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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, JUNE 6, 1860.

[No. 3.

## Ecclesiastical Intelligence.

### CANADA

#### DIOCESE OF TORONTO.

The Rev. E. H. Dewar of Thornhill has given notice that at the annual meeting of the Church Society, on June 13th, he will move several amendments to the recommendations of the recent committee of revision. The most important of them are as follows:—

"1. That no clergyman shall be considered to have complied with the requirements of the society, who does not pay over to the treasurer of the district association, the whole proceeds of the parochial collections made within his mission, on or before the last day of April in each year.

"2. That the treasurer of each district association shall remit to the parent society the entire subscriptions of all incorporated members, together with one-fourth of the remaining collections.

"3. That each district association shall be at liberty to make grants out of the remaining three-fourths, either to parishes for local purposes contemplated by the constitution, or to missionaries employed by the district association within its limits.

"4. That any amount not so appropriated on or before the first of July in each year, shall be remitted by the treasurer to the parent society."

Delegates to the synod, whether clerical or lay, travelling at full single fare by the Great Northern Railway will be allowed to return free of charge, on presenting a ticket from the secretaries: the towns for the double journey from Brockville and Prescott to Toronto by the American line of steamers will be \$5, meals and state-rooms extra.

A meeting of the Toronto Delegates was held at the Church Society's Rooms, on Monday evening last, for the purpose of raising a subscription to entertain the Clergy and Laity non-resident in Toronto, at the Revue House, during the approaching Synod.

We learn from the bi-monthly paper of the Church Society, the *Canadian Ecclesiastical Gazette*, that the total sum subscribed for the Bishopric of the eastern part of the present Diocese of Toronto amounts to £9500, including £1500 secured upon mortgage, and £500 promised from England: this is within £400 of the requisite amount.

There will be a confirmation at the church of St. John the Evangelist, Toronto, on Sunday, June 10th: we believe that there will be an ordination in St. James' Cathedral, on St. Peter's Day, June 29th.

During the thunder-storm of Saturday week, the steeple of Brockville Church was struck by lightning, which demolished a slight portion of the top.

#### DIOCESE OF QUEBEC.

(FROM OUR CORRESPONDENT.)

You referred briefly, in your first number, to the laying the foundation stone of the Finlay Asylum on the 10th ult. This ceremony was performed by a lady who is a contributor to the undertaking, with another member of her family, to the extent of \$2,700. The same family is well known in the eastern part of the Diocese of Toronto for similar acts of liberality towards the Church. On the Monday following, the corner-stone of a parsonage house for the Incumbent of St. Michael's Chapel, about three miles from the city, was laid by Her Excellency Lady Head. This ceremony was a comparatively private one, being witnessed only by some six or seven of the clergy of the parish, and a few members of the congregation. Appropriate prayers having been offered by the Incumbent of the chapel, three verses of Psalm cxxvii. were sung by the choir. The inscription was then read by W. Rhodes, Esq., one of the chapel wardens, and after the stone had been laid an appropriate address was delivered by the Bishop of the Diocese. It is pleasing to have to record, in connection with this undertaking, another instance of liberality, a warm friend of the Church having given \$1,000, on which, however, interest at 6 per cent. will be payable during his life. The same person recently made a donation of the same amount, on similar conditions, towards the endowment of St. Matthew's Chapel, Quebec.

The churchmen of Quebec have lately had the privilege, for the second time, of seeing the Bishop of Newfoundland among them. His lordship arrived in Quebec, on a visit to the Bishop of the Diocese, on the 16th ult., and though he was unfortunately prevented from making any stay beyond two or three days, he preached in the cathedral on the festival of the Ascension. This festival, by the way, is beginning to receive a share of respect more worthy of its character than has been heretofore the case. Besides the service in the cathedral, there were services in four chapels within the parish, both morning and evening, and in three with Holy Communion.

An interesting scene was witnessed yesterday at the afternoon service in the cathedral, where, by special invitation, the children of the different Sunday-schools connected with the church assembled together with their clergy and teachers. The pews in the body of the church were given up to them, and were well filled. After the prayers, and the singing of Psalm cxix., part 2, by the children, the Lord Bishop delivered a simple and affectionate address from Psalm xxxiv. 11.

The cathedral organ, which had been under repair for some time, was re-opened on the evening of the 18th ult. A special service was held on the occasion; and Handel's Dettingen *Te Deum* was sung as an anthem after the collect.

#### DIOCESE OF MONTREAL.

For the Canadian Church Press.

The Sutton branch of the Montreal Choral Society held its first Choral meeting on Tuesday May the first, in the Town Hall, Sutton Flats, under the direction of the Rev. J. S. Sykes, incumbent of Grace Church, Sutton. The Hall was well filled with a highly respectable auditory, and a number of visitors from the State of Vermont and the neighbouring Townships were present.

The Rev. Mr. Sykes opened the proceedings with an excellent address, in the course of which he said: "We come before you to-day independent of foreign aid, to show you what can be accomplished within the short space of six months, and at the same time give you to understand that our studies are not at an end when this meeting is over, but that every Thursday evening through the summer season we hope to participate in a rich feast of social pleasure and true harmony of soul, that we may again invite you to our musical banquet. While the great men of the City, with loyal hearts and willing hands, are making the necessary preparations for the reception of His Royal Highness the Prince of Wales, a little band of loyal songsters, amid the beautiful mountain scenery of the Township of Sutton, will be found with united hearts and voices, and the sweet strains of Haydn, making supplication at the throne of Grace for a blessing on our noble Queen and her illustrious son, the Prince of Wales. The hymn composed by Henry F. Chorley on the birth of the Prince of Wales, and printed in Hullah's Part Music, will form part of our future studies. The practice of vocal music is a most essential part of our parochial system, but I am sorry to say a very much neglected part. Jerome says, "you might have heard the ploughmen and reapers in the fields singing Psalms." What is to hinder the ploughmen of Sutton from doing likewise? We answer, Nothing."

The choir then commenced and performed every piece in the programme with great precision of time and harmony, their voices rose with that gentle swell which produces a full volume of sound without that deafening, distasteful, and disagreeable noise which some call music. Before the National Anthem was sung, Mr. E. A. Dyer came forward and read a very gratifying address to the Rev. Mr. Sykes, to whose able instruction and exertion the progress of the Society was due. The National Anthem was then sung, and the meeting separated. The Rev. Mr. Sykes, and his pupils, proceeded to the house of G. C. Dyer Esq., churchwarden, where they found a hearty welcome. A clergyman and his choir never spent a more joyous evening.

#### GREAT BRITAIN.

The new Bishops of Rochester and Antigua, were consecrated in Lambeth Church, on the 17th ult. by the Archbishop of Canterbury, assisted by the Bishops of Bath and Wells, Carlisle, and Oxford.

