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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.]

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[No. 11.]

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

On Thursday last, the Lord Bishop of Toronto, along with Chief Justice Draper, distributed the prizes at the Model Grammar School. His Lordship after presenting the prizes to the 5th class, said the Rector, Mr. Cockburn, had spoken of the fear and terror caused him by the information he had received regarding the unruliness of the boys of Canada. Now he (the Bishop) looked upon all the young people in this Province as his children, and he must say Mr. Cockburn had been greatly misinformed. He had taught children at home before he came here, and he had had great experience among the children of this Province for the last 60 years, and if there was any contrast between the boys at home and the boys here, he thought they were rather more unruly at home, and that the young people here were the more docile. (Applause.) He had been very much astonished during these proceedings at the acquirements shown by some of these young men, and the great variety of subjects with which they seemed well acquainted, beyond what would have been expected at their apparent youth. This spoke well for the system under which they were trained, because the capacities of a given number of boys would in general be found pretty nearly equal. When he (the Bishop) was actively engaged in the work of education, he had some plans of his own which enabled him to turn out some excellent scholars, but he must say that his impression was that many of the young men here were far more forward at their age than his scholars generally had been at the same age. This school, however, had peculiar advantages. The great difficulty with our schools hitherto had been that they were impoverished from a want of teachers. But here there was an abundance of teachers, who could divide their labour, and bestow a great deal of attention on each individual scholar. He felt much pleasure at having seen what he had seen to-day, and he thought it argued well for the Province that so much interest was taken in public instruction. The most extensive system of public education that anywhere existed, existed now in this Province, extending to the poor as well as to the rich—and this institution, the chief representative of the higher education appropriate to Grammar Schools, certainly appeared in a most favourable light. If it continued to be conducted with the same systematic care and attention which had characterized it during the past two years, it could not fail to be productive of lasting advantage to the country. (Applause.)

We observe with much satisfaction that the following notice was attached to the doors of the Church of the Holy Trinity, on Sunday last. We have strong reasons for believing that the gentleman, whose name is introduced, is admirably qualified for the sacred task referred to:—“NOTICE.—The Congregation of this Church will please take notice that classes are about being formed for gratuitous instruction in Church Music. Persons desirous of having their boys taught will please give in their names to Mr. Soften, teacher of Music, Church Street, who will also receive applications from Adult Members wishing to fit themselves for, or improve themselves in Choir and Congregational Singing.”

The congregation of St. John's, Toronto, have presented their Incumbent, the Rev. T. S. Kennedy, with a purse of £30 previous to his departure for England.

A meeting of the Music Committee appointed by Synod, will be held on Tuesday morning next, at the house of Mr. Carter, Simcoe Street, Toronto.

OSHAWA.—The churchmen of Oshawa have to congratulate themselves on the erection of a new church in their quiet yet progressive village. For a long time the old church had been much too small. The new one, though commodious, we cannot think sufficiently large for the increasing number of churchmen. It displays much taste and church feeling, considering everything was managed by themselves. There are tower and steeple; three aisles; and a chancel, raised three steps above the floor of the nave. The communion table forms a very prominent object. It is covered with a very handsome crimson cloth, beautifully embroidered with the sacred monogram of our Lord; and a scroll underneath, containing the words “Glory to God on

high.” There are two very handsome Gothic chairs. The chancel is covered throughout with a suitable carpet. The reading-desk, pulpit, stone font, harmonium, and choir, are all in keeping. The church was opened on the Eighth Sunday after Trinity. Matins were said at eleven, and Evensong at three. At Matins, the Rev. C. P. Emery (assistant minister of St. George's, Toronto), read the prayers; and the Rev. the Incumbent read the lessons. The Rev. the Provost of Trinity College, Toronto, read the ante-communion service; the Incumbent reading the epistle. The Rev. Provost then ascended the pulpit, and preached a most able sermon, taking for his text Exodus xxxi. 13, “I am the Lord that doth sanctify you.” He sustained a riveted attention in the large congregation, for the greater part of an hour. Many were the remarks made upon the straightforward and eloquent manner in which he set forth God's mercies to His creatures, and pointed out the house of God as a most important item in the Christian economy. Such evangelical principles that were enunciated by him, cannot fail in building up the true and living temple of God. He is evidently a man that is “not ashamed to confess” his Lord “before men.” At Evensong, the church was crowded to such an excess that many could not find convenient standing room in it, and were obliged to betake themselves to the vestry and porch. The Rev. the Incumbent read the prayers; the Rev. Provost read the lessons; and the Rev. C. P. Emery preached, taking for his text Psalm xxvi. 8. The sermon was very appropriate. It referred to the origin of churches; the great zeal shown at different times,—and especially in our own day,—in building them of a costly character. It spoke of the necessity of having places set apart for public worship, in which all might meet together, and show to the world that, though many members, they were but “one body in Christ Jesus.” Then, in few words, it described the faithful Christian going to church; his behaviour when there—his leaving church—and his manner of living in the world. The two offertories amounted to upwards of \$70; which sum goes towards liquidating a debt of about \$500 still remaining on the church. Too much praise cannot be awarded to L. Fairbanks, Esq., for his indomitable perseverance in raising the money to build. At the same time we must not forget that a debt of gratitude is due to the well-known zeal of Miss Clark and the ladies of Oshawa, for the chancel furniture. The embroidery on the altar-cloth is the work of their own fingers, and would not sink into the shade if compared with the very best specimens of this kind of needle-work. Credit is due to all that have taken an interest in adding yet another to our many beautiful churches. May the people of Oshawa be long spared to tread its courts, and their amiable Pastor live long to minister to them!

The Rev. Jas. Chance, the energetic Missionary at Garden River, has lately been presented with a beautiful Church Service, by the children in the Sunday School at the Bruce Mines.

DIOCESE OF MONTREAL.

The Montreal Herald says, we understand that a despatch has been received by the Governor General, from his Grace the Duke of Newcastle, the Colonial Secretary, stating that the Queen has been graciously pleased to comply with the application made to her Majesty by the Synods of the Diocese of the Church of England in Canada, for the appointment of a Metropolitan; that her Majesty will accordingly issue Letters Patent for constituting such Metropolitan; and that the Bishop of Montreal and his successors will be designated to fill that office. The Letters Patent are expected to arrive by the next mail.

The English Gazette contains the following:—The Queen has been pleased to direct letters patent to be issued under the great seal appointing the Lord Bishop of Montreal and his successors to be Metropolitan Bishops of Canada.

GREAT BRITAIN.

It is in contemplation to found, in association with the name of the late Charles Marriot, an exhibition for a poor student intended for Holy Orders, to be educated at any College or Hall in Oxford. Mr. Marriot had long persevered in an endeavour to get a Hall founded expressly for poor students, and something of the kind seemed very near an actual existence when his patient and loving labours closed.

The *York Herald* states that the Rev. H. J. Duncombe has addressed a letter to Archdeacon Churton, calling upon him either to take his name from the Defence Association of St. George's-in-the-East, or to resign his Archdeaconry.

The Bishop of Exeter has conferred the vacant Sub-deaconry in his Cathedral, on the Right Rev. Walter John Trower, (late Bishop of Glasgow.)

