

The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XIV., No. 53.]

TORONTO, CANADA, JULY 31, 1851.

[WHOLE No., DCCXIV.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson.	2nd Lesson.
E	Aug. 3.	2 Sam. 31.	Acta 1.
		M. E. 21.	Heb. 6.
M	" 4.	Jer. 35.	Acta 2.
		M. E. 36.	Heb. 7.
T	" 5.	M. E. 37.	Acta 3.
		F. E. 38.	Heb. 8.
W	" 6.	M. E. 39.	Acta 4.
		E. E. 40.	Heb. 9.
T	" 7.	M. E. 41.	Acta 5.
		E. E. 42.	Heb. 10.
F	" 8.	M. E. 43.	Acta 6.
		E. E. 44.	Heb. 11.
S	" 9.	M. E. 45, 46.	Acta 7.
		E. E. 47.	Heb. 12.
E	" 10.	1 Kib. 13.	Acta 8.
		M. E. 17.	Heb. 13.

THE CHURCH.

TORONTO, THURSDAY JULY 31 1851.

PROVINCIAL PARLIAMENT.

RECTORIES.

On Thursday last Mr. Morrison moved the second reading of the bill to repeal certain provisions of Imperial Act 31 Geo. III. relating to Rectories in this Province. The intention of Mr. Morrison, so far as we can gather, is, by a side wind, to destroy the Rectories altogether. As Mr. Cameron of Cornwall properly observed, "the Church of England was just as willing as the author of this bill, that no more Rectories should be created under the existing law; but they would never give up their right to set apart their own lands for Rectories."

Mr. Wilson gave notice of a bill which he proposed to substitute for Mr. Morrison's. It repeats the clauses authorizing the establishment of new Rectories, leaving the existing ones to be determined by the proper tribunals; and declares, that in case they should be declared legal, the right of presentation should be vested in the Church Society, or some other corporation connected with the Church.

Eventually, Mr. Morrison's bill was read a second time without division, but was referred to a select committee under whose consideration Mr. Wilson's bill would also come.

LEGALITY OF RECTORIES.

Mr. Hincks, on Monday, moved the following resolutions, which were carried with only three dissentients.

"That an humble address be presented to His Excellency the Governor General, to acquaint his Excellency that doubts have for many years existed in the public mind as to the legality of the proceedings by which certain rectories or parsonages were from time to time erected and endowed within the late Province of Upper Canada."

"That in consequence of representations made to her Majesty's Imperial Government on the subject, the opinion of the Law Advisers of the Crown was taken by Lord Glenelg, then Principal Secretary of State for the Colonies, in the year 1839, which opinion was given on the 8th June of the same year, to the effect that the erection and endowment of the said Rectories were not "valid and lawful acts."

"On the 6th July, 1837, a despatch was addressed by Lord Glenelg to Lieut. Governor Sir F. B. Head, in which his Lordship states it as his opinion, that some method should be found of bringing the question to an adjudication with the least possible delay, inconvenience and expense and in which he instructs the Lieut. Governor to consult with the Bishop and Archdeacon of the Church of England, as to the best means of testing the legality of the endowments in an amicable manner."

"That owing to subsequent representations from the present Bishop of Toronto, the Law Advisers of the Crown were induced to change their opinion, and to declare that the said Rectories were legally constituted and erected."

"That this opinion has not had the effect of quieting the public mind in Upper Canada, and that in order to set the question finally at rest, this House humbly prays that His Excellency will take immediate steps to bring the question of Law fully to adjudication, in such a manner as will enable either party to bring the cause of appeal under the view of the Judicial Committee of the Privy Council, and this House pledges itself to make good all necessary expenses attendant on such proceedings."

OUTRAGEOUS MISCONDUCT.

Last week a scene occurred which we refer to with much pain. An aged member of the Assembly was brutally assaulted by a brother representative as he was entering the House. We trust that a similar outrage will never again be our province to record. The delinquent after an abject apology was too leniently let off with a reprimand.

REPRESENTATION BILL.

This bill is lost for the present session. On a vote being taken the result was a majority of 55 to 18, or one less than is necessary to legalize the measure.

PRIMOGENITURE.

The bill to abolish the right of Primogeniture was read a third time by a vote of 50 to 7. We sincerely trust that it will be rejected by the Legislative Council.

THE EXECUTIVE COUNCIL.

"There is not at the present time a member of the Church of England in the Executive Council of this Province."

Such was the declaration of Mr. Lafontaine, in his place as a member of the Legislative Assembly during the discussion on the question of the Rectories last week.

Our readers will not be surprised at the fact which has been officially stated, for the more thoughtful among them must long since have been convinced that a sincere member of the Church could not become the ally of a party which has striven to ridicule her teaching, to rob her patrimony, and pervert her laws in the councils of the country—could be no fit place for him, when the work to be done was the spoliation of the Church of God; when the means to this end was violence to a Monarch's gift; and when the men with whom to confederate were the open and avowed enemies of Zion;—it could be no fit place for him when the work to be done was to lessen the number of her missionaries, to hinder her usefulness, prevent the spread of the gospel, and retard the progress of the Kingdom of Christ. Whatever counsel there may be taken against the Lord and against His Anointed, glad and grateful are we that the meditated wickedness proceeded from those who are aliens to the Commonwealth of Israel.

Still the facts suggestive of strange reflections. Not one solitary member of the Church of England is at the present moment a member of the Executive Council. The Church of Rome is fully represented there. The Church of Scotland is not without her advocates. The worthless children of heresy and schism have free access to the Viceregal ear, but the Church of the Sovereign, the Church of the Empire, the Church of the Colony, may find among her many sons no fitting and pious suppliant to nod approval to the plunder of property which has been consecrated to God, or partake of the guilt of prostituting to secular uses the grants designed by the most religious Monarch for the support and maintenance of the Church in this Colony.

But though some whom the Church has nourished and brought up have rebelled against her, though she has become a prey to those whose teeth are as arrows and whose tongues are as sharp swords; though she has been assailed at by the scowler, and mocked in the Hall of the Legislature, yet it is comforting to feel that within the sworn circle of those who have the means to injure her, there is not one who believes one who has been baptized with her baptism, or who confesses her faith, or unites in her fellowship, so family to blend them with the joys or sorrows or hopes of the Church.

Schism may clap her hands, and heresy shout in triumph, for the Jubilee of Anti-Christ is come, and Upper Canada is overshadowed by the death-like influence of a creedless people.

THE ANTI-RELIGION MEETING AT ST. LAWRENCE HALL.

In our last, we briefly recorded the fate of this attempt to diffuse principles in this Province which must end in Socialism, infidelity and democracy of the worst nature.

Some of the surviving demagogues of 1837 have had what they call a public meeting, held with closed doors, from which the public were excluded. The members of this association and their friends had thus full opportunity to utter their incipient treason, and develop their strength, and we are not sorry that the expose has taken place. We know who are the agitators, who are their supporters and who are their opponents.