The Bishop of Durham, Dr. Longley, has been nominated to the Archbishopric of York; the Right Rev. prelate was born at Rochester, in 1794; he was educated at Westminster School, and Christ Church, Oxford, where he was public tutor from 1818 to 1828. In 1829 he was appointed to the head-mastership of Harrow School, which he held until 1836, when he became Bishop of the new diocese of Ripon. In 1856, upon the resignation of Bishop Malby, he was translated to Durham. He was a member of the second Oxford University Commission, and has always taken a prominent part in measures concerning the higher education. The great advantage of his appointment, will be his known support of convocation; the northern diocese will not any longer be deprived of the advantage of meeting in the Parliament of the Church.

The successor of Archbishop Longley, in the diocese of Durham, is said to be Dr. William Thomson, Provost of Queen's College, Oxford, and author of the Bampton Lectures for 1853; and of the able and popular 'Outlines of the laws of thought.'

The Church of St. Michael's, Cornhill, after being restored to the most splendid style of the revived Gothic, has been re-opened for worship; it is now probably the finest Church in the metropolis, next to that of All Saint's, Margaret Street, from which it differs rather in detail than in general character.

The clergy of St. George's-in-the-East, acted on Sunday, May 13th, with a wise tact; the choristers' seats within the altar rails having being forcibly occupied, and the churchwardens refusing to expel the intruders, there was no attempt whatever to perform the service. The crowd dispersed quietly.

The Rev. Prob. Harvey has resigned the living of St. Mary's, Truro, in favour of Bishop Trower, late of Glasgow. Some of the papers suspect that this is an attempt to make him Bishop of Cornwall, or coadjutor of the Bishop of Exeter.

#### UNITED STATES.

Professor C. C. Felton entered upon his active duties as President of Harvard College at the beginning of the present term, March 1st. His formal inauguration will take place on Monday, 28th instant.

Bishop Potter of New York is about to spend three months in Europe: his unintermitting activity has seriously affected his health.

The Graduating Class of the Law School of Columbia College attended divine service at Trinity chapel New York, on Tuesday evening, May 22nd. Several of the clergy were in the chancel, and among the large congregation were many distinguished members of learned professions, who looked upon the occasion as one of deep interest. The students of the General Theological Seminary, with the Dean, attended by invitation, and occupied the reserved seats. After Evening Prayer, the Baccalaureate Sermon was preached by the Rev. Francis Vinton, D. D.

The new edifice of Grace church, Utica, is now completed, with the exception of the upper part of the tower and the spire, and was first opened for divine service on Sunday after Ascension, the 20th inst.

The approaching Convention of Vermont will be attended with an unprecedented degree of interest, owing to the consecration of the Chapel of the new Diocesan School and Theological Seminary. The Convention will assemble on Wednesday, the 6th of June, in St. Paul's church, Burlington. Immediately after their organization, they will proceed to the Chapel of the Diocesan School and Theological Seminary on Rock Point, where the opening service will be the consecration of the Chapel.

On Whitsunday, the anniversary of the Sunday schools of Ascension parish New York, was held. There were present about 600 children. There were many hymns sung, and an affectionate parochial sermon was delivered by the rector, the Rev. J. Cotton Smith. The classes brought up their missionary offerings, with flowers and emblematic devices, sometimes of great beauty and delicacy. The amount of the whole was over \$600.

The new parish of the Atonement in New York, which held its first service on the eve of Palm Sunday, March 31st, was visited by the Provisional Bishop on Wednesday evening last, who then confirmed thirty-one persons.

The Church Journal gives a very interesting account of the dedication of Hobart Hall, New Church Institution, in New York, for the education of the young of both sexes. Bishops Potter and Southgate presided. The tone of the services, its musical character, and the able address of the Rector, the Rev. J. J. Elmendorf, promise very much for its future usefulness.

#### THE BISHOP OF OXFORD'S SPEECH ON THE PRAYER-BOOK.

The noble lord said the changes he wished would not touch the creed of the Church, but the prayers of its service. But the great truths of the Church, that sank deep into the common mind of the people, were not so much in the declarations of the creed as in the repetitions of the prayers of the devotional offices. Therefore, by altering a few words here to meet a difficulty, and a few more there to avoid an objection, he might, though quite unaware of it, strike at the very root of the belief of the great mass of the people of England. He confessed when he regarded calmly what the noble lord had endeavoured to persuade them to alter, he felt the subject was far greater in its peril than had been conceived. What was