The *London Globe* says a negotiation has been going on for three or four weeks, to enable the Rev. Bryan King to exchange his living with a clergyman near Gloucester. This however cannot be true, as Mr. King would scarcely draw out of the contest in this manner.

THE RELIGIOUS CENSUS.—The disputed clause in the Census Bill was withdrawn on Wednesday, after a long speech from Sir G. Cornwall Lewis, showing why it ought to be persisted in. Why, then, did the Government give way? Sir George entertains hopes that the House may be inclined on a future occasion to mitigate their hostility to religious enumeration, and consider the proposition not on grounds of mere sentiment, but on argumentative grounds. He took special pains to intimate they submitted not to reason, but to political power, that the original provision was a sensible and unobjectionable one, that the return he desired was made in all other European countries, he added that even the Mahomedans in India had been brought to see the propriety of Statistics, which he hoped the dissenters of England would one day be sufficiently enlightened to supply. Lord Palmerston also concluded his speech by saying that though the Government deferred to the feeling, they could not assent to the reasoning.

NORFOLK.—**THE LATE ATTEMPTED PROSELYTISM.**—Master Vansittart, who recently appeared so prominently before the public, in connection with an attempt to effect his conversion to Roman Catholicism, has been remitted to the care of the Rev. F. H. S. Hodgson, rector of Blackheath, from whose house it will be remembered he ran away to Norwich. Canon Dalton has threatened one of the local papers with an action for alleged defamation of character. Father Cobb, a Roman Catholic priest at Norwich, has come out with a defence of Canon Dalton's conduct, and has scattered unsparring abuse on his assailants.

The Queen has appointed the Rev. F. D. Maurice, chaplain of Lincoln's-inn, to the district church of Vere-street, Marylebone, on the recommendation of the Right Hon. W. H. Cowper, Chief Commissioner of Woods and Forests, to which department the advowson belongs. It is worth £450 per annum.

A meeting was held on the 30th ult. at London House, to hear a statement by the Bishop of Argyle and the Isles, regarding the position of the Church in his Diocese. There were present the Archbishops of Canterbury, York and Armagh. The Bishops of London, Chichester, Bangor, Sodor and Man, and a number of the most influential Clergy and Laity. The Bishop of Argyle pleaded for assistance for his diocese, which comprehended a large number of native Episcopalians, who might be called the Vaudois of Episcopacy, inasmuch as they had maintained the primitive faith and discipline, and adhered to the usages of the Church of Scotland from the earliest time. His diocese was 230 miles in length, 120 in breadth, the land of the labours of St. Columba the early Scotch Missionary, containing the Islands of Iona and the ancient seats of the Bishops of Sodor and Argyle. After a detailed account of the necessities of his diocese and the obstacles which prevented their being removed in Scotland, he appealed to the Church at large. The Archbishop of Canterbury suggested the formation of a fund which should embrace the various objects the Bishop had in view. A committee was at once nominated to carry this out, including the names of the three Archbishops, several Bishops, and a number of clergy, noblemen and gentry, who were likely to take a special interest in the matter.

All churchmen, however widely they may differ in theoretical doctrines seem now to be agreed on this point, that a more systematic and extended system of clerical action is absolutely necessary to the well-being of the Church. The new Bishop of Rochester has issued circulars to all the Rural Deans in his diocese requiring them to call together the clergy in their several Deaneries, and ascertain their opinions on the following questions.—1st, As to the best mode of rendering the intercourse between the Bishop and Clergy at the general visitation more profitable. 2nd, As to the diocesan inspection of schools. 3rd, As to the re-adjustment of the Rural deaneries. 4th, As to the promotion and extension of lay agency in the work of the Church. 5th, As to the relief of destitute clergymen and their families. 6th, As to the fees payable to the several diocesan officers. Armed with the opinions of the clergy of their several deaneries they are to meet his Lordship and discuss the several matters referred to. These are all practical points of vast importance, and the mode of proposing them seems to show that Dr. Wigram intends to be the Bishop, not of a clique, but of his whole diocese. Some men are improved by promotion to office. We hope he will prove one of them.—*Guardian*.

IRELAND.—The *Irish Ecclesiastical Gazette* asks.—“Is the Irish Convocation to assemble? The Queen has given her sanction to the Convocations of Canterbury and York to meet and alter the Canon relating to sponsors. Such alteration will not take effect in Ireland. We have a similar Canon, which has been found equally inoperative, and requires amendment. When the Church of Ireland accepted the English Liturgy, it was proposed in Convocation that we should also accept the English Canons. This was objected to on the ground

that being an independent Church, we should frame Canons for ourselves, which was accordingly done. No power can alter the Irish Canons but the Irish Convocation, with the sanction of the Sovereign for the time being. I ask again: Is the Irish Convocation to assemble?”

FOREIGN AND COLONIAL.

AUSTRALIA.—The Bishop of Sydney delivered his first Metropolitan Charge at Hobartown. The continued delay of the arrival of the Bishop of Brisbane is looked upon by all thoughtful churchmen as a great mistake. He ought to have taken possession of his See concurrently with the formation of the new colony. All the arrangements for the management of religious, charitable, and educational matters have been made at a time when there was no one to represent church interests. The great festival of the Ascension has been observed for the first time in Sydney, by full services in the churches on the evenings of the Rogation days, and by the administration of the Communion on Holy Thursday. The stipend fund of the Sydney Church Society for 1859 reached nearly £7000 and the total income of the Society was about £9000.

NEW ZEALAND.—An Auckland paper, the *New Zealander*, reports that on Sunday morning, the 4th March, a ceremony of a very interesting nature took place at St. Paul's Church. The Right Rev. the Bishop of New Zealand, assisted by the Ven. Archdeacon Kissling and the Rev. B. Ashwell, consecrated three natives as deacons in the Church, viz.:—Pirimona (Philemon) Karari, who had worked under Bishop Selwyn and Archdeacon Kissling for sixteen years at St. John's College at the Native Institution; Hota (Seth) Tarawhiti, Mr. Ashwell's head teacher, who had laboured for twelve years; and Hohaia (Joshua), who had been under Archdeacon Mansell for about the same length of time. The Bishop delivered a most impressive sermon. The native who had been appointed to read the Epistle did so with a distinctness and correctness of utterance that evinced his careful training, and afforded much encouragement as to the capability of the New Zealander for acquiring the English pronunciation. At the Offertory a considerable sum was collected. The church was well filled, and extra benches and chairs were required to accommodate all.

NATAL.—At a recent meeting of the Society for Promoting Christian Knowledge, a letter was read from the Bishop of Natal, in which his Lordship expressed his desire to proceed at the head of the Zulu Mission to Zulu Land. He was prepared should it be found necessary, to relinquish the See of Natal and live in the Zulu country. With regard to means, the Secretaries stated that the S. P. G. Society had lately granted £500 a year for three years to the Bishop, £1000 a year for missionary work for three years, and £1000 for buildings. The Standing Committee are going to recommend that £1000 be placed at the Bishop's disposal for general purposes in Zulu, if his Lordship carries out his plan.

THE BISHOP OF HURON'S PASTORAL.

TO THE CLERGY AND LAITY OF THE DIOCESE OF HURON.

