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The Canadian Church Press;

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PUBLISHED WEEKLY,

FOR THE MEMBERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND, IN CANADA.

Vol. I.]

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[No. 8.]

Ecclesiastical Intelligence.

CANADA

DIOCESE OF TORONTO.

We are happy to be able to lay before our readers an abstract of the report of the joint Committee of the Synod and Church Society on the Mission Board, which will be discussed at the meeting of the Church Society to-day (Wednesday). The following are the resolutions to be adopted by the Church Society:—

"1. That every lay-delegate of the Synod shall be an incorporated member of the Church Society, on payment of the annual sum of five shillings.

"2. That any by-law that shall be passed by the Society relating to the Commutation or Clergy Trust Fund, the Mission Fund, or the Widows and Orphans' Fund, shall be laid before the Synod of the Diocese at their next ensuing meeting; and in case it shall not be approved by the Synod, it shall be suspended until the next quarterly meeting of the Church Society, when, if it is not sustained by a majority of two-thirds, it shall be of no effect."

Corresponding resolutions are to be adopted by the Synod. Then follows the "By-law on Mission Board":—

"Whereas it is desirable for the better securing the ministrations of religion throughout the diocese, that there be a systematic plan for the payment of the stipends of missionaries, whether settled or travelling.

"1. Be it enacted, that the Standing Committee of the Church Society be constituted and empowered to act as a Diocesan Board of Missions; and that a fund, to be called the Mission Fund, be under their control, to be administered as hereinafter provided.

2. That the same mission Fund do consist of—

- a. The annual surplus arising from the fund known as the Commutation Trust Fund, after the payment of all charges thereupon.
- b. The monies at the disposal of the Central Board, for the management of the Sustentation Fund.
- c. All collections for missionary purposes made in churches or stations throughout the diocese.
- d. All subscriptions to the Church Society not specially appropriated to any other object, with the exception of one-fourth to be applied to the general purposes of the Society.
- e. All donations and legacies for missionary purpose, regard being had to the direction of the donor or testator.

3. That the Board of Missions shall, when provided with the necessary funds and guarantees, assume the payment of their stipends to the three following classes of missionaries:

- a. Travelling Missionaries—the minimum of whose stipend shall be £150 per annum, with £25 as outfit at the commencement of their duties.
- b. Resident Clergymen, for whom the Parish provides a residence and guarantees to the Board of Missions, £100 per annum, shall be entitled to receive from the Board, £150 per annum as stipend—and in the event of the Parish failing to make the payment of £100 to the Board of Missions, the Clergymen shall be withdrawn.
- c. Clergymen of settled parishes now existing where the congregation pay or secure to the Mission Board any annual sum, shall be entitled to draw that sum from the Board.

4. That all District Branches now employing a travelling missionary or missionaries shall be entitled to the maintenance of such missionary or missionaries, on transferring their funds to the Board of Missions.

The committee also recommend that the XVIII. article of the Constitution be amended so as to read thus:

In connexion and correspondence with the Society, District Associations shall be established, comprising one or more Districts (as shall be approved by the President,) the same to be composed of the Clergy resident within the bounds of the district, and all other Members who shall contribute in aid of the Society's Fund. A General Meeting of the Branch District Association shall be held in each year, and Quarterly Meetings of the Committee of Management—not less than five to form a quorum—shall be held for the transaction of the ordinary business of the Branch Association. Each parish, in the person of its Clergymen and Churchwardens, shall be a Sub-Association, in correspondence, through its Chairman,

(the Clergyman,) with the District Branch Associations, and may be denominated *Parochial Committee of the Church Society*.

On Sunday last a Confirmation was held by the Lord Bishop, in the Church of St. Stephen's, Toronto. His Lordship preached from Psalm, 104. 23, and afterwards delivered a very energetic and touching address to the Candidates. Fifteen persons were confirmed. This is the first time that the Apostolic Rite of Laying on of Hands has taken place in this beautiful Church, which was erected two years ago, at the cost of \$10,000 by the noble liberality of Robert Donison, Esq. Its sittings are all free, and its Sunday School already contains about 170 children.

THE SUNDAY SCHOOL FESTIVAL.—A more pleasing sight has seldom been presented to the citizens of Toronto than that which gladdened the eyes of young and old, as the children of the various Church of England Sunday Schools, numbering some seventeen hundred of all ranks and ages, marched along the streets on Thursday last to hold high festival within the hospitable precincts of Moss Park, so kindly offered for the occasion by its public-spirited owner. The children of six schools—those of St. James, St. George's, Holy Trinity, St. Stephens, St. John the Evangelist, and St. Paul's, Yorkville—met at their different school-rooms shortly after twelve o'clock. After having been properly arranged, with childish glee, and in all the pride of mimic state, with banners waving, and duly unmarshalled by their teachers, who seemed fully to enter into the spirit of the thing, the little urelins, rosy-cheeked, and neatly clad, and wearing rosottes with the distinctive colours of their respective schools, marched from their places of meeting to the general rendezvous at the Cathedral. It took nearly an hour for the procession to pass into the Church, and when service began at half-past two o'clock the sacred edifice was crowded to its utmost capacity. The service was short, consisting only of the litany and a brief address by the Lord Bishop of Toronto, with the singing of the 100th Psalm and the Evening Hymn. The Rev. Dr. Fuller, of Thorold, read the litany, and afterwards the whole congregation joined in singing the 100th Psalm.—The Bishop then ascended the pulpit, and delivered his address to the children. He congratulated the Clergy, the Teachers and the Scholars, on the large attendance that day. It might be called a glorious festival. He proceeded to show how these were kept in England, and to give an account of the rise of Sunday Schools, he commented in very severe terms on the absence of one school, that of Trinity in the East, which, owing to the peculiar views of its managers, had not been permitted to join in the Celebration. He trusted that it would be one of pure gratification to the children, and might God grant that deep impressions of holiness would be made that day!—The Evening Hymn was then sung, and after the benediction the assemblage gradually and in order left the sacred building. The children then, under the direction of their respective teachers and pastors, formed into regular order and proceeded to Moss Park. Maul's band was in attendance and met the procession a short distance from the grounds, playing some inspiring tunes as the children entered the Park. The Hon. Mr. Allan, with Mrs. Allan, besides a large number of the influential inhabitants of the city, were on the grounds to receive them.

In addition to those who came on foot there were many persons who came in carriages—the rich and the *elite* of Toronto society. Arrived inside the park gate a scene of the utmost hilarity and enjoyment was presented to the sight. The children soon dispersed themselves all through the grounds, and betook themselves to every conceivable manner of sports. Several large swings had been erected, which were extensively patronized, especially by the little girls. The boys counted out their "elovons," wickets were pitched, and the balls flew in all directions. Others took pleasure in kicking an immense foot-ball; while others again seemed to delight in rolling themselves on the grass, or basking in the full blaze of the sun. Away to the rear of Mr. Allan's residence were laid tables of extraordinary length, some ten in number, upon which might be seen the edibles and drinkables, the sights of which made glad the hearts of the youngsters. Tables were laid out for over 2,000 persons, and it is easy to conceive what a sight these many bowls of lemonade, and cakes of all sizes, from the tiny biscuit to the large and savory pound-cake, presented. At the proper time the bugle was sounded for luncheon, when in a remarkably short space of time the tables were surrounded, and after singing "Praise God from whom all blessings flow," the tables were cleared of the good things which but a few minutes before they had contained in such abundance. The

boys and girls, and men and women too, then scampored round the beautiful Park.

