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# The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO AND HURON.

VOLUME VIII.

TORONTO, MAY 1, 1861.

No. 9.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

HOUSE OF INDUSTRY, March 18, 1861.

The Rev. Mr. Kennedy.

SIR,—

I beg leave to give you notice that the following children belonging to the Church of England are in the above Institution, to be apprenticed out according to the rule laid down in the By-Laws.

Charlotte Hill, aged 6½ years (coloured); William Tully, 6½; William Wade, 4½; Eliza Jane Courtney, 5½; William Courtney, 3½; Henry May, 1½; William Wilson, 4; Robert Lancaster, 4½; Sarah Duggan, aged 8½; Caroline Blakely 1½; Eliza Poolbrock, 6; Eliza Metcalf, 8; John Metcalf, 6½.

I am,

Yours respectfully.

CHAS. DUCKETT.

[We beg to inform our readers that according to the By-Laws as mentioned above, children can only be apprenticed to parties of the same denomination. Above will be found the names and ages of the children belonging to the Church of England, now ready to be apprenticed out. Any enquiries addressed to the Rev. T. S. Kennedy, will be promptly attended to.]

### Obituary.

With sincere regret we chronicle the bereavement which one of the oldest and most consistent church families has lately sustained—deprived of two of its members, a brother and a sister, in less than one month. On the 25th of March, at Grimsby, at the residence of her father, Mary G. Pettit. On the 16th of April, at the same place and residence, John Henry Pettit, Esq. He was a life member of the Church Society. They were brother and sister of the Rev. C. B. Pettit, M.A., Rector of Richmond. Mr. Pettit evinced his affection for his church to the last, bequeathing no less a sum than £2,400 to the Church Society, and Trinity College. His sister died intestate, but her father, the administrator of the estate, knowing her love for the church, with a view of meeting the supposed wishes of the deceased, is about to pay over in Bank Stock the sum of \$100 to the Church Society, and \$200 to Trinity College.

Here we have an example which we commend to the members of the church. As baptised into the Church of Christ, they were members of his body, and evinced their faith and love to their Saviour by works of love to their brethren, for their Lord had said, "Because ye have done it unto the least of these my brethren, ye have done it unto me."

### COLLECTIONS UP TO APRIL 28, 1861.

#### STUDENT FUND FOR 19TH YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Student's Fund, for 19th year, received between the 12th and 28th inst.

Previously announced .....	\$ 75.85
Franktown, per Rev. E. Morris .....	1.27
Carleton, St. Mark's, per Churchwarden...	1.00
Weston, St. Philip's, do. ....	8.20
Markham, St. Philip's .....	\$1.00
"    Grace Church .....	1.10
Per Rev. G. S. Hill .....	2.10
Waterdown, Grace Church .....	3.50
Lowville, St. George's .....	3.50
Per Rev. G. N. Higginson .....	7.00
Cookstown, per Rev. A. J. Fidler .....	2.10
Aurora, Trinity Church .....	4.20
King Station, All Saint's .....	1.84
Oakridges, St. John's .....	2.92

Per Rev. H. W. Stewart .....	8.90
Scarboro, Christ Church .....	5.75
"    St. Paul's .....	2.00
"    St. Jude's .....	1.75
Per Rev. W. Belt .....	9.50
Pushach Church, per Rev. E. M. Stewart	2.63
Brook Township, "    R. H. Harris..	3.15
Georgina, St. James' Church .....	2.02
"    St. George's Church .....	1.95
"    Parke's School House .....	1.03
Per Rev. W. Ritchie .....	5.00
Darlington, per Rev. A. MacNab, D.D...	7.62
Barric, Trinity Church .....	1.00
Innisfil, St. Peter's " .....	0.87
"    St. Paul's " .....	0.87
Essa .....	1.40
Per Rev. E. Morgan .....	4.14
The Hill, Trinity Church .....	2.10
Vaughan, " .....	8.20

Per Rev. E. H. Dewar .....	5.30
St. John Evangelist, Toronto, per Church-	16.00
wardens .....	88.58
Yorkville, St. Paul's .....	88.58
Per Rev. S. Givens .....	8.21

56 Collections amounting to .....

#### MISSION FUND, JANUARY COLLECTION.

Previously announced .....	\$677.82
Franktown .....	1.67
Per Rev. E. Morris .....	6.00
Kemptville, per Rev. J. Harris .....	7.00
Toronto, St. John the Evangelist .....	1.40
Per Churchwarden .....	1.25
Pakenham .....	0.56
Fitzroy Harbor .....	0.56
9th Line .....	0.56

Per Rev. J. Morris .....