It has been for some time boasted, that the ministers and congregations of all the great dissenting bodies countenanced this Anti-Religion Association, and would support its measures. We are now undeceived. All the leading dissenting bodies kept aloof from their acts, and the prominent, indeed we may say the only actors in the sacrilegious scheme, were the old and hackneyed lay demagogues Leslie, Spreull, Brown, father and son, Ireland, with their ministerial allies, Messrs. Robinson, Boaf, Burns, Esson, Jennings, and one or two others.

Mr. George Brown had the hardihood to assert that because £3,693 10s. 7d., was the income of

the Church Society during the past year, it was the whole amount of the contributions of Episcopalian. But we may here tell him that the single congregation at St. George's, in this city, has during the same year contributed for church purposes to an amount equal to about one-third of that sum.

Our "undercapitulous opponents" are of course indignant at their plans being so completely defeated by a counter meeting so large, and on but a few hours notice. They are frantic at what they call the violent and riotous treatment they experienced, and the ridicule they have brought upon themselves, for ridicule is the scum of treatment for their absurd pretensions. But the most galling fact of all is, that whilst they have disclosed their own weakness, they have been astounded at the opposition which they have met. Their Chairman, the Hon. Adam Ferguson, has stated his belief "that some secret influence existed, through which a ferocious and unmanageable mob could be at any moment and for any purpose assembled." We can assure this sapient legislator, that there is no secret as to the influence—it is the deep determination of the people of Canada to maintain for religion the sacred temporalities of religion. When this is imperilled, they will find the people excitable and sensitive—more, they will find them united, for it is a well known fact, that in the late resistance to those demagogues, the Romanist and the Orangeman, Churchman, Presbyterian, Wesleyan, and other Denominations exhibited perfect unanimity.

Talk of high church and orange riots. It is said if one of the Aldermen would prosecute the sixteen whose names they have as rioters on that night, the fact would be disclosed that they are all Roman Catholics!!!

The *Globe* positively denies that billets of oak were flung on the crowd from the Hall, but that some walking sticks which were taken from those entering the meeting were flung out. It is true it adds to the aggressive, as we repeat the assertion that billets of fire-wood were thrown among the people. We have spoken to several who saw them fall, and at least one piece is forthcoming. Nay, more, the fact has been established on enquiry, that previous to the meeting there were such missiles in an adjacent room which were not to be found the following morning.

CHRISTIAN COURTESY.

It is pleasant and refreshing, in these days of selfishness, to have the means of recording instances of practical and uncalculating sympathy, of that love which is without dissimulation, and is moreover the fulfilment of the law.

It is known to many of our readers, that the Rev. Dr. Adamson has earnestly sought, and eagerly availed himself of every opportunity which has been afforded him of advocating the claims of St. Ann's Church, Montreal, upon the Christian kindness and sympathy of the Churchmen in this vicinity. It was suggested to him, that the Clergy of the Church at Buffalo would be favourably inclined towards the object he had at heart, if he sought their assistance; and so accompanied only by the Bishop of Toronto's official sanction, and letter of introduction to each of the Clergymen of Buffalo, he departed on his mission, was received with the utmost kindness, hospitality and welcome, was on last Sunday favoured with an opportunity of addressing the congregations, and receiving collections for the above object in each of the Churches in Buffalo.

It is not only pleasing to find, that amid diversity of government, the Church of God remains the same, and that amid a people somewhat given to change, the "form of sound words" received from their fathers continues unaltered; it is no less pleasing to find, that in a foreign country so much sympathy is cherished towards the Colonial Church, and so much respect entertained for the pastoral of our beloved Diocesan.

SECULAR EDUCATION.

We perceive that Mr. George Brown, in his speech at the Anti-Religion Association, at St. Lawrence Hall, last week, made a reference to that part of Mr. Dartnell's speech at the Church Union Meeting, which illustrated the evils of secular education, and established the growth of destitution and crime contemporaneous with it. Mr. G. Brown does not attempt to question any of Mr. Dartnell's statements or statistics. He admits that crime has increased during the twenty-five years that secular education has been tried in England, but he says, it is not secular education but the want of it has increased crime. This is

a logical deduction such as none but a member of the Anti-Religion Society could make. We suppose he considers that there has not been enough of secular education. Whatever has been the amount of it in England, it cannot be denied that it has had free scope in the neighbouring States, and we recommend to the perusal of those who would advocate it, the following observations from the *New York Herald* of its fruits in that city. They come most opportunely:—

"INCREASE OF CRIME IN NEW YORK.—By the report of the Secretary of State, which has just been published, it appears that crime, during the last few years, has been increasing as regularly as our imports and exports, or the growth of our population. In ten years we learn by this report, crime has doubled in this State. We have seen various causes all alleged for this deplorable result; but none of them in our opinion, are satisfactory, or reach the root of the evil. We suspect very much that the important revolution which has taken place in our system of common school education, during the last few years, has materially increased juvenile delinquency, and crime of every degree. Under the impulse of philosophy and socialism, which have operated very much on our politicians, and on our elections, for the last fifteen years, the school system of this State has been constructed entirely on philosophical principles, without regard to religion, revelation, christianity, or any of those doctrines on which human society is founded. In fact, under the present system of education, all moral and religious instruction seems to be banished from our schools, and the education of the youthful mind is confined merely to its intellectual and material developments. Materialism—that modern system of philosophy, which ignores a future life, and looks on revelation as a blank—has seized on our school system, and given a direction to all the youthful energies of the day.

The consequences of rearing the youthful generation on intellectual or material principles merely, without reference to revealed religion, or Christian morals, are beginning to be seen in the extraordinary growth and increase of crime which has been doubled during the last ten years—a space of time covered by the philosophical, material, and the intellectual methods of instruction.

Ecclesiastical Intelligence.

DIocese of Toronto.

CONFIRMATION.—On Tuesday the 18th inst., the Lord Bishop of this Diocese consecrated and set apart to religious purposes the church in Warwick village, together with the adjacent burial ground. This Church is pleasantly situated on the prominent point in the village plot of Warwick. The Church-yard and burial-ground have been enclosed with a neat, substantial, and durable fence; and the burial-ground has been suitably laid out in side-walks and rows of lots. The Bishop was met at the entrance of the Church, and after the impressive form of consecration had been attended to, His Lordship declared the Church set apart for religious services for ever under the name of St. Mary's. The Evening Prayer was then read by the clergyman; and a most solemn and impressive service was performed by the Bishop; after which several prayers were presented for confirmation.

CONFIRMATION IN LONDON.—On Sunday the 20th inst., our Townspeople were directed to the Church, by the ringing of the first chime of bells in operation in Upper Canada. Many pleasant and painful recollections were occasioned by this event. It drew the mind back to the father land, across the wide Atlantic to the days of childhood, when the old man used to listen to the fine old peal of bells. Although the bells were not all in the same place, who rang them had long been out of practice, the ring was very fair; it will doubtless be much improved when the persons who intend to ring them have had sufficient time to practice. The services of the day were exceedingly interesting. The Lord Bishop of the Diocese was present for the purpose of administering the rite of confirmation. The Morning Service was read by the worthy Rector assisted by the Rev. Mr. Bommer, of Galt. A very excellent sermon was preached by the Bishop. The candidates for confirmation, to the number of one hundred and seventeen, were then presented and the solemn rite attended to. The Bishop's address was very pointed, impressive and practical, and was delivered extemporaneously. It will doubtless long be remembered by all present; but more especially by the persons confirmed. The whole of the services of the day were highly interesting and gratifying.—*London Times*.

