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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, JULY 18, 1860.

[No. 9.

Ecclesiastical Intelligence.

CANADA

DIOCESE OF TORONTO.

MEETING OF THE CHURCH SOCIETY.—The meeting held at the Church Society's Rooms, on Wednesday last, was much more numerously attended than usual, as several matters of great importance were likely to be discussed.—After the usual routine work, the Ven. the Archdeacon of York brought up the bye-law based upon the recommendations contained in the report of the Committee to whom was referred the Constitution of the Society.—After a good deal of discussion, so much of the bye-law as was not affected by the proposed action of other Committees, was passed unanimously.—Mr. J. Gauble then read the report of the joint Committee of Trinity College and the Church Society, on "The advisability of turning the present Divinity Scholarships at Trinity College into exhibitions." The report was favourable to the change, and to the idea of such exhibitions being founded by the several districts, and filled by their nominees; but the mode in which they proposed to fulfil this object, differed in some degree from the suggestions of the Committee on Revision, by whom the change was originally proposed. After some discussion, the report was ordered to be printed and circulated, and is to come up for discussion at the meeting in November.—The next report presented was that of the Committee on the Widows' and Orphans' Fund. The idea of any deficiency existing in this fund was shown to be a mistake,—funds (by the annual subscriptions of the clergy) having been for years back placed to its credit, which really belonged to the General Purposes Fund. It was resolved not to touch the investments of this most important object of the Society's operations; and at the same time, in order to make assurance doubly sure, a portion of the money belonging to the General Purposes Fund, was transferred to that belonging to the Widows and Orphans.—Another most important measure recommended by the Committee, was the adoption of a sliding-scale of incomes to the widows and orphans of the clergy, in inverse ratio to their private means, and in direct ratio to the number of their children. This being a matter of very grave importance, final action was (indeed necessarily) postponed until the clergy generally had an opportunity of considering the subject and expressing their opinion. The scale of income recommended by the Committee was the "Second Proposition" on the subject, which appeared some time since in the *Ecclesiastical Gazette*.—Last, but not least in importance, came the report of the Committee of Synod and the Church Society, on the desirability and possibility of unity between the two bodies, which was affirmed to be practicable, and on the subject of the Diocesan Board of Missions. The report, as given in our last week's issue, was passed almost unanimously,—the Rev. A. Palmer being the only dissentient, and this only in one particular. The Standing Committee, which is now also the Board of Missions, consists of the Lord Bishop, the two Archdeacons, the Rural Deans, a Clerical and Lay-delegate from each district; and ten others, who were nominated on Wednesday last, viz.: Clergy—The Rev. J. G. Geddes, M.A., the Rev. W. S. Darling, the Rev. E. H. Dewar, and the Rev. S. Lett, LL.D.; Laity—C. J. Campbell, Esq., Prof. Bovell, J. W. Gamble, Esq., R. B. Denison, Esq., H. Mortimer, Esq., S. B. Harman, Esq., and the Secretary of the Church Society.

The only event which has lately occurred to cause a ripple on the usually placid surface of the Ottawa section of the Church, was the laying, on Thursday, 21st ult., by the Hon. J. H. Cameron, of the corner-stone of a new Church, now in course of erection, in the village of Richmond, Township of Goulbourn, twenty miles from the City of Ottawa. The honorable gentleman infused, as is his wont, his own warm, earnest spirit into the proceedings, and roused by his energetic appeal to his auditory, a determination to lend their aid for its completion. The Worshipful Grand Master of the Orange Society certainly received in Richmond the most enthusiastic demonstrations of personal regard and esteem, which are especially his due. There were present on the occasion the Rector, the Rev. C. B. Pettit, B.A., the Revs. J. Godfrey, John Butler, M.A., and Ebenezer Morris. The Rev. Dr. Lewis, Rector of Brockville, though expected, was prevented by a previous engagement from being present.—Sadly indeed is a new Church needed in

Richmond; most wretched, uncouth, gloomy, and unsuited in size to the congregation, and to their means, is the existing antique, faded relic of Canadian primitive backwoods architecture, which has stood for so many years. Let us hope and pray that the people of this district may awaken to the duty of bearing their legitimate share of the burden which devolves on them of the new erection so happily inaugurated; and, if necessary, of denying themselves, that so they may render unto God the acceptable service of raising in His honor and glory a temple correspondent in size, and ornamentation, and completeness, to a due sense of their inestimable privileges as His adopted children, heirs of His kingdom and temples of the Holy Ghost.

DIOCESE OF QUEBEC.

THE SYNOD—The second meeting of the Synod of this Diocese, was held at Quebec, on Wednesday, July 4th, and the two days following. The Rev. G. V. Housman, M.A., preached before the Synod in the Cathedral on the morning of the first day, from Romans x. 17, 10. The service was partly choral, and after the sermon, the Holy Communion was administered. We are surprised to learn that in the Cathedral there is on ordinary Sundays, a collection but no offertory; and that even upon this occasion the collection was taken up before the sermon, and not placed upon the altar.

At 2 P. M., the Clergy and Lay Delegates assembled in the National School room, when the Rev. E. C. Parkin and Fred. Andrews, Esq., were unanimously elected Secretaries. A Committee was then appointed to examine the credentials of the Lay delegates, for which purpose the Synod adjourned for an hour, and met again in the Lecture Room, St. Anne Street, at half past three. The Secretaries reported that the certificates of election of all the delegates present appeared to be in due form, but that they had received a letter from the Rev. A. H. Pearse of Portneuf and Bourg Louis, to the effect that two gentlemen of Quebec had been elected delegates from his mission, of whose qualification as communicants he was unable to speak. A long discussion ensued as to the correct interpretation of the phrase "communicants of one year's standing," in the Constitution under which, through a supposed ambiguity, it was claimed that any one who had over in his life time communicated, was qualified as a delegate. After two hours' talking, a motion of Dr. Hellmuth's was carried, that the delegates for Portneuf and Bourg Louis "be requested to state in writing that they are communicants of one year's standing." On this, Messrs. Jeffery Hale and Sheriff Sowell, the delegates in question, handed in their certificates of election, and declined to give any other answer, or sign any paper, as requested. Some conversation ensued between Mr. Pearse and one of the Clergy officiating at the chapel which Mr. Sowell attended, in consequence of which Mr. Pearse withdrew his objection to the delegate for Bourg Louis. Mr. Irvine then moved that the delegate from Portneuf (Mr. Hale,) in the absence of evidence of qualification be declared unqualified, which was carried by a majority of 49. His Lordship the Bishop then delivered his charge, which was an interesting sketch of the progress of the Church in Canada during his Lordship's Episcopate; the rules of order of the Diocese of Huron were adopted, ad interim, various committees were appointed, notices of motion made, and the Synod adjourned at 8 P. M.