145 Collections amounting to .....

#### WIDOW & ORPHANS' FUND, 19TH YEAR.

Previously announced .....	\$1116.42
Franktown .....	2.00
Per Rev. E. Morris .....	2.00
St. Paul's, Kingston, per Rev. J. A.	2.00
Mulock .....	2.00

159 Collections amounting to .....

#### PAROCHIAL BRANCHES.

Franktown .....	\$ 6.00
Per Rev. E. Morris .....	20.75
Whitby .....	10.82
Oshawa, per Churchwarden .....	10.00
Kemptville, per Rev. J. Harris .....	2.00
Guelph, additional, per Rev. A. Palmer ..	2.00

#### ANNUAL SUBSCRIPTIONS AND DONATIONS.

Franktown, per Rev. E. Morris .....	\$2.00
Kemptville, per Rev. J. Harris .....	5.00
Professor Kingston, annual subscription..	5.00
Rev. J. A. Mulock, annual subscription	5.00
omitted in January .....	5.00

#### SUSTENTATION FUND.

Franktown, Thanksgiving Offering .....	\$ 2.80
Per Rev. E. Morris .....	16.10
Pakenham, Thanksgiving Offering .....	16.10
Per Rev. J. Morris .....	16.10

#### MISSION FUND, JULY COLLECTION.

Kemptville, per Rev. <del>E. Morris</del> J. Harris ..	1.07
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## Foreign Ecclesiastical Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### SELECTIONS FROM PROCEEDINGS OF THE COMMITTEE.

*Committee of Correspondence*—Tuesday, January 22nd.—A further portion of the New Testament in the Yoruba language—the Epistles to the Corinthians, Galatians, and Ephesians—translated by the Society's native Clergyman, the Rev. T. King, was presented to the Committee, and transmitted by them to the British and Foreign Bible Society with a request that the latter would undertake the printing of this, as of the previous translations. Messrs. Crowther and King hope to complete the entire version of the New Testament in the course of the ensuing spring, thus presenting this permanent and inestimable treasure to their brethren of the Yoruba Church, only thirteen years after the reduction of their language to writing.

Despatches from the Rev. D. Hinderer, dated Ibadan, October 18th and 28th, and November 11th, give further accounts of the war between that town and Abeokuta. It could not fail to prove a serious impediment to missionary work, and as the only road to the coast was about to be shut by the contending parties, several months must elapse without further tidings from him. "But our trust," he says, "is in the Lord of Hosts, and our constant prayer that He may bring all to an issue for His glory. I need not add, pray for us." The last half-year has not been entirely without encouragement. Nine

adults were baptised on August 20th; and Mr. H. longs for such a revival as is transpiring in South India "If there is a Missidi," he writes, "that wants it more than any other, it is the Yoruba Mission of the present day. I have begun to read the accounts of North Tinnorely to our native agents at our special prayer-meetings every Monday, and hope it may be the means of stirring us up more earnestly and continually to pray for the outpouring of the Holy Spirit upon us and our work."

*Committee of Correspondence.—Tuesday, January 29th.*—The result of the Committee's deputation on the 22nd inst., respecting the present aspect of affairs in New Zealand, to Her Majesty's Secretary for the Colonies, was reported to the meeting. The Duke of Newcastle expressed his most earnest hope that the deplorable war might soon be terminated, and some plan speedily adopted for settling land and other native questions, by law and competent authority, in a way satisfactory to both races. His Grace also assured the deputation that there was no intention on the part of the Home or Colonial Government to violate the provisions of the Treaty of Waitangi, but a determination to deal justly and fairly with Her Majesty's Native as well as European subjects, while upholding the Royal supremacy, and using proper methods for advancing the social welfare of the whole colony. The Committee sanctioned a letter to the Missionaries in New Zealand, requesting them to convey these encouraging communications to the Maori people, assuring them at the same time that the Society, while deeply lamenting the effusion of blood, will not cease to labour for their benefit, and earnestly entreating them to lay aside all fighting and submit their claims to the decision of law, under the sovereignty of the Queen.