that peril? In the main part of the Prayer Book, they had the worship of the primitive Church recorded for their example; and with that primitive element, handed down from the first ages of Christianity, they had a portion of singular goodness, the work of man, prepared with marvellous skill by those giant minds who cleared away the corruptions that during the middle ages had gathered round that primitive worship. They had those two things in the great body of the Prayer Book; and the man was rash and unadvised, who for any but the gravest result, would propose to lay hands upon that book. It had been said in the course of the discussion, that the Prayer Book of the Church of England was a compromise, or to some extent a compromise. He should be sorry to let it go forth that the Prayer Book was a compromise, so in the sense of being an ambiguous statement of the truth; framed so that two parties might use it, one in one sense and one in another. He declared on behalf of the Reformers of the Church of England that the Prayer Book was not, and was never intended to be, a compromise. It was no compromise with Divine truth; that was one and indivisible; and if they began to take from or add to it they would tangle God's truth and make it man's lie. He could not for a moment admit that the Prayer Book of the Church was a compromise, but, he believed, though not a compromise, it was intended to be a comprehension. The truth, according to God's revelation to man, may be conveyed in separate propositions, each equally true, neither utterly contradictory to the other; and yet in many cases, human intellect could not say how they were to be distinctly reconciled. Thus in the proposition that God, as sovereign of the universe, has created man a free agent, and yet made him a responsible creature. Here two great truths arise, separate, like two mountain peaks; but they have one deep, common basis; they are equally founded in the truth of God, and feeble man stands between them; he, perhaps, finds insuperable difficulties—he cannot reconcile them. Then philosophy endeavours to combine them—it is a vain effort, as vain as if by mechanical force it would endeavour to bring together the two peaks of the mountain chain whose roots are struck deep down in His infinite wisdom. Man is to receive both, each in its completeness, God has revealed them to him, therefore he is certain they are true, and he must leave it to God's wisdom to reconcile them. The Book of Common Prayer should not be one-sided, but such that those who took one side or other of this great matter could unite on it, and this was done by stating each truth in completeness and fulness, and not attempting by the puny reasons of man to reconcile them. To be asked to join in an address—why they know not, with what machinery they know not, to make alterations clearly specified, was an act the noble lord would shrink back from if he viewed it in its proper proportions. Therefore it was he ventured to appeal to the House. The noble lord could not have the slightest reasonable ground to suppose that he could carry his motion, opposed by the whole bench of bishops and the great body of the clergy. Considering how easily difficulties were raised, how hard it was to allay them, he besought the noble lord not to venture on such sacred ground with rash innovations. He told them at the beginning of his speech that he was justified in bringing forward his motion, because this was not a time of peace; at the end of his speech he said he was justified in proposing to alter the terms of subscription, because they were not now living in the stormy days of the Church. He had no doubt the noble lord would reconcile the two reasons, but his only grounds for saying that they were not in a time of peace was that a few petty difficulties were referred for decision to the Courts of the land. Why, this proved that the time was one of quietness and not of revolution, for the surest mark of quietness was when differences were taken to be settled before the ordinary tribunals. He thought he could suggest a way of escape. The length of the services the noble lord complained of was a huge bear. The ordinary morning prayers on Sundays occupied 40 minutes; the sermon took 20 or 30 more; so that what was described as an enormous long service did not exceed an hour and a half. He could inform the noble lord that in several cases in his own diocese, the clergy, acting under the new licenses, had consulted their parishioners, after shortening the service by omitting the Litany; and the people had declared they liked the old service better. They had been used to have the Litany on Sunday, and it seemed strange not to hear it. There might be a few persons unsettled and dissatisfied; in a body of 20,000 men it was inevitable; but it was not the wish of the clergy that the burial service should be altered. What was especially complained of was a lack of discipline in the Church and the abuses of the coroners' system, which subjected the clergy to a conscientious grievance. He would ask his noble friend how a burial service could be constructed which Christians could not read with comfort over those they had no hope of. Was it to be so altered as not to express a hope that the man they were burying had gone to the rest of Christ,—was that to be the future burial service of England? A difficulty must always exist on this point, unless they were prepared to lower the Church's note in her burial office until it should be an office suitable for one dying in open rebellion against his God. But he believed the difficulty was greatly exaggerated, and might be altogether got rid of in the minds of the clergy if the law were observed, and proper verdicts given by coroners' juries in cases of suicide. For his own part, he felt no difficulty whatever. As the law had provided that a jury on their oath should hear evidence, and declare whether the unhappy man was or was not sane at the time he committed the fatal act, he entertained no scruple in assuming that the question was settled by their verdict. (Cheers.)

## General Intelligence.

## UPPER CANADA.

Mr. Zimmerman's house at the falls, now owned by the Bank of Upper Canada is being renovated and prepared for the Prince's reception, who, with his suite, are expected to occupy it a week.

The directors of the Grand Trunk Railway Company have had a beautiful Rail-car built for the use of His Royal Highness the Prince of Wales, while travelling on their road. The carriage is divided into a handsome, roomy *salon*, two sleeping apartments, and an ante-chamber, all furnished in the most elegant and costly manner.

We regret to learn the death of Mr. W. H. Merritt, jr., of St. Catharines. He has for some time been in charge as managing director of the Welland Railway, and is the victim of over-work.

The *Barricade Spirit of the Age*, learns that the sentence of death, passed at the recent assizes there, upon Hugh McDonald for the murder of his wife, has been commuted to imprisonment for life. He was removed to the Penitentiary on Monday last.

We are able to state on the most satisfactory authority, that it is intended that the corner stone of the Parliament buildings in Ottawa will be laid by His R. H. the Prince of Wales, this summer.—*Ottawa Citizen*.

The Bank of Upper Canada has declared a dividend of three per cent. for the half year. The annual meeting of the shareholders, for the election of officers, will take place on Monday the 25th instant.

The Receiver General has furnished a statement of cash to the credit of that functionary, in each bank of the province, throughout 1859, and on the first of three months in the present year.—The highest total was on the 1st February last, when the deposits amounted to \$1,638,741. On 1st March, they were \$1,114,792, thus distributed; Molson's bank, \$3,142; Quebec, \$695. Bank of Montreal, \$3,263; City Bank, \$630; La Banque du Peuple, \$811; Commercial, \$66; Gore, \$1,847; Bank of B. N. America, \$19; Bank of Elgin, \$961; Bank of Toronto, \$75; Ontario, \$195; Bank of Upper Canada, \$1,103,047—in each instance, omitting cents. Of the whole, more than nine-tenths were in keeping of the Bank of Upper Canada.

We learn from the English papers that among the passengers by the *Persia* on her last voyage home, was an Indian woman Nah nee bah-wo-quan, who was proceeding on a mission to the Queen of Great Britain to appear in person before her Majesty, and state the sufferings of her people. "Her people are the Ojibawas, residing within the boundaries of the province of Upper Canada. They number about 1,000 souls, and occupy three little villages. Their home is at Owen's Sound, on the northern shore of Lake Huron. Their people have embraced Christianity. Their homes are about being taken from them by the ruthless hand of power, and these poor Ojibawas are to be driven into the wilderness, upon a barren waste, to suffer, to starve, or to die."

## LOWER CANADA.

One of the cylinders of the "Canadian" sustained an injury soon after leaving Quebec. She returned to port, and was, on examination, reported capable of completing her voyage with only one engine working. The owners resolved to send her off, offering to return the passage money to any of the passengers who declined to go. Very few accepted the offer.

We learn from the *Montreal Transcript*, that the new regulations for the use of the canals, toll-free, were to come into operation on Saturday.

The Sault St. Marie Canal was opened for traffic on the 10th inst.

The joint report of the Library Committee of the two Houses recommended Parliament to subscribe for 750 copies of the *Raison du Jesuite*, translated and published by Mr. Lovell, at \$7 a copy. The Legislative Council rejected the report when it came up for consideration before their House.

The Parliament House at Quebec will serve as the residence of the Prince of Wales, during his stay, in Montreal His Royal Highness will occupy the residence of His Excellency the Commander of the Forces, off Sherbrooke Street, which is to be immediately renewed and re-decorated.

## EUROPE.

ENGLAND.—Sir Charles Barry, the architect of the new Houses of Parliament and of numerous public buildings, died on the 12th ult., and was to be buried on the 22nd in Westminster Abbey.

A very important scheme has been started with every prospect of success for connecting England and America by a North Atlantic Telegraph. It is at present intended that the European terminus shall be in the north of Scotland, whence the cable will be laid to the Faroe Islands, a distance of 280 miles, and thence to Iceland, a short length of 280 miles more. A land line then proceeds across part of Iceland to join the submarine cable on the western coast of that island, near or at the town of Raikiavik, whence the cable is intended to proceed direct to the southern end of Greenland, a distance of between 500 and 600 miles; then, crossing by land lines from the eastern shore of Greenland to Julianshaab, a submerged line leads from that town to Hamilton's Inlet, on the coast of Labrador, a distance of about 600 miles more. Short land lines then continue the whole to the shores of the St. Lawrence, and are there placed in junction with those that traverse the United States.