LAYING THE FOUNDATION STONE OF ST. GEORGE'S CHURCH, QUELPS.

This interesting ceremony took place on Thursday last. Divine service was performed in the old Church at 3 o'clock p. m. prayers being said by the Rev. J. G. Goddes of Hamilton, and an appropriate sermon preached by the Rev. M. Bommer, of Galt. The congregation having proceeded to the new site where the corner stone was suspended from a triangle from the top of which floated the Union Jack, the Rev. Arthur Palmer laid the stone with the prescribed formula.

The concluding Prayers were read by the Rev. Mr. Goddes, the Hundredth Psalm was sung by the assembly, and the Benediction pronounced by the Rector; and three cheers having been given for the Queen, the assemblage broke up, highly gratified with the proceedings. There was a goodly number of persons present which, but for the precarious state of the weather, preventing the farmers from leaving their hay harvest, had been largely augmented.

After the ceremonial, an address to the Rector was read by Sheriff Grainger, which, with the reply, we shall give next week.

ENGLAND.

THE SYNOD OF EXETER.
(Concluded from our last.)

Second day.—Thursday.

After Divine Service, the Synod resumed its sittings at Eleven o'clock, in the Chapter-house. The attendance was fully as great as that of yesterday.

The Lord Bishop, having taken his seat, proceeded to say that the great business of the day was the consideration of the Declaration on Baptism, with certain modifications, which he had printed since yesterday.

The Synod then proceeded to the consideration of this important document. The discussion upon it was very brief, and most harmonious, having relation merely to the phraseology employed in the first and second paragraphs. Eventually it was carried unanimously, on the motion of the Rev. Prebendary Oxenham, who delivered a very able speech, seconded by the Rev. Mr. Downall, of Oakhampton, and ably supported by the Rev. Prebendary Hole.

The following is a copy of the Declaration, as finally and unanimously adopted:—

DECLARATION I.

"We, the Bishop and Clergy of the Diocese of Exeter in Synod assembled, at this time deem it necessary to declare our firm and immoveable adherence to this great article of the faith—"One baptism for the remission of sins," affirming it as it is authoritatively set forth in the Nicene Creed, by the II Ecumenical Council, has since been held by the Catholic Church in all ages and is taught unequivocally by our own Church in its authorized Formularies, especially in the Offices of Baptism, and in the Catechism; and we are the rather induced to make this declaration, because we hope that many who are now divided from us may be brought to agreement by thus knowing the real meaning and extent of the doctrine which we hold.

Therefore we declare that—

I. Acknowledging "one baptism for the remission of sins," we hold as of faith, that all persons duly baptized, (and being adults, with fit qualifications,) are not only baptized once for all, but also are baptized with the one true Baptism of Him, who "baptizeth with the Holy Ghost," and who thus maketh us "to be born again of water and of the Spirit," delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after Baptism conditionally, when, with hearty repentance and true faith we turn unto God.

We hold as implied in the aforesaid article of the Creed all the great graces ascribed to Baptism in our Catechism. For—"By one Spirit we are all baptized into one body," even the body of Jesus Christ. We are made to be "His body," members in particular of "His body," "members of Christ"—and being thus "baptized into Him, we were baptized unto His death," who "died for our sins." We are dead with Him, "dead unto sin," "buried with Him in baptism, wherein also we are risen with Him," "quickened together with Him," "made to sit together in Heavenly places in Christ Jesus," "our life is hid with Christ in God." Believing that the Holy Ghost so joins us in baptism to Jesus Christ, that we are "in Him," "created in Christ Jesus." We believe, also, that we are children of God in Him, and "if children, then heirs—heirs of God, and joint heirs with Christ," inheritors of the Kingdom of Heaven.

II. We hold accordingly that all infants presented either in Church or privately, according to the Book of Common Prayer, and baptized with water, "in the name of the Father, and of the Son, and of the Holy Ghost," do in, and by baptism "receive remission of sins by spiritual regeneration," and are made members of Christ, being spiritually engrained and incorporated into His mystical body; original sin being so far from an obstacle to the right reception of baptism that, as St. Augustine says, "Infants, because they are not as yet guilty of any actual sin, have the original sin that is in them, remitted through the grace of Him who saveth by the washing of regeneration;" and as our own Church declares, that the baptized child "being born in original sin, and in the wrath of God, is by the laver of regeneration in baptism received into the number of the children of God, and heirs of everlasting life, for our Lord Jesus Christ doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him;" and in accordance herewith, the 27th Article expressly says that "the baptism of young children is most agreeable with the institution of Christ."

III. We hold, that the imparting of the aforesaid graces in the baptism of young children is not hypothetical, depending either on the sincerity of those who present them, or any other conditions; for else it would follow, that in cases in which the said conditions do not take place, both the form of baptism itself and the Article "One baptism for the remission of sins," must be understood not as true, but as false and unreal.

IV. Lastly, we hold, and would earnestly impress upon all Christians, that the foregoing statements, rightly understood, so far from disparaging the need of conversion and amendment, are a most powerful incentive to newness of life, and especially to fervent prayer for renewed or continued grace, as long as the term of our probation in this life shall last. For baptism being the ordinance and instrument of Christ, by which we are "born again of the Spirit," it binds us to do that which it enables us to do, "to walk in the Spirit, and not to fulfil the lusts of the flesh;" for "if we live after the flesh, we shall die, but if through the Spirit we do mortify the deeds of the body, we shall live." Baptism makes our "body" to be "the temple of the Holy Ghost, which is in us, which we have of God;" and if any man defile the temple of God, him shall God destroy, for the temple of God is holy." Wherefore it follows that they, who being baptized live not after the Spirit, but after the flesh, do thereby draw on themselves greater damnation, or if "by the grace of God they arise again," have need of the deeper repentance as having done despite to the Spirit which was in them."

The thrill of solemn delight which pervaded the Synod on the unanimous adoption of this important Declaration, stamped by the Bishop rising from his chair, and solemnly pronouncing "God be praised!" and followed by a unanimous "Amen," is a scene never to be forgotten.

EDUCATION.—The next subject for discussion was that of education according to the principles of the Church of England, including schools for the poor, middle schools, the Training College for Masters at Exeter, for Mistresses at Truro, and inspectors.

The Rev. Chancellor Harrington brought under the notice of the Synod the worth and position of the Diocesan Training College at Exeter.