On the second day some time was occupied with notices of motions, which will be saved in future sessions by the Executive Committees which will sit during the recess, to prepare business for the Synod. an address to the Prince of Wales was adopted, and the Bishop was requested to call a special meeting of the Synod to attend him at its presentation. The next business was the consideration of the proposal of the Society for the Propagation of the Gospel, to make over to the Diocese, in lieu of their present mode of paying their missionaries, an annual block sum to be "administered by the Bishop, acting in concert with the Synod," and to be reduced in a certain triennial proportion until its final extinction. The debate upon this proposal, which occupied the whole afternoon of the second day, was on a very able report of a Committee appointed on Wednesday. The Report, read by the Rev. A. W. Mountain, Chairman of the Committee, recommended strongly that the Society's proposal should be accepted at once, and that a Committee of Synod should be appointed with full powers to receive and distribute the Society's grant. A long and animated discussion followed, which was begun by the Rev. Dr. Nicolls moving the

adoption of the Report, and that a Committee be appointed with the powers and for the objects specified in the Report. Mr. H. J. Scott, the late Treasurer of the Church Society, moved an amendment to the effect that the Church Society was the proper body to act in this matter, and that it be appointed to receive and distribute the grant. The probable future relations of the Synod and the Church Society here came under debate. Several gentlemen were of opinion that the Church Society ought to be considered as simply the finance Committee of the Synod, and be placed under the Synod's control, while on the other hand two or three leading gentlemen in the management of the Church Society, repudiated utterly the idea that it could receive orders from the Synod, or be in any way under its control. One of the clergy urged that it would be equally unwise to hand the money over to be administered unconditionally to a committee of either body. He thought the Synod could keep the mode of distributing the grant under their own control until they had concluded the arrangement with the Venerable Society, but that when the whole Synod had decided on what principles and according to what rules the grant should be redistributed, then it ought to be handed over to be managed by the Clergy Trust Committee of the Church Society. In the end a resolution was adopted deferring the final arrangement till next session of Synod, and appointing an ad interim Committee to carry on negotiations with the S. P. G. Society.

Mr. H. J. Scott then moved that the Synod meet annually in Quebec, at a fixed time, and have the power of adjourning,—also, at other times at the call of the Bishop, or on a requisition signed by six clerical and six lay members. The Bishop was understood to offer an objection to this limitation of his prerogative, but it was thought possible that some inconveniences might arise, from fixing too stringently the time and place of meeting; Mr. Mountain therefore moved in amendment, that the Synod meet annually or oftener, at such time and place as the Bishop may direct—which was carried,—the power of adjournment being thus tacitly permitted to pass to the Synod. This change of constitution will however require to be sanctioned by a two-thirds vote, at the next session.

The morning of the third day was taken up with the appointing of Committees to report to the next Synod. The two most important of these were a Committee on the sustentation of the Church, moved for by Mr. Sheriff Vibert of Gaspé, in a stirring speech, in the course of which, he declared for the principle of the tithe, and mentioned that he himself paid one tithe to the clergyman, and a second to the poor. The second was a committee similar to those called *Executive Committees* in the other Canadian Dioceses, to prepare as far as possible, all business to come before the Synod, and to give notice to all the clergy and lay delegates, six weeks before the meeting of Synod. An amendment was moved, proposing to appoint instead of this Committee, a Standing Committee, with similar powers to those of the *Standing Committees* in the American Church. This however met with no favour, even Dr. Hellmuth declaring against it as most objectionable and dangerous. Another resolution which had been negatived at the first session of Synod, was brought up again, proposing to admit parishes into union with Synod, in the same manner as in the American Church. This was also negatived by a very large majority, and in place of it, a resolution passed last Synod, requesting the Bishop to furnish the Synod with a list of parishes and congregations entitled to send delegates, was made a permanent standing resolution of the Synod. Another important resolution of the last session, requiring the clergy to send in, for the information of the Synod, full statistical returns of the state of their several cures, was also made a standing order of the Synod. The following were elected clerical delegates to the Provincial Synod: Revs. Dr. Hellmuth, S. S. Wood, L. Doolittle, Principal Nicolls, Dr. Falloon, Professor Thompson, C. P. Reid, G. V. Housman, A. W. Mountain, H. Roc, E. C. Parkin, and H. Burrage. The following lay delegates were also elected: Messrs. F. Andrews, G. S. Carter, H. Davidson, W. R. Donk, B. Morris, Capt. Rhodes, C. N. Montizambert, W. G. Wurtelo, Dr. Gilbert, G. O. Stuart, G. Irvine, and P. Vibert. A proposed alteration of one-half, for three-fourths of the total number of members of Synod as a quorum for the election of Bishop, and of allowing a bare majority to suffice, when two-thirds were present, was lost, the clergy being equally divided, and the laity, against the proposed change. It will be well if the retention of the rule as it now stands, does not sooner or later lead the diocese into a serious embarrassment. Rev. Mr. Richmond moved (in the absence of Principal Nicolls) that the Lord Bishop be requested to take such measures as may recommend themselves to his judgment, for carrying out the provisions of the Church, regarding admission to the Holy Communion. Mr. Wurtelo moved in amendment, that the rubrics relating to the subject, be enforced in the case of new communicants, and of those who had not communicated for a long time. This however appeared to imply that the rubrics were not binding, or that the Synod claimed power over the Prayer Book. The Bishop was particularly anxious to state, that if the opinion existed that the Church of England admitted loose livors to the Communion, that opinion was very ill-founded, and after considerable discussion, both the amendment and the motion were negatived. It was then resolved, that the clergy furnish full statistics of the state of their cures during the year. J. B. Forsyth, Esq., was appointed Treasurer; and C. Wurtelo and C. N. Montizambert auditors of the Synod. Several votes of thanks were then passed; the hundredth Psalm was sung, and the Bishop dismissed the Synod, with his benediction.

On reviewing the work of the session, no great amount of practical

business may seem to have been got through with, but yet the session will not be without good fruit. No one could have witnessed the progress made during the three days' session, in good and kindly feeling, and a mutual better understanding among all parties in the Synod, without auguring from it the happiest results.

GREAT BRITAIN.

ENGLAND.—Archdeacon Robinson, the master of the temple, has intimated his intention of resigning the rectory of Therfield, to which he was appointed by Lord Cranworth, during the time that he was Lord Chancellor. The living, which is worth £1,000 a year, is in the gift of the Dean and Chapter of St. Paul's, and it will be taken by the Rev. Thomas Dale.

The Rev. Baden Powell, Savilian, professor of Geometry, at Oxford, died recently. Mr. Powell took first class honours in 1817, and is well known as an author; among his works, are the *Connection of Natural and Divine Truth*, (J. W. Parker, London, 1838); *Tradition Unveiled*, (ib. 1839); *A Supplement to "Tradition Unveiled,"* (ib. 1840); *State Education*, (ib. 1840); *The Protestant's Warning and Safeguard*, (Slatter, Oxford, 1841); *Articles: Creation, Deluge, and Lord's Day*, in *"Kitto's Cyclopædia of Biblical Literature;"* *Mysticism and Scepticism*, *Edinburgh Review*, July 1846; *The Tendency of Puseyism* (reprinted from the *Westminster Review*), (Luxford, 1847); *Free Inquiry and Religious Liberty, The Law and the Gospel. The Application and Misapplication of Scripture*, in *Kitto's Journal of Sacred Literature*, 1848; *The State Church* (a Sermon), 1850, *Essays on the Spirit of the Inductive Philosophy, The Unity of Worlds, and the Philosophy of Creation* (Longmans, 1855), *Christianity without Judaism* (ib. 1857); *The Order of Nature* (ib. 1859).

We understand that the Rev. T. J. Rowsell, M.A., of St. Peter's, Stepney, brother of Henry Rowsell Esq., of this town, has been appointed by the Government to the valuable living of St. Lothbury, London, vacant by the promotion of the Rev. W. Goodo to the Deanery of Ripon.