In the House of Lords on the 21st there was an unusual excitement and crowded attendance on account of threatened hostilities to the bill repealing the paper duty. Earl Granville moved the second reading of the bill, and explained that there would be ample resources in the Exchequer to meet the loss of the duty. Lord Derby spoke at length in the opposition to the Bill, and he said he was glad that the opposition originated with the supporter of the Government, because he had no desire to overthrow the Ministry. On the contrary, his object was to relieve them from their embarrassing position with respect to the future finances of the country. He attacked Gladstone's budget, and asserted that although he was not opposed to repeal the paper duty, that was not a fitting time to effect that

repeal. The House then divided, and the amendment was carried, 192 against 104—majority against the Government 89. The next day in the House of Commons, Lord Palmerston said he intended on the 24th, to move for a committee to examine the journals of the House of Lords, for a precedent in reference to the course their Lordships had taken upon the bill.

There has been considerable agitation in England in the shape of public meetings, "to protest against the usurpation proposed by Lord Derby to the House of Lords in the retention of the tax upon paper, independent of the House of Commons and the Crown."

The English government is negotiating for the Great Eastern to lay a cable between Singapore and Rangoon.

Pullinger, the defaulting cashier of the Union Bank, has been sentenced to twenty years' penal servitude.

FRANCE.—The Grand Duke Nicholas, brother of the Emperor of Russia, has arrived in Paris.

General de Goyon, commanding the army of the occupation in Rome, has received the Grand Cross of the Legion of Honor.

GERMANY.—The probabilities of the assembling of a Conference have lately diminished, the German Powers being of opinion that it would not in any way influence French policy, nor arrange any real guarantee in favour of Switzerland.

RUSSIA.—On the occasion of the communications made by Prince Gortschakoff to the diplomatic corps respecting the affairs of Turkey, the English ambassador, Sir John F. Orampton, immediately protested against the intentions declared by Russia.

An abortive conspiracy to assassinate the Czar has ended in the arrest of from one to two hundred of the Noble Guard. The motive is said to be the Czar's steady determination to liberate the serfs.

SWEDEN.—The coronation of the King of Sweden took place in the Cathedral of Stockholm, on the 3rd ult.

SPAIN.—The triumphal entrance of the troops from Africa, which took place on the 11th inst., was a very imposing spectacle. Numerous triumphal arches were erected, and the houses were decked out with flags. Before the troops commenced their march, the Queen, the King, Don Sebastian, and other members of the royal family visited the camp, and were received by Marshal O'Donnell. The *Espana* says that her Majesty intends to give a sword of honour to O'Donnell.

ROME.—A party of Irish volunteers have arrived at Ancona. It is positive that the King of Naples has sent 5,000,000*l.* to the Pope as a loan, bearing no interest. 1,500,000 francs, the produce of the Peter's Pence collected in England and America, were on the 11th transmitted to the treasury of the Pope.

A Pontifical corvette has brought eight cannons, the gift of the Duchesse of Parma. Other cannons, the gifts of other princes are expected.

NAPLES.—The news by the Nova Scotia, are very conflicting; the official despatches announce Garibaldi's defeat, but a message from Palermo of the 20th gives the rumour that Garibaldi had obtained a decided victory at Montrose. Rumours are also current at Turin that the 17th regiment of Neapolitans was completely beaten by Garibaldi, while the 7th was compelled to lay down its arms.

INDIA.—The minute, or rather protest, of Sir Charles Trevelyan, Governor General of Madras, against the new financial policy of the Indian Government has led to his recall. The minute has the approval of many of the most eminent men of all classes, and seems to be based upon very proper grounds. The present project, he says, with its new income tax, license tax, and tobacco tax, is advantageous to the European mercantile community, and therefore popular among "the ruling class, which represents what we call public opinion;" but, with regard to the entire native population, it is "a leap in the dark."

CHINA.—Private telegrams of 14th of April, reached England, conveying the important intelligence that the ultimatum of England and France had been rejected, and that a blockade of all the northern ports, with the exception of Shanghai had consequently been established.

ST. GEORGES IN THE EAST.—The Rector in his recently published letter to the Bishop of London thus speaks of his parish:—"In the extent and the character of this population has obviously ever been the great source of all my difficulties. The population of my parish consists of those very classes who are, alas! almost universally alienated from attendance upon the services of the Church. All the manufacturers, all the tradesmen and shopkeepers who can afford a residence elsewhere, very naturally remove their families to a less objectionable locality. And so, of all the families who were in the habit of attending the parish church when I became rector in 1842, though, of course, there may be more of whom I am ignorant, I only know of three who are yet remaining as residents in the parish. There remain as residents in such parishes as this, a residuum as it were, which is mainly composed of the smaller classes of labourers employed in the docks, on the river, or in the multifarious occupations of London manufacture."

"But even this description fails to give any adequate idea of the difficulties with which a parish priest has to cope in such a neighbourhood as this. The part of the parish about the parish church abounds with boarding houses for sailors and with all the low public-houses, dancing saloons, and other haunts which such a population ever brings in its train. And of the character of that population, in the midst of which the parish church actually stands, I may here cite this one statistical fact.

"The East London Association was established about two and half years ago for the purpose of applying some check to the outward immorality of this neighbourhood, and of prosecuting some of the most infamous of the houses of ill-fame. They procured a careful survey to be made of a considerable section of the population contained within a parallelogram of four streets within which my parish church is situated. They found that the section in question contained in all 788 houses, of which twenty-seven were public-houses, thirteen were beer-houses, and no fewer than 154 were brothels.

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

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## The Canadian Church Press.

TORONTO · WEDNESDAY, JUNE 6, 1860.

### CALENDAR FOR THE WEEK.

- JUNE 6.—Wednesday.  
 " 7.—Thursday.  
 " 8.—Friday.  
 " 9.—Saturday.  
 " 10.—First Sunday after Trinity. Lessons—Matins: Josh. x. Mark xl. Evensong: Josh. xxiii.; 2 Cor. viii.  
 " 11.—Monday. St. Barnabas, Apostle and Martyr. Lessons—Matins: Eccles. x. Acts xiv. Evensong: Eccles. xii.; Acts xv. to ver. 30.  
 " 12.—Tuesday.

### THE TORONTO CHURCH SOCIETY.

THE present faulty working of the Church Society of the Diocese of Toronto is chiefly attributable to the inadequacy of its original constitution to meet the present requirements of the Diocese. It was established eighteen years ago, after the model of the religious societies at home, and with an analogous organization. There was a Central Board, an annual meeting, district and parochial branches, and all the other accidents of similar bodies in England. It was intended, like them, to be merely a supplement to the parochial system, to meet certain cases which the endowments of the Church did not reach, and to combine certain funds which must always be to a certain extent voluntary.