The Committee considered an application from Captain Magrath, M. E., Superintendent of the Hill-tribes of Chittagong, for the establishment of a Mission among that people. He desires to begin from the very first to introduce the Gospel amongst them, knowing the subsequent difficulties in the way of evangelization, if the Gospel and civilization do not go hand in hand. The Chittagong tribes are sturdy, independent men, without caste-prejudice or bigotry. Captain Magrath considers that such success as that among the Karens might be reasonably anticipated, but fears that Romanists will step in to occupy the field, should Protestant Missions be withheld. The Committee were compelled with much regret to decline this most hopeful undertaking, having been obliged within the last few months to make similar replies to similar applications from Darjiling, and from Caohar in Assam. Even the very promising work among the Santhals is at present paralyzed by the forced return to England, in impaired health, of the Rev. T. E. Hallott. Want of men and want of means entirely preclude the Committee's entering on any new sphere, urgent as may be its claims.

Despatches were read from British Columbia, announcing the arrival of the Rev. L. S. and Mrs. Tugwell, on August 21st last, at Fort Simpson, to the great joy of Mr. Duncan, the Society's Missionary Catechist, who has been labouring there for upwards of four years alone. Mr. T. speaks with deep interest of the latter's most encouraging work among the Chimsyan Indians. "I have never seen," he writes, "an English congregation more orderly and attentive. With only a few exceptions, both children and adults come clean and tidy. The children sing several hymns very sweetly, amongst them a morning and evening hymn, composed by Mr. Duncan." Mr. Duncan's letter, dated October 25, contains an earnest appeal for another clergyman to labour among

the Nishkal Jidians, while he also represents the vast field for usefulness in the neighbourhood of Fort Simpson, where four distinct Indian languages are spoken by at least 40,000 natives. Again, he concludes, "I would earnestly crave for another helper. I can assure you it is, now or never, if the Indian races of this coast are to be benefited by Christian Missions."

The Committee heard with deep regret the removal from the scene of his efficient ministry of the Rev. Paul Daniel, one of the Society's native ministers in South Tinnorely. God was pleased to call this faithful and promising native pastor to Himself on the 23rd of last November, by a severe attack of cholera. He was ordained deacon early in 1856, and subsequently laboured with the greatest acceptance and success at Sathan-kulam, under the supervision of the Rev. J. Thomas, of Mengnanapuram. Mr. Thomas thus writes of his death and character: "It has pleased God to remove his servant Paul from among us. He expired on Friday evening at six o'clock, after much suffering. How mysterious are the ways of the Lord! He doth all things after the counsel of his own blessed will—all for the best; but He giveth not account of any of His matters. I cannot tell you how much I feel the loss of my dear friend. His affection, his simplicity, honesty and straight-forwardness, his amazing pulpit abilities, and profound humility withal, endeared him to me beyond all I can describe. The last sermon I heard from him was, without exception, the greatest sermon I ever heard—'Enduring the cross and despising the shame.' Never did I hear Christ so exalted by human tongue: the effect was perfectly overwhelming. His sun went down at noon: many more years of usefulness might have been expected. He stood alone among our native Christians."

*Committee of Correspondence.—Tuesday, February 6th.*—The Committee accepted as a missionary candidate, with a view to his presentation to the Bishop of London, for Ordination on Trinity Sunday next. Mr. John Sharp, B.A., Queen's College, Oxford. Mr. Sharp's attention was directed to the work when a school-boy at Rugby, by the annual appeals, in the school chapel, on behalf of the Rugby-Fox-Memorial Fund, and he desires to join, if possible, the Telugu Mission. It was resolved that two other students should also be presented for orders at the same time. Forty-one young men, including three graduates of Oxford and one of Cambridge, are now preparing for missionary labour in connexion with the Society, but at least two or three years must elapse before most of them will be ready for the field. The Institution will only furnish this year eleven ordained and perhaps four unordained students, who will be but sufficient to supply the annual waste of the Society's extended Missions, leaving the many new and promising openings untouched. The Committee therefore appeal earnestly to graduates of the universities, and, above all, to the junior clergy, who are already prepared to enter at once on the Lord's service in China and the East.