In reply to a question from the Rev. Dr. Harris, the Rev. Chancellor Harrington stated that the estimated cost of building a new college was £7000. The Rev. gentleman concluded by moving:—

"That the Clergy of the Diocese of Exeter, in Synod assembled, duly appreciating the advantages which this Diocese has already received from the Diocesan Training College, and feeling confident, from the proficiency of the pupils, as evidenced by their late successful competition for certificates of merit, that the wants of this Diocese may be fully supplied by the Exeter Diocesan College, if duly supported, resolve to promote the interests of the Training College in our several Deaneries, through the medium of the local boards, by augmenting the funds applicable to the purposes of the College, by endeavouring to obtain pupils, and especially by recommending for admission pupil teachers and stipendiary monitors, who may have successfully completed their course of apprenticeship; and we further resolve to aid the Diocesan Board in their endeavour to erect a college capable of receiving an increased number of pupils."

The Rev. Prebendary Lyne seconded the resolution.

A discussion followed, in which the greatest desire was shown to forward the object by all the Clergy who engaged in it, in the course of which it was explained by the Chancellor that the College would only require to be inspected in order to receive the grants from Government, but that it would not come under the Management Clause.

The resolution was unanimously carried; after which the Lord Bishop stated that he had put down his name as a subscriber to the College for £100. He should rejoice to make that amount annual for the next five years in furtherance of the object, if he might humbly presume to look forward to so long a continuance of his life. (Applause.)

SCHOOL INSPECTION.—This subject, being allied to the last, was taken into consideration, it being introduced by the Rev. Mr. Sanders in a long and very able speech. The Rev. gentleman described the disadvantages and imperfections of the existing system, which, he stated, had occupied the attention of the Diocesan Board in relation to the schools in connection with it. The inspection, he contended, would never be effectual until it was made periodically and systematically. This, he shewed, was the intention of the Board from their first report, in order to extend and improve education among the people, whilst not interfering with the control and management of local boards in their respective schools. A temporary arrangement was in the first instance made, by which a committee, in conjunction with the several local boards, took upon themselves the duties of inspection for one year. The temporary arrangement, however, owing to different circumstances, had, with some slight modifications, been carried on up to this moment; till now it was extremely desirable that a better plan should be adopted. The existing plan embraced two classes of inspectors—Diocesan and local. The former were appointed by the Board, and the latter by the local board; and there had been much difficulty in obtaining them, so that an enormous amount of labour had been thrown upon the honorary secretary (the Rev. Chancellor Harrington) in writing letters only to persons requesting them to undertake the duty. The reverend gentleman then described, from papers which he laid before the Synod, the objects to which the intention of the inspectors should be specially directed, and observed that, whilst Church action was secured, the advantages efficiency and uniformity all over the Diocese were points of the last importance in promoting education. He concluded by moving the following resolution:—

"That on any vacancy occurring in the number of Diocesan Inspectors, whether clerical or lay, the Archdeacons of the respective Archdeaconries be requested by the Diocesan Board to recommend to them proper persons to whom the Board may make application for their consent to act as Inspectors."

The Rev. Dr. Cornish said he had great pleasure in seconding the resolution.

The Rev. Chancellor Harrington suggested, in answer to a statement that the Inspectors had in some instances been refused access to schools, that it might have been under an apprehension that the Inspectors had not the Bishop's sanction. The fact, however, was, that every Diocesan Inspector had his Lordship's sanction in writing.

In the course of an interesting discussion of considerable length, a number of practical considerations were suggested, which were maturely considered. Among them was the appointment of a paid Inspector or Inspectors, but the difficulty in the way of this was stated to be the want of funds, for an adequate remuneration. One or two Clergymen recommended two paid Inspectors, a portion of the expense to be defrayed by a small annual payment from each school. All these, and a variety of other incidental topics, were discussed in a most solemn and calm yet cordial tone, without the slightest approach to bitterness or division; and, after some time had been profitably spent in this way, the resolution was carried unanimously.

In connection with the subject of inspection, the Synod took into consideration the papers laid upon the table by Mr. Sanders, with the object of securing efficiency and uniformity. It was, however, considered expedient not to adopt any resolution having specific application to them; but the Synod unanimously agreed to the following resolution:—

"That this Synod has such confidence in the Diocesan Board of Education that they are ready to accept from the board the papers which they have drawn up for the guidance of Diocesan School Inspectors."

The resolution was agreed to on the motion of the Rev. W. Karlsake, seconded by the Rev. Prebendary Oxenham.

In reply to a question,

The Lord Bishop stated that, as he had already given his sanction to the visits to schools by the Diocesan Inspectors, he should be happy to do the same in respect to the local inspectors.

It was thereupon resolved unanimously, on the motion of the Rev. Mr. Sanders, seconded by the Rev. Mr. Karlsake:—

"That this Synod rejoices to find that the Bishop is in the habit of giving his sanction to Diocesan Inspectors, and is glad now to hear that the same sanction will be extended to the local Inspectors."

It was further resolved, on the motion of the Rev. Prebendary Woolcombe, seconded by the Rev. Mr. Howell:—

"That a proposal be made to the several masters and mistresses of Church Schools in the Diocese, that they offer themselves for examination, in order to hold certificates of merit from the Bishop, and that the details now submitted (these details of examination were exceedingly comprehensive) be referred to the Diocesan Board for their consideration."

On the motion of the Rev. Chancellor Harrington, seconded by the Rev. Sub-Dean Stephens, it was resolved:—

"That the several resolutions adopted this day by

the Synod, having reference to the Diocesan Board, be transmitted to the General Committee, with a request that the best attention of the Board be directed to the matters contained therein."

And it was also resolved, on the motion of the Rev. Mr. Gossett, seconded by the Rev. Dr. Coleridge:—

"That it is, in the opinion of this Synod, highly desirable that at least one paid Inspector be appointed for the Diocese, to co-operate with the local and Diocesan Inspectors."

CATECHISING.—The best mode of carrying out the requirements of the Church, as stated in the Rubrics and Canons.

The Lord Bishop said that the question was one of great importance in itself, and also because it was the first of those matters brought under the consideration of the Synod which had to do with the actual law and Rubric of the Church. It was one of a class of subjects upon which he was very glad to have the counsel and assistance of his Clergy. It was also one of the best things which the Synod could do to recommend that which, by their general experience and their general knowledge of the state of their parishes, was likely to be the best and most effectual mode of carrying out the duty of catechising into thoroughly good effect. He might have his own opinions upon the subject; but he had not been a parochial minister now for twenty years, and he never had been a parochial minister in this Diocese. His ministry had been in a vast mining district in the north of England. Under these circumstances he was not prepared to say what was the best practical mode of dealing with the question; and therefore, he entreated the advice of his Clergy for his own guidance, for guidance was necessary, inasmuch as the law of the Church, which it was his duty to execute as far as he could, was involved in the case. He ventured to suppose that the Synod would not go the length of an absolute vote that the directions of the Rubric and the Canon should be carried into entire and strict effect. He ventured to say, also, that they would not come to a vote deciding that question.—They would probably rather come to a vote in which they would express their own views of the way in which it would be practically and discreetly carried out as far as possible. So much for an object which he might say was extrinsic, as prescribed by the law of the Church; at all events, they must look at this matter of the law of the Church with some caution.—They could not presume to decide its full and strict execution; and they would probably be unwilling to commit themselves to a recommendation of absolutely, strictly, and immediately carrying it out in all its details.