MY REVEREND BROTHERS AND BROTHERS.—

A document, emanating from the Corporation of Trinity College, Toronto, has appeared in an extra of the *Ecclesiastical Gazette*, and has been circulated amongst the Clergy and Laity of this Diocese. This document contains so many mis-statements concerning matters in which I am concerned, that I feel myself called upon to address you, and to state the circumstances therein referred to, as they really did occur.

I shall treat the subjects mentioned in this document, in the same order in which they are discussed in the extra. I am sorry that I am thus placed under the necessity of publicly contradicting statements put forth by a body of such high respectability as the Corporation of Trinity College; but no other course remains to me; justice to myself, and a regard for the interests of truth, compel me to do so.

With reference to the fourth paragraph of the extra, the following statement of what really did occur, previous to, and at the meeting of the 24th of February, 1859, will show how careless the Corporation of Trinity College has been, in preparing the document to which I refer.

I received from the Bursar of Trinity College, a circular informing me that a meeting of the Corporation would be held on the 24th of February, at which important measures would be brought forward; but no report of resolutions of committee was transmitted to me, and I had no intimation what these measures were. I had never attended any meetings at Trinity College up to that time. I went to Toronto, and on the morning of the 24th of February, being desirous to know what the important business was which was to be brought before the meeting, I inquired of the Rev. H. J. Grasett, what the business was. He showed me a paper, on which were some resolutions; but the statute which was afterwards passed at the meeting, was not one of them. I accompanied not the Bishop, but Mr. Grasett, to the College; I saw the Bishop of Toronto only for a few minutes that morning, and when the statute referred to in the extra was read by the Provost, I objected to it, and it will be remembered by the gentlemen who were present, that what I objected to was, that when a requisition for the removal of the Provost or Professor was signed by five members of the Corporation, and placed in the hands of the Chancellor, the option was left to him of bringing the complaint before the Corporation or not, as he thought fit. I urged that when a requisition thus signed, was presented to the Chancellor, it should be imperative on him to bring it before the governing body. I even suggested that the number of signatures necessary to the requisition should be increased to ten; but that the Chancellor ought not to have the

power of refusing to bring the requisition before the Corporation, when thus placed in his hands. I have not therefore, mis-stated the effect of these statutes, as is asserted, but the writer of the extra has kept out of view that provision of them to which I have objected. All the members of the Corporation then present, united in the desire to pass the statute, and after stating my objections I ceased to oppose. I might have pronounced my veto on the measure; but under the circumstances I did not think it advisable to do so. I was then for the first time at a meeting of the Corporation of Trinity College. I had never assisted the institution in any way. I was surrounded by gentlemen who had largely contributed to the funds of the University. They, together with the Bishop of Toronto, who had done so much, and laboured so long and so energetically to establish Trinity College, were desirous that the Statute should pass: I therefore did not think it wise to use the power which I possessed, to veto their wish concerning this statute. Had I done so, I fear the epithets which would have been lavished upon me, would not have been more chaste, gentle, or courteous, than those which members of the Corporation of Trinity College—a Church Institution—have allowed themselves to employ concerning a Bishop, when speaking of me in public and in private.

It is much to be regretted that when the Corporation of Trinity College, in their zeal, not to defend themselves, but to assail me resolved to come before the public they were not more careful as to the statements which they hazarded. They appear to have acted upon the principle, that a man may, to defend himself, employ any means to weaken or wound his adversary. This principle holds good with those who rely for victory on physical strength. But the use of such an expedient in literary warfare, more particularly where religion is concerned has ever been justly regarded as unworthy of the scholar and the gentleman. A man does not defend himself, or strengthen his position, by endeavouring to inflict a wound on the reputation of his opponent. Such conduct generally recoils with crushing force, upon the head of him who has been guilty of it.

I will now direct attention to the statement which I made at the meeting of the Synod of my Diocese. A clerical member of the Synod, gave notice of a motion concerning Trinity College. I told this gentleman, before he proposed his motion, that I was opposed to it, and should be against him. He persevered in bringing it before the Synod and in a long speech, in which he uttered the most glowing encomiums on Trinity College, moved its adoption, and was seconded by a friend. When the resolution was thus before the Synod, a lay delegate stood up, and requested me to give my opinion on the subject of the resolution. This I did as nearly as I can remember in the following words:—"Being called upon by a member of the Synod to give my opinion upon the question now before the meeting, I shall do so fully and faithfully, as it is not my wish to give an opinion by halves upon so important a subject. I cannot agree with the mover of the resolution in the exaggerated eulogium which he has pronounced on Trinity College. I have taken every pains for two years, to inform myself concerning the teaching of the University, and I cannot approve of it. I think it dangerous to the young men educated there, more particularly if they are educated for the ministry. I could not comply with the request contained in the resolution, for I should thereby encourage parties to send their sons to the College, and I would not for any consideration send a son of mine to the institution. Nor do I see any prospect of effecting a change in the teaching of the University, as by a recent statute the Chancellor is interposed between the Professors and the Corporation, and power is given to suppress any complaint against a Provost or Professor, even if preferred by all the Bishops in the Corporation." What I intend to say in this letter concerning this statement will be contained in the remarks which I am about to make on the contents of the last paragraph of the extra.

A passage from a letter of the Bishop of Toronto to me, written in April last, when we had a correspondence on the subject of Trinity College, is quoted, and it is added, "That my refusal to adopt what his Lordship called the wiser and more honourable course was based on this ground, that I could not expect to effect a change in the teaching of the University." I never stated any such ground for my refusal. To prove this I have only to quote the passage from my letter in which I replied to the Bishop of Toronto. The passage is as follows:—"You say that in early life you adopted the rule, never, if possible to allow an opportunity of doing good to pass unimproved; all who are acquainted with the history of your life will acknowledge that few men have more fully acted upon this rule. But there is another rule having Divine sanction, which I feel assured you would desire to observe, and which must regulate my conduct towards Trinity College; it is, 'Abstain from all appearance of evil.' I feel that I am bound to act up to this rule, and as I cannot in my soul approve of the teaching of Trinity College, I believe that my appearing to sanction it, would be a positive evil, and would expose me to the condemnation, which the Apostle says is the just portion of those who say, 'Let us do evil that good may come.'" The correspondence from which I have quoted, took place in April last. From the above extract it will be seen that though I did not, in my place in the Corporation, bring forward a charge against the teaching of the University, yet I made the charge in the most solemn form in which I could put it to the President of the Corporation, and as I received no answer to my letter, I concluded either that the President was indifferent as to what opinion I might entertain of the teaching of Trinity College, or that he concurred in the view which I expressed in the same letter, "that it was a wiser course for me, to stand aloof from the University, than by a public protest to exhibit the melancholy picture of a house divided against itself."

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

In my opinion this was the time for the Corporation of Trinity College to have applied to me to state what was the teaching to which I objected. It would have been a much more wise and honorable course, when the charge was thus made to the head of the institution, to have enquired into it, than to wait in silence until I had preferred the same charge, in compliance with a request made to me by a member of the Synod, and to publish a document occupied in the discussion of a comparatively unimportant statute, and calculated to divert public attention from the important subject, namely, the dangerous teaching of Trinity College.

I do not hold myself responsible to any man for the opinions which I entertain. But, as I have in the present instance, when appealed to by a member of my Synod, expressed my opinion of Trinity College, I am prepared to submit the grounds upon which I have formed that opinion to any of my clergy, or of the laity of my diocese who may desire it. I am in possession of ample information upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion was expressed.