The Rev. T. E. Hallott gave the Committee much information as to the Santhals. They are a migratory people, distinct from the Hill-tribes, so called, and come from among the Kols. They number about 250,000 souls, congregated in the Damin—the region immediately abutting on Rajmahal. As a race they are strong, handsome, honest, truthful, ready to do fair work for fair wages, of an inquiring turn of mind, untrammelled by caste, and most hopeful in a missionary point of view. The Santhal woman holds a high position, such as amongst our English peasantry. She is consulted on family affairs, brings up the

children at home, while the man labours in the field, and now desires to share in the education being provided for the other sex, and also to learn needlework. Their religion is the aboriginal demonolatry of India. Their language is as yet unwritten: one-third of the words are Hindi, with Santhal terminations.

The Committee confirmed the appointment of the Rev. E. L. Puxley to this Mission, and hope as soon as possible to send a second labourer there.

Dr. Parker, Scottish Medical Missionary in China, spoke highly of the prospects of the Society's Mission at Ningpo. The entire province of Chi-kiang (which he estimates at 40,000,000, all speaking the same language) is entirely open to missionaries. A large number of individuals are friendly to Christianity, their judgments being fully convinced, though their hearts are not yet touched. Educational efforts are more needed than some suppose. Dr. Parker has come on careful investigation to the conclusion, that not more than three per cent of the people can read intelligently, though a larger number can pronounce the symbols without understanding them.

*General Committee.—Monday, February 11th.*—The Society's receipts for the current financial year, from April 1, 1860, to Jan 1, 1861, amount to £62,155., as compared with £74,507. during the same period of the past year, and with £71,577., which is the average of the last five years. The expenditure of the same period has exceeded that of the corresponding period of last year by £9157.

Special India Fund during the same period £1796.

*Committee of Correspondence.—Tuesday, February 19th.*—The Committee accepted three candidates as Missionary Students in the Society's College, Islington, on the usual probation of six months.

It was reported to the Committee that the Bishop of Sierra Leone arrived safely at his diocese on Dec. 11th last. He was present at the Special Meetings for Prayer held in Sierra Leone, as in other parts of the world, during the second week of January. The despatches also state, that the amount received in the colony during the past year, from national contributions for various christian objects, was upwards of £770. "A slaver was condemned on January 15th, taken by H. M. S. S. 'Espoir' on her way to Ascension. When taken, she had on board 677 slaves, of whom sixty-five died during the passage to Sierra Leone, and twenty-two soon after their arrival. Several more have since died. The survivors are gradually gaining strength; they suffered much from dysentery, brought on by insufficient food and water, and by confined air."

The committee heard, with deep regret, of the decease of the wife of the Rev. F. F. Gough, Missionary from Ningpo, which occurred in London on the 15th inst., after a premature confinement on her voyage home for the recovery of her health. Mrs. Gough was a daughter of the Treasurer of the Manchester C. M. Association. She was a devoted and efficient missionary, having acquired the spoken dialect of the province, and been in the practice of collecting young Chinese women round her for christian instruction. The Bishop of Victoria considers that there was no one at Ningpo whose influence was more extensively felt than that of Mrs. Gough.

A letter from Miss Richards, who proceeded to India in 1859, to take part in the Sarah Tucker Institution, for training female teachers in Tinnorely, announces the approaching completion of

1 See "Annual Reports" for LXth year, pp. 135-6, and LXIst year, p. 141.

the building at Palamcotte, and mentions also that she is soon about to offer herself for the usual Tamil Examination. Another lady who will have concluded her course of training at the Home and Colonial School at midsummer next, will join Miss Richards in the educational department during the ensuing season. The committee are still anxiously seeking for a clergyman's widow, or other lady of mature christian character and some experience, to undertake the general superintendence of the Institution.

*Committee of Correspondence.—Tuesday, February 26th.*—It was reported to the committee that Mr. Townsend Storrs, B.A., Catharine College, Cambridge, and Mr. William E. Rowlands, B.A., Wadham College, Oxford, were admitted to deacons' orders by the Archbishop of Canterbury, at Lambeth, on Sunday, the 24th instant.