He would now say a few words upon the importance of catechising itself. He appealed to the knowledge of the Synod, which was more complete than his own, whether it was not the most efficient element in the whole of their ministry? He believed it to be so. The best catechist would generally be found the best general teacher in his own parish. The qualities for a good catechist were of no common kind; but they were at the same time, qualities that could be attained by attention and practice; and he believed, if the Clergy would give themselves very specially to the consideration of the best and most effective mode of catechising, they would have the satisfaction of finding that, as they improved as catechists, they would also improve in their knowledge of the great truths which they had to impress upon the people. He had endeavoured, in charging his Deacons, especially to impress upon them that it was their immediate duty to teach the children their catechism; that under the direction of their incumbents, it was their duty to do all they could, and to make it their earnest occupation, particularly during their Diaconate, to learn the best way of executing that important office of the ministry into which they had been introduced.—He ventured to entreat all his Clergy to assist in this great object. If he used strong words, he could only say they were words not stronger than had been used upon the same subject by men infinitely superior to himself. Bishop Burnet said of the Church Catechism:—"It is to be considered as the most solemn declaration of the sense of the Church, since that is the doctrine in which we instruct all her children." There was undeniable truth in this; and he thought the undeniable inference from this truth was, that it was their special duty to learn to catechise well if they could. Stillinger distinctly said that catechising must be considered as the peculiar glory of the Reformation. Before the Reformation there was hardly any catechising. Stillinger did not, however, mean to say that there was literally none, but that it was very slight. One of the glories of the Reformation was the introduction of the practice of catechising. He need not mention what great Divines among us had given all their energies, learning, and powers, to teach the Catechism well. He might mention, however, Hammond, Nicholson, and others, whose works were rich upon the subject. He might call attention to the works of another Divine, who yielded to no man that the English Church had ever produced in piety and goodness, and to not many in intellect. He did not mean to put him among the highest order of intellects, but he did mean to put him out as one of the most valuable examples that a Clergyman could have, and as one of the highest authorities upon the subject. He referred to Bishop Kenn. There was also Bishop Wilson. Bishop Wilson had an application made to him to allow a Sermon to be introduced at Evening Prayer instead of the Catechism, but he declined, it would in a great measure set aside the expressed duty of catechising, which he said was bound upon the Clergy by laws, Canons, and Rubrics; and because, if performed, as it should be, with seriousness and painstaking in explaining the several parts of the Catechism, it would be of more use to the souls, both of the learned and the ignorant, than the best sermon ever preached from the pulpit. (Hear, hear.) He confessed that this conviction of Bishop Wilson had his entire assent. Bishop Wilson went on to say, in his Charge of 1747, that in every one of their early meetings (for they had Diocesan Synods in the little Diocese of Man) he had occasion to insist upon the duty and necessity of catechising in the Church during Divine Service—that it was as binding as laws, Canons, and conscience could make it upon every Minister. This was a truth not to be questioned. He would only trouble the Synod with a practical remark, which, however, must be obvious to all of them; it was that, where the work was well done (not where it was carelessly or cursorily done), with preparation and care; where too much was not done at once, but where the Minister resolved fully to understand every clause and sentence of the Catechism, he believed there was no one practice more instructive to the people or more satisfactory to the Clergyman. (Hear, hear.) From experience he ventured to affirm that parents took great delight in hearing their children asked questions, and in having their intellect exhibited before their neighbours. A more effectual engine in the hands of the Clergy for exciting greater regard for the high truths of Christianity in all

their people—particularly in the hands of the rustic Clergy—could not be adopted than that of carrying out the practice of catechising as far as possible. (Hear, hear.)

The Rev. Mr. Yule expressed great gratification at the observations of the Right Rev. Prelate. He had been himself ordained by the late Bishop Carey, and afterwards appointed to a Lectureship in the extreme east of the county, founded by a distinguished family, for the purpose of catechising either at or after Evening Service. He held it nearly two years, and he could bear testimony to the great benefit which resulted to his people, especially to the poorer classes, from the practice. His successor, Bishop Metcalfe, held the Lectureship for a year, and he had also borne testimony to the great value of catechising in public during Service.

The Rev. Mr. Caryon moved the following resolution:—"Whereas the duty of catechising upon Sundays and holidays, after the Second Lesson at Evening Prayer, is enjoined by the law of this Church and realm; and whereas, in our opinion, the neglect of this duty has allowed ignorance and error on the first principles of our faith to grow and prevail; it seems to us that the practice of catechising is binding upon "the Curate of every parish," and should be carried out so far as each in his discretion shall judge to be most edifying to the congregation wherein he ministers."

He was himself deeply impressed with the importance of the practical influence of catechising upon the spiritual interests of their flock; and therefore he wished to obtain his Lordship's sanction and encouragement in further carrying it out to a limited extent. His Lordship's observations had relieved his mind upon the subject, and he felt sure that the opinion of the Synod would concur in the resolution. He did not dwell so much upon the binding character of the law of the Church upon the subject, but it was a relief to his conscience to be able to carry out the duty further than he had done; but he should rest his observations upon the spiritual importance of catechising, especially to the poor. His own experience in large parishes upon the subject was completely borne out by testimony and opinions adduced by his Lordship. Extreme ignorance prevailed among the poor, especially as to the first principles of faith. They preached day after day upon them; yet, on going to the colleges of their people, they found they had left no impression upon their hearts. "But catechising led them to reflect and reason; it inclined them to apply to their individual cases those great points which the Minister wished to bring before them. On these grounds he desired to have the sanction of such a declaration as that he had proposed. But, on the other hand, he admitted that they should proceed with caution.—There were difficulties and obstacles in the way, and he also felt that great personal qualifications were required in those who undertook the duty of catechists. It required great coolness, much energy, and logical precision, all of which must be studied before a Clergyman could stand before his congregation as a catechist; because they wished, in teaching children in public, to reach the hearts of their parents. The universal establishment of Sunday schools seemed, in some measure, to have superseded positive compliance with the law in this respect. (No, no.) He said to some extent; but, at all events, it was a consideration which should weigh upon the other side of the balance, whilst they were discussing the obligation of catechising during Service, and especially where there was a certain distaste to it in the minds of the people. In some places it might not be popular at first to be brought before their flocks; but it would be their own fault, or it might be their own infirmity, if catechising continued to be distasteful or unpopular to the hearts and minds of their people. They must be prepared for it with deep thought and fervent prayer for God's blessing; and he was sure that if they set about the work with due qualifications in themselves, the greatest possible practical blessing would result, both to their people and to the Church, from the re-introduction of the duty. (Hear, hear.)

The Rev. Mr. Karlsake, sen., seconded the motion. His own ministry had now extended to a period of more than fifty years, and he could assure the Synod that, during thirty-four years of that time, there had been no dissent in his parish. A Sunday school was established at that time, on which he withdrew from catechising in the Church during service, as the people thought the Sunday school was sufficient. But from that day dissent had certainly grown in the parish till it had reached a considerable extent; and he as certainly attributed it to the fact of having relinquished catechising. He recollected now with great pleasure the satisfaction with which parents listened to their children, and masters and mistresses to their apprentices (for apprentices were placed in farm houses in those days), and observed the improvement which they made; and he verily believed, from his experience as a Minister, though unhappily he was never able to catechise well, that a renewal of the practice would have a very powerful effect in keeping a knowledge of the faith in the recollection both of the young and the old. (Hear.)