IRELAND.—The Archbishop of Dublin held his annual visitation of the clergy of the dioceses of Dublin and Glendalough on Thursday, 14th inst., in St. Patrick's Cathedral. The attendance was very numerous, and the Archbishop delivered his charge with an earnestness and vigour which were most satisfactory to his numerous friends, who had been of late extremely anxious about his Grace's health. The subject of the charge was the Liturgy of the Church. The Archbishop considered at length the reasons urged for a revision, dwelling specially upon the address at the opening of the Confirmation service, which was clearly intended to meet a state of things existing at the Reformation, but unsuited to the present state of the Church. The Reformers would be likely to modify the language of the hortatory warnings to those who are disposed to become communicants, expressions being used there which are misunderstood by many, and which have consequently a tendency to make them neglect that ordinance altogether. The Reformers would also most likely recommend a curtailment of some portions of the services; for instance, they might probably have directed a smaller portion of the Psalms to be used every day, so as to spread out over half a year what is now gone through in a month. They would also most likely meet the circumstances that many of the humbler classes can attend only at the forenoon service on Sundays, by making such a change in the Lessons as to have some parts of the Gospels occasionally read in the afternoon. Indeed (his Grace remarked) a complete rearrangement of the Second Lessons seems very needful. It might be thought advisable to make a larger selection of Lessons, and to spread these over two or three years, instead of having the same chapters read every year; while there are above a hundred chapters, many of which no one could count less edifying than the others, which are never read publicly at all. The framers of our services would most likely leave the use of the Athanasian Creed, or of the Apostles' Creed instead of it, optional with each minister, as he might find best suited to his own flock. The Archbishop then considered the objections brought against all change: namely, that if even the slightest change was contemplated, many and great alterations would be demanded, which if, granted, would cause more dissatisfaction than exists now. This, he remarked, would be found an objection not only to all change in any system, law, or institution, but also to the establishment of any system at any time.

The Archbishop would suggest to any one who thinks, as he does himself, that the introduction of some small and well considered alterations might be attended with great benefit to the Church, and might be so brought about as not to cause alarm or disgust, that he should take occasion to protect as strongly as possible against all great and sweeping changes, and most particularly against such changes as would involve a departure, or the suspicion of a departure, from the doctrines of our Church, disguised under the form of an improved Liturgy. Experience proves that every alteration does not necessarily disgust the members of a Church or unsettle their minds, as is proved by the case of the addition of the General Thanksgiving to our services. Those who wish to alter the doctrines of the Church should be forced to state their views frankly and openly; and those who are attached to its doctrines should be warned not to allow themselves to be deluded into designedly furthering the object of others, who are in reality aiming at a departure from these doctrines. His Grace considers that a like course should be adopted in the revision of the Liturgy, as with that

of the Authorized Version of the Bible—that is, any alteration which it might be presumed all would approve should be introduced at once, and those likely to be approved by a large majority, but not all, should be left optional to each minister.

UNITED STATES.

The following statistics of Nashotah, have recently been published:—In 1850, there was no permanent edifice to shelter the students—only a few decaying structures of wood. In 1850, ten Candidates for Holy Orders, and four Preparatory students, almost filled the unsuitable buildings. In 1850, but two clergymen composed the Faculty. In 1860, Nashotah occupies three substantial edifices: Bishop White Hall beside Nashotah Lake, Kemper Hall and Park Hall at Racine. In 1860, Nashotah has under her daily care sixty students, twenty-seven Candidates, and thirty-three preparing for Candidatoship. In 1860, two Faculties divide the care and instruction of the young men—the Faculty of Theology at Nashotah and the College Faculty of Racine. In 1850, there were twelve Alumni of Nashotah; in 1860, the number is fifty-one. Beside the thirty-nine who have graduated during these ten years, several others have been ordained, before completing the course of study, making with the graduates, sixty that have been added by Nashotah to the ministry.

On St. Peter's Day, the 29th ult., a very interesting service was held in the chapel of the General Theological Seminary, New York, under the auspices of the "Church Missionary Union" of that institution, in conjunction with the members of the Missionary Societies of Nashotah Seminary, and of St. Augustine's College, Canterbury, England. Morning Prayer was said by the Rev. Dr. Mahan, and Mr. Thomas E. Pattison, of Norwalk, Conn., an alumnus of Nashotah, both of whom afterwards made some very appropriate remarks on the occasion of this first service of the kind. The Holy Communion was then administered, Dr. Johnson also participating. At the same hour (11 o'clock,) both at Nashotah and at Canterbury, as already observed, a similar commemorative service was held.

General Intelligence.

UPPER CANADA.

The London Times of the 27th ult., gives the following intelligence respecting the Prince's intended visit to this continent:

We understand that the arrangements for the visit of His Royal Highness the Prince of Wales to Canada, are now completed, and are as follows:—

His Royal Highness will start from Devonport, upon the 10th of July, in Her Majesty's ship "Hera," Captain G. H. Seymour, which will be accompanied by Her Majesty's ship "Ariadne," Captain E. W. Vansittart, and Her Majesty's ship "Flying Fish," Captain C. W. Hope.

The Prince will be attended by Her Majesty's Secretary of State for the Colonies, His Grace the Duke of Newcastle; the Lord Steward of Her Majesty's Household, the Earl of St. Germain; his Royal Highness' Governor, Major-General the Hon. R. Bruce; and the Esquierries in waiting, Major Teesdale, R. A., and Captain Gray, Grenadier Guards; and Dr. Acland, his Royal Highness' physician.

Mr. Egleheart, Private Secretary to the Duke of Newcastle, will accompany His Grace.

The Prince of Wales will first land at St. John's Newfoundland, then visit Nova Scotia, and thence proceed to New Brunswick and Prince Edward's Island, and will reach Quebec by the route of the St. Lawrence. He may be expected at Montreal, about the 23rd of August, and the opening of the Victoria Bridge will take place a few days later.

His Royal Highness will represent Her Majesty upon this important national occasion, and will hold levees and receive addresses in the capitals of the different colonies. It is intended that the Prince should visit the principal towns in both the Canadian provinces.

On his return from the western districts it is intended that his Royal Highness should drop all Royal State, and assuming the title of Lord Henfrey, under which he has before travelled, upon the continent of Europe, his Royal Highness will visit some of the most important and interesting localities in the United States.

It is understood that the President, Mr. Buchanan, having in an autograph letter to the Queen expressed his personal desire to receive the Prince at Washington, his Royal Highness will pay him a visit in that city, and that his Royal Highness has also accepted an invitation from the city of New York.

His Royal Highness may be expected back in this country, about the middle or end of October.

The lumberers propose to man a hundred canoes, each crew in uniform, and banners flying at the sterns. The largest canoe will be for the Prince, and thus escorted, they will convey him the length of Lake Duchesne and back again.—*Ottawa Citizen.*

A number of gentlemen engaged in the lumber trade have held a meeting to protest against an attempt to increase the present burdens on the trade, by the charge for interest upon the dues payable on lumber not sold. Besides carrying resolutions in that sense, comparing the case of timber unsold to goods in bond, they passed others condemning the penalty of 50 per cent. charged for trespass on Government lands, alleging that the lumberer may often overpass his own line by mistake; also affirming that Mr. Russell, the Crown Lands Agent at Ottawa, should be authorised, as he formerly was, to grant limits and berths; and that a person practically acquainted with the lumber trade ought to be placed at the head of the Woods and Forests department in the Crown Lands Office.

The President of the Bank of the County of Elgin (the head office being located at St. Thomas) announces that the bank being about to close and

wind up its affairs all persons holding notes which purport, on the face of them, to be secured by the deposit of the Provincial securities, and are countersigned by the registrar of free banks, may present them for payment at the office of this bank, in St. Thomas, on or before the 31st of December next, after which date they will cease to be secured by the deposit of Provincial securities. The reason assigned by the directors for closing up the affairs of the bank, is that the business is not sufficient to sustain it in a prosperous state.