In the lapse of time the circumstances of the case are almost entirely changed: in the first place, the constitution of the society has not worked well: the District associations are at perpetual variance with the Central Board: they enjoy an independence which was not originally contemplated: and the three-fourths of all collected funds which were unluckily placed at their disposal have been the source at once of confusion and dissatisfaction. In Toronto itself the Executive Committees have failed to work in harmony: the Committees of the Sustentation and Commutation Funds have to some extent covered the same ground, and made conflicting grants for the same purpose. There has been little or no unity of operation, and the consequences in the mere point of economy have been highly prejudicial. And in the second place, the outward circumstances of the Diocese since the loss of the Clergy Reserves are so different that, however admirable the constitution might have been formerly it must require considerable modification now. The Church Society is the only thing which

comes between us and absolute voluntarism. It may indeed be questioned whether the work which lies before it can ever be done by a Society: for a society belongs in fact to an entirely different state of things, it is an outgrowth of an endowed establishment: its basis is on the one hand more voluntary, and on the other less so, than the Church itself, being not that of church membership, but of a money subscription. But since the Church Society exists, and since moreover it is the only Church corporation with unlimited power of holding lands, the practical question is not how it shall most easily be set aside, but how it shall be rendered most available for a new and wider sphere of operation. If it is really to do the work which lies before it, which must be done by some such organization, whether existing or future, it must embrace more or less the whole finance of the diocese.

Three points are essential to every successful application of a semi-voluntary system—comprehensiveness, simplicity, and centralization. In the first place, it must gather into itself every similar means of collecting funds; it must not be 'high' or 'low,' town or country, but co-extensive with the diocese itself: we must not have many funds, but a single wide and all-receiving channel, as the universal means alike of collection and redistribution. In the second place it must be simple—so that there shall be no confusion in the working, no false economy of rival committees, but an uniform and undivided organization, whose very unity will be its strength. And lastly it must be centralized, as in the case of the Church Society of the Diocese of Huron, an instance of great value because it originated under very analogous circumstances; there must be no autocracy of local associations, but the whole income must be collected into and redistributed from a single centre. We do not mean that a committee of clergymen and laymen who happen to reside in and near Toronto, should manage the affairs of the rest of the diocese, but that the whole diocese should be adequately represented.

And how is this to be done? It is not so impracticable as it may at first sight appear; the Synod is the Parliament of the Church, and has the first claim to the administration of the funds of the Church. Let the Synod recognize the Church Society as its *finance committee*, and let the Church Society by a vote at its next meeting, accept the regulations which the Synod may make for its guidance, and then every shilling which is given for Church purposes will be far more within the control of the person who gives it, than it can be under the confused operation of local and central boards. Every single contribution should be paid into a common treasury, and those who give would then in their own person, by their delegates, or by their committee, have a voice in the disposal of it. The Church Society would be co-extensive with the Diocese; it would not be as it is now, a mere private association, but it would stand permanently between the churchmen of the Diocese, and the vortex of congregational voluntarism; it would support every missionary, and, in time, every clergyman in the Diocese, and would prevent that sad dependence of the individual clergyman upon the charity of his parishioners, which is at once disheartening to the one, and pernicious to the other.

Let the Synod and the Church Society act together, and we may then hope for progress.

### THE ELECTION OF BISHOPS.

WE observed some time since in one of the secular papers of this city, several letters upon the subject of the future appointments to the Episcopate in this Diocese, and since the action of the committee appointed to report upon the alteration of the canon referring to the subject will probably open up the whole question at the approaching Synod, we deem the present a proper opportunity for making some observations upon a point of such great importance.

The character of many of the appointments to the Bench at



home, recently made by the ministry of the day, makes us devoutly thankful that we are freed from the incubus of government nominations, and that the election of our Bishops rests for the future practically with ourselves.

We should be among the last to consent, for any consideration, to divest ourselves of this power, which has been most justly conceded to us. We should be unwilling to consent even to its temporary suspension. We are, therefore, disposed to think that the writer who commenced the discussion referred to, used ill-advised and unguarded language, when he spoke of "divesting ourselves of the power of election," for whatever may be the disadvantage of what he terms "popular election," and the almost intolerable evils of ecclesiastical "canvassing," they are, nevertheless, evils of smaller magnitude than those arising from the appointments of worldly-minded and erastian statesmen.

As regards the question whether it would be wiser to fill the see on its next avoidance by getting a Bishop from home, or by electing one of the present clergy of the Diocese, we are free to confess (without in the remotest degree wishing to disparage our brethren) that, to our mind, the former course appears the better one.

The revival which has taken place in the Spiritual life of the Church at home, is a matter of devout thanksgiving, and her great heart is there throbbing with an earnestness to which she has long been a stranger. We, however, form one of her remoter extremities, and though the tide of her renovated life is beginning to flow into us and to exert over us a warming and benignant influence, yet we must acknowledge that comparatively speaking the pulses of our spiritual life beat low and feebly.

Looked at theologically, ecclesiastically and ritualistically, the level on which we stand is unquestionably a low one, if we regard the Diocese as a whole. It cannot well be otherwise, indeed, remembering our circumstances and position, and we should unquestionably be thankful that the principles of the church should be as fully comprehended as they are; and that the course of action to which they ought to lead should be as clearly recognized.

Thankfulness for such progress as we have made, ought not, however, to pass into contentment with results so manifestly inadequate, and so far beneath what our principles should produce, and yet the tendency of the human mind to become habituated to, and contented with the order of things by which it may happen to be surrounded, is very likely to reconcile the mind of any Canadian clergyman elected to the Episcopate to our present condition, and make him shrink from any changes which might seem necessary to give vigor, effectiveness and expansion to the ministrations of the church.

Again, the number of clergymen in the Diocese is really so insignificant, that in truth it affords very little room for choice. It is said to be an indignity to suppose that out of a hundred and seventy Canadian clergymen no one can be found fit to exercise the office of a Bishop. We, for our own part, make no such assertion, but we have no hesitation in saying that we have in reality no such number from whom to choose, and that to affirm such to be the case is a pure sophism, calculated merely to throw dust in the popular eyes. In the course of a short time the eastern portion of the Province will be erected into a separate Diocese, and then the number of clergymen left in the Diocese of Toronto proper, will be as nearly as may be, one hundred, and when from this number those are eliminated who from their youth and other causes have never been mentioned or even thought of as possible occupants of the See, we have a residuum of about half a dozen names which in reality afford the only scope for choice which a strictly local selection would afford us.