It is not often that one has the pleasure of seeing such a pretty sight as those children and a thousand or so others of more mature age presented. Skipping, jumping, bounding about from place to place now on the top of the bank, then down in the ravine, they formed a pretty contrast to the dozen or so of active little deer, which within a wire net enclosure, close by, kept frisking and bounding about to the great amusement of every one present.

About 7 o'clock it was evident that a move was being made by the various Superintendents to call their respective schools together prior to their departure. The bugle was sounded and the call quickly obeyed. Upon an elevated position on the south side of the Park, the children were mustered in the presence of a large number of spectators, including the Hon. G. W. Allan, and the clergy of the different churches, who took an interest and zeal in the carrying out of the arrangements, which could not be surpassed, and in which they succeeded most admirably. After all were collected the National Anthem was sung, led by Mr. Carter, and the effect produced was certainly most exciting, and to the looker-on at a distance, must have been grand in the extreme.

Three loud and lusty cheers from the juveniles were given for the Queen; three for His Lordship the Bishop, who, in the afternoon honored the grounds with his presence, and three for the gentleman to whom they were all indebted for his unbounded liberality, and for permitting them to enjoy so pleasant a day, and in such a manner that will not easily be forgotten. The children, with their teachers, then left the ground in the same excellent order in which they came, and without anything happening to mar the pleasures of the day, except the absence of the School of Trinity in the East, which, from the absurd caprice and narrow Sectarian views of its Pastor and managers, was not allowed to take part in the Festival.

AURORA.—The teachers of Sunday Schools of Trinity Church, Aurora, St. John Baptist Church, Oak Ridges, and All Saint's Church, King Station, united to give a fête to their Scholars on Tuesday last, (July 3rd.) The order of proceedings was the following:—At half-past two o'clock the children, numbering about 130, assembled in Trinity Church, where each class was examined, and two prizes awarded in each, one to the most regular attendant, and one to the best answerer. A procession was then formed, each teacher walking with his or her class, and the prize children bearing banners, which proceeded to the picnic grounds, marching to the music of an excellent brass band. Here tables had been beautifully arranged by members of the congregation, at which the happy little guests were soon seated. When they had discussed an abundant supply of tea, cakes, etc., they were addressed in appropriate terms by the Rev. S. Ramsay of Newmarket, John Carry of Pinegrove and E. M. Stewart of Guelph. The procession was then formed again, and the joyful company marched through the principal streets of the village accompanied by the enlivening music of the band. Although everything was under the direction of the incumbent (Rev. H. W. Stewart) and his wife, yet we are happy to be able to say that all the expense was willingly and liberally supplied by the congregation, to whom much credit is due for the excellent manner in which the celebration was got up.

We understand that the Rev. Dr. O'Meara has been appointed to the incumbency of Georgetown, in succession to the Rev. J. G. McKenzie, M.A.

The quarterly meeting of the Home District Association will be held at the Rev. H. C. Cooper's, Etobicoke, on Wednesday, the 18th inst. The Holy Communion will be administered at 8, a.m. The subjects for consideration are the "Book of Canticles, and Revivalism."

GREAT BRITAIN.

There is a continued agitation on the part of the Political Dissenters against the clause in the Census Bill, which compels every man to say to what religious body he belongs. A deputation of Churchmen has however waited on Lord Palmerston, and the Premier accepted their advice, and promised to retain the clause of the Bill. The Nonconformist is furious at this. "The country may rest assured that Lord Palmerston, Mr. Disraeli, and the supporters of Church-rates, have not entered into this compact for nothing. The purpose is now clear. It is nothing less than Church ascendancy, to be obtained by means of a barefaced fraud. We can only now once more express a hope that action to defeat this monstrous proposal will be prompt and general." Can it be thought for a moment that anything but a fear of their real number and position becoming known has led Dissenters to all this wrath and fury?

The Bishop of London has been encouraging, by his presence and counsel, the supporters of the "Home" in connection with All Saints Church, Margaret street. The Bishop, in an earnest address on charity, pointed out the peculiar duties of a Christian in his public and social relations, and considered it advantageous to the community for individuals to join a society of this nature, where the death of husband or parents has cut them off from the duties and privileges of a Christian home. The chapel was decorated with choice flowers, and a sumptuous luncheon laid for the Bishop and friends in the future dormitory. We learn that the poorer inmates (about seventy in number) were partakers of the feast, and that a large sum was collected at the offertory.—*Clerical Journal.*

The Church-rate abolition Bill was thrown out of the House of Lords by a vote of 31 to 123.

IRELAND.—The arrangements for commencing the restoration of St. Patrick's Cathedral, Dublin, have been nearly completed. The nave has been screened off from the choir by a timber planking which rises as far as the roof; and within the nave, at each side, scaffolding has been erected, from which supports will be raised to uphold the roof, while the southern wall with its flying buttresses, and the southern transept, both of which it is intended to take down, are being re-erected. It is announced that Mr. Guinness has, in his letter to the Dean and Chapter in which the munificent offer to restore the cathedral at his own expense was conveyed, insisted as a condition that he should have complete control over the work of restoration, and that the Chapter should not interfere with his arrangements, distinctly pledging himself at the same time that in no instance should there be the slightest deviation from the original design of the building, both as to its structure and ornamentation. The groined ceiling, in imitation of stone, which is over the choir, will be continued through the nave, and will replace the present unsightly open timber roof; it will spring from clustered columns, suiting the architecture of the cathedral, which is Early English.—*Clerical Journal.*

At a late meeting of the University Senate grades were proposed and passed constituting a new degree of Master in Engineering, to be given to candidates who have taken the B.A. degree, and have spent three years in the practice of the profession after having first taken the diploma of the School of Engineering in Trinity College. Grades were also passed making the diplomas in Engineering and in Surgery University licences to be granted by the Senate of the University.

The meeting of the Dublin branch of the Universities' Mission to Central Africa was held in the theatre of Trinity College, on the 7th ult. The Vice-Chancellor of the University occupied the chair. Speeches were made by Archdeacon Mackenzie, and the Rev. Mr. Lawrell, who, with the Rev. Mr. Smithett, constituted the deputation, also by the Rev. Professors Jellett and Butcher, the Rev. A. Pollock, and Serjeant Lawson, Q.C. On the whole, the meeting was very successful, and the Dublin donations already amount to £500, with annual subscriptions of nearly £200 a year. This must only be considered as a first beginning of the Irish branch, and circulars are being sent to all the graduates of the Dublin University resident through the country. It is most satisfactory to see the leading Dublin clergy of every party in the Established Church joining in the support of this most useful mission. Archdeacon Mackenzie on the following day proceeded to Belfast, where the meeting, it is said, was not so successful.

Archbishop Whately held his annual visitation in St. Patrick's Cathedral, on June 14th. The subject of the charge was the Liturgy of the Church. We shall give an account of it next week.

UNITED STATES.