The following memorandum (says the *Daily News*) relating to the Great Western Railway of Canada, is from an authentic source:—The Committee appointed to investigate the affairs of the Great Western Railway of Canada, acting under the full powers given them by the shareholders, considering that a complete examination is necessary to be made into the condition of the lines of railway bridges, plants &c., in order to render the inquiry entire and satisfactory have determined that Mr. Giles, the engineer, shall at once proceed to Canada for that purpose.

LOWER CANADA.

The elections which come off after September next for divisions in Lower Canada, are:—

D. La Valliere, comprehending the Counties of Nicolet and Yamaska, the townships of Wendover, Graham, and that part of Upton which lies in the County of Drummond. Inkermann, comprehending the counties of Argenteuil, Ottawa, and Pontiac. Bedford, comprehending the counties of Missisquoi, Brome, and Shefford. Rigand, comprehending that part of the parish of Montreal which lies west of the prolongation of St. Denis Street and the counties Jacques Cartier, Vaudreuil, and Soulanges.

The Montreal Telegraph Company has sent a party to survey a route for the Telegraph from Farther Point to the seaboard.

EUROPE.

ENGLAND.—PARLIAMENT:—On Friday, June 22nd, Mr. D. Griffiths asked whether the Government had received any account of a Neapolitan frigate having captured two vessels presumed to be carrying reinforcements to Garibaldi, by hoisting English colours, and offering to tow them into Palermo. Lord John Russell said that he had heard those on board spoke to the Garibaldians in French, and thus led them to believe that they were French. Sir R. Peel again called the attention of the House to the annexation of Savoy and Nice and charged Lord J. Russell with exhibiting a reluctance to answer questions put to him on the subject; and he looked upon the policy of the noble lord as shameful, vacillating, and disgraceful to the country. Lord J. Russell defended himself with vigour, and said that Her Majesty's Government was not satisfied with the treaty of Turin, as a substitute for the neutrality of Savoy, secured by the treaty of Vienna, and that opinion they would express to the Powers of Europe. Colonel Dickson called the attention of the Secretary of State for War to the present state of the army of the United Kingdom with a view of measures being adopted to render it efficient for any emergency that might arise. Mr. S. Herbert entered into a lengthened explanation regarding the present state of the army, in the course of which he took occasion to pay a well-merited compliment to the volunteer rifle corps. Their efficiency, he said, had so far exceeded all expectation that they had become an efficient means of defence to the country.

On Tuesday, June 25th, Lord Stratheden obtained an address to Her Majesty for the appointment of a Consul at Mozambique to watch the Slave-trade, which is beginning to flourish again in those parts. Lord Wodehouse in opposing the motion said that Her Majesty's Government were of opinion that the most effective mode of putting an end to the traffic was to teach the natives the value of legitimate commerce by such expeditions as that of Dr. Livingstone, for which the estimates for the present year contained and increased vote. In the House of Commons the Ecclesiastical Commission Bill passed its second reading, Lord John Russell remarking that its chief object was to effect a more inequitable distribution of Church revenues, by appropriating the excess of incomes from capitular estates to the augmentation of small livings. He admitted that the sale of church lands and an investment of the proceeds in the funds might produce more ample revenues, but contended that such a course would deprive bishops, deans and chapters of that solid stake in the country which it was so desirable for them to possess.

On Tuesday, June 26th, the Archbishop of York moved the second reading of another Ecclesiastical Commission Bill, explaining that its object was to amend the existing law so as to make it incumbent upon the commission to provide spiritual instruction for districts from which they derived revenues, before applying those revenues to the purposes of other districts. In the House of Commons Mr. Hennessey moved an address, praying Her Majesty to direct that steps might be taken to relieve the distress now prevailing in Erris and other parts of Ireland. In the district of Erris, he said there were 900 families in a state of complete destitution. The motion was offered by W. Cardwell, on the ground that the local aid which was being given was sufficient.

On Monday, June 28th, Lord Dunsannon gave notice that on July 6th, he should again call attention to the disturbance at St. George's-in-the-East: in the House of Commons there was a warm debate on the bill for the abolition of the Indian local army, which was ultimately adjourned.

There have been alarming symptoms of a mutinous spirit in the prison at Portland, where 1,000 convicts are confined, 500 of whom are undergoing penal servitude for life. An addition has been made to the military force, and a ship of war has arrived from Portsmouth, a threatened outbreak having been discovered in time.

There has been a splendid review of the Rifle Volunteers in Hyde Park, in the presence of Her Majesty, 20,000 well drilled Volunteers were present.

At the last dinner of the corporation of Trinity House, His Royal Highness the Prince Consort (the master) occupied the chair. After the usual loyal toasts, the prince addressed the brethren and visitors as follows:—

My lords and gentlemen, I propose to drink to His Royal Highness the Prince of Wales, and the rest of the royal family. The younger members of the royal family are rapidly growing up; the Princess Royal has already become the founder of a new family, destined to mount the throne of

Prussia; the Prince of Wales is following his academic course at Oxford which he proposes to complete at the sister University Cambridge—while his younger brother has, by the prescribed apprenticeship, earned his rating as a midshipman, and serves zealously as such in the fleet. It will be a curious coincidence that, nearly at the same time, a few weeks hence, throughout at the opposite poles, the Prince of Wales will inaugurate, in the Queen's name, that stupendous work, the great bridge over the St. Lawrence, in Canada, while the Prince Alfred will lay the foundation stone of the breakwater for the harbour of Cape Town. What vast considerations, as regards our country, are brought to our minds in this simple fact! What present greatness! What past history! What future hopes! An how important and beneficent is the part given to the royal family of England to act in the development of those distant and rising countries, who recognise in the British Crown, and their allegiance to it, their supreme bond of union with the mother country and with each other. (Loud cheers.)

We understand that the national commemoration of the Reformation in August will be opened by a sermon by the Rev. Dr. Guthrie, and that Lord Shaftesbury, the Earl of Cairn, and others are expected to be present on that occasion.

A letter from Coburg says:—"Preparations are being made for the reception of Prince Alfred of Great Britain, who will shortly arrive here and live alternately at Coburg and Gotha. The reigning duke not having any children, Prince Alfred, his nephew, is his presumptive heir."

The committee for raising a memorial to the late Henry Hallam have resolved to erect a full-length statue of him, in St. Paul's, an eligible site having been offered by the Dean and Chapter.

(For remainder of General Intelligence see page 6.)

The Canadian Church Press.

TORONTO · WEDNESDAY, JULY 18, 1866.

CALENDAR FOR THE WEEK.

JULY 18.—Wednesday.
 " 19.—Thursday.
 " 20.—Friday.
 " 21.—Saturday.
 " 22.—Sunday. SEVENTH SUNDAY AFTER TRINITY. Proper Lessons—*Holman*;
 2 Sam. xxi. John i. Green Song 2 Sam. xxi. 1 Tim. i.
 " 23.—Monday.
 " 24.—Tuesday.

THE EASTERN DIOCESE.