The Ven. Archdeacon Moore Stevens said he had never discontinued catechising in his parish, and he could testify to its great value. It excited an interest in the faith among all classes, whilst parents were naturally pleased when they observed their children answering well and properly.

The Rev. C. B. Bartholomew expressed his warm concurrence in the resolution, and said he had no doubt that God's blessing would rest upon the practice. But under present circumstances in some districts they must go on cautiously. They must not set themselves too directly against existing prejudices. At the same time, where there were proper materials, and, above all, where there was a Clergyman who had acquired the necessary preparation of the heart and the intellect (for such a duty required a combination of the very highest powers), he could anticipate none but the most excellent results, both to the people and to the Church. Under such circumstances, a steady and constant determination on the part of the Clergy to revive the system of catechetical instruction, and thereby to convey to the minds of the poor a knowledge of the truth, would, under God's blessing, be the most effective instrument in disseminating the true faith, which unhappily was now in danger from so many and from such opposing quarters.

The Rev. Dr. Harris inquired whether the exercise of catechising should absolutely supersede the afternoon sermon, or whether that was discretionary, as parochial Ministers might find expedient?

The Bishop replied that he desired to avoid prescribing an exact line of duty where it was obvious that from circumstances much must be left to the discretion of individual Ministers who knew their own parishes much better than he could pretend to do. But he

was not prepared to say that the exercise of catechising should absolutely supersede the afternoon sermon, or whether that was discretionary, as parochial Ministers might find expedient?

The Bishop replied that he desired to avoid prescribing an exact line of duty where it was obvious that from circumstances much must be left to the discretion of individual Ministers who knew their own parishes much better than he could pretend to do. But he

wished to impress upon his Clergy strongly the great duty—and it was a great, because it was a very important duty—of catechising to a very considerable extent. As to the exact way, the precise time, and the particular mode, in all cases, he would rather be spared the expression of an opinion.

The Rev. Dr. Harris was obliged to his Lordship for this explanation. He should give his most cordial support to the resolution.

The Rev. Prebendary Luney said he could not admit that the existence of Sunday-schools, and the practice of Catechising children therein, would meet the evils which had arisen from the neglect of following the old usage. He believed that the necessity for calling this Synodical meeting had arisen in a great measure from that neglect; and that this was among the evils which had arisen out of an uncatechised Church. He knew of his own knowledge that the benefit of teaching the formula of the catechism was by no means confined to the children who were examined. It reached further—it extended to the hearts of all the people present. Not the ignorant only, but the educated were instructed through this medium—an observation, to the truth of which he supposed every one present could bear testimony. He should be sorry to be the means of causing discord upon any subject whatever; but he must say that the most excellent catechist he had ever heard was a gentleman, not now, unhappily, in the Church. He had seen the noble and the learned, and even members of the Episcopate, deriving instruction from the admirable instructions given in this way by that distinguished man. [The speaker, it was understood, referred to Mr. Bennett.] He reverted to this fact, for it was important, to show the importance of returning to catechising in the public congregation, not simply in training up the lambs of their flocks, but in reaching the aged and the learned. (Hear.)

The Rev. Mr. Cousins mentioned that he had adopted the practice in his parish nearly twenty years since not instead of the afternoon service, but in addition to it; and he had repeatedly received the thanks of the elder members of his congregation for it, in this rather extraordinary form: "Sir, we have learned something."

The Rev. J. B. Hogg, of Brixham, said his lot was cast among a peculiar class of people, and that it was his pleasing duty to catechise not children only, but their parents too at the same time. His people were mostly fishermen, many of whom spent their Sunday upon the water. Until the last two years his instructions to them were not catechetical, but he might say didactic, given in a room; but finding he did not make so much impression as he desired, he made them catechetical. He questioned the old men and women, as well as the boys and girls; and his Lordship would recollect that last year he had been enabled to present several adults for confirmation, who, until he adopted this system, received no religious instruction whatever. He found, too, that those who received catechetical instruction thoroughly retained what they learned; and he was sure they had become patterns to their fellows in the parish. (Hear, hear.)

In reply to a question from the Rev. Mr. Bradford, the Bishop said the catechising, when in Church, ought to be in the place appointed by the rubric, which was the law of the Church. It was quite open to the Minister to make his address afterwards as a sermon, taking his subject from the catechism on which he had been questioning the young people. The word employed in the rubric was "instruct," which would refer to the instruction given upon and through the catechism. At the same time, he should not enforce an afternoon sermon where he found an efficient catechising going on.

The Rev. Dr. Coleridge enforced at some length the necessity of continuous catechising for a given period rather than one a month upon the Sunday afternoon. Much benefit had resulted from the practice in the parishes with which he had been connected.

The Rev. Mr. Downall, of Okehampton, described the success which had attended his own labours in catechising in Liverpool, in Kidderminster, and now in his present parish. He found the parents and friends of the children attending the service, not merely for the protection of the children, but in order that they might themselves receive more plain and simple instruction in the principles and practice of the Christian faith. His congregations, he found, were generally the largest when catechetical instruction was given. (Hear, hear.)

The Bishop—I hope I shall not be considered invidious in saying what I am about to say. No individual will, I am persuaded, consider it as addressed to himself, for it is not intended to apply to any individual. But I must say, my own experience and observation during the whole of my clerical life has been this, that catechising is a most difficult work. The great difficulty is, that there are very few good catechisers; and the best and the greatest benefit the Church could derive from the Clergy would be from their feeling the special duty, and learning the great art of catechising well. And they would, I am sure, have great satisfaction and encouragement in finding their own improvement in theological knowledge brought out, by the questions put even to the humblest children in their parishes. I am talking to you on this subject as I do to my Deacons at their ordination; and I am confident you will not think me at all obtruding anything authoritative in what I have been saying. (Hear.)

Mr. Downall recommended *Bather's Hints on Catechising* to his brother Clergymen as a valuable little work upon the subject, and he added that much might be learned from *Bishop Nixon's Lectures on Catechising*.

The resolution was then carried unanimously, and the Synod adjourned.

Third day.—Friday.

After Divine Service and Litany in the Cathedral the Synod re-assembled at eleven o'clock this morning. The Lord Bishop again presided.

It was proposed by the Rev. Prebendary Oxenham, and seconded by Rev. — Hogg, of Brixham:—

"That the continued superintendence of the young, who have left school, is a subject deserving the most mature consideration, and that it appears desirable, at least in many parishes, to encourage the living together of young agricultural and other labourers, on a plan at once economical, and under regulations for self-discipline in agricultural or other Colleges and common houses.

To this an amendment was proposed by Mr Fortescue, and seconded by Mr. Coleridge:—

"That, in the opinion of this Synod, the general establishment of Colleges in the rural districts, on the plan suggested by Mr. Monro, is open to serious objections, inasmuch as

1. Such institutions would occasion an unnatural and unjustifiable severance of domestic duties.

2. Such a combination of qualities would be required in their superintendents, in order to their successful conduct, as would be rarely found in individuals willing to undertake the office.