The committee were much encouraged by receiving intelligence of the progress of the gospel in India, especially among the native army. A letter from Rangoon, mentions the conversion of a Mussalman Jemadar, of the 11th Madras N. I. His comrades at first refused to speak to him or cook for him, on which the commanding officer gave them to understand that he would allow no man in his regiment to be persecuted for his religion. "A few days afterwards their Sabadār Major, a fine old Rajpūt, joined from Madras, and when he heard it, went up and shook the convert by the hand, saying that as the Jemadar believed in Christ, he honoured him for publicly confessing Him before the world." There are many other inquirers in the 11th regiment, some of whom have purchased Bibles. Two men of the 32nd M.N.I. have been baptized at Mouleim. A letter from the Rev. R. Clark, from Kharabad, Punjab, 3rd ult., speaks most cheerfully of the progress of the work among the 24th Sikhs now stationed there. "The feeling in the regiment generally is still favourable. There is no apparent opposition of any kind. All the native officers, without exception, attend our services, many of them regularly." A chapel has just been erected there at a cost of Rs. 1700 supplied from local contributions. The number of christians now connected with the regiment is nearly fifty, of whom sixteen are soldiers. Mrs. Clark has begun a Bible class among the women of the regiment. Such facts stimulate the committee to persevere in urging christian policy on the Indian Government, and to renewed efforts to obtain the removal of the ban that excludes the Bible from Government education there.

The Committee afterwards took leave of the Rev. J. H. and Mrs. Clowes, appointed to the Ceylon Mission, circumstances having made a change in their original destination to East Africa desirable. The committee's instructions having been delivered to them by one of the clerical secretaries, and acknowledged by Mr. Clowes, they were addressed by the Rev. H. J. Lumsden, Incumbent of St. Thomas', Marylebone, and commended in prayer to the favour and protection of Almighty God, by the Rev. P. Booth, Rector of Little Wilbraham, Cambridge.

*Committee of Correspondence.—Tuesday, March 5th.*—Two candidates were accepted as Missionary Students on the usual probation of six months.

The committee designated the Rev. Townsend Storrs to the North India Mission, to join his brother at Lucknow, reserving for the present the location of the Rev. W. E. Rowlands, with a view to the Mission Church and Station at Colombo, Ceylon, should they not be enabled in the course of the next few months to appoint to this sphere a clergyman of longer ministerial and pastoral experience.

The following valuable letter from the Rev. J.

2 See "C. M. Intelligence," for last month (March.)

Owen, American Missionary, dated Allahabad, Jan. 4, was read to the committee.—"Your native pastor, the Rev. David Mohun, I know well, and have known him for several years. I knew him as a catechist at Slgra, and have great confidence in his soundness and piety. His congregation here, consisting of about 400 native christians, is one of the most interesting in the North Indian Church, and he is, I believe, a laborious and faithful pastor. When the Bishop was here, more than a year since, Mohun presented several of his flock for confirmation. It was a truly interesting scene. The other day I had the pleasure, with others, of attending an examination of the school, composed entirely of children of Mohun's congregation. The general superintendence and direction of this school is by no means the least important of his duties. I may mention that he has been living in my Compound for more than a year past, there being no other house convenient for him, and consequently I have seen much of him. He often comes to me when in perplexity or anxiety, and we have had much pleasant intercourse. Your committee have reason indeed to thank God and take courage for the Allahabad native church and pastor. May such be speedily increased a thousandfold throughout the land! The crying want in all our Missions is that of a native agency. When christianity becomes indigenous, I have no doubt its progress will be rapid."