WE cannot help thinking that some explanation is required for the delay in setting off the Eastern Diocese. For the credit of the Church we would hope that mere indifference has not prevented the success of a scheme which was commenced six years ago, under the happiest auspices. While Kingston dallied and talked, Huron, though later in the field, has outstripped her, and though a great monetary depression followed her efforts to obtain an Episcopal Fund, yet we are glad to see that this Fund is in a healthy condition. Several causes have operated injuriously to damp the ardour of Churchmen in the proposed Eastern Diocese. Amongst other causes, the late hour in which the City of Kingston contributed her quota has served to discourage other parishes. Belleville too, a wealthy and leading parish, has not given a sixpence to this most important object. Other places, however anxious for the establishment of a New Diocese, have a repugnance to pay the assessment on Belleville. The Rector has been repeatedly solicited to allow the deputation to canvass for the Fund with his sanction, and he has as often refused. Congregations sometimes are glad to defer to the feelings of their rectors, and in the present instance, like priest, like people. On the principle of assessment which has been devised to distribute the Fund equally over the New Diocese, Belleville should have paid about £1100, but so far she can only claim credit for a verbal promise of £100 from a liberal parishioner. The minimum amount has, however, been made up without the aid of this refractory parish. Strange to say there is even a surplus of \$1400 as we see from the report. Why not proceed then to an election? It seems that the Governor General requires as a preliminary, that the Fund be invested in mortgages, and as this is a tedious process, the project is "hastening slowly." But we must be permitted to demur to this mode of securing the Fund. As we understand the matter, the Committee are actually paying out cash with promissory notes in order to induce persons to give mortgages on landed

property. Now the bulk of these notes will mature in less than a year, and as the Committee do not seem to be in any hurry (only meeting quarterly,) why not put an end to expectation, and formally notify the Diocese that it must wait for Episcopal Supervision, till the notes mature? The delay (we are told) cannot be helped. The Governor General requires a certain condition to be fulfilled before he will permit an election to take place. But we would suggest that a Deputation wait upon his Excellency, and inform him that half the required amount is secured by mortgages, and that the remainder, including \$2500 granted by the Society for Promoting Christian Knowledge may be considered safe, as there is a considerable surplus to cover losses that may be incurred from bad notes. Let Belleville then do a part only of its duty, and give \$500 as an instalment, and the Fund may be said to be completed beyond risk of deficiency.

We think his Excellency will accede to a reasonable request and permit an election to be immediately held, if the Deputation inform him of the real state of the case. We know indeed how much real-tapeism is brought to bear upon Church matters, and perhaps the precedent of Huron may be pleaded. But we sincerely hope that no such precedent as that of Huron or Kingston will ever again be urged to encumber the Church with so preposterous a demand as £10,000 in landed security before a Bishop can be elected for a New Diocese. Such a law would be simply intolerable. New Bishops have been appointed in Australia and New Zealand, and the income in each case is the interest of £5000 only. Why should the rule in Canada be doubly burdensome? Is the cost of living, or of maintaining the dignity of the Episcopate twice as great in Canada as in Australia? We protest against these precedents being considered at all binding for the future. Whenever the Synod considers that a Diocese needs subdivision, let the Church in her representative capacity decide what the Bishop's salary shall be, and how it shall be paid. Ten thousand pounds is too severe a penalty to pay for the advantage of possessing a Bishop, when imposed by the State which contributes nothing for the purpose. But we have every confidence that his Excellency will admit that such matters are safe in the Church's own hands, and that any determination to retain State hindrances, without any compensating State aid, will provoke a firm spirit of resistance. We cannot forget that the Royal assent has been given to an Act which affirms, "That the Bishop, Clergy, and Laity may meet in their several Dioceses, &c., any rights of the Crown to the contrary notwithstanding, for the convenient management of the property, affairs and interests of the Church." We object therefore to State interference of so formidable a kind as the practical limitation of the number of our Bishops. Ten thousand pounds or no Bishops, is an alternative disagreeable at any time, but when proceeding from the same source that confiscated our property it becomes repulsive.

ACTION OF THE CHURCH SOCIETY ON THE BOARD OF MISSIONS.

With regard to the Diocesan Board of Missions, we have again to congratulate the Diocese on its successful inauguration. The meeting of the Church Society on Wednesday last, was very fully attended, by both Clergy and Laity. The Board is now "an accomplished fact," and we look forward with considerable anxiety to the action which may be next taken in this most useful work. We must refer to the bye-law enacted for the constitution of the Board, and call upon the Clergy to make themselves thoroughly acquainted with all the details of the scheme, in order that they may the more efficiently aid the Society in carrying out the admirable intentions which they have in view. The present disorganized condition of the temporalities of the Church, has been but too severely felt by every one, and the deplorable evils which have been consequent

on the change of our social status, pressed heavily on the Clergy, and especially on those who are required to occupy, what we are accustomed to consider as settled Missions. To send a Missionary into a district without any support whatever, is—as it has been proved,—sending him into *exaction and trouble*, and has the effect of bringing him before lukewarm christians, not as “the bearer of glad tidings of great joy,” but as a hireling who desires their alms in exchange for his services. Among a large body of those who are not of us, this very evil was foreseen, and we may well take a lesson from them in this particular. We believe that we are correct in stating that “the Voluntary Principle” as understood by the Wesleyan Body, is precisely that which the Church Society desires to adopt. It is a very prominent feature in their plan, to refrain,—from thrusting, as it were,—the Missionary on the bounty of others, to whom they are sent, and whom they desire to influence by the doctrines of Christianity which they proclaim. Their Voluntary Contributions are all centred in larger districts, and even the larger districts are obliged to contribute to the great conference in England, so that the Missionaries sent out by the Wesleyan Conference are certain of their stipends, and are not left entirely to depend on the free-will offerings of their congregations. Experience already demonstrates that it is only by such consensual action, by such a system of centralisation, that the Church can hope to make any immediate progress, and unless our people are quite prepared to enter upon the duty of building up and strengthening the Church of their Fathers, we must expect to see nothing but feebleness, where there should be energy and life. It is indeed high time for us to awake out of sleep, we have before us a holy work to accomplish, let no Laodicean lukewarmness cause us to be spewed out of the Lord’s mouth—let us give our attention to the work before us, and consider how we may best carry out the plan by which it is proposed to organize the whole scheme of ministerial support. A careful consideration of it will serve to shew that the ultimate accomplishment of the purposes for which it is established entirely depends upon the general and hearty co-operation of the Diocese at large. It is only by a simultaneous and earnest movement of the several parishes and districts, that we can hope to succeed in attaining the desirable ends which all have at heart. Nor must it be forgotten that the essential feature of the constitution of the Board is, its *Diocesan character*; it is not representative of local interests, but, embracing the whole church by representation, and election, it becomes at once deprived of a very objectionable feature,—that of selfishness,—and invites the hearty sympathy of all classes. The introduction of the Railroad, and the facility thus given to locomotion, in this instance as in all others, removes many of the most serious objections which were wont to be urged against centralisation, while on the other hand, it has materially increased the advantages which flow from united action. Guelph and Brockville, Orillia and Fort Erie, are brought nearer to the Bishop’s Cathedral City, than the Missions now lying within twenty miles, were ten years ago, and in some cases are now, and communication from all parts of the province is so certain, that distance can hardly be taken into account—all these positive advantages tend to bring out in bold relief, and of necessity, the peculiarities of our beloved Zion, and urge upon us with increasing force the full development of that unity which instructively shows itself in the life, and in the action, of the one Catholic Brotherhood. “Bear ye one another’s burthens, and so fulfil the law of Christ,” is a precept which constrains us to dwell together in unity, to be as Jerusalem of old “a city that is at unity,” and to be one fold under the one great shepherd. If christian men will thus combine their interests, and magnify the Kingdom of Christ, if with heartfelt sincerity they put forth their energies to build up that most holy faith which has made their nation and their name mighty in all the earth, then may we expect to see a

blessing rest upon this land, and the glory of the Redeemer lighting upon it. To accomplish this, we must commence and carry out all that we undertake to perform, in the name, and in the strength, and in the glory of Him who is both Priest and King over the church.