We have been unable until now to find room for a notice of the consecration of the chapel of the Vermont Episcopal Institute, to which we alluded some weeks since: we glean the following from the *Church Journal*:—

On June 7th the Diocesan Convention met at Burlington, Vt., and almost immediately adjourned to the chapel. The procession, consisting of about thirty clergymen in surplices, headed by the Bishop of the Diocese, and the Bishop of Quebec, entered the crowded chapel, and moved up towards the chancel, reciting alternately the appointed Psalm. The Sentence of Consecration was read by the Rev. Mr. Buel, rector of St. Paul's, Burlington. After Morning Prayer the Ante-Communion Office was said by the Bishop, assisted by the Bishop of Quebec and the Rev. Dr. Hicks. The Convention Sermon was preached by the Rev. Andrew Oliver, of Bellows Falls, and was a clear, solid, and well argued statement concerning the Spiritual doctrine of the Church, as a visible kingdom upon earth, with authority from on high for the work which God had given it to do. This sermon was the subject of unqualified approbation on the part of all who heard it. The Holy Communion was then administered, the Bishop of Quebec consecrating, and the Bishop of Vermont and Dr. Hicks assisting in the distribution. A very large number received, the chapel being crowded to its utmost, and large groups clustering around the doors besides, unable to enter. The chapel is a peculiarly appropriate and tasteful one—large enough for all the purposes for which it will be required, and with all the conveniences and many of the adornments found in larger and more expensive churches. It is an "open" roof—the rafters supported by ornamental gothic arches. One end is occupied by the organ and choir, the other by the deep recessed chancel. The sides are divided into compartments intended to receive tablets with suitable inscriptions. Arched and groined windows of stained glass admit a "dim religious light." The woodwork is painted in shades of light brown, and the roof between the rafters is sky blue, giving a very pleasing effect. The most striking of the decorations are two paintings from the pencil of Bishop Hopkins. One occupies a circular panel over the organ, and is a figure of the sacred Palmist of Israel striking his golden harp; over it is the inscription "Let everything that hath breath praise the Lord." The other is a Madonna and Child, occupying a panel over the side door, with the inscription "Unto you is born, in the City of David, a Saviour which is Christ the Lord."

General Intelligence.

UPPER CANADA.

The eclipse of the sun which will take place on the 18th of July, will be visible in Canada. It will commence about seven o'clock, and last for two hours.

The comet now visible passed its perihelion, or point of orbit nearest the sun, on the 16th ult. at a distance from the sun of twenty-nine millions of miles. It is now receding from the sun and approaching the earth. It will be nearest the earth on the 12th of July, and will then be distant from us forty-two millions of miles. The comet was brightest on the 6th of July. It is now moving rapidly towards the south and east, but will continue visible until the beginning of August.—*Leader.*

The *Hamilton Spectator* says:—"No positive arrangements have been made here for the Prince, but the Government we believe, are in treaty with the proprietors of the Royal Hotel, for such accommodations as will be necessary. His Royal Highness will proceed direct from Toronto to Sarnia, from thence to London, and be in this city on the 15th, 16th and probably the 17th of September. His stay at Niagara Falls will be contingent on the visit here; but, we believe, it is certain that he will reach Hamilton by the time named."

LOWER CANADA.

The Anglo-Saxon, (Captain Altam) it will be seen, made the passage from Derry to Quebec in 9 days, 3 hours, and from Derry to the Telegraph Station at Farther Point in 8 days and 19 hours. This is the shortest time on record from land to land. It is upwards of 3 days, or 27 hours ahead of the Great Eastern—and proves still more clearly how immeasurably superior in point of speed our Line is to that of any other Atlantic line afloat. Yet, we are treated with contempt, when we ask for fair-play at the hands of the Imperial Treasury.—*Quebec Chronicle.*

In the *Quebec Chronicle* we find what we presume something approaching to an official announcement of the programme to be observed on the arrival of the Prince of Wales. Nearly everything, the *Chronicle* says, has been left to the Canadian authorities, who have just received official information that the Prince will sail on the 10th July. He will proceed in the first place to St. John's Newfoundland, thence to Halifax, and from there will go to New Brunswick and Prince Edward Island, arriving in the St. Lawrence about the 6th or 7th of August.

With reference to the Prince's reception at Quebec, the *Chronicle* says: The steamers *Victoria* and *Lady Head* will be sent down the river in the quasi capacity of Pilot boats. Accompanying this convoy, there will be in all probability a number of volunteer boats, including some of the best river steamers. In this city one entire wing of the Parliament House is set apart for the Prince and his most immediate attendants. And it may as well be stated in this place, as part of the etiquette observed towards royalty, that there will be the same observance of privacy in dinner invitations as at Windsor or Osborne. So that one of the rooms of Parliament, the Assembly Room, will be the Royal Dining Room for the time—and subject entirely to the control of the Household accompanying the Prince. Of course we are not in Canada entirely accustomed to these things. But we believe it is the only way in which what is probably a State visit, can be carried out in harmony with the observance of the Imperial Court. Apart from the formality of select invitations to dinner, or of a public levee, the Prince, it is supposed, will naturally do at Quebec as he would do at home. He will see the interesting sights of the neighbourhood without being obliged to travel in perpetual State. At the Governor's residence, he will naturally occupy more of the position of a private guest than that of Prince of Wales—precisely as he might be a guest at the house of any nobleman or gentleman at home. The object, in short, will be, as far as Quebec is concerned, that while his visit will be attended by certain ceremonies essentially of a State character, to make the display harmonize as far as possible with the habits and tastes of a well bred gentleman; to leave the Prince, as much as may be, to select his own mode of enjoying his visit, neither impeded by any superabundance of officious zeal, nor made miserable by incessant worship.

From Quebec the Prince will proceed by lake or river boat to Montreal, where accommodations will be provided for him in the house now occupied by the Commander of the Forces. At Montreal, the grand ceremonial of the opening of the bridge will take place, after which the Prince will go to Ottawa, where he will remain for several days. From Ottawa the royal party will go up the Bay of Quinté to Belleville, and from there by special train to Toronto, and eventually westward to Hamilton, London, and Sarnia. These are the general features of the arrangements so far as they have been decided upon, and the Commissioner of Public Works, who has almost exclusive charge of them, is busily engaged in perfecting them.

EUROPE.

ENGLAND.—PARLIAMENT.—On Friday, June 15th, the Marquis of Westmeath withdrew his bill on furious driving, the Lord Chancellor remarking that the present enactments were quite sufficient. The Bill on the Union of Benefices was past. In the House of Commons there was a debate on the bill for selling goods on Sunday, which was adjourned for a fortnight, on the question of privilege—the fines to be levied under the act being appropriated to the payment of police and the bill being consequently a money bill.

On Monday, June 18th, Lord Lyttelton asked the Government whether it was proposed to bring in any measure founded on the admirable reports of the Cathedral Commission of 1852, or of the Select Committee on Spiritual Destitution of 1858. The Duke of Newcastle said that the recommendations of the commissioners would render necessary a new code of ecclesiastical legislation, and that although he could not pledge himself to any definite measures the subject would retain full consideration. In the House of Commons there were several discussions on various subjects connected with the public service, the only important one being that which was begun by Mr. Edwin James, who called attention to the enlistment of troops in Ireland for the Pope's army, which raised the question of the subscriptions for Garibaldi.