3. Because, if not superintended, such institutions would tend only to aggravate the evils they are designed to obviate.

After discussion, both the amendment and the original motion were withdrawn in favour of the following resolution, which was carried unanimously, on the motion of the Rev. Prebendary Scott, seconded by Mr. Chancellor Harrington:—

"That the continued pastoral superintendence of the young who have left school is a subject deserving the most mature consideration; and that the whole matter be referred to a committee to be forthwith nominated by the Lord Bishop, and to report to his Lordship.

The Bishop then nominated the following as the Committee:—

Mr. Archd. Moore-Stevens, Mr. Archd. Bartholomew, Mr. Prebendary Oxenham, Mr. Prebendary Woolcombe, Mr. Prebendary Scott, Mr. Prebendary Line, Mr. Prebendary Luney, Mr. Fortescue, Dr. Harris, Mr. Chancellor Harrington, Mr. Cosens, Mr. Hogg, Mr. Hext, Mr. Downall, Dr. Coleridge, Mr. Coffin.

It was further resolved that the Committee be requested to confer with the Diocesan and Local Boards in this Diocese on the subject.

It was next moved by the Rev. Prebendary Oxenham, and seconded by the Rev. Dr. Cornish:—

"That this Synod believes that the restoration of a permanent, or comparatively permanent, order of Deacons, under proper restrictions, would be highly advantageous to the Church; and that the Bishop be respectfully requested to consider under what regulations such an order can be established."

This resolution was carried nearly unanimously, there being only five dissentients.

The Rev. Prebendary Oxenham then moved:—

"That it is desirable for the parochial Clergy to obtain as far as possible, the aid of their lay parishioners especially by encouraging voluntary association for good works, provided always that care be taken not to transgress the discipline of the Church.

Dr. Coleridge seconded the motion, and it was carried unanimously.

The last resolutions adopted were as follows:—

That this Synod do invite the earnest attention of the Clergy of this Diocese to the several orders of the Church in the Book of Common Prayer, and in the Canons respecting the saying daily of the Morning and Evening Prayer; also that the earnest attention of the Clergy of the Diocese be invited to the 13th and 14th Canons as to the due observance of holy days, and that it is the firm opinion of this Synod that the due observance of Ascension Day includes the celebration of Holy Communion, a special preface being provided for it.

The proceedings having been brought to a close, the Bishop, standing up, said:—Our help standeth in the name of the Lord.

Response.—Who made Heaven and Earth.

The Bishop.—Turn us again, O Lord God of Hosts.

Response.—Show the light of Thy countenance; and we shall be whole.

The Bishop.—Lord, hear our Prayer.

Response.—And let our cry come unto Thee.

The Bishop.—Let us pray. O Lord God, who knowest our sin and imperfection, and yet hast vouchsafed unto us grace to celebrate this holy Synod in Thy name, we humbly beseech Thee for Thy Son's sake to accept our good purposes and our imperfect prayers; as well those which we offered at the beginning of our assembly, as those with which we now solemnize its conclusion. O Lord, spare our ignorance, allow for our wanderings, prosper what we have endeavoured for the good of Thy holy Church; and as by the gift of the Holy Ghost the Comforter Thou wast pleased to unite the several nations in the confession of one holy faith, so vouchsafe to preserve this Thy Clergy and people, with our Sovereign Lady the Queen, in the unity of the same faith; that obeying thine admonitions, defended by Thee from all evils and endowed with all good gifts, we, with all Thy whole Church may serve Thee here in tranquillity and freedom, and hereafter be found meet for a portion in Thine eternal city. Through Jesus Christ our Lord. Amen. Our Father, &c. The blessing of God Almighty, the Father the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

The members of the Synod standing up,

The Archdeacon said, "In the name of our Lord Jesus Christ, let us go in peace."

The Synod then dissolved, and its several members departed as they came in peace.

THE BODY OF MAN.

The Psalmist made the heavenly lights, the beasts of the earth, the fishes of the sea, as well as himself, the objects of his pious contemplation.—

"I am fearfully made," said he, when turning his thoughts to himself. And ought not man sometimes, and much oftener than he is wont to do, to make himself the object of his study? And in entering on his study, what wonders rise to view! Who can tell how the bones grow in the womb? How curiously is the whole knit together! This results not from the parents care or skill, nor yet from chance. All our members were written in God's book. He took care of us, when we could not take care of ourselves. And shall we now distrust His care? Lord help our unbelief!

How wonderful the construction of our nerves, arteries, and veins! The one as cords to unite the parts together, the other as pipes and channels to convey the blood and spirits to every part for the nourishment of the whole; and none of them idle or useless.

How wonderful is the structure of the ear! So necessary to distinguish sounds one from another; how necessary to the comfort of life, by affording the means of converse! Where this organ is wanting or fails, how much of the comfort of life is lacking or gone! It is not in our power to repair the loss. This is the entrance to knowledge, and

man's eternal happiness apparently depends much upon the use of it. By the ear we hear the Gospel preached, learn the mind of God, and become acquainted with the way of salvation. For faith cometh by hearing.

How curious and wonderful the structure of the eye! Its position, its numerous and transparent coats, their crystal juices, the motion of the whole and the application of the sight in discerning particular objects. Everything about the eye is wonderful. The lids of the eye excluding dust from this delicate organ, and supplying moisture for its preservation. How cheering is the light which these windows let into the house! It is necessary that we should be tender and careful of this very important organ.

The circulation of the blood is no less wonderful. So swiftly running its course through all the members, day and night, sleeping and waking, and to keep every part warm, vigorous, and healthy. The heart is the fountain receiving the streams of blood from the veins, and then forcing them back again through the arteries, as water is conveyed first by pipes into the streets, then into the houses, and last of all into the different rooms. But what more deserves notice is, that the blood which is now in the head or the heart will presently be in the hands or the feet, and will then run up again to the head.

How wonderful is the spring of life! Whence is the first mover of this curious piece of workmanship? He that made it can tell, and none but He can. This is the little world that has employed the study of thousands in every age, and still leaves the wisest of men in the dark as to many things contained in the human frame, Man's own body alone, or almost any part of it, would afford matter of study for a wise man all his life.

It is wonderful how the lungs, as bellows drawing in and sending out the breath, sustain the unceasing operation day and night; how the pulses keep their regular stroke, even when we are fast asleep, and can take no thought about them. Here is the true perpetual motion that never stands, from the beginning to the end of life, though the person lived a hundred years. And what a wonder that out of hundreds of millions of men in the world at the same time, yet there are not two faces or two voices that are exactly alike. Thus has the Creator ordered it, that men might not counterfeit each other, either in trading or in bearing witness, and that the innocent might not suffer for the guilty. There is nothing in the body of man that could have been ordered to greater advantage than has been done; so that we may say, "How manifold are Thy works, O Lord, in wisdom hast Thou made them all!" But after all that has been said or might be said, in admiration of the body of man, this is but the meaner part of him,—the cabinet in which to preserve his soul. If the case in which the jewel is kept is so precious, what then must be the soul in value? O may I glorify my Maker in my body and in my spirit, which are His!