Amongst other documents, I have in my possession a manuscript known in Trinity College, by the name of the "Provost's Catechism;" it consists of 741 questions with answers. It is placed in the hands of every student entering the University, and all are expected to learn it. Independently of the fact that such a mode of dealing with men is unheard of in any University at home I consider the teaching of this Catechism dangerous in the highest degree; the views put forth are unsound and un-Protestant. The explanations of Scripture are one-sided; the whole thing is calculated to indoctrinate the youths educated at the institution, with the views of the author of "the Catechism," and to prepare them to propagate the views amongst the members of our communion throughout the country. An institution which adopts such an expedient, I cannot regard as safe. The minds of young men, which are, for three or four years, forced into this mould, will not, for a long time, if ever, regain that liberty and independence of thought which are indispensable to those who are to administer the Word of Life to intelligent and reasoning men.

Let this Catechism be no longer kept in manuscript, but published and circulated as the text-book of the University of Trinity College; and I will venture to predict that the same conclusion at which I have arrived, will be expressed by many, namely, that the teaching of this Catechism, is dangerous in the extreme.

I have been induced, my Rev. Brethren and Brethren, to address you upon this subject, because of the honoured name which is affixed to the document I have been considering; had it borne any other signature, I should have allowed it to pass in silence. But such is the respect which I entertain towards the President of Trinity College Corporation, that nothing can ever weaken the feelings of veneration with which I regard him. We know that the highest faculties and the most exalted mental powers succumb to time, and if His Lordship is not now what he once was, if his memory does not faithfully record events as in years past, allowance should be made for this by his friends; and those who act with him and for him, should be careful not to lead him to lend his name to any proceeding unworthy of the position he has so long filled with honour, and calculated in the evening of his days, to bring a cloud over the high reputation he has so nobly won.

I am, my Reverend Brethren and Brethren, with earnest prayer that God's Spirit may be poured out upon us to guide us unto all truth.

Your faithful friend and pastor,

BENJ. HURON.

London, 21st July, 1860.

(To the Editor of the Globe.)

Sir,—In your issue of yesterday there appears a letter addressed by the Bishop of Huron, to the clergy and laity of his diocese. To this document, as a whole, it is neither my duty nor my wish to reply; but it contains statements affecting myself, which seem to demand an immediate contradiction. I will merely state the facts of the case, leaving the readers of the Bishop's letter to compare my statement with his.

It is my duty to lecture the students of the first year, on the catechism of the Church of England. For this purpose I have compiled a manuscript which I read and explain to the class. The students are expected to take notes of the lecture, and to answer questions on the next day of attendance. In order to save time, and to observe due method in my questioning, I have prepared, for my own use, a book of questions, omitting or adding questions at my discretion when I use it. The only written result of my lectures, which I require or wish, is a summary of them in the note-books of the students. The contents of these books I never see, nor can I hold myself responsible for them. I am, however, given to understand, that it is the practice of some of the students to write down the questions which are addressed to them, and to reduce their notes into the form of answers to these questions. This practice I disapprove, and it is well known that I do not consider it to be a legitimate mode of registering the information given in the lectures. Some years ago I consented, more than once, to place my book of questions in the hands of students, on their plea that it would assist them to complete or correct their notes. I know also that note-books have passed from hand to hand in the college, but so far from encouraging this, I have urged young men to trust, if not exclusively, at all events, mainly, to their own recollection, and record of what they hear. My wish is further, that in replying to my questions, the students should give, in their own language, for the most part, the substance of what they have been taught. Of course there are instances in which substantial accuracy can be secured only by keeping close to the exact terms in which the instruction was conveyed.

I beg, therefore, to observe that no manuscript known by the name of "The Provost's Catechism," or by any other name, is placed in the hands of any student entering the University, far less is any student expected to learn it. I regret that the Bishop should have put forth these statements, when either his position as a member of the Corporation, or his personal acquaintance with myself, gave him full opportunity of ascertaining, with out difficulty, and without misunderstanding, the mode in which any department of my teaching is conducted. I regret it still more, because I happen to know that a Professor of the College pointed out to the Bishop, within the last fortnight or three weeks, that he was sadly mistaken on this very point.

While, however, I do not hold myself responsible for the teachings contained in manuscripts which I have never seen, I feel that I am fully responsible for the teaching contained in my own. This, it necessary, will be published in full. Except for the purpose of disabusing the minds of the Bishop and others interested in the question, I should not for a moment think of publishing it; as I am happy to say that it is simply a compilation abbreviated for the most part, from the works of approved authors, which are too diffuse to use as elementary text-books. I am confident, however,

that any well-instructed Christian man must strongly approve the manuscript as a whole, and I imagine that the Bishop of Huron would admit that his own disapproval is the exception, not the rule.

It would therefore, be far better that the Bishop should fully and frankly state what his objections are, and if he should do so, I promise as full and frank a reply, for I entirely concur in your opinion that the controversy will not, and cannot rest where it is.

I am, Sir, your obedient servant,

GEORGE WHITAKER,

Provost of Trinity College.

Trinity College, 28th July, 1860

NOTICE TO SUBSCRIBERS.

The Canadian Church Press will be published in Toronto, every Wednesday afternoon, in time for the mails.

It will be supplied direct from the office of the Publishers Messrs. Lovell and Gibson, Yonge Street, Toronto, for \$2 per annum, payable half-yearly, in advance; no reduction can under any circumstances be made, nor will there be any free list.

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, AUGUST 1, 1860.

CALENDAR FOR THE WEEK.

August 1.—Wednesday.

" 2.—Thursday.

" 3.—Friday.

" 4.—Saturday.

" 5.—Sunday.—NINTH SUNDAY AFTER TRINITY. Proper Lessons—*Malina*;

1 Kings xviii.; Acts iii. *Even Song*: 1 Kings xix.; Hebrews viii.

" 6.—Monday.

" 7.—Tuesday.

TRINITY COLLEGE AND THE BISHOP OF HURON.

IN another column we give the Bishop of Huron's rejoinder to the Statement put forth by the Corporation of Trinity College. His Lordship is evidently in earnest about the subject. He is also explicit in his statements; there is no mistaking his words. He positively declares that the document emanating from the College contains "many misstatements,"—a term employed in this case for a shorter, but not more emphatic one. The matter, then, has simply come to this: that either the Corporation of Trinity College or the Bishop of Huron has, in a most solemn manner, asserted that which is incorrect. Now, pending any answer which the body referred to may give to his Lordship, we may be permitted to state "that which we do know" with reference to a few of the facts of the case, as it is at present before the public. And first, with reference to that vague charge, "the teaching of the College." The Bishop declares that he did not assign as a ground of refusal to cooperate with the College, the fact of his not expecting to be able to change the teaching of the University. This can be proved to be a direct "misstatement," inasmuch as the words are copied verbatim from one of his own letters. Surely, any one who takes it upon himself, in a manner displaying such good taste and feeling, to sympathise with the venerable Bishop of Toronto's declining powers, and in so charitable a manner to

attribute alleged mistakes to weakness of memory, should be more careful to refresh his own, or should provide himself with "friends" who may dissuade him from "lending his name to any proceeding unworthy of the position" which he now chances to fill. "Allowance should be made by friends," when "the highest faculties and the most exalted mental powers succumb to time;" but what is to be said of any one in the Bishop of Huron's position, and of his pretensions, who can quote an extract from a letter to suit his own purpose, and deliberately omit that which would disprove what he alleges, and substantiate the truth of his opponent's assertions? Truly "the use of such an expedient in literary warfare, more especially when religion is concerned, has ever been considered unworthy of the scholar and the gentleman."