On Tuesday, June 19th, the Church Rates Abolition Bill came up in the House of Lords. Lord Lytton, (better known as Sir B. Hall,) moved the second reading, in a speech which reviewed the Parliamentary history of the question. The Duke of Marlborough proposed an amendment for its rejection, and showed the fallacy of building an argument on the petitions which had been sent up against church-rates. "Church-rates were defended by Magna Charta, and they should not be abandoned." The Earl of Derby said that if there had been an absence of conciliation, it had been not on the part of the supporters of the church-rates, but of the supporters of total abolition. The Archbishop of Canterbury also supported the amendment, and the bill was lost by a vote of 31 to 128. On the same evening in the House of Commons, Mr. Gladstone in answer to Mr. Ayrton said that there were still two important votes of supply to be taken, one for the fortification of the country, and the other for the war with China. Mr. Lindsay made a successful motion for the establishment of harbours of refuge.

On Wednesday, June 20th, Lord Raynham's bill for the amendment of previous acts relating to aggravated assaults on women and children, was lost by a large majority.

On Thursday, June 21st, Sir Charles Wood obtained leave, notwithstanding the strong remonstrances of Lord Stanley, to bring in a bill to abolish the India local army, and to amalgamate it with the Queen's army. We learn by the *Palestine*, that before its departure the Select Committee has reported on the action of the Upper House in reference to the paper duty bill. "The committee has not yet acted with much spirit in the vindication of the privilege of the House of Commons."

The Prince of Wales was to leave on the 10th inst., for Canada, and it is said that after the long vacation he will continue his residence in Oxford, being so delighted with that University that it is doubtful whether he will now enter as originally proposed, at Cambridge.

It is said that Lord Clyde will be gazetted a Field Marshal on his return to England.

The Great Keston was advertised to sail on Saturday, the 16th of June. Workmen were engaged on her up to five o'clock on the forenoon of that day, and before they could be disembarked, the weather, which had been stormy since noon, became thick and hazy, so that it was felt by the pilot that it would be dangerous to attempt taking so large a vessel through the intricate channel of the Solent in the uncertain light of the evening. She lay, therefore, at her moorings in Southampton water till Sunday morning. Steam was admitted into the cylinders of the paddle engines about ten minutes past eight; shortly after the order was given, "easy ahead with the screw," and the Great Eastern steamed slowly out on her first voyage to sea. On Thursday, June 28th, she reached the Lightship at Sandy Hook, thus making the run in spite of the long route taken, the loss of time by encountering the Gulf Stream, and the delay from fog, in eleven days, two hours, one minute, including the difference of time. The distance run by the ship was 2,242 miles, deducting the loss of time from fog, this gives a speed of about thirteen knots, proving that with a clear bottom and a full pressure of steam, she would overrun Brunel's estimate of fourteen and a half knots an hour for a long run. Though the passage, all things considered, was decidedly fine, it was still sufficiently checked to settle the important point of the Great Eastern being the most comfortable passenger ship in the world. Her movements in a sea way are so long, slight and easy that no inconvenience is produced. Sea sickness may be considered as annihilated, and all the attendant discomforts of a sea passage reduced to a minimum. It is said very positively that after staying long enough in New York to satisfy the admiring curiosity of the crowds who daily throng to see her, she will visit Portland.

FRANCE.—At a recent Council of Ministers, M. Thouvenot, Minister for Foreign Affairs, read the circular note which the French Government is about to address to the Powers who have signed the final act of Vienna, in order to demand their recognition of the new settlement of the French frontiers, resulting from the accomplished fact of the annexation of Savoy and Nice to France. This note summarily recalls the circumstances under which the annexation was accomplished—viz., the spontaneous session of these provinces by the King of Sardinia, and the free expression of the wishes of the inhabitants by universal suffrage. M. Thouvenot expresses his confidence that such an act accomplished in conformity with the generally admitted principles of public right and international law, will obtain the adhesion of all Europe.

Prince Jerome Bonaparte, uncle of the Emperor, is dead.

GERMANY.—According to reliable information the final conference between the Prince Regent and the German Sovereign, before their departure, has brought about a decisive agreement on those questions which refer to the relations of Germany with foreign countries.

ITALY.—Advices from Rome state that Piedmont had promised to prevent an invasion of the Papal frontier, unless such invasion was in consequence of a declaration of war by any Power. This declaration of Piedmont was said to have been communicated to the Pope. They also state that an official dispatch had been received from Naples giving details of the capture of the two steamers with Garibaldians by the Neapolitan frigate *Fulminante*. These steamers, which displayed the Sardinian and American flags, had on board 25,000 muskets, thirty-two cannons, 2,000,000 pounds of powder, and a considerable sum of money. The American Ambassador has demanded the restoration of the two steamers and their 800 passengers who were captured by the Neapolitan frigate *Fulminante*, as they had passports for Malta. Mr. Elliot, the English Ambassador, has supported this demand. It is asserted that the king has dismissed Lanza, Letizia, and three other generals of Sicily, and has exiled them to the island of Ischia. Advices from Naples to the 16th inst. deny the disembarkation of Garibaldians in Calabria, but state that the Government has sent reinforcements thither.

The King of Naples is said to have consented at length to liberal propositions and an alliance with Sardinia: but it is evidently too late.

Garibaldi is still at Palermo, organising and consolidating his forces. The evacuation of Palermo continues, but Messina is being fortified. A hundred more dead bodies have been discovered in the ruins of the houses of Palermo which were destroyed by the bombardment. It is said that the damage done to the city by the Royal troops amounts to ten millions sterling.

The Canadian Church Press.

TORONTO: WEDNESDAY, JULY 11, 1860.

CALENDAR FOR THE WEEK.

JULY 11.—Wednesday.
 " 12.—Thursday.
 " 13.—Friday.
 " 14.—Saturday.
 " 15.—Sunday.—SIXTH SUNDAY AFTER TRINITY. *Troper Lessons—Matins: 2 Sam. xli.; John III. Even Song: 2 Sam. xli.; 2 Thess. II.*
 " 16.—Monday.
 " 17.—Tuesday.

THE SUNDAY SCHOOL FESTIVAL.