Again, of these half dozen clergymen whose names are probably all who would or could with any chance of success be

brought forward, there is not one who stands out so prominently before the minds of the churchmen of this Diocese, as to make his election by any means certain. This in itself seems to show that in none of them is there recognized any peculiar fitness for the office, and surely, therefore, it cannot be regarded as any undue disparagement of their claims, if we think and say that we could make a better choice from among the many eminently qualified clergymen whom we could find in England. The subject is a very large one, and for the present we have contented ourselves with adverting briefly to a few of the drawbacks which appear to us to be inseparable from the choice of any clergyman among ourselves. We shall very speedily return to the subject, and seek to indicate the advantages that would result from adopting the course we advocate. We shall endeavor to meet the arguments which are brought against it, and shall discuss the mode of proceeding by which it has been suggested to carry out the project.

#### DR. RYERSON'S "REPLY."

DR. RYERSON has thought fit to publish his reply to Dr. Wilson and Mr. Langton. In doing so he has acted advisedly. Before its appearance, all that the public could glean of the doings before the Parliamentary Committee was just what the *Leader*, with its sceptical tendencies, or the *Clear-Grit* organ, chose should appear in their columns. After Dr. Wilson's speech, as reported by them, we had a grand flourish of trumpets; the whole question, we were told, had resulted in the total discomfiture of the petitioners; and, above all, in the utter annihilation of the Superintendent of Education. It was even doubted whether he would again make his appearance in Toronto. After this came an ominous silence, and we heard no more. By the publication, however, of the "Reply," the aspect of matters has been entirely reversed; and the holding back of the truth, as usual, has recoiled with twofold force upon its suppressors. The defenders of the College, instead of directly meeting the charges brought against their system, sought to bring the matter to a side issue, by a concentrated attack upon an individual: they spared neither his public acts, his motives, or private character. What all this had to do with the question, or why it was permitted by the Committee of grave Legislators appointed to take evidence, we know not. On these points Dr. Wilson will, no doubt, be able to give a satisfactory explanation to those whom he was representing on the occasion. To the general public, all that is patent is, that, having made a violent and abusive personal assault, he met with severe and well-merited punishment. Our space is too limited for many references to the admirable and telling points in the "Reply." We believe it, however, to be a direct and complete refutation of the charges, whether personal, or directed against an enlightened movement for a National University, which would combine all the Colleges, and whose funds, instead of being misappropriated to the building up of one, would meet and foster voluntary effort in all. We would call attention, however, to the manner in which the charge of the want of a University education and consequent incapacity for grappling with the subject is met, by showing that Dr. Wilson himself never matriculated, and never received a Degree at the University at which he professed to have been educated. (Page 8.) Next we find him cleverly placed on the horns of a dilemma by the production of his own opinions on the subject of options, especially in modern languages, published not very long ago, but in direct contradiction to those expressed before the Committee, showing either a fickleness of judgment, or that he was, to suit the occasion, arguing against his own convictions. "O that mine enemy would write a book," never met with a happier illustration. (Page 10.) The non-practical nature of Oxford education is very summarily disposed of, by shewing that the Finance

Ministers of the Imperial Parliament during this century, from Canning to Gladstone, have been almost exclusively from that University (p. 12.) Most amusing of all, perhaps, Dr. Wilson's picture of the brotherly love amongst the sectaries in Scotland, in consequence of their having been educated at unsectarian colleges, is painfully marred by a quotation from a leading Scotch Divine, stating that in no country in the world is party spirit in religious matters so strong, or so bitter (p. 14.) We would call attention, also, to the reduction of the standard of the University under its present regime, as compared with King's College (p. 10); and Dr. Ryerson's feelings with regard to the church (p. 38.) To sum up, we find, strange to say, Dr. Ryerson defending, against a Professor of University College, all that is true, solid and genuine in education, as opposed to the merely superficial, shallow, and pretentious, and contending for religious education for our University students at the most critical period of life. On leaving the subject, we may record our conviction that the defence of University College would have been better conducted by the nicer manipulation and more practised skill of its President.

We would remark also, with reference to Dr. Wilson's tone towards our great English Universities, that a Scotch Colonial Professor, dilating on the barbarisms of Oxford, suggests very forcibly the idea of a Chinese diatribe on the want of civilization in Europe. We should like to know too what sense he attaches to the word practical. Mechanical or industrial, we think, would better represent his meaning. Of the practical, in its true sense as the complex of our moral, social and political energies and activities, he seems to have no notion. Anything more unpractical than his defence of University College, we have not yet met with. Already we have had printed three different authoritative versions of what we are to believe he said. A knotty puzzle thus for some future Canadian Archaeologist investigating its Pro-historic Annals. A University, however, that numbers amongst her sons, Gladstone, the first financier of this or any age; Elgin, who is opening up for our commerce China and Japan; which has educated Sir W. Hamilton and Ferris, no mean names in mental science; Hallam and Stanhope, far from dabblers in history and literary criticism; Ruskin, who has given a new impulse to Art, and is the exponent of its highest modern phase; Dr. Arnold, who has infused fresh vigour and high principle into scholastic life, adding Christianity to muscular, and moral strength to mental development; which has among her younger teachers Mansel and Rawlinson, the refuters of infidelity—the one in its Metaphysics, the other in its Historical canons—which has initiated a new era for education by its middle-class examinations; which is the only great school for the free discussion of Theology in Europe, and has been, through her sons, at the head of all the religious, moral and social movements of the age—may survive the charge of unpractical teaching from one whose highest aspiration is to reduce Toronto University into a Mechanics' Institute, an Athenæum, or a Polytechnic.

### Literature.

*Travels, Researches, and Missionary Labours during an eighteen years' Residence in Eastern Africa.* By the Rev. Dr. J. Lewis Krapf. (Trübner & Co, London.)

The name of Dr. Krapf has long been familiar to the readers of Missionary Journals: his book has now added it to the list of African discoverers. Moffatt and Livingstone in the south, Barth and Krapf in the north, have been the pioneers at once of Christianity and of geographical knowledge. The whole extent of the continent has now been crossed: at one time Dr. Krapf advancing from Abyssinia, was within a few degrees of Dr. Livingstone, on his journey to the south. But we still

know as little of Central Africa, of the character and number of its tribes, of its languages, religious, and physical features, as the Venetians knew of China from the accounts of Marco Polo, or as the Spaniards knew of Brazil from the rude story of Lae Casas.