The committee received a most earnest and deeply interesting appeal for the establishment of an English Mission among the Druses of the Lebanon, from Mr. J. G. Scott, a resident there. He points to the significant fact of the absence of atrocities where there were no Turkish soldiers; that there was no physical force in the country to prevent the Druses when victorious from exterminating or expelling the Maronites and other christians throughout the entire district, that all were entirely at their mercy for six weeks, and yet no wrong was done, no harm happened to any one after the fight ceased, and that the Druses behaved as friendly as ever to the christian population living amongst them. "The conduct of the Druses," Mr. Scott continues, "must not be judged of by the standard of civilized men, for they are semi-barbarians and heathen; but their rare courage, their endurance, their discipline and obedience to their chiefs under the most trying circumstances, and, above all, their wonderful magnanimity to their inveterate enemies when entirely in their power, all go to prove that they are a rare and noble race; and what would they be if brought under the influence of the gospel and regulated by its precepts?" The special call to undertake the civilization of these noble hill tribes, at least 100,000 in number, is to be found in their strong desire to have English schools and English teachers amongst them, their readiness to receive English books, their gratitude to England for having thrice, as they say, rescued them from destruction, and their "innate but mysterious clinging to the English"—a national characteristic which has been noticed in former times by Pages and others, who have even considered them to be a remnant of the Crusaders. Mr. Scott has carefully prepared a scheme for a Mission including fifty schools, at an annual charge of about £2000, accompanying these statements.

The committee are constrained to return the same answer to this appeal, as to many similar ones, during the last few months. They cannot engage in any new enterprises while their resources but inadequately provide for those already undertaken; but they also cannot incur the responsibility of withholding such statements as these from the knowledge of the church at large,

with whom the effectual discharge of the great missionary stewardship must ultimately rest.

*General Committee.—Monday, March 9th.*—The Society's receipts for the current financial year, from April 1, 1860, to Feb. 28, 1861, amount to £81,082, as compared with £91,500 during the same period of last year, and with £90,677, which is the average of the last five years. The expenditure of the same period has exceeded that of the corresponding period of last year by £12,284. More than £6,000 of this excess arises from the extension of the Society's Missions in India, and much of it will be carried to the account of the Special India Fund.

Additional receipts of the Special India Fund during the same period, £1858.

#### THE EFFECT OF 'ESSAYS AND REVIEWS' AT OXFORD.

(From a Correspondent of the Guardian)

It is not impossible that your readers may be glad to form some idea as to the result hitherto of the great controversy of our day at that University which is popularly regarded as the intellectual water-shed from whence the stream has overflowed. Rightly or wrongly, people will talk of the Oxford "Essays and Reviews," and though it is easy to re-join that two of the seven writers are from the sister University, it is vain to deny that Oxford must submit to be saddled with the heaviest share of the opprobrium which this book has called forth. With very much of what is most mischievous in it she has been long familiarised—by homoeopathic doses, indeed, but still there it has remained, unexpelled, and productive of serious injury to her whole system. What, then, has been the effect on herself of the open avowal of those opinions which are now unhappily familiar to nearly every person who can read throughout the land, to say nothing of the multitudes of eager devourers of English literature on the Continent, in America, in India, and in our colonies? To photograph the aspect of the collective mind of a great University is indeed a hazardous attempt. A dozen different artists may present it to you from as many different points of view, and each will give a different picture. You can only trust to your photographer. The value to be attached to the performance will in this case be alone known to yourself.

It will be impossible to separate the various circles of the University into distinct groups, and thus what follows must be held to apply with more or less precision to the whole body. To that whole body, then, it may be safely asserted, startling as it may sound, the book in question has been productive of more good than harm. Granted that the wholesale diffusion of its numerous editions can only be deplored as regards the vast mass of readers into whose hands it will fall, and of whom a large proportion will, without doubt, be want of the means of forming a judgment, be hopelessly biased by its views, the case is very different where the remedy is at hand, and, in fact, was only not applied long before because the existence of the disease was not generally admitted. Things are now called by their right names at Oxford: it cannot be said that they were before the appearance of this book. The tendencies of teaching which came recommended by much that is alluring, by professions of free inquiry, of honest search after truth, of exploding old-fashioned prejudices, of using fearlessly the discoveries of modern times, and so on—the phrases will be familiar enough to most of your readers—have been unmasked; men see where they are going. Sermons preached before the University, of which a wag could say with a

truth convinced by the general reception of his *mot*—"Well, that is what I like—no affectation—no, not even the affectation of Christianity," commentaries on Scripture which cut away the very ground they pretend to clear; books on logic, philosophy, or so called history which attack openly or by implication not only the outworks but the very citadel of faith and reason,—all such will not be at least more clearly understood. They will not pass unchallenged. The haze is dispelled. Men see each other's faces clearly.