OUR Sunday School Fête was a great success. Considering the difficulties which must necessarily attend the marshalling and combining six large schools, containing an aggregate of some two thousand scholars, which had never met together before this occasion; and that there was not the slightest confusion, disorder or accident, it was nothing short of a triumph. Many difficulties had been suggested, many anticipated, many doubts raised as to the practicability, some as to the expediency of such a combination. Such doubts are set at rest for ever. The "Solvitur ambulando" principle holds good in matters of every day life, as well as in the most perplexing Metaphysics. The thing is possible, because it is done. The combined Church Sunday School Festival in Toronto, we hope will be perpetuated year by year for ever. The eyes of our venerable and patriarchal Bishop must indeed have been gladdened, when he saw the choice flock of the tender lambs of Christ's Fold, over which he had been made chief shepherd; the rich blossoms which gave sure promise of a ripe harvest in the vineyard over which he had been set as chief husbandman. It was not without deep import that he called it a glorious Festival. We have given great prominence to this matter; but the Sunday School is a thing of such momentous significance to the Church; fraught in its ulterior effects, with such a burden of good or ill, that no position given to it can be too emphatic. As an institution, it is a speciality, and characteristic feature of our English Church. It dates back not many years. In 1781. Robert Raikes, a newspaper proprietor and printer, in affluent circumstances, in conjunction with his Rector, the Rev. John Stockes, initiated in Gloucester, what was to become the greatest moral engine for the Christian education of the poor. What has now become the invariable concomitant and natural feeder of every Church, an integral component and organic portion of the Parochial system, had many prejudices, and violent opposition to encounter. In the rural districts it spread but slowly. In the great manufacturing, industrial and commercial centres, its value was at once appreciated; its absolute necessity fully recognised. In these, before the economising of manual labor by the wonderful development of machinery, and before the passing of the Factories Bill, the children of the working classes could receive no education but what was to be obtained in these schools. Time with them was money. In these Institutions, many of the so-called Merchant Princes received their first and only systematic education. At the present time there is no church, rural or oppidan, that is without its school. In the larger towns, as Manchester or Birmingham, single schools number between two and three thousand scholars. After the Church, the Wesleyans, with their wonted instinctive appreciation of what tends to the organization and consolidation of their system, were the first to adopt Sunday Schools. The other dissenting bodies were not slow to follow.

Although the exigencies which called Sunday Schools into existence at home, have not the same force here, where the education of all classes is so largely provided for—yet as Churchmen we have special and paramount reasons for their maintenance and extension. They are absolutely necessary to

our existence as a Church. We trust that the day is not far distant when the Church of England will have Separate Schools of her own in the towns, at all events, of this Province. Let us now strain every nerve to supplement the Common School system by our Sunday Schools. In them the distinctive doctrines of the Church must be taught. Again, if we are to secure in their attachment to the Church of their fathers, those of our communion who crowd into the Province; when every tie of local association and English tradition is violently snapped asunder, this silver cord which binds the children to the Church through the School may save the whole family from being carried away into the many wild and chimerical devices of the Evil One, so rife on this continent. The Sunday School too, depends for its existence on the co-operation of the Laity, implies close and constant intercourse with them, and thus tends directly to the building up and stability of the Parish, and the legitimate extension of the personal and ministerial influence of the Pastor. Our advice to Christ's minister who is establishing a mission for the first time is—organize your School at once; to the rest of our Brethren—throw life and energy into your Schools. But this subject will hereafter engage our attention. It is with the Festival we have at present to do. Our Bishop told us, that the School Feast at home, was cherished in the memories of the old, was joyfully anticipated by the young. So may it be here. In the great towns of England, the school-children hold high festival during Whit week. Then it is that in thousands, they breathe for the only time in the year, the pure air of heaven, in the lordly parks of Alderly, Dunham, or Aston. In London, the June Festival is a world-wide interest. In the south, these are connected with aristocratic lawns, and baronial hospitalities. In all there is pure and innocent joy, that leaves no regret. But no re-union could ever have been more joyous than this in Moss Park. To him, who

"All a summer's day,
 Gave his broad lawns, until the set of sun
 Up to the people."

our thanks would be poor. May the beautiful slopes, "sown with happy faces, and with holiday," make sunshine and rich music in his memory. We rejoice so fair a heritage has fallen to a noble heart, discovering itself in princely deeds. One circumstance alone marred the harmony of this happy day. A Toronto Pastor, considering his Church as a mere Huron mission "in partibus," forbade his School to join the celebration. The charity which embraces with open arms, "our dissenting brethren" and the platform, was steeled against his fellow laborers in the Ministry, and the Festival. The spirit which forced upon the minds of two thousand children, for the first time, the knowledge that there was such a thing as division in the Church, met in public a severe and well merited rebuke from our Diocesan. The disappointment of his own scholars was no doubt softened by the consciousness, by his act suggested, of their superiority over their little fellow Christians of the "one baptism." Perhaps however, he was right. Genial intercourse, pure air and sunshine, a merry heart and good digestion do play havoc with the gloomy creed of Geneva. Still we do not envy that morbid habit of mind, which spies Puseyism in a bowl of Lemonade, or Popery in a Penny Bun.

THE MISSION BOARD.

No event has, for a long time, so thoroughly excited the interest of the Church, as that which was inaugurated at the late Synod, and constituted the first great step towards the formation of the Diocesan Board of Missions. We believe that we may now safely congratulate our brethren throughout the Diocese of Toronto, on the consummation of their desires, and ask them heartily to unite in carrying forward the important work which is now fairly before them. So far as the labours of the Joint Committee, appointed by the Synod and the Church Society are concerned, the Mission Board is an accomplished fact, and the

technical difficulties which seemed to stand in the way of united action between two great Church Institutions, have been swept away, and a union effected, advantageous and indeed essential to the best interests of religion.

We trust that the Church of England and Ireland, placed in this Diocese, will now calmly survey the position which it is about to assume. Although on a superficial contemplation it may seem that the primary object is the material support of the clergy, yet the true and life-giving cause of the whole movement, is a deep and earnest desire to fix firmly in the midst of a spiritually destitute people, those means of grace, and those holy institutions, which are essential to the salvation of mankind. To plant the Church successfully, we must have under all circumstances a God-fearing, self-denying Priesthood, men who are prepared to live up to the requirements of the Gospel, to be examples to the flock, and to deny themselves for their Master's sake. But to enable the Ministers of the Word and Sacraments continually to be given to these holy things, those amongst whom they labour have duties to perform, which if neglected, frustrate the good intentions, and frequently shipwreck the work, which Christ has imposed on His servants. It is manifestly the duty of the laity, to make such reasonable provision for the Clergy as shall suffice for their necessary maintenance, and to do this effectually, it is certain that there must be a perfect organization. Without therefore entering on the discussion as to what system is best, we shall simply assume that the one to be inaugurated this day is wisely considered, and well adapted to our present condition. In the first place, it is proposed that the Standing Committee of the Church Society shall have assigned to it, all the duties which are to be at present, and which may hereafter be required of a Mission Board. Secondly, this Board so established, shall be entrusted, under the control of the Synod and Church Society, with all moneys and property belonging to, or to be given for, missionary purposes. 3rdly. Under proper rules and regulations, this Board may be entrusted with the duty of paying to all clergy in settled missions or parishes, such stipends as they may be respectively entitled to receive, on the various parishes and missions entering into arrangements for that purpose. Lastly. In this Board will be centred the whole treasury of the Church: and from this central source will flow the sustentation for the missionary, be he ministering in a settled parish, or travelling to proclaim the Message of Peace over a more extended and less definite field. At present the sources of supply open to the Board are the Annual Sermons, the surplus Commutation Fund, the Sustentation Fund, and a portion of the Church Society subscriptions.

It is manifest that these sources are not sufficient to meet the demands of the diocese, and other channels must be opened as soon as possible, in order that the streams may flow in which are to irrigate the thirsty pastures. In every parish the Church Society must do its duty: its members must arouse themselves, and, by systematic exertion, gather in the supplies, which are all ready to be reaped. Nor need there be any lukewarmness in the cause, since the whole body of Churchmen may, if they please, have a direct voice in the administration of the funds. Represented by delegation to Synod, and the Synod being directly connected with the Church Society, all parishes have an opportunity to set forth their claims.