The first part of Dr. Krapf's narrative relates to his visit to Abyssinia in 1837. he afterwards continued his journeys to the south and southwest, along the coast as well as in the interior. The most interesting of these is that to Ukambani, in the course of which he suffered hardships at least as great as any which we remember to have seen narrated. At one time he was left entirely alone in the desert, the African escort which accompanied him having been attacked and slain by a tribe of robbers. His food consisted of leaves and roots and ants—and at one time of 'a handful of powder with some young shoots on a tree:' the water, which he had to carry sometimes in the barrels of his gun, also failed him: "Coming to a sandpit with a somewhat moistish surface, like a hart panting for the waterbrooks, I anticipated the existence of the precious fluid, and dug in the sand for it, but only to meet with disappointment, so I put some of the moist sand into my mouth, but this only increased my thirst." When at length he came to a village he found it hostile, and had to escape by night, following the tracks of elephants in the otherwise trackless wilds.

In 1850 Dr. Krapf explored the coast from Mombaz to Cape Delgado, making some valuable additions to the knowledge of this portion of the eastern coast line, and of the trade of its principal town, Kiloa Kibonjo. We regret that we cannot go at any length into his narrative: we hope that it will soon be as well known as that of Dr. Livingstone. The volume contains also Mr. Rebmann's Journal, with the discovery of the great snow-capped mountains of Equatorial Africa: the native accounts of the great waters of the interior: a valuable history of geographical discovery in Eastern Africa up to the present time by Mr. Ravenstein: and various smaller papers. The whole book is very fascinating as a record of personal adventure, independently of its scientific and missionary value: and is written with simple and graphic vigour which gives it a double interest.

### NEW BOOKS.

Among the new books which are announced in England, are the following:—1. *Thirteen Sermons from the Quaracinals of P. Paolo Segneri.* Translated by the Rev. Prebendary Ford, of Exeter. This edition of the great Italian preacher, is a great accession to English homiletic literature, and its cheap form renders it very accessible. 2. *Christ in life: Life in Christ.* By the popular metropolitan preacher, the Rev. J. C. M. Bellow. 3. *St. Stephen's*, an historical poem on the English parliamentary orators, reprinted from Blackwood, and ascribed to Sir E. B. Lytton. 4. The third edition of *Scenes of Clerical Life*, the first work published under the pseudonym "George Elliot." 5. The first volume of the complete *Travels and Adventures of Dr. Wolff*, the Bokhara Missionary, written by himself. 6. *The Origin and Succession of Life on the Earth.* A lecture delivered before the University of Cambridge, by Professor Phillips of Oxford, in partial refutation of the theories of Mr. Darwin's *Origin of Species*. 7. The English Translation of the *Letters of Alexander Von Humboldt*, written between 1827 and 1858, to Vanhagon Von Enso. 8. *Three Years in Turkey*; the journal of a medical mission to the Jews of the East, by Mr. John Mason. 9. *Philological, Ethnographical, and other Essays*, by Dr. Latham. 10. *An Arctic Boat Journey in the Autumn of 1854*: by Dr. Hayes, whose name figures so prominent in Dr. Krapf's journal. 11. *Chapters on Wives*, by the indefatigable Mrs. Ellis. 12. *Metaphysics, or the philosophy of consciousness, phenomenal and real* A reprint of the article in the new edition of the Encyclopædia Britannica, by the Rev. H. L. Mansel, of Oxford; although we do not accept the philosophy of Sir W. Hamilton and his successors as exhaustive of all possible truth, there can be no doubt that Mr. Mansel's article is the most clear, concise, and learned treatise on the subject in English. 13. *Catena on St. Paul's Epistles*, by the Rev. E. Newland, the author of 'Lectures on Tractarianism.' 14. *Sermons preached at the Training College, Culham*, by the Bishop of Oxford, and others. 15. *Sermons preached in Westminster Abbey*, by Dean Trench: and by the same writer, 'The Armour of God,' a sermon before the Queen's Westminster Rifle Volunteers. 16. *A Conformation Hymn*, with music, and Scripture references, (Maatara.) 17. *Life of Bishop Hurd*, by the Rev. F. Kilvert.

## University Intelligence.

## CANADA.

## TRINITY COLLEGE.

A statute to the following effect was passed by the Corporation of Trinity College at its meeting on the 3rd of April:—

That in consideration of the small opportunity which the members of the Church in the Province have hitherto possessed of availing themselves of a University education, Candidates be admitted to degrees in Arts, by examination, without residence or attendance at lectures, for the space of five years, beginning from October, 1860, under the following regulations:

I. All Candidates shall be members of the United Church of England and Ireland.

II. They shall produce testimonies both of good conduct and attainment, signed by at least one parochial Clergyman, and by two Laymen of respectability.

III. They shall satisfy the Corporation that professional duties preclude the possibility of their passing through a regular College course.

IV. No Candidate shall be less than twenty-five years of age.

V. These regulations shall in no way affect the regulations already made respecting Divinity Students.

VI. Candidates shall pass the several University Examinations, that is to say, the Examination for Matriculation, the previous Examinations, and the Examination for the Degree of B.A., at the usual intervals.

N.B.—Under this statute Candidates possessing the requisite qualifications, will be admitted to the annual Matriculation Examinations from October 1860, to October 1864, both inclusive; and may afterwards present themselves at the Previous Examination and at the Examination for B.A., in any year, provided that they do not in either case anticipate the ordinary time of passing those Examinations. The Previous Examination takes place at the end of the Lent Term of the year next but one following that in which the Matriculation Examination is passed, and the Examination for B.A. takes place three years after Matriculation.

UNIVERSITY OF TORONTO.—The annual convocation for conferring degrees and admission to matriculation, will be held on Friday, the 8th inst., at two o'clock, p.m.—The Vice-Chancellor offers two prizes of twenty dollars each, in books, for the best poems in Latin and English, on the following subjects: "Academia Torontonsis Wallue Principum Salutem," and "The Prince's Visit." All graduates and undergraduates of not more than seven years' standing from matriculation, may compete. The poems must be sent in to the Registrar on or before the 20th of July next.

## ENGLAND.

OXFORD.—The Boden Professor of Sanskrit, Dr. Horace Hayman Wilson, the most eminent Oriental scholar of his age, died recently. The three candidates for the vacant Professorship are Dr. Max Müller, the present Professor of Modern Languages, Editor of the original text of the "Rig Veda," and one of the ablest comparative philologists in Europe; Mr. Monier Williams, late Professor at Haileybury; and Mr. R. Ballantyne, Principal of the College at Benares.

EDINBURGH.—The installation of Lord Brougham was to take place last week.

Her Majesty has approved of the new penny piece, which will now be issued as soon as possible. The following is the general design:—The obverse contains the portrait of the Queen, with a wreath of laurel round the head. The bust is lengthened as in the florin, and a scarf, embroidered with the rose, thistle, and shamrock, is thrown over the shoulders. The inscription is, "Victoria D. G. Brit. Reg. F. D." Britannia appears on the reverse, seated on a rock, not on a shield, as in the present coin; but the figure has been remodelled, and the sea has been introduced, with a ship on one side of the figure and a lighthouse on the other. The inscription is, "One Penny, 1860." The likeness of the Queen is truthful, and, without the faintest attempt at flattery, the regal and classical expression of the face has been perfectly caught.