It is now the bounden duty of every Clergyman in this Diocese heartily to interest his people in the cause of missions, and it is more than ever the duty of the Church Wardens and Synodmen actively to aid the Clergy in stirring up the zeal of the people on this behalf. In every Parish and Mission the organization is perfect, and needs but to be set in motion, in order that the good work may be carried on. Surely, with a staff of competent Lay delegates and Church-Wardens, together with the Parochial Branches of the Church Society, every individual Parishoner may be reached, and his mite or his abundance secured. Zeal is the requisite, earnestness in religion, the moving cause which must bring us success. Let those who are wealthy give of their wealth to the great missionary movement: that the destitute and starving people of our back townships, may be supplied with the bread of life, and hear the glad tidings of salvation proclaimed, in districts which have never yet heard the sound of the gospel, and in which are living old white haired men, who for thirty and more years have been shut out from those Christian Sacraments, and those blessed privileges which are so necessary to the life and eternal salvation of man.

There is not a Parish or Mission in the Diocese too poor to contribute, and scattered over the Provinces are christian hearts anxious to do good to the cause of Religion: let one and all come forward and help the work. Who will give the first hundred acres to the Mission Fund, and who the first titho of his increase?

Literature.

Topography of Jerusalem. By James Fergusson, in Dr. Wm. Smith’s Dictionary of the Bible. (London: Murray. Boston: Little, Brown & Co.)

We do not hesitate to revert to this invaluable work, although it has formed the subject of a previous notice in these pages, because it is in fact a collection of treatises by various writers, each of which might fairly claim separate mention. We wish to direct especial attention to that on the *Topography of Jerusalem*, because the contents of it are probably altogether new to most of our readers, and, if fairly established, throw an entirely new light upon many of the most sacred parts of the sacred narrative.

No city in the world can ever be so much upon the lips and in the thoughts of men as Jerusalem. All that we can learn about it is invested with an interest which no other spot of earth can hope to claim. Upon one of its hills had rested the shekinah, upon the other was planted the cross, it was the City of God in the past, it is the ever-recurring type of the City of God of the future. The main features of its topography—its rocky eminences cut off by deep ravines from the surrounding hills, have been familiar to us from childhood: the very names they bear, Zion, Calvary, Olivet, are among the sacred words of all christian languages. But the actual identification of existing localities with those of history has given rise to some of the most perplexing questions of topographical science. Traditions conflict with one another as well as with the exigencies of the historical record, and hitherto the only reasonable conclusion has been that of Dr. Robinson, that the site of the holy places is lost in impenetrable mystery.

A new method of enquiry, however, added to some new data, has enabled Mr. Fergusson to invest an entirely new set of conclusions with the character of demonstrations. He begins by showing that the traditions upon which the present topogra-

phy rests afford no certain basis, and that the only satisfactory plan is to take up "the thread of the narrative from the very beginning, admitting nothing which cannot be proved, either by direct testimony or by local indications." This is no doubt the method which would be pursued in any other case, and it is to be lamented that the semi-sacredness which a thousand years has thrown round the present traditional localities has prevented its earlier application to Jerusalem. It will be remembered also that besides the indications which may be gathered both from sacred and profane history, there exists in Josephus a very complete description in detail, which is the more reliable because in writing it he had no doubt before him the maps of the Roman engineers. Taking this as our chief guide, we may determine first of all the portion and extent of the temple. Josephus describes it as occupying a platform of 600 feet square: now one of the corners of this square is still in existence, and it is remarkable that exactly at the distance of 600 feet from it on both the southern and western sides there are considerable remains of solid walls, running at right angles, and in every respect corresponding to the description of those of the temple, and it fulfils every condition of the historian it is marked still by undeniable local indications, and it therefore can hardly be doubted to be the platform of the temple. But it occupies barely a fourth of the great area of the "Haram;" and the singular dome-like building known in popular descriptions as the Mosque of Omar, and to topographers by its Arabic name of "the Dome of the Rock," lies entirely without it. What, then, is this building? It was not within the area of the temple; it was in the time of our Lord actually without the walls (this Mr. Fergusson establishes with great fulness;) its architecture is beyond doubt of the time of Constantine; it accords with the descriptions of Eusebius and it must therefore be regarded as *the actual Church which Constantine built over the sepulchre of our Lord*. Assuming this to be proved, what means had Constantine of determining, and are there any other indications of its being actually the "sepulchre that was hewn in stone" wherein the body of our Lord was laid? As to the first, it must be borne in mind that the Romans recorded carefully all the principal localities in conquered districts, that no doubt though Jerusalem was levelled with the ground a map of it remained which, though it might not record the site of the sepulchre, would certainly not omit such places as the Prætorium and Golgotha. It is inconceivable that the site of the latter should have been lost, and that, if it could be ascertained Constantine should not have ascertained it. As to the second, it is very remarkable to notice how completely this hypothesis explains all previous difficulties. It was certainly a place where tombs existed—this is shown by mention in Josephus of the monument of Alexander near Antoria: the Prætorium was no doubt the Antoria, which at that time, as before and afterwards, was the residence of the Roman governor. The Nystus and Council House were certainly in this neighbourhood: "Leaving these localities the Saviour, bearing His cross, must certainly have gone towards the country, and might well meet Simon or any one coming towards the city; thus every detail of the description is satisfied and none offended." Besides these may be mentioned the confugatory allusions of early travellers—the Bordeaux pilgrim of 333, Antoninus Martyrus in the sixth century, and Adamnanus in the seventh—all of whose accounts are irreconcilable with the present traditional Golgotha. And again, nothing can be more remarkable than the different ways in which even the Crusaders treated the Dome of the Rock and the Mosque El Aksa (which is within what Mr. Fergusson shows to have been the actual limits of the temple). "The latter they always called the 'Templum seu palatium Salamonic,' and treated it with the contempt applied by Christians to anything Jewish. The mosque was turned into a stable,

the buildings into dwellings for knights, who took the name of Knights Templars, from their residence in the temple. But the Dome of the Rock they called 'Templum Domini.' Priests and a choir were appointed to perform service in it, and during the whole time of the Christian occupation it was held certainly as sacred, if not more so, than the Church of the Holy Sepulchre in the town. Had they believed or suspected that it was the rock on which the Jewish temple stood it would have been treated as the Aksa was, but they know that the Dome of the Rock was a Christian building, and sacred to the Saviour; though in the uncritical spirit of the ago they never seem exactly to have known either what it was or by whom it was erected."

Such are the chief arguments for the new theory: we think that they are very strong, and that they deserve the serious consideration to all who desire to realize in its fulness the actual narrative of scripture. The hill on which the temple stood, and Zion, the city of David, are the same: and on one of its projecting eminences, overlooking the valley of Jehoshaphat, opposite to Gethsemane and Olivet, Golgotha the scene of the passion. Upon the once undulating ridge which is now the level platform of the Mosque, the most solemn events of the old and new Testaments were marked. For more than seven hundred years this sacred ground has not been trodden by the feet of Christians: and while Greeks and Latins have been fighting year by year in another part of Jerusalem for the custody of an imaginary sepulchre, the actual spot of our Lord's entombment has been covered by Constantine's church of the Resurrection, and guarded by the watchful eyes of the Moslem sentinels. There is every reason to hope that the actual Jerusalem of the past, which now lies twenty or thirty feet below the present streets may yet be raised like Pompeii and Nineveh from its tomb, and that we may yet read in fact as well as in faith in the very footsteps of our Lord.

General Intelligence.

(Continued from page 4.)