From the character of those who have taken the initiative in this comprehensive measure, we are persuaded that the interests of the Church at large will be well considered; and we most earnestly call upon the Church Society to consider the importance of the duty in which they are now engaged; and in the constitution of the Standing Committee (henceforth to be known by the additional appellation of the "Diocesan Board of Missions for the Sustentation of Parochial and Travelling Missionaries") every care, we are sure, will be taken to give to the

Church a practical and thoroughly earnest body of workers. We can scarcely estimate the importance of the present movement; and we earnestly hope that time and reflection will be permitted to those who are organizing it, and no undue haste exhibited, or rash experiments attempted, by which a noble enterprise may be in any measure frustrated.

In appealing to the Church at large, we have simply to say that the requirements of the Mission Board are £25,000 a year, if each missionary is to receive £150 per annum. The Commutation Fund yields somewhere about £18,000, so that £7,000 is required to bring up the amount to satisfy present wants. The Church is expanding materially. Her inner life is strengthening with a deeper and warmer spirituality. We must therefore look for an increasing harvest.

Again: although for some time the rectories, in by far the larger number of instances, are not productive of immediate benefit, yet in process of time we may confidently look to this property for a return which will be beneficial to the Church at large. The present rectors have only a life interest in these lands, and, of course, would not entertain (as indeed they have not the power to entertain) any scheme for their alienation from the Church. It may, however, in these days of indifference, be the will of the Government to force the Church to accept a commutation of her endowments: if so, true to her principles of passive resistance, she may obediently yield to a pressure which brings no disgrace, and accept from Government a proposition which neither rectors nor churchmen at large have any right to advance. To these rectories, then, we may look as furnishing an ultimate fund for increasing our missions; but in the meantime we ought to raise at least £7,000 a year to meet the present actual wants of missionaries. The money is to be collected, and the machinery must be set on foot to gather it in. We need not be dismayed. The work must be done.

TORONTO BURIALS.

THE feeling of reverence and respect for the dead is all but universal. It has always and almost everywhere been deemed not only an act of humanity, but a sacred duty of religion to pay the last honors to the departed, while to be deprived of these was considered one of the greatest calamities that could be suffered. This strong prompting of natural affection has been wonderfully deepened and transfigured by the blessed revelations of the Christian Faith. The bodily form of those whom we have loved so tenderly and to which we so fondly cling, is not to crumble into hopeless and perpetual ruin. The Incarnation of our Lord, and the indwelling of the Holy Ghost in the bodies of the faithful, have given a dignity and holiness to our material part, which renders it worthy of reverential care and honor. Hence it is that with solemn prayers, and words of holy hope, we lay the bodies of the redeemed in consecrated ground, to await the summons which will awaken them from their sleep of centuries, and cause them, if they have been faithful to their Lord to come forth in the likeness of his glorious body—free for ever from the power of sickness, decay, or death. Surely therefore it is a feeling beautiful and natural in itself, and almost involuntary on the part of a christian mind, to make "God's acre"—the last earthly resting place of those bodies which he has not only fearfully and wonderfully made, but as wonderfully and more painfully redeemed and sanctified,—a fair, as well as a solemn spot—to guard it from everything like desecration, and to lay the bodies of the christian dead in their quiet graves with loving and reverent care.

These we are well aware are mere common-places—every one would admit their truth as far as theory is concerned, but when we see the practice which prevails in this city, we find it difficult to find words sufficiently strong to stigmatize as it deserves the violation of all such feelings, and the not only

unchristian but the positively inhuman manner in which the poor are buried. A large excavation, which we are informed is appropriately called "the Pit," is made in the least salubrious part of the Cemetery or Necropolis, and in this hole the bodies are placed one on the top of the other three and four deep, where one coffin is placed in its position a few shovels full of sand is thrown over it, merely sufficient to conceal it from sight, and allowed to remain there until the arrival of some other christian, who like his Lord is poor in worldly wealth, when the earth is again removed and the second coffin is placed on the top of the first, and both are once more slightly covered until the arrival of the third, and even when the number is complete they are not decently covered up until an additional wall of coffins has been built up at their outer side.

"A separate grave" can be procured for the sum of two dollars, but the accommodation above described is that afforded to those who can pay but one. The feelings of persons who have to struggle with poverty as well as affliction, are thus lacerated by seeing their dead buried with something very like the burial of a dog, and the idea strikes almost every one, that the burial grounds are merely large machines for the purpose of making money, more especially at the expense of the feelings of the poor.

For it is manifest that this horrible and disgusting mode of interment is extremely profitable to the Corporation, which in this case may be most truly said to have no soul. A two dollar grave holds but one body, but the same amount of ground if situated in "the pit" is made to hold from three to (in case of children) six bodies, and thus produces a corresponding number of dollars; and for this most sordid and miserable inducement, for no other inducement can be supposed all decency is set at naught. The feelings of those of whom our Lord Himself was one—the poor of the world—are utterly outraged, their tears made to flow with a bitterness which mere sorrow or poverty could never cause, and the great truths of revelation concerning the redemption, sanctification and glorification of the Christian body are practically ignored if not denied.

The arrangements at the Necropolis are, we understand, in one respect less offensive than those at the Cemetery. A separate grave is furnished for young children at the charge of one dollar, and it is only the bodies of adults which are consigned to the "pit" in the manner above described. In the Cemetery all alike, children as well as grown up persons, whose friends cannot pay more than a dollar, are consigned to this revolting hole. As regards the Necropolis, we have little to say. The company to which it belongs may regard money making their chief end, and they may plead the limited extent of ground at their disposal, but we lament with no small degree of humiliation that consecrated ground, the peculiar and exclusive possession of the Church, should be disgraced by such a system. Sixty-five acres of land is not such a narrow space, one would think, that bodies should have to be heaped together three or four deep—and the funds arising from it, are not so insignificant that the Corporation cannot afford to give the poor of their own Church—their brethren in the household of faith—the poor charity of a decent grave. There is much more to be said upon this subject but we leave it for the present hoping that when the attention of the authorities is drawn to the subject a reform so much needed will not be long delayed.

We would call especial attention to the statement put forth by the Corporation of Trinity College, with regard to the Bishop of Huron's assertions at the late Synod in that Diocese. In the main, it takes the same ground, as our article on the subject. We shall again take up the matter, when the Bishop gives in detail, his objections to the teaching of the College. We would call the attention of our readers also to the able letter on Hymnology, by J. C. D.

University Intelligence.

CANADA.

BISHOP'S COLLEGE, LENOXVILLE.—The annual business meeting of the Corporation of this College was held on Tuesday, June 26th. The chief matters of public interest decided were the appointment of the Rev. J. W. Williams, M.A., Pembroke College, Oxford, Rector of the Junior Department, to a Professorship of the Belles Lettres, and of the Rev. Louis C. Wurtlo, B.A., to the post of French Tutor in the University, and the adoption of plans for the proposed new buildings. The plans have been prepared by Mr. Lawford of Montreal, and comprise dining hall, school room, sixty feet by thirty, the rector's residence, and accommodation for fifty boarders; at an estimated cost of about \$20,000. A building committee was also appointed; the Hon. E. Hale of Sherbrooke Chairman, and directions were given to commence the necessary excavations without delay.