Again, the Bishop says that he "has taken every pains for two years to inform himself concerning the teaching of the University." This is a strong statement, and will not, we apprehend, be easily credited by the great majority of churchmen. His lordship, for instance, has not heard a single sermon within that time from the University pulpit; and the "pains" which he has taken to procure information on the subject, will not be found to harmonise with "the wiser and more honourable course." His information was picked up from mere gossip and old women's tales. But, apart from the manner in which the Bishop sought for information, and the unauthorised documents referred to, we can distinctly assert that there is no such thing in Trinity College as a work entitled the "Provost's Catechism." It is positively untrue that it is placed in the hands of every student entering the University.

These facts of themselves will shew that the Bishop did not take every pains to inform himself concerning the teaching of the University. For the satisfaction of our readers, we shall lay before them the whole case, which is as follows. The Provost, as will be acknowledged by every alumnus of the Institution, simply gives notes to men of the first year, when lecturing on the Catechism; these notes he requires each student to take down, and they, as a matter of fact, are at times taken inaccurately, or even incorrectly, by some of the students. This, of course, may occur just as in the case of lectures on the Classics, or any other branch taught in the College, as is well known by any who is conversant with the style of lecturing in the English Universities. The Provost has, for his own guidance, a set of questions alone, without answers,—a number of which he asks the students each day of lecturing, covering the ground gone over on the previous one. These questions, we know, the Provost has on more than one occasion objected to let the men have, preferring that they should carefully and thoroughly prepare their notes, and not learn the questions and answers as a mere matter of "cram." With his usual kindness, however, on several occasions he granted them to those who applied for them, and to these the students wrote out answers as best they could from the notes which they had taken. The Provost has never seen the notebooks of the students; he was never aware that such a use was made of his questions as is now brought out by this discussion; and in any case he is and must necessarily be perfectly irresponsible for the so-called catechism. At any rate, as far as he is concerned, the document referred to is, properly speaking, without the slightest authority. It might with greater propriety, be called the students' catechism founded on the Provost's notes. With these facts before us, known to the students of the University and others, we cannot believe that the Bishop of Huron took every pains to inform himself on the subject; and we cannot find language strong enough to stigmatise the rashness of his conduct, so unbecoming one in his position, or the "one-sided," high-handed, unchristian manner in which he labours to ruin our noble church institution. The secret of his action, however, lies after all in the fact that he could not expect to

effect any change in the teaching of the University. He could not make the College his own, or the tool of a party. His conduct is that which invariably characterises men of his school. Calvinism is not, and never will be liberal or comprehensive in its nature. It is pre-eminently "one-sided, unsound, un-protestant, and un-catholic." In the Bishop's own words, "the minds of young men, which are for three or four years forced into this mould, will not for a long time, if ever, regain that liberty and independence of thought, which are indispensable to those who are to administer the word of life to reasoning and intelligent men;" or, we may add, who are called upon to co-operate heartily and zealously in any noble scheme for the upholding of our branch of the one Catholic and Apostolic Church; and so it is with the Bishop of Huron. It is now no longer any secret as to what the particular doctrines are to which in this case he takes exception, and we trust that the College, in justice to itself and to the cause of our pure and reformed religion, will compel him to be more explicit in his charges. He now takes shelter in generalities; but he must not be permitted to do so any longer. For ourselves we aver that the parts especially objected to, even as they stand in the students' note books, are taken verbatim from the profound work of Bishop Pearson on the Creed, a work which never has and never will be equalled by any treatise on the subject, and which has been a text book for two hundred years among the members of our communion, of every shade of opinion.—No, the Bishop of Huron cannot and need not expect to change the teaching of Trinity College. Thank God, we have the goodly heritage of the faith once delivered to the saints, handed down to the students within her venerated walls. They live in intercourse and communion with Chrysostom, the "golden-mouthed" preacher and Bishop of Constantinople, with Augustine and Ambrose, and Cyprian, the redoubtable champion of Catholicism against the arrogant pretensions of the Bishop of Rome; and with other kindred spirits of the early Church. They derive instruction too from the works of Hoeker, and Bull, and Sanderson, Butler, Leighton, Taylor, Waterland, and Wilson; and in the exposition of the articles and other formularies of the Church care is taken to imbue them with the spirit of those who best knew their meaning, namely, the compilers themselves. Our martyred Reformers Cranmer, Ridley and Latimer, are brought into connection with Luther and Melancthon, that the students may see how nearly alike these good and great men were found in thought, independently of one another; and thus may be fitted to present our church to the people of this country in its purity and entirety as the Reformed Church of these British realms.

As regards the statute referred to, and the meeting of Feb. 24th, we are in a position to say that the Bishop of Huron was not left in the dark as to the important business to be brought before the meeting, or if so, it was his own fault. He was specially invited by our venerable Bishop to come to Toronto, in time to confer with himself, the Chancellor, and others, previously to the meeting of Corporation. And why was this not done, instead of waiting to write a letter such as that before us, in which he would lead the public to believe that he had no previous intimation whatever as to the object of his visit? Such conduct is not unlike his extreme disingenuousness in avowing that he told the mover of that resolution in the Synod of Huron, which caused him to declare himself, before the motion was brought up, that he was against him. True, it was before, but only a few minutes before, and during the Session of Synod, although notice had been given of the motion, some months previously.—It may be true too that the Rev. H. J. Grasett, shewed him a paper containing some resolutions on which the dreadful statute did not appear, but where was the other paper which contained the statute, and which this gentleman had in his possession? and why did not he feel disposed to

show this to his friend the Bishop of Huron? Again, where did the Bishop of Huron obtain the copy of the statute which he took with him to the meeting, and on the margin of which he had time to write annotations before his appearance there, notwithstanding the very great surprise at which the Bishop would lead the public to believe that he was taken? That His Lordship had this paper in his hand with marginal notes at the meeting was observed by several of the gentlemen who were present. Perhaps, here again his Lordship's "memory" fails; a circumstance which points to the need of "friends to act with him and for him." But at present we cannot pursue the subject farther. Where disingenuousness such as this exists, it is difficult to deal with it, without causing scandal by very plain speaking.

The Bishop of Huron has entered on a contest, the result of which will prove fatal to any, the slightest pretensions of his to Theology or Scholarship. His truthfulness and honesty of purpose are illustrated by the opposing statements in our to-day's issue. The nobleness of heart and generous feeling which inspired the last paragraph of his Pastoral, we commend to the admiration of his Brethren, the Bishops of our English Church throughout the world. The members of our communion will not be slow to recognise as the root of the whole matter, that isolating and desolating Puritanism which would shut up the Gospel in the Creed of Calvin; which has no idea of toleration; which proceeds unrelentingly to a war of extermination with all the placability and tenderness of the Druse.