IRELAND.—At the Dublin Commission Court on the 23rd ult., a batch of fifteen persons, men and women, were tried for wrecking the house of Mrs. Sherwood, who was guilty in their eyes of the crime of Protestantism. They attempted likewise to set it on fire, and so dispose of the "soupers," as they designated her. Mr Justice Hughes (a Roman Catholic,) in his charge, commented strongly on the conduct of the police in the matter. The prisoners were acquitted on the charge of attempted arson, but seven were convicted of the riot and assault. One was sent to prison for six months, three women for two months, and the other three were held to bail.

Her Majesty's Government having entered into a contract with the Atlantic Royal Mail Steam Navigation Company for the conveyance of mails once a fortnight between Galway and the United States, mails will be made up in London on the evening of Monday the 25th instant, and on the evening of every alternate Monday, and forwarded to Galway, to be dispatched on the following day to their destination. The packets will proceed alternately to New York and to Boston. Letters, &c., for any other British North American colony, except Canada, intended to be sent by these packets, must be specially directed via the United States. The first home-ward packet of this line will leave New York on Tuesday, the 17th of July, and will be due at Galway on the 27th July. The next will leave Boston on Tuesday, the 31st July, and will be due at Galway on the 10th August.

FRANCE.—It is rumoured that a difficulty in the way of the Emperor's desire to bury his family at St. Denis is that Prince Jerome, continuing his opposition in this respect after death, has expressed in his will a desire to be interred in the Invalides. On the occasion of Prince Jerome's death, the Emperor went into mourning for twenty-one days.

The Nord says that the Queen of England and Prince Albert will visit Belgium about the middle of August, on their way to Berlin to attend the baptism of the royal child, to whom Prince's Frederick William, the Queen's daughter, is about to give birth.

ITALY.—The letter addressed by the Emperor Napoleon to the King of Naples was read on the 22nd to the King's council. Francis II., being indisposed, was not present. After the contents of the Emperor's letter were made known, the following resolutions were voted by the council:—

1. The adoption of a constitution.
2. A general amnesty to be granted.
3. A total change of ministry.
4. Italian alliance with Piedmont.
5. The Italian flag, with the arms of Naples, to be adopted.

The Neapolitans have entirely evacuated Palermo and the municipality of the city have requested immediate annexation to Sicily: Garibaldi has refused this request, as it would greatly complicate his future plans.

On the 27th ult. the French Ambassador, Baron Brenier, while passing through the Strada di Toledo, where much agitation was prevailing, received several blows on the head with a loaded cane. He fell senseless and was carried to the palace of the Legislation. The outrage is attributed to the anti-reform party.

From another source we learn that desertions in Messina, in Sicily, were very frequent, both among officers and men. Large quantities of ammunition had arrived from Palermo. It was believed that a considerable expedition would be sent to Calabria.

Garibaldi is said to have sent one of his agents to London in order to negotiate a loan of 80,000,000*fr.*, the revenues of Sicily being offered as a guarantee.

WESTMINSTER SCHOOL.

In conformity with our plan of affording to the readers of the *Church Press* as much information as possible relating to the greater Ecclesiastical and Educational Establishments of the New and Old Worlds, by occasionally sketching the history and present condition of some of them, we have this week (from the recent discussions touching the removal of the above school) culled what we think will be of general interest. Westminster School was founded by Queen Elizabeth, and entrusted to the management of the Dean and Chapter; and, built as it was in the protecting shade of the most celebrated ecclesiastical structure in England—the even then venerable Abbey,—from its very foundation it took up a position which far eclipsed Winchester and Eton Schools, which, though of earlier date, were at that time but of secondary importance, and when Harrow and Rugby, of course, had not yet come into existence. It was from the first the educator of the greatest and noblest in the land; and was of such importance, that Archbishop Whitgift had great difficulty in preventing Trinity College, Cambridge, from being attached to it,—as New College, Oxford, is to Winchester, and King's College, Cambridge, to Eton. It was, however, connected by Queen Elizabeth both with Christ Church, Oxford, and Trinity College, Cambridge, by means of certain Studentships in the one, and Scholarships in the other, restricted to boys at St. Peter's College, Westminster. This connection, though not so entirely organic as was at first intended, is still perpetuated, and three or four scholars are elected annually to these foundations in both Universities. The Headmastership is alternatively in the gift of Christ Church and Trinity. During the reign of the Stuarts and the earlier Georges, Westminster was still the principal place for the education of the English Aristocracy, (and during the 17th and 18th centuries was filled with youth from Northumberland to Cornwall.) Under the Hanoverian dynasty, up to late in the reign of George III., whilst holding still its high position, it gained the character of being "the Whig School" and "Old Westminsters" point in triumph to the fact that in a recent liberal ministry of which Lord J. Russell was Premier, and to which the Marquis of Lansdowne lent his name and influence, the Cabinet Ministers were almost, if not entirely, educated at this ancient School. During the last 40 years, however, new forces have been brought to play upon it which have materially changed its fortunes.

Brick and mortar have spread like an immense fungus all round the healthy meadows, and the once rural classic retreats round London. Green fields are now transformed into fashionable squares or close plebeian alleys. Similar effects have also influenced all the other public Schools of the Metropolis. St. Paul's School, the first at which Greek was taught in England is now shut in between warehouses and wharfs in the middle of the city; Merchant Taylor's, with its University Prizes is on a still more confined spot; the Charterhouse, "Thackeray's Charterhouse" is hidden in the wilds beyond Smithfield; the Blue Coat School with its prison-like looking bars amid the roar of Newgate Street. But these as belonging peculiarly to the middle classes of London, still keep up their numbers and answer the intention of their foundation.

But it is not only the immense growth of London that has contributed to the decay of Westminster by confinement of space; the increase of manufactories with their smoke and effluvia have bold with fatal effect upon it. And the greatest of all is the change of the Thames. Westminster associations have always been connected with the river, it is here that the boys received their first physical training, displayed their first prowess and won their first victories. But the once silvery Thames is at this point now a foul ditch, and the immense steam navigation has rendered it entirely unfit for rowing. The School contains now only about 130 boys, of which but 30 are day boarders; the Londoners then can scarcely complain if this noble School be removed to some more favorable spot upon the banks of the Thames. What has already been carried out under similar circumstances with regard to Leeds Grammar School, and is about to be carried out at Manchester must also be done with Westminster, if the school is to survive as a first class public School or retain its old connexions. A meeting of "Old Westminsters" has already been held in the Jerusalem Chamber in the Abbey and was attended in great numbers by the leading nobility and gentry of England, including Dukes, Bishops, leading Statesmen and men of Letters.

The arguments in favor of removal were many and unanswerable, viz: Numbers and competition are of vital importance in a School, and if there is no longer a fair proportion from which to select, its connection with Christ Church and Trinity College must be very soon cut asunder as damaging to those noble Institutions; again amid the dense population of London, moral supervision during hours of leave is next to impossible; the great risk too of the Old

Westminster sport was urged, and the limited space, which is now insufficient for educational purposes. Against these the sole argument is the breaking up the grand old local associations, and its local connection with the Abbey and the spot which must ever be classic ground to every member of the Anglo-Saxon race. Sir J. Graham, who was recognized by the Duke of Richmond as his fag in their school boy days, reserved his opinion as to the propriety of removal, but urged besides the old *religio loci*, the single advantage it had over the other public Schools of attending debates in the Houses of Legislature. Lord Ebury, who can allow no occasion to pass without shewing his iconoclastic tendencies, recommended its being turned into a common commercial day school, but as usual met with not a single supporter.