In the afternoon of the same day, a convocation was held for the purpose of conferring degrees, the Hon. Justice McCord, D.C.L., Vice-Chancellor, presiding. The following gentlemen were recommended by the College Council, and degrees for the respective degrees were granted unanimously by the convocation.

D.D. *ad eundem*.—Adam Townley, of Paris, C. W.; D.D. of Hobart College, New York. M.A. *ad eundem*.—Rev. C. F. Knight, Rector of St. Mark's, Boston, Mass.; M.A. of Burlington College, New Jersey. M.A. *honoris causa*.—Lieut. Colonel Rhodes; one of the trustees of the College. B.A. *ad eundem*.—W. B. Curran, Divinity Student. B.A. of Queen's College, Kingston, B.A.—J. B. Davidson; John Foster, Anthony Von Island; Thomas Golden.

Mr. John Beccles Hyndman was also admitted as a Licentiate in Theology.

The Vice-Chancellor was then re-elected for two years, his term of office having expired. The draft of an address to H. R. H. the Prince of Wales was read and agreed to, and convocation then adjourned to the following day at 3 P. M.

Wednesday, June 27th. In the morning the members of the University went in procession to the chapel where divine service was celebrated. The prayers were read by the Rev. Prof. Thompson; the first lesson by the Rev. C. F. Knight of Boston; the second lesson by the Rev. J. C. Davidson; and the litany by the Rev. Principal Nicolls. The Bishop of Quebec commenced the communion service, assisted by the Very Rev. Dr. Bellune, Dean of Montreal. The sermon was preached by the Dean, from Phil. i. 7, 8, 9, and was a forcible and well reasoned protest against the separation of education and religion and against that yielding to mere popular prejudice which is one of the greatest evils of the day. The Holy Communion was then administered, the Bishop of Quebec being the celebrant, and the services ended about 1 p. m. Convocation re-assembled at the hour appointed in the College Hall, which the students had tastefully decorated for the occasion with flags and evergreens. Those gentlemen on whom degrees had been conferred the day preceding were then formally admitted, with the exception of Dr. Townley, who was absent on the ground of his being on the point of starting for England. The Oath of Allegiance was administered to the newly made B.A.'s by the Vice-Chancellor, after which God save the Queen was enthusiastically sung. The ceremony of conferring degrees being over, the Principal, Dr. Nicolls, rose to address the convocation. He spoke of the difficulties through which the College had struggled into existence—the great progress it had made both internally and in public estimation—how it was fast overcoming the prejudices which had existed against it, and of the support the appeal for pecuniary assistance had met with. He was confident therefore of future success, so the Institution be true to itself, and hold on its course with courage. He spoke also of the difficulty and importance of keeping up the standard of attainment, and with this view he would be glad to see one Board of Examiners for all Canadian Universities.

The Rev. C. F. Knight said a few words expressive of the deep interest felt by Churchmen in the United States of the progress of such institutions of sound learning and religious knowledge in the Canada.

Mr. Davidson on the part of the graduating class, spoke with great felicity and good taste of the benefits he had received from his college course, and of the unbroken good feeling that existed between professors and students, and amongst themselves, and called upon all graduates of the University to do their utmost to uphold the fair fame of their Alma Mater. The Vice-Chancellor congratulated the friends of the College on the brighter prospects before them, and on the extremely pleasant and promising meeting of convocation they had that afternoon enjoyed. The proceedings then terminated.

TRINITY COLLEGE, JUNE 29th, 1860. The Corporation of Trinity College Toronto, have observed, in the public prints, a report of the proceedings of the Synod of the Diocese of Huron, on Wednesday, June 20th, containing a statement made by the Lord Bishop of Huron with reference to Trinity College; and they have ascertained from the testimony of persons present at the Synod that this report, so far as the language attributed to the Bishop is concerned, is substantially correct. That statement having been made by a person occupying the prominent position of the Bishop of Huron, and in so public a manner, *ex cathedra* as it were, in an open Synod

of the Clergy and Laity of his Diocese, requires to be met, on the part of the Corporation, by a statement no less public.

I. His Lordship objects to the teaching of Trinity College, and declares that, if he had a son to educate, it would be the last place to which he would send him.

II. He states also that there is no power vested in the hands of any of the bishops to interfere in the teachings of the College. "This," he says, "was not the case formerly, but a late statute has altered it. In the present state of things the supreme power is vested in the Chancellor, and, so long as such is the case, I cannot give it my support."

The Corporation address themselves, in the first instance, to the latter statement:

The "late statute," to which the Bishop of Huron refers, was recommended by a Committee to the Corporation, and was received by them, as a part of the report of the Committee, on the 12th of February, 1859. It was, with the rest of the report, forthwith transmitted to the Bishop of Huron. He was invited, before the next meeting of the Corporation for the adoption of the report, to confer privately with the Bishop of Toronto, in order to remove any possible misconception. He did so confer. On the 24th of February, 1859, he accompanied the Bishop of Toronto to a meeting of the Corporation. The Bishop of Toronto informed the meeting that the Bishop of Huron and himself were agreed on the report of the Committee, the Bishop of Huron having only one or two unimportant amendments to suggest. These amendments were agreed to, and the report was unanimously adopted, in the presence of the Bishop of Huron, his *res* being sufficient to have prevented the adoption of any portion of it. From that day to this the Bishop of Huron has never intimated to the Corporation his dissatisfaction with any Statute enacted by the adoption of that report. It appears therefore that, without reference to the expediency of the existing regulations, the Bishop of Huron has no claim whatever to allege Statutes which he deliberately sanctioned, and against which he has since entered no kind of protest, as a ground for discountenancing the College. But again the Bishop mistakes the case as to the effect of those Statutes. He says that "there is no power vested in the hands of any of the Bishops to interfere in the teachings of the College." He might have said that the Bishops possess no separate or exclusive power of so interfering. But they do possess, in common with other members of the Corporation, a right of interference; while their sacred office would ever give them, especially on questions relating to religious truth or moral conduct, a powerful influence with the rest of the body. The Bishop adds "In the present state of things, the supreme power is vested in the Chancellor." This is not the case. The only Statute on which the Bishop's assertion can be based is the following: "No proposition for the removal of a Provost or Professor may be submitted to the Corporation except through the Chancellor, and then only on a written requisition, addressed to him by not less than five members of the Corporation." This Statute gives the Chancellor no real power at all, but merely provides that an important act should be done in a solemn manner, and through a fitting officer. In reference to the Bishop's first statement as to the teaching of the College, accompanied by the emphatic declaration that Trinity College is the last place to which he would send a son, the Corporation observe that the charge against the teaching is most vague, and that the ordinary rules of morality, to say nothing of Christian charity, require that any man, who advances such a charge, should, under any circumstances, be prepared to substantiate it in detail. Much more must this be looked for in the instance of a Christian Bishop, addressing his Clergy and Laity in Synod. But further, the Bishop is by law a member of the Corporation, and he cannot escape the responsibility which, in that character, rests upon him. He has never, then, in his place in the Corporation, brought forward even the vague charge which he has hazarded in the meeting of his Synod, far less has he attempted to substantiate it. Nay, more than this, he has refused to do so, when urged by the Bishop of Toronto to adopt this "wiser and more honourable course." And his refusal was based on this ground, that he could not expect to effect a change in the teaching of the University.

