committee, was approved by the Bishop, and passed by the Synod, can only be attributed to want of consideration. It was protested against, as unnecessary, by the Reverend Chairman of the Committee, and I have reason to believe that it was felt both by him and others to be an ungrateful insinuation that they were not competent for the work they had undertaken, or that they had not carried it on satisfactorily. It has resulted in practically taking the matter out of their hands, and placing it with those who, living in Toronto, can meet together as often as they desire.

In the second place, I do not imagine you would intentionally do injustice to any one, but by the manner in which you speak of what the "enlarged Committee" is doing, you ignore altogether the fact that during two years,

the Committee on Church Music has been "occupied in selecting Church tunes for metred Psalms and Hymns, &c., which can be joined in by" all "the members of our congregations." They had proceeded so far, when the Synod met in June, that they had actually selected a larger number of tunes than is at present desired; and all that remained for the enlarged Committee, was to select from the collection already made, those tunes best suited for the purpose, to add a small collection of chants, and to those (which the old Committee would never have done,) under the direction of the Organist of St. James', some of those foreign melodies which are so well suited to the atmosphere of the Church he plays, and which may perhaps in half a century be appreciated and used in some of the more precious of our congregations. The original Committee have given up time, and labour, and money, to an inconsiderable extent, in performing their part of the work, and it is not right that others should reap the fruit of their labours, while the work they have done is overlooked.

I fear I am asking for too much space, but it is quite time that this matter should be brought in a correct shape before the members of our Church.—Yours, &c.

[We beg to observe,—1st. That of the sub-committees alluded to had actually decided before the appointment of the Standing Committee on Church Music. That body originated in the immediate action of Synod, upon a suggestion contained in the report of one of the sub-committees;—the report, and the resolution upon it, were both the work of the one person. 2nd. In commencing the action of that committee, after its enlargement, we neither meant to "do injustice to," nor to "ignore" its previous action, otherwise we would willingly have accorded to it all due praise, as we do now. 3rd. Some, perhaps, may think it a question whether of the two,—the action of the Bishop and Synod or the letter of "E."—is more open to the charge of "want of consideration." We do not. 4th. Any unwillingness to receive a fresh accession at the hands of the Synod, rather proves the propriety of adopting the enlargement. 5th. The mover of the resolution which is so distasteful to "E." and, as he states, to the Chairman also, is not likely to have suggested the name of an individual not well disposed to further his own object, viz. the promotion of plain and practical congregational music. The mover's predilection and ability to his commendable purpose, are well known to the Synod. Lastly We ourselves do not believe that we have been "led into error" in our article upon the Synod's Committee of Music.—Ed. Can. Ch. Press.]

said action not being under consideration

To the Editors of The Canadian Church Press.

GENTLEMEN,—Suffer me to draw the attention of some of the Clergy, who are in the habit of using the expression, "to be received" into the Church, when speaking of children who have already been received into the Church by private baptism, to the reprehensible laxity and incorrectness of such a form of words. I would do so especially because it is an error that countenances very low views of that holy sacrament, not to say absolute heresy, and especially because I have recently heard the expression defended in a quarter where such defence ought not to be supposed possible.

The expression itself reminds me of another exceedingly common error,—the speaking of young men preparing for taking Holy Orders, as "preparing to enter the Church," and "preparing to go into the Church." But yet, the latter is not quite so objectionable as the former, for this reason: It is not so likely to be misunderstood; neither are Holy Orders a Christian Sacrament.

Let any one open the Office for "the ministration of private baptism of children in houses," and he will find, that immediately after the sacrament is administered, the minister is enjoined to give thanks in the words following—"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant, with Thy Holy Spirit, to receive him for Thine own child, by adoption, and to incorporate him into Thy Holy Church. And we humbly beseech Thee to grant," &c. Afterwards, when the child if he live, is brought to Church, and the congregation certified of the true form of baptism privately used, (see the Rubric in this service,) and the God-parents have made their answers, then the Priest shall say, "We receive this child into the congregation of Christ's flock," &c.—into the Church, for the child had, in holy baptism, been previously made an incorporated member of the Church.

It seems nothing better than a childish play upon words, to try to defend this very lax expression, (of bringing a privately baptized member of the Church, "to be received into the Church,") by any reference to the wording of the 19th Article, beginning:—"The visible Church of Christ is a congregation of faithful men." The Church herself carefully guards against such laxity of language, wisely distinguishing between a reception into the Church by baptism, and a reception into the congregation of the Church afterwards.

Yours respectfully,

Toronto, 21st July, 1860.

E. D.

DIOCESE OF QUEBEC.

To the Editors of the Canadian Church Press.

GENTLEMEN,—I am sorry to trouble you with any further correction of the account of the proceedings of this diocese, than that which appeared in your issue of August 1st: but perhaps you will afford me space to say, that the reflection on the practice of the Cathedral, with respect to the offertory, was, no doubt, very unintentional—rather unjust. It was simply through inadvertence on the part of one of the collectors, whom the users followed, that the collection was made at the wrong time. The mistake was corrected afterwards, as far as possible, by the alms being placed on the communion-table before the prayer for the Church Militant was read. It is the rule in the Cathedral to make the collection at the time and in the manner appointed in the Rubric, whenever the Holy Communion is administered.—I am, Gentlemen, yours, &c.

Quebec, August 4th, 1860.

M. A.

Death.

At Cartwright, on the 10th inst., Williamina Eliza, daughter of the Rev. William Logan, aged seven months and two weeks.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE. Wednesday, August 16th, 1860.

Supplies during the past week have been rather below the average, and prices have been steady. Fall Wheat, yesterday, realised from \$1.28 to \$1.25 per bushel, and a few samples of new brought from \$1.10 to \$1.21 per bushel. Spring Wheat is nominal at from \$1.05 to \$1.08. At yesterday's market, about 500 bushels of Oats were offered, which had a downward tendency, prices being now from 21c. to 22c. per bushel. Very little Flour was offered, and prices remain about the same as our last quotations. Apples are very plentiful. Butter, eggs, and poultry, are in good demand, and rather higher rates have been realised. Potatoes have brought from 20c. to 22c. per bushel.

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M. R. W. IRWIN, A.M., of Cambridge, England, will RE-OPEN HIS SCHOOL, at his Residence, 18, William Street, Toronto, On MONDAY, the 20th of August!

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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.

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