Literature.

Modern Painters. By John Ruskin. Volume 5 and last. London. Smith, Elder and Co.

In spite of *Blackwood* and the *Athenaeum* and the whole tribe of connoisseurs who believed that nature was that which Claude had painted, and not that which they themselves saw, Mr. Ruskin has fought his way to the front rank of authorship, and taught more truths not only about painting, but about nature, than any writer before him. Here in Canada, his writings have not perhaps the value to us which they possess in the old world, where the pictures which he criticises are not far from sight, and where at any rate some general idea of the style of each master can be readily obtained by actual inspection; but he is the interpreter of nature as well as of art, and on this account his writings have an universal and undying interest.

It is sixteen years since the first volume of the present work first startled the English Literary world. Mr. Ruskin's name was absent from the title-page, and its place supplied by the *nom de plume*, 'a Graduate of Oxford.' The progress of the work has been interrupted by other contributions to the same great subject. The greatest of these, 'the Stones of Venice,' determines the true principles of architecture, as clearly and eloquently as the 'Modern Painters' ascertains the principles of painting; 'The Seven Lamps of Architecture' is inferior to it in both style and completeness, but with the Edinburgh 'Lectures on Architecture and Painting,' gives probably the best introduction to Mr. Ruskin's views. The minor works which have been thrown off at intervals within the last five years can hardly be understood without a knowledge of their predecessors. The influence of these works upon art, especially upon architecture, can hardly be over-estimated; it is evident not only in the reformation of English painting which is evinced by the annual exhibitions, but in the altered style of the Churches and public buildings which are rising up, not only in England itself, but in the colonies. Instead of 'Carpenters' Gothic,' we are beginning to have edifices which are true to the spirit, as well as to the formers of the 'Architecture of the North,' and instead of canvass blotched with colour, we are

beginning to have honest representations of nature. No one who returns to England after a few years' absence, can fail to be struck with the change, and no one who knows anything whatever of the literary history of the period, can fail to attribute it to Mr. Ruskin.

The present volume contains four sections of the whole work, the first is on 'Leaf Beauty', the second on 'Cloud Beauty'; the third on 'Ideas of Relation,' which is subdivided into 'Invention Formal,' and 'Invention Spiritual.' The most interesting sections are the two first, because they deal with points which come more or less under the observation of all of us, in a manner which no one has before attempted. They interpret nature—that is, they come between us and our observation of things, and tell us not only what to admire, but why we should admire it. Those who cannot sympathise with painting may at least sympathise with nature. In treating of 'Leaf Beauty,' Mr. Ruskin divides leaves generally into shield-bearers and sword-bearers, the former class being that in which the buds are protected by leaves, and the latter that in which they are protected by spines. The latter class will have most sympathy here in Canada, and thus speak for themselves in Mr. Ruskin's pages:

"Also it may be well for lowland branches to reach hither and thither for what they need, and to take all kinds of irregular shape and extension. But the pine is trained to need nothing, and to endure everything. It is resolutely whole, self-contained, desiring nothing but rightness, content with restricted completion. Tall or short, it will be straight. Small or large, it will be round. It may be permitted also to these soft lowland trees that they should make themselves gay with show of blossom, and glad with pretty charities of fruitfulness. We builders with the sword have harder work to do for man, and must do it in close-set troops. To stay the sliding of the mountain snows, which would bury him; to hold to divided drops, at our sword points, the rain, which would sweep away him and his treasure fields, to nurse in shade among our brown fallen leaves the tricklings that feed the brooks in drought, to give massive shield against the winter wind, which shrieks through the bare branches of the plain.—such service must we do him steadfastly while we live. Our bodies, also, are at his service; softer than the bodies of other trees, though our toil is harder than theirs. Let him take them as pleases him, for his houses and ships. So also it may be well for these timid lowland trees to tremble with all their leaves; or turn their paleness to the sky, if but a rush of rain passes by them, or to let fall their leaves at last, sick and sore. But we pines must live carelessly amidst the wrath of clouds. We only wave our branches to and fro when the storm pleads with us, as men toss their arms in a dream. And finally, these weak lowland trees may struggle fondly for the last remnants of life, and send up feeble saplings again from their roots when they are cut down. But we builders of the sword perish boldly, our dying shall be perfect and solemn, as our warring, we give up our lives without reluctance and for ever."

In the section on 'Cloud Beauty,' the disciple of Turner is more true and unapproachable than perhaps in any other part of his volumes. Turner's clouds are like sunsets in Italy, made perpetual; Ruskin's description of clouds is all that a photograph can be in its want of colour. The analysis which this volume gives both of their form and colour must be closely studied, nor will it bear abbreviation, but we cannot avoid finding room for one passage from the chapter on Rain, 'the Angel of the Sea,' which is in the author's most natural style:

"The moss-lands have an infinite advantage, not only in sight, but in liberty; they are the freest ground in all the world. You can only traverse the great woods by crawling like a lizard, or climbing like a monkey—the great acids with slow steps and veiled head. But bare-headed, and open-eyed, and free-limbed, commanding all the horizon's space of changeful light, and all the horizon's compass of tossing ground, you traverse the moss-land. In discipline it is severe as the desert, but it is a discipline compelling to action, and the moss-lands seem, therefore, the rough schools of the world, in which its strongest human frames are knit and tried, and so sent down, like the northern winds, to brace and brighten the languor into which the repose of more favoured districts may degenerate. It would be strange, indeed if there were no beauty in the phenomena by which this great renovating and purifying work is done. And it is done almost entirely by the great Angel of the Sea—rain—the Angel, observe, the messenger sent to a special place on a special errand. Not the diffused perpetual presence of the burden of mist, but the going and returning of intermittent cloud. All turns upon that intermittence. Soft moss on stone and rock;—cave-fern of tangled glen;—way side well—perennial, patient, silent, clear; stealing through its square font of rough hewn stone; ever thus deep—no more—which the winter wreck sullies not, the summer thirst wastes not, incapable of stain as of decline—where the fallen leaf lies undecayed, and the insect darts unflinching. Crossed brook and over eddying river, life even in flood scarcely over its stepping stones,—but through all sweet summer keeping tremulous music with harp-strings of dark water among the silver fingering of the pebbles. Far away in the south the strong river-gods have all basted, and gone down to the sea. Wasted and burning white furnaces of blasting sand, their broad beds lie ghastly and bare;

but here the soft wings of the Sea Angel droop still with dew, and the shadows of their plumes fall on the hills, strange laughings and glitterings of silver streamlets, born suddenly, and twined about the mossy heights in trickling tinsel, answering to them as they wave."

Mr. Ruskin has been very much twitted with inconsistencies—that is, his opinions although expressed dogmatically at first, have expanded in the course of time. There is a blunt and fearless honesty about all his writings, which is very refreshing in these days of shallow thinking and timid utterance. What he believes he believes with his whole soul, and states with his whole energy. But in the course of years, opinions upon art, like all opinions except those which are based immediately upon an inspired revelation, necessarily become modified; they are living, and as Mr. Ruskin himself says in this volume, "they show their life by being capable of nourishment, and therefore of change." If this is remembered, the taunts of captious critics will fall harmless to the ground, and we believe that our readers will accept from us, in the case of this book, the testimony which the *Times* long ago gave to the 'Stones of Venice,' that it will "elevate taste and intellect, raise the tone of moral feeling, kindly benevolence towards men, and increase the love and fear of God."