SAGACITY OF A DOG.

The following curious instance is related by the *Edinburgh Weekly Register*:

"The animal belonged to a celebrated chemist, who tried upon it the effect of a certain poison and the next day administered a counter poison, which had the effect of preserving the creature's life.—The next day another dose was offered him but he would not touch it. Different sorts of poisonous drugs were presented to him but he resolutely refused all. Bread was offered, but he would not touch it; meat, but he turned from it; water, but he would not drink. To reassure him, his master offered him bread and meat, of which he himself ate in the dog's presence; and of that the sagacious animal hesitated not to partake.

He was taken to a fountain, but he would not drink but from the spot where the water gushed free and fresh. This continued for several days, until the master, touched by the extraordinary intelligence of the poor creature, resolved to make no more attempts upon him with his poisons.—The dog is now very gay and happy, and will eat nothing that he does not first see his master touch, nor will he drink except from the purest spot of the fountain."

WIIY WOMEN ARE UNHEALTHY.

(*The Physical Training of Girls at School, by Madame de Wahal.*)

Many of the physical evils—the want of vigor, the inaction of system, the languor of hysterical affections—which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained mental powers and well-exercised self-control and to an absence of fixed habits of employment. Real cultivation of the intellect—earnest exercise of the mental powers—the enlargement of the mind by the acquirement of knowledge, the strengthening of its capabilities for effort, for endurance of inevitable evils, and for energy in combatting such as they may overcome, are the ends which education has to attain.

The power of the mind over the body is immense. Let that power be called forth, let it be trained and exercised, and vigor both of mind body will be

the result. There is a homely, unpolished saying that "it is better to wear out than to rust out;" but it tells a plain truth; rust consumes faster than use. Better—a thousand times better to work hard, even to the shortening of existence, than to sleep and eat away this precious life, giving no other cognizance of its possession. By works of industry, of whatever kind it may be; we give a practical acknowledgment of the value of its high intentions, of its manifold duties. Earnest active industry is a living hymn of praise, a never failing resource of happiness, it is obedience, for it is God's great law for mortal existence.

BONAPARTE AND MADAME DE STAEL.

(*From the Biography of Madame de Staël, by Mrs. Child.*)

Bonaparte dreaded an epigram pointed against himself more than he dreaded the "infernal machines." When he was told that no woman, however talented, could shake the foundation of his power, he replied, "Madame de Staël carries a quiver full of arrows, that would hit a man if he were seated on a rainbow."

ARRIVAL OF THE "AMERICA."

By the steamship *America* we have from Liverpool papers to the 12th inst., inclusive, from which we take the following extracts:—

The Queen's visit to the City of London.

(*From Wilmer & Smith's Times, July, 12.*)

On Wednesday night her Majesty and Prince Albert honoured with their presence the grand entertainment given by the Lord Mayor and Corporation of the City of London, in the Guildhall, in celebration of the Great Exhibition of Industry of all Nations.—The rarity of the Royal visits to the city by night, and the brilliancy of the spectacle, rendered the occasion one of the most lively interest to the countless thousands of foreign and provincial visitors who are now congregated in the metropolis, as well as to the vast masses of our own population. So early as six o'clock, carriages began to set down company at the Guildhall, and about that hour the city line of routes taken by the royal procession was stopped against cabs, omnibusses, and all other vehicles not destined for Guildhall. About nine o'clock, the Duchesses of Kent and the Duke of Cambridge, arrived in royal carriages; and at five minutes past nine o'clock, the royal procession left Buckingham Palace in eight carriages, in the last of which was the Queen and Prince Albert, attended by the Countess of Gainsborough and the Duke of Norfolk. Upon Her Majesty's arrival, the band of the Hon. Artillery Company struck up "God save the Queen." Here the Lord Mayor, the Recorder, the Sheriffs and the civic authorities awaited the arrival of Her Majesty, by whom she was received on alighting from her carriage, with every mark of respect, by whom she was accompanied to the ball-room. She walked gently through the hall, smiling and bowing on each side as the company made way for her with respectful reverence. The Royal party passed through the principal rooms, returned through the Guildhall, and Her Majesty took her seat on the throne on the raised dais. The various orchestral bodies struck up, but dancing was in most cases quite impossible. After some space of time devoted to promenade, and to dancing under difficulties as that we have described, Her Majesty was conducted to the crypt for supper. In compliance with the antique character which the vaulted arches and low-crowned cells of the apartment gave to the place, the provosts had invented dishes the origin of which we cannot now stop to trace. Dummies in armour, holding lights which flickered from their spear-heads, lent a romantic character to the scene. The tables for the royal supper were laid out in a splendid and really tasteful manner. Supper having been concluded by the royal party a tremendous rush was made by most of those present to the various side-tables. The Queen attended by the Prince and her suite, retired in the order observed upon her coming. All the company stood up to do her honour, and left the various alleys in which they had been buried in the pursuit of their sovereign. Shortly before one o'clock, the trumpets sounded a royal flourish at the gates at Guildhall, and through a dense mass of people cheering incessantly and with the greatest enthusiasm, Her Majesty returned home to Buckingham Palace, after this interesting visit to the ancient metropolis of her kingdom. On Thursday evening the Lord Mayor received a communication from Lord John Russell, conveying Her Majesty's most gracious approval of all the arrangements, and announcing the fact that Her Majesty had been pleased to confer the dignity of a Baronet of the United Kingdom, in token of the royal appreciation of the hospitality presided over by his lordship.

In the course of Tuesday evening, the Ministry were defeated by considerable majorities on two important motions. The first was brought forward by Lord Robert Grosvenor, who moved for leave to re-introduce the bill of last year to repeal the attorneys' and solicitors' annual certificate duty. The Chancellor of the Exchequer, as on former occasions, resisted the motion, which was nevertheless carried by 162 to 132. A report is generally current that the main author and instrument of the Pope's insidious designs has suddenly left England. The story goes thus: a committee of the House of Commons, now sitting on the law of Mortmain, had requested the attendance of his eminence, to answer a few questions relative to the amount of property at the disposal of the Cardinal, in trust for the purposes of the Church. Doctor Wiseman sent his solicitor, as a dummy to explain, and the man of law demurred to certain awkward queries suggested. Confound those committee men; they do put such posers to you, in total defiance of the law of gentlemen-like evidence. Well! the committee found it necessary to summon the Cardinal. The Speaker's very authoritative mandate was issued. The principles of positive obedience inculcated by the Popish Church, its ministers do not relish when applied to their own practices. So the Cardinal, finding the committee of the House of Commons somewhat ugly customers to deal with, has, it is said, fairly "sloped." I am informed, I don't know with what truth, that his eminence has gone to Bruges on a "temporary mission." It is very likely that if the Cardinal does not come quietly before the committee, we shall before long see him at the bar of the House, and the portals of Newgate will encircle him in their folds, as it has done many a better man for resisting the Speaker's warrant.