There are ninety-four parts of copper, four of zinc, and two of tin in the composition of the metal. The value of this amalgamation permits of a thin as well as a small coin—in fact not much larger than the French bronze two-sous piece. Her Majesty has taken great interest in the progress of the coin, and has honoured Mr. Leonard O. Wron with several sittings. The work of art—for it is really such—will add to the well-earned fame of this gentleman, and has been executed with remarkable care. The half-penny and farthing are in progress. The size of the penny is one inch and two tenths, the half-penny one inch, and the farthing eight-tenths of an inch.

The Boston Transcript learns that some fifty miles of the Atlantic cable have been taken to a point extending seaward from the shores of Trinity Bay, and that fractures were found in the cable just where they had been indicated by the instruments on shore. The intention is to under-run a similar length of the wire on the European side, and it is thought by the sanguine promoters of ocean telegraphing that then the Atlantic cable will be made to work.

On the 24th of March, Dr. Luther discovered a new planet at the observatory of Bilk, near Düsseldorf; it is the fifty-seventh of the small planets between Mars and Jupiter.

## Communications.

To the Editors of the Church Press.

GENTLEMEN,—In the inaugural address of Mr. Gladstone which is reviewed in the current number of your Journal, I observe that reference is made to the Universities as having a Christian origin. I venture to think that this is not strictly true. Something very similar existed at Athens, if not in earlier times, at least under the later philosophers, Proclus, Marinus, and Isidorus: they were the schools which were closed by the edict of Justinian in A. D. 528, on account of their heathen character. The idea was carried by the exiled philosophers to the Court of the Khalifa, and probably the first University, properly so called, is that of Bagdad, which was founded by the Khalif Almansur. The wave of Arabian institutions speedily followed that of Arabian conquest, and Educational establishments, Universities in incomplete development, were founded along the whole northern coast of Africa: that of Alexandria containing twenty schools, or professorial lecture-halls. I believe that the first European University, in the full sense of the term, was that of Cordova, which was founded by Hakem II about A. D. 960. In the course of the next century there were Universities in every large town in Moorish Spain—the more prominent being those of Seville, Toledo, and Granada, their reputation was equal to that of Paris or Oxford in the days of Scholasticism, and many eminent men came from different parts of Christendom to listen to the Arabian professors. A full account of them may be found in Middeldorff's *Commentatio de institutis, quae Arabes arctores habuerunt*: published at Gottingen in 1810. Whether the idea was itself imported to Christian countries, as the formal part of the scholastic philosophy certainly was, I have not sufficient data at hand for determining. I am inclined to think that the system of common abodes for students, colleges, or hostels, is of Christian, and the professoriate of Arabian origin.

I am, Gentlemen,  
Your obedient Servant,

Trinity College, June 1st.

E. H.

## Poetry.

[We intend from time to time to give, under this head, some specimens of the new growth of Christian hymns, partly original, partly translated, which form so beautiful an addition to the sacred literature of the English Church. Those of our readers who may happen to know them already will be the last to murmur at their republication.]

Alleluia! best and sweetest  
Of the hymns of praise above!  
Alleluia! Thou repeatest,  
Angel-host, these notes of love,  
Alleluia!  
While your golden harps ye move.

Alleluia! Church victorious!  
Join th' Angelic harmony!  
Alleluia! Bright and glorious,  
Lift, ye Saints, this strain on high:  
We poor exiles  
Join not yet your melody.

Alleluia! Songs of gladness  
Sult not always souls forlorn:  
Alleluia! Sounds of sadness  
Midst our joyous strains are borne:  
Our offences  
We with tears awhile must mourn.

But our earnest supplication,  
Holy God, we raise to Thee;  
Visit us with Thy salvation,  
Make us all Thy joys to see:  
Alleluia!  
Ours at length this strain shall be.

"Purity and sincerity of intention impart so much of their own blessed character to the whole conduct, that every act of the life becomes instinct with an energy and force which enables it to beat down opposition, and at the same time with a tenderness and patience which gives to it a most winning persuasiveness in dealing with others. And there is no counterfeit of this great gift, which, in the whole bearing of a life, can produce at all the same effects. The light enshrined in the centre of the character, pervades it all, and streams forth from every part of it, with an ever present radiance; so that, viewing our great work, even on its natural side, no other power can compensate for the want of this in our endeavours to bring living souls to submit themselves to the yoke of the Lord."—*Bishop of Oxford's addresses to candidates for ordination.*

## DIED.

On the 16th instant, at Dumfries, New Brunswick; Margret, wife of John Davidson, Esq.



Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, June 6th, 1860.

There is very little variation to notice in the condition of the produce market. The supplies have been well maintained, considering the season of the year, large amounts having been brought out during the fall and winter. The crops of last year were unquestionably large, and of very excellent character, and there is no doubt but that there is more land under crop this season than last, with as good, if not better, promise than at this time last year.

Yet since there has been a fair enquiry through out the week, the favorable advices from Liverpool on Thursday last giving a new tone to the market. The troubled aspect of European affairs adds to the impression that prices must be higher, and speculators are consequently taking advantage of every bargain they can get, without, however, manifesting any eager desire to purchase above market rates. There is a fair amount offering, and the season thus far has been favorable for millers, although the water in many streams was rather low until the rain of Monday. Quotations are variously stated at \$5 05 to \$5 15 for superfine, \$5 25 to \$5 40 for spring wheat fancy, and \$5 40 to \$5 67 for fall wheat fancy, extra \$6 00 to \$6 25, and double extra \$6 40 to \$6 75. Very favorite brands of the latter grade are held at \$7 00 per barrel.

The wheat market has been without any important change. Prices have remained steady with a slight tendency upwards. There has been a good deal of competition between buyers, and the demand is as brisk as usual. The quantity brought in has been reasonably large, say 1,000 bushels per day. We understand that the receipts at a good many out towns are also fair, and the amount of grain in the hands of the millers and yet to come out is generally believed to be sufficient to keep them busily engaged in manufacturing until the new crop comes in. The price of good prime fall wheat ranges from \$1 40 to \$1 45 per bushel, and for common and ordinary \$1 25 to \$1 40. Not a great deal of wheat has been bought at below \$1 40 and the average prices for Tuesday were not less than \$1 41 per bushel.

SPRING WHEAT has been steady at \$1 10 to \$1 12 1/2 per bushel. The quality is uniformly good and the outside rates are freely paid.

BARLEY is in fair demand, but prices are considerably lower, 50c. a 55c. being the current rate.

RYE is dull and nominal at 60c.

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