(Signed,) JOHN TORONTO, *President*.
CHARLES MAGRATH, *Bursar and Secretary*.

TRINITY COLLEGE.—In order to meet the Grammar School system of the Province, a change has taken place in the Classical Subjects in the Matriculation Examination. In future all Candidates whether for Matriculation or for Scholarships, are required to pass an Examination in the following subjects:—*Divinity*.—Scripture History, and the Gospel of St. Mark in Greek. *Classics*.—Xenophon. Anabasis, Book I. Sallust. Catilina. Latin Prose Composition. Ancient History. Grecian. From the Persian invasion to the end of the Peloponnesian War. Roman. From the expulsion of the kings to the death of Cæsar. *Mathematics*.—Arithmetic. Euclid, Books I. and II. Algebra. First Four Rules. Fractions. Greatest Common Measure. Least Common Multiple. Involution and Evolution, Simple Equations. All Candidates for Scholarships will be further examined in the following subjects. Translation of passages from some Greek and Latin Authors. Euclid, Books III., IV., and VI. Algebra. Plane Trigonometry. N.B.—Particular attention will be paid to grammatical accuracy. The examination will be conducted on paper.

In order to prevent mistake or disappointment on the part of those who are already prepared to enter the College, an option

between the former Classical subjects (Xenophon, Memorabilia, Book I.; and Cicero, De Amicitia and De Senectute) and those which are now proscribed, will be allowed to Candidates for Matriculation and for Scholarships at the next Examination in October, 1860. For the same reason no paper on Ancient History will be given until October, 1861.

The Matriculation Examination will be held this year in the College Hall on Oct. 1st, when the following Scholarships will be open to competition: Four Foundation Scholarships, tenable for three years, viz.—one of £30 currency per annum; one of £25; and two of £20. One Cameron Scholarship, tenable for three years, of the annual value of £25 currency. The holders of these Scholarships will be required to attend Lectures and Examinations in the Arts course.

Communications.

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

To the Editors of the Canadian Church Press.

GENTLEMEN.—The Bishop of Huron appears to have replied to the Hymn Book Committee of the Toronto Synod, that the Church had a Book of Hymns and Psalms, and that His Lordship desired no other.

It would have been well if he had informed us to what collection he alluded, for, as to Psalms, the tone of the Bishop of Huron forbids us to indulge the idea that he alluded to the only version of Psalms which the Church of England and Ireland has ever authorised, viz., "The Psalter or Psalms of David, pointed as they are to be sung or said in Churches,"—and, as to Hymns, I fear the Bishop did not allude to the noble *Te Deum*, *Benedicite*, *Benedictus*, *Magnificat*, or *Nunc Dimittis*, nor yet to the soul-inspiring *Ter Sanctus*, *Gloria in Excelsis* or *Veni Creator Spiritus*,—and yet these are, I believe, all the Hymns that the Church has authorised. Were such the Bishop's meaning, I could partly agree with him; for scarcely were these Psalms and Hymns of the Church more generally sung, there would be less need of a Hymnal, and so, probably, thought the Fathers of our post-Reformation Church.

I shall not be doing injustice to the Bishop's known sentiments when I say that one can only suppose that he referred to the metrical versions of Sternhold and Hopkins, and Tate and Brady, as regards Psalms, and to the Hymns appended to those versions. She has been mercifully saved from such an infliction, and we are not compelled to sing—

"Upon the lion thou shalt go,

The adder fell and long;

On the young lions tread also.

With dragons stout and strong."—*Ps.* xci. 13, S. and II. Nor do we often hear, now-a-days, the last Hymn appended to their version, beginning with,—

"I preserve us Lord by thy dear word;

From Turk and Pope defend us Lord."

Yet these are average specimens of the "Old Version." As to the "New Version," it was justly censured by Bishop Beveridge when first it was introduced, by a side wind, into the Church. That learned prelate remarks,—"That which is chiefly to be observed in the title," (of the Old Version) "is that this whole Book of Psalms, collected into English metre by Thomas Sternhold, John Hopkins, and others, was conferred with the Hebrew," which cannot be affirmed of the New Version."

e.g. Of the 101st Psalm—verses 2 to 7 are no translation, but merely fulsome praise of William III., and the 40th verse of the 107th Psalm is intended for James II.—

"The prince who alights what God commands,

Expos'd to scorn must quit his throne;

And over wild and desert lands,

Where no path offers, stray alone."

Would any one suppose that these four lines were meant to represent the words, "Though he suffer them to be evil intreated through tyrants; and let them wander out of the way in the wilderness?"

Is it not, astonishing, in these days of progress, to find any who will advocate the use of such wretched trash?

I am no great favourer of the Universal Hymnal scheme, but out of the many exceeding good and cheap ones which are now published in England I should like to see the Bishop recommend one, containing Hymns arranged to meet the Prayer Book in its endearing calls to observe the Church's seasons.

For eight years I have used one that contains nearly all that I desire, and which can be supplied here for less than twenty-five cents. To it are appended the "Old Version" of the 100th Psalm, which is an exception to its fellows, and twenty-six selections from the "New Version."

This world is full of contradictions, of that we are all well aware. But I think that when persons who desire to be considered "evangelical," *par excellence*, set up "New Version" and "Old Version" against such Hymns as *Pango lingua*, *Vexilla regis*, and *Sun of my soul, thou Saviour dear*, they can have but queer notions of Christian singing.

I am, Gentlemen, your obedient servant,

22nd June, 1860.

J. O. D.

TO CORRESPONDENTS.

We have received J. L. A.'s communication, and though the subject—that of the prompt payment of the Clergy and the thus enabling them to meet their business engagements—is one which we shall always be ready to take up, and which receives our warmest sympathies and interest, yet we defer its publication, feeling confident that the Assistant Secretary is the last person who would have put J. L. A. purposely to inconvenience. We hope that a satisfactory explanation and apology will remove all grounds of complaint.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, July 11th, 1860.

A good deal of activity has prevailed in some departments of trade during the week, owing to the preparations for harvest which are now being made.

The weather of the week has been very favorable to fall and spring crops, and the various accounts from the country at hand lead to the conviction that we are about to be blessed with an abundant harvest.

In produce, little has been done, farmers being too busy in the hay-field to come to market.

Flour.—There is no change to observe in the flour market. The small stock on hand, and the probability of a small supply until after harvest, restricts operations, and there has been no pressure to sell.

OATMEAL can be had at \$4 00 per barrel, but holders demand \$4 10 to \$4 25 per barrel.

WHEAT is hardly so active as at the date of our last. The small quantity brought in by farmers has been insufficient to interest buyers, and neither the supply nor demand is so good as during the season.

POTATOES.—Old potatoes are plentiful and dull of sale at 20c to 25c per bushel.

BUTTER.—Although plentiful, fresh butter commands slightly better rates, 12 1/2 to 15c is a common rate.

EGGS are scarce and are retailed at 14c to 15c by wholesale they would bring 12c to 13c per doz. if fresh.

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