Art and Science.

THE BRITISH ASSOCIATION.

In an age like this when the interests of true science and religion are so closely allied, we need not apologize for dwelling at length upon the Oxford meeting of the British Association for the advancement of science. Next week we hope to give some accounts of the meetings of the various sections. We have only room at present for portions of the President's address.

On June 27th the Sheldonian theatre at Oxford was filled with a large and brilliant assembly, including the most eminent men of science, not only in England but in Europe. The Chancellor (Lord Derby,) and Vice-Chancellor (Dr. Jenne) were present. The Prince Consort opened the proceedings by resigning the Presidency into the hands of his successor Lord Wrottesley. The new President began his address by paying a noble compliment to Oxford for the exertions which the University had made in the cause of science. He spoke of her distinguished professorial staff, of the school of Physical science, of the academic rewards which were bestowed upon its study, and above all of the magnificent Museum upon which nearly £100,000 had been expended within the last five years.

"Oxford, then, has shown herself fully equal to her glorious mission, and it was only a fitting sequel to such enlightened conduct, that she should be entrusted with the grateful task of educating the heir-apparent to the Throne of the most popular Sovereign who ever swayed the sceptre of this vast Empire."

Lord Wrottesley then proceeded to give a summary of recent results and experiments in the various branches of Science, commencing with Astronomy. After mentioning the important results attained by private observations in England, he gave a sketch of the various classes of phenomena to which observation had been directed. One of these was comets, of which his Lordship said:

"Of all the phenomena of the heavens, there are none which excite more general interest than comets—those vagrant strangers, the gipsies as they have been termed of our solar system, which often come we know not whence, and at periods when we least expect them, and such is the effect produced by the strangeness and suddenness of their appearance, and the mysterious nature of some of the facts connected with them, that while in ignorant times they excited alarm, they now sometimes seduce men to leave other employments and become astronomers. Now, though the larger and brighter comets naturally excite most general public interest, and are really valuable to astronomers, as exhibiting appearances which tend to throw light on the internal structure of those bodies, and the nature of the forces which must be in operation to produce the extraordinary phenomena observed, yet some of the smaller telescopic comets are, perhaps, more interesting in a physical point of view. Thus the six periodical comets, the orbits of which have been determined with tolerable accuracy, and which return at stated intervals, are extremely useful, as being likely to disclose facts of which, but for them, we should possibly have ever remained ignorant. Thus for example, when the comet of Encke, which performs its revolution in a period of a little more than three years, was observed at each return, it disclosed the important and unexpected fact, that its motion was continually accelerated. At each successive approach to the sun it arrives at its perihelion sooner and sooner, and there is no way of accounting for this so satisfactory as that of supposing that the space, in which the planetary and cometary motions are performed, is everywhere pervaded by a very rarified atmosphere or other, so thin as to exercise no perceptible effect on the movements of massive solid bodies as the planets, but substantial enough to exert a very important influence on more attenuated substances moving

with great velocity. The effect of the resistance of the ether is to retard the tangential motion, and allow the attractive force of gravity to draw the body nearer to the sun, by which the dimensions of the orbit are continually contracted and the velocity in it augmented. The final result will be that, after the lapse of ages, this comet will fall into the sun; this body, a mere hazy cloud, continually flickering as it were like a celestial torch round the great luminary, is at some distant period destined to be mercilessly consumed. Now the discovery of this ether is deeply interesting as bearing on other important physical questions, such as the undulatory theory of light; and the probability of the future absorption of comets by the sun is important as connected with a very interesting speculation by Prof. William Thomson, who has suggested that the heat and light of the sun may be from time to time replenished by the falling in and absorption of countless meteors which circulate round him, and here we have a cause revealed which may accelerate or produce such an event."

After a lucid survey of the progress of geology, physiology, and chemistry, the address concluded with the following elegant passage:

"And now, in conclusion, I may perhaps be permitted to express the hope that the examples I have given of some of the researches and discoveries which occupy the attention of the cultivators of science may have tended to illustrate the sublime nature, engrossing interest and paramount utility of such pursuits, from which their beneficial influence in promoting the intellectual progress and happiness and well-being of mankind may well be inferred. But let us assume that to any of the classical writers of antiquity, sacred or profane, a sudden revelation had been made of all the wonders involved in Creation accessible to man; that to them had been disclosed not only what we now know, but what we are to know hereafter, in some future age of improved knowledge; would they not have delighted to celebrate the marvels of the Creator's power? They would have described the secret forces by which the wandering orbs of light are retained in their destined paths; the boundless extent of the celestial spaces in which worlds on worlds are heaped; the wonderful mechanism by which light and heat are conveyed through distances which to mortal minds seem quite unfathomable; the mysterious agency of electricity, destined at one time to awaken men's minds to an awful sense of a present Providence, but in after-times to become a patient minister of man's will, and convey his thoughts with the speed of light across the inhabited globe; the beauties and prodigies of contrivance which the animal and vegetable world display, from mankind downwards to the lowest zoophyte, from the stately oak of the primeval forest to the humblest plant which the microscope unfolds to view; the history of every stone on the mountain brow, of every gay-coloured insect which flutters in the sunbeam;—all would have been described, and all which the discoveries of our more fortunate posterity will in due time disclose, and in language such as none but they could command. It is reserved for future ages to sing such a glorious hymn to the Creator's praise. But is there not enough now seen and heard to make indifference to the wonders around us a deep reproach, nay, almost a crime? If we have neither leisure nor inclination to track the course of the planet and comet through boundless space, to follow the wanderings of the subtle fluid in the galvanic coil or nicely poised magnet; to read the world's history written on ancient rocks, the sepulchres of atwenty relics of ages long gone past, to analyze with curious eye the wonderful combinations of the primitive elements and the secret mysteries of form and being in animal and plant; discovering everywhere connecting links, and startling analogies and proofs of adaptation of means to ends—all tending to charm the senses, to teach to reclaim a being who seems but a creeping worm in the presence of this great creation—what, I repeat, if we will not, or cannot, do these things, or any of these things,—is that any reason why these speaking marvels should be to us almost as though they were not? Marvels indeed they are; but they are also mysteries, the unraveling of some of which tasks to the utmost the highest order of human intelligence. Let us ever apply ourselves seriously to the task, feeling assured that the more we thus exercise, and by exercising improve, our intellectual faculties, the more worthy shall we be, the better shall we be fitted, to come nearer to our God."

Communications.

DIocese OF QUEBEC.

To the Editors of the Canadian Church Press.

GENTLEMEN—In your notice of the Quebec Synod, you say, "the Bishop was understood to offer an objection to this limitation of his prerogative." This is evidently a misprint for "no objection," which was the fact. But most readers would take it as it stands, and infer that it was in consequence of the Bishop's objection that Mr. Mountain moved his amendment.

(Will you be so good as to make this correction in your next number, and put it in some prominent place. R.)

THE EASTERN DIOCESE.