So much will scarcely be disputed. Many have, indeed, been brought into contact with what they might otherwise have escaped, but the gain has on the whole been great. Some, and amongst these a few, but only a very few, of the ablest men of the University, remain, as might be expected, perfectly and scornfully unmoved by the exposure and condemnation of the views they have adopted; but the great majority have been decidedly strengthened in sound principles of faith. External causes have, no doubt, had much to do with this result—the condemnation of the book by the Bishops—the proceedings of Convocation, which, by-the-by, are much studied here by others than those mentioned by the Bishop of Gloucester—the articles in the *Quarterly Christian Remembrancer*, *Literary Churchman*, and other papers and reviews—the letters which have appeared in your own columns, especially Dr. Pusey's—the tone taken even by a body so entirely secular as the House of Commons—the general consensus of the clergy—and the pretty generally expressed opinion of the well-educated and religious throughout the country. But there have been more direct agencies at work within the University, and of these the most prominent have been the numerous sermons preached regularly before the University or at different pulpits to larger or smaller portions of the whole body in the course of the Lent lectures. The churches were densely thronged to hear these sermons, especially when it was expected that the subject of the day would be handled. Men had heard opinions which seemed to be subversive of Christianity put forth by those in authority, and who retained that authority; they wanted to hear what competent judges would say. Not that any of these sermons professed to give elaborate answers to the views of the Essayists. The absurdity of claiming that any such thing should be put out on the spur of the moment has been summarily shown by Dr. Pusey and others. One must point the reader, not the auditor, to a long array of defences of Christianity extending from the times of the early Christians to our own. These preachers, each from their own particular point, cut away the root of the plant which has sprung into such portentous growth. The difference of the authority on which we receive the Holy Scriptures and all other books, the nature of faith, the causes and consequences of indulged scepticism, the right use of reason, the limited nature of our intellectual faculties, the constant recurrence in all ages of the sort of attacks which now excite so much alarm, the powerlessness of all rationalistic schemes to meet the real wants of our nature—these, and such fundamental points as these, were chiefly selected by the preachers already alluded to. And it has been shown forcibly and in detail that the criticism so unsparingly applied by the Essayists to the Old Testament goes in so many words to deny the Divinity of our Lord, who has himself asserted the literal inspiration of so many parts of it. Perhaps, indeed, no view is more advancing at Oxford than that the ancient heresies, which struck in one form or other at this cardinal point of Christianity, are these which in a subtler form are at the bottom of the essays.

Much has been done by sermons at Oxford,

much by the influence of causes external to the place, yet still more has been effected by the opportunity which the controversy has afforded to tutors and others for dealing with individual minds. The number of those who hold opinions like those of the Essayists has never been great; and the old cry of mere sympathy with any cause which happens to be run down for the time has become nearly worn out. It is felt to be very well for school boys, or freshmen, but is hardly worthy of those who are old enough to understand both sides of a question. And some, with keener perceptions than others, ask themselves whether it is quite certain that the Essayists are the weaker side, noting, as they do, the ominous alliance, which seems to be springing up between these writers and what we must designate as the coarser and less educated world outside, to whose intellectual tastes the *Times* accommodates itself, and the bulk of the newspaper-press. Besides the antidotes already enumerated, the circulation of two or three new books, which, though not intended as regular answers to the essays, contain most important matter in regard of them, has been eminently useful to the reading, and therefore the leading men. Dr. Moberly's beautiful Sermons on the Beatitudes, with his Preface on the Essays, have made themselves felt all the more from the intense interest which some of them preached before the University last year, excited at the time, and Professor Eliott's Hulsean Lectures have come most seasonably to show how a profound scholar, thoroughly acquainted with German theological literature, can challenge all comers and walk in the old paths with a reverence for the complete inspiration of the whole unamutilated canon of Scripture never exceeded in ancient or modern times.