No conclusion was come to, but an early meeting fixed upon when, besides additional evidence, the Marquis of Lansdowne and Lord J. Russell would attend. We are decidedly of opinion that the removal is absolutely necessary, and hope that care will be taken to select a proper site somewhere on the upper Thames, taking care that it has every convenience for carrying on the old aquatic training, so much missed at Harrow and Rugby for want of water,—that it be not placed in a swamp like Winchester,—or in a place so notoriously unhealthy as Eton.

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,—Can you give the church at large any information relative to the amount of progress made in Toronto, in carrying out the wishes of the Bishop. Clergy and select laity of this Diocese expressed last Synod, to the effect that steps should be immediately taken by the several congregations of the city, to club together in order to make provision for the support of some suitable clergyman, who should devote his whole time to the duties of chaplain to the hospital, the gaol, the lunatic asylum, and other like public institutions of the city?

It was a very gratifying thing to see so desirable an object as that contemplated by the mover, (himself one of the city clergy,) so warmly seconded by the sense of the whole Synod. No time should be lost in prosecuting this admirable labour of love. There is every willingness on the part of the authorities, within the institutions, to do what in them lies to further it. And it is earnestly to be hoped that the city clergy, in whose hands lies the carrying out of the work, will exhibit no supineness in the premises. They can easily satisfy themselves of the great desirableness of having a special chaplain for these institutions, by conversing on the subject with their highly intelligent officers.

Dr. Gardner (of the hospital,) will tell them that, in his opinion, there is ample work at the hospital alone to occupy the entire time of a chaplain. Persons are being continually brought in, who require the immediate attention of the clergy. They frequently become delirious, or die soon after admission. No clergyman officiates on Sunday. A lay reader attends on that day. The Rev. Messrs. Baldwin and Baddy go together there one week-day. Considering the amount of work that ought to be done in a Cathedral Church, and in the important Parish of St. James, it is perhaps to be wondered that its slender staff of curates-assistant are able to make even a weekly visit.

The Governor of the Gaol, Mr. Allan, is fully alive to the great importance of regular clerical services, and would do ever-thing he could to promote it.

Again: Dr. Workman, of the L. Asylum, speaks of the great importance of regular Clerical Visitation, not only for services, but for individual visitings. Sometimes patients, deprived of reason on every other subject, are sane on that of religion, and would derive much benefit, not only spiritually but even physically, from the visits of a judicious Chaplain.

Then again, the very Government Inspectors of gaols, hospitals, &c., Messrs Meredith and Layton, confess the deep importance of a really efficient Clerical attendance on those places. The Inspectors, in their May Report, state that the chief hope they have of diminishing crime is through the influence of religion.

Now, brief as this information is, it is surely most satisfactory, as far as it goes; and it was well worth the little trouble bestowed in obtaining it.

I shall conclude with a fact that fell immediately within my own knowledge. It is this, that the mover of the Resolution of Synod was at the time wholly ignorant that we have among us, by God's good Providence, "the right man for the right place,"—a young Clergyman of excellent standing,—in full vigour of mind and body, who has a strong predilection for just this very sort of work.

I could not be otherwise than struck with the coincidence of his having informed me, only a few weeks before Synod, how much he should like such sort of employment as that now determined on, by the adoption of Rev. Mr. Girvin's resolution;—the said Rev. Rural Dean being at the time, wholly ignorant that a Chaplain, "ready to his hand," was actually sitting in Synod.

Happening, as I do, to know that there are two other positions very likely to be open (one is already open,) to the Clergyman alluded to, I sincerely hope we shall not lose the present excellent opportunity of giving the right man his right work.

If his Lordship thought proper to appoint the Clergy of Toronto, together with their lay delegates to Synod, a COMMITTEE to take up a Subscription for the purpose, through the City, it would be amply filled up in twenty-four hours. It is to be regretted that some such measure was not proposed in Synod, for there cannot be a doubt that it would have been at once carried, *namine contradicente*.

Yours respectfully,
CARPE DIEM.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE,
Wednesday, July 18th, 1860.

The week has been all that could be desired in point of weather, and the great bulk of this year's hay crop has been safely housed. For the most part it has been got in without being at all injured by rain, although some portions of the country were not so fortunate. The damage, however, is but slight, and our farmers may congratulate themselves that they have a very good supply of fodder safely under cover. The harvesting of the wheat crop follows with unusual rapidity the cutting of hay, and in this and surrounding sections of the country, a large portion of the winter wheat is already cut, and some in the barn. We never had a more favourable harvest season, and reports from all quarters agree in speaking of the excellent condition of the grain. Respecting the probable extent of the yield there is some difference of opinion, but generally the reports are favourable, and there are few that doubt but the production will be an average one if not greater, taking in to account the promise of the spring grains, all of which are looking and promising well.

The supplies of grain have been limited during the week, as farmers have been too busy in the hay-field to attend market; but their good wives have not been so detained, and have flocked to the market with their butter, eggs, poultry, and fruit in very large numbers. We seldom remember seeing larger supplies of these articles than were in the market on Saturday and Tuesday; and the increased supply without much animation in the demand, depressed prices considerably. Of wheat the deliveries have been very limited, not amounting to over 500 bushels per day, and generally of hardly so good a sample as in former weeks. There has been a good demand, but the slender supplies check any activity in the market, and there are hardly sales sufficient on which to base correct quotations for good wheat. In the early part of the week \$1 35 to \$1 40 were the current rates for the prime samples, and it is probable that these figures would now be paid were the proper quality to offer, but on Tuesday the best price paid was \$1 35, and that only once. Common and ordinary lots brought \$1 25 to \$1 30 per bushel.

The business in FLOUR has been very dull during the week. There is but a small amount offering, and the receipts from country mills are unusually light. The demand for shipment is not sufficiently active to induce sales, especially at the prices demanded by holders, who are firm, in view of a probable advance in the English markets before harvest. The present quotations are nominally as follows. Superfine, \$5.15 to \$5.20; Fancy, \$5.40 to \$5.60; Extra, \$5.90 to \$6.20; and Double Extra, \$5.50 to 7.00 per barrel.

BARLEY has been brought in to a very limited extent and is quiet at 50c. to 55c.

RYE is scarce, and nominal at 60c. to 65c. per bushel.

OATS are in fair request both for local use and for shipment at 32c. to 33c.

PEAS are not plentiful and are steady at 54c. to 58c. per bushel.

POTATOES NEW.—Vary in price from 75c. to 80c. and sometimes 90c. per bushel. Old Potatoes are not in request at 20c. to 27c. per bushel.

Of BUTTER the supply of fresh had been very full at 12c. to 15c. per lb., and on Saturday at less prices. Good new No. 1 Tub is scarce at 12c. to 12½c. per lb., wholesale, and is in good request. Old No. 2 wanted at 8c. for grease.

Eggs are not freely offered and continue firm at 12½c. to 13c. per doz., wholesale, and 15c. retail.

POULTRY has been very plentiful, and has sold at very low rates, say from 15c. to 20c. per pair for spring chickens, and 25c. for year old chickens. Ducks are plentiful at 80c. to 40c. per pair.

FRUIT is very plentiful, Red and Black currants, Cherries and Gooseberries, selling pretty freely at various rates, from 5c. to 8c. per quart.

All descriptions of MEAT are becoming plentiful. Cattle are coming in from pasture in large numbers and prices are lower. We quote the best heaves at \$1 50 per 100 lbs. and second class at \$4.50 to \$5.00; inferior cattle can be had at \$3.50. Sheep \$3.00 to \$5.00; Lambs \$3.00 to \$4.00; Calves \$3.50 each.

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