To the Editors of the Canadian Church Press

GENTLEMEN,—I observe several inaccuracies in your Editorial of the 18th inst. "on the Eastern Diocese," and as I feel sure you have no wish to mislead, I send you the real state of the case. It is not correct to say that, "amongst other causes, the late hour in which the City of Kingston contributed her quota has served to discourage other parishes." Six years ago Kingston took the lead in the movement then made, its proportion of the endowment was promptly subscribed, and the amount would have been

forthcoming, had the matter been proceeded with. Upon the effort being renewed in 1858, Kingston, when called upon, immediately contributed its quota, and, up to the present time, has paid as much cash into the fund as all the other parishes of the proposed Diocese put together. It is not correct to say that "the Governor General requires as a preliminary that the Fund be invested in mortgages." The Church Society require that the minimum amount of £15,000 be actually realized, either in cash, or a mortgage, before asking the Governor General for permission to proceed in the election of a Bishop. Up to the present time, barely one half of that sum has been secured. It is true that "the Committees are actually paying out cash with promissory notes, in order to induce persons to give mortgage on landed property," but it is with the view of inducing respectable individuals to assume these notes, and charge their Real Estate with the amount they represent, not because of any preliminary required by the Governor General. It is correct to say that nominally there is a surplus of \$1400, but, in the report in which that is stated, you will find that the Trustees speak of a large deduction which will have to be allowed on account of losses upon the promissory notes still outstanding. That deficiency, as estimated by persons qualified to judge, will far exceed the apparent surplus. It is true that the regular meetings of the Committees are held quarterly, but it ought to have been added that they meet oftener when business requires, and that there is a sub-Committee diligently employed in the interval in carrying out the investments determined upon. To say that "the Committees do not seem to be in any hurry" is an imputation unworthy of an Editor, unless substantiated by good and tangible evidence. You give no evidence, and I know enough of the Committee to be able to say that there is no ground for the imputation, all are alike anxious to see the consummation reached, but they cannot force the matter.

Having said this much as to matters of fact, I will now express an opinion on two or three other points mentioned in your Editorial of 27th June, that only £9,000 out of the £12,000 subscribed was good, thus leaving an actual deficit of £3,000, and that on 1st July £1,000 became due to the Bishop for arrears. I am somewhat surprised that you should call that "a healthy condition." It is to avoid such healthiness that the Trustees of the Eastern Fund are taking a little longer time in securing their endowment. They will lend on mortgage only to punctual as well as substantial men. Again, I differ from you as to the powers conferred to the Synod Incorporating Act. It does not state that that body is authorized to fix the amount of the income of the Bishop of any Diocese, nor do I think it ever was intended that it should have that power. As a matter of opinion I think that had the Queen reserved also the right of appointing the Bishops, it would have been much better for the true interests of the churches. I would add that I am surprised the Editor of a Journal professing to support the Church of England should advocate such radical changes in her Constitution as would virtually ignore the Queen's supremacy as the temporal head of the Church, and thus lead to a separation between the Church in Canada, and the United Church of England and Ireland.

Kingston, 31st July, 1860.

MENTOR.

To the Editors of the Canadian Church Press.

GENTLEMEN,—There has been, of late years, a great outcry made against those who endeavour to carry on the services of the Church in the manner in which they have most solemnly bound themselves to celebrate them. The introduction of the Offertory, and prayer for the Church Militant, baptisms and churching of women, during the service, the bowing at our blessed Lord's holy name; and, generally speaking, the more decent and reverent mode of conducting divine service, which is gradually gaining ground in some districts,—all are denounced as innovations. Now there is an old adage, to the effect, that "they who live in glass-houses should not throw stones." It is difficult to imagine that those who are so jealous of innovations, as in their ignorance to stigmatize as such a strict observance of the Church's rules, should themselves be introducers of novelties. But it is even so. I have heard of clergymen who mutilate the burial service, to quiet their own consciences, while using it over persons whose lives were certainly no proof of their being under the influence of God's holy Spirit. I have heard of clergymen, who, conjointly with sectarians of different denominations, have held prayer-meetings in sectarian churches, and on one occasion in one of our own churches. On the latter occasion, prayer was offered in the congregation by men, who, sincere though they may be, are nevertheless enemies of the Church. Surely these are innovations. Again: I was present, some time since, in a church not many miles hence, when the Lord's Supper was administered. To my surprise, the officiating minister omitted the verbal oblation in the prayer for the Church Militant. Whether it was from inadvertence or intentionally, I know not. This is another innovation, and, if done intentionally, is worthy of rebuke. It was not without reason that the Reformers and compilers of the Liturgy used a verbal oblation of the "creation of bread and wine." It was their desire that our Liturgy should approach, as nearly as possible, to those of the primitive church. None of these, that I am aware of, contain a verbal oblation of the body and blood; but many of them (and all the more ancient ones) do contain a verbal oblation of the Elements. Take, e.g. that from the Apostolic Constitutions used prior to the Council of Nice. "We offer unto thee, our God and King, according to his ordinances, this bread and thine cup, giving thanks unto thee through Him, inasmuch as thou hast made us worthy to stand in thy presence and minister unto thee." The verbal oblation is used in the Alexandrian, Cæsarean, Italian, and Constantinopolitan Liturgies. In the latter it is beautiful from its simplicity.—"Out of thine own we offer thee that is thine." It is with all reverence I say it, the "Grace before meat" of the Lord's Supper; nor should it be omitted on any pretext whatever.

Once more, and I have done. On Sunday last, at Even Song, the offertory sentences were commenced, when lo! the churchwarden issues from his seat, hat in hand, and proceeds to collect the alms of the people in the said hat, which having accomplished, he places alms, hat and all, upon the communion table,—the poor parson, in dismay (perhaps in disgust) as soon as he sees the hat being passed round, leaves the communion-table and mounts the pulpit, wondering by what process of mind a beaver hat can be looked upon as "a decent basin," and strongly convinced that innovations are, indeed, very much to be deplored.

VICTIM.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, August 1st, 1860.

Flour.—For Superfine there has been a slight better inquiry, and prices are a shade higher. For Family and Extra sorts the demand has been inordinate, and rates are unchanged. The following are the prevalent prices: Superfine, \$5.20 to \$5.25; Fancy, \$5.40 to \$5.50; Extra, \$5.20 to \$5.10, Double Extra, \$5.25 to \$5.75 per barrel.

FALL WHEAT.—The deliveries are small—not over 1000 bushels during the week. The deliveries of last year's crop continued large until recently, and only a week or two will elapse before the new crop will be brought in freely. We have already had one load of this year's crop offered, a fine sample, which brought \$1.55 per bushel. Old Fall Wheat, during the week, has ranged from \$1.20 to \$1.35 for ordinary to good, and \$1.37 for good. The average price during the week has been about \$1.32 per bushel.

STRAW WHEAT has realized \$1.10 to \$1.12 per bushel; and choice samples have brought \$1.15. BARLEY scarce, and is dull and nominal. A very prime sample of this year's growth brought 55c. per bushel.

PEAS have sold freely at 55c. to 60c. A choice lot brought 61c. per bushel.

OATS are worth 32c. to 34c. per bushel. NEW POTATOES are very plentiful, at from 40c. to 50c. per bushel.

APPLES plentiful, at 75c. to \$1.00 per bushel. BUTTER.—Fresh, 12½ to 14c. per lb. TUB, 10c. to 12c. per lb.

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