Perhaps, too, the members of Oxford and other Universities have an advantage over those who dwell elsewhere in the wider knowledge they possess of the state of these controversies in other places and days. It was said of the influence exerted by *Tracts for the Times*, that it was owing to a few men who had read taking by surprise the mass of their fellows who had not read. There was a grain of truth in this superficial view. There is much more force in it when applied to the present case. The acquaintance with German and English theology is fortunately not very widely spread, and the study of theology has so declined at our Universities that even there is far less readiness at using the weapons which really exist ready forged than there should be. But it is there better understood than elsewhere how entirely the Essayists have been indebted for their ideas to the English of other days and the Germans of the present, and this conviction is doing its work in stripping the book of its pretensions to originality and ability. The better informed are no less astonished than indignant at the manner in which statements already amply refuted abroad are here paraded as if nothing had ever been said against them. In the present state of German literature, it is said, so strong has been the defence of the faith, it would be impossible to assert in that country much that has been thus unblushingly put forth in our own.

Such are some of the current thoughts of a very large portion of the Oxford world. But along with this increasingly clear perception of the true position of the controversy has gone a very deep and wide feeling of tenderness towards opponents. A very liberal construction has been put by many influential people upon the statements of the Essayists, and there has been a great shrinking every where from any overt action against them. This is no doubt the result of the painful struggles through which the University passed some years ago; it is a part of the hesita-

tion which wise men feel when they bear the responsibility of engaging their country in a terrible war. It is also probably connected with that activity of speculation which the peculiar studies of Oxford have tended to foster, and which accustoms men to tolerate great diversities of opinion; while very much of it may be attributed to the strong hope, which is scarcely even yet relinquished, that some of those among the Essayists whose errors Oxford most deplores would, when they discovered the mischief they had occasioned, act the noble part of confessing their fault to the world. The position taken up by the writers of the forthcoming *Aids to Faith*, most of whom are Oxford men, will probably exercise great influence on the future acts, as well as tone of thought, of the University.

It may not unfitly conclude these remarks to observe that, as if in tacit defiance of the withering tendency of unwholesome speculation, never were the distinctive signs of a devotional spirit more visible at Oxford than throughout the Lent which has just passed away. At no time have the services of the parish churches—and what city can boast so many churches in which the services are conducted in the best manner—been better attended; the Lent sermons, of which we have had an admirable course, more generally listened to; the spirit of the season been more widely influential. This Easter has found some things worse among us, but very much also that is sounder and more hopeful than at any former recurrence of the joyous festival.

#### REPORT OF THE EDUCATION COMMISSION

*Editorial of the Guardian, April 3rd.*

The Report of the Education Commission, which has long been looked for, was presented to both Houses of Parliament on last Thursday week. It is, therefore, now before the public, and is a document which to most of our readers will be full of interest.

The Commission has sent nearly three years. It was appointed under Lord Derby's Ministry, in June, 1858, and appears to have been selected with great care, and with a view to give a fair representation of all parties interested in popular education. Its members were the Duke of Newcastle, Sir John Coleridge, the Rev. W. C. Lake and the Rev. W. Rogers, Mr. Goldwin Smith, Mr. Senior, and Mr. Miall. The fairness of such a selection is indeed undeniable, for every kind of education, and almost of opinion, may be said to have had its representative. It was another question, whether a mass of such independent atoms was most likely to coalesce in practical conclusions, or to sum up their results in a series of unmeaning compromises. This danger appears to have been avoided. It is plain, indeed, that there were two parties in the Commission—nor could it well have been otherwise in a body which comprised Sir John Coleridge and Mr. Miall—and a minority sign the Report with the proviso that "more solid and lasting good would have been done had the Government abstained from interference with education." They add, however, that "they have felt it their duty to regard the question as it stands after twenty-nine years of a policy opposed to their own; and on the rejection of their own view, they cordially adopt in the second resort, the scheme of assistance approved by the majority of their colleagues, which they regard as better in every respect, and, above all, as a far nearer approach to justice than the present extremely partial system." In this protest the Commissioners seem to have managed to merge their differences; and the Report has undoubtedly the merit of grappling boldly with the numerous

difficulties of the subject, and few will be inclined to complain of any want of definiteness in the recommendations. It has completely covered the ground of all popular education; and although in doing this it extends to a great, and in parts to an unnecessary, length, yet it is some advantage that every one will find his own subject fully, and in the main fairly, discussed. Schools of every kind for the independent poor, Schools inspected and uninspected, schools for Factories and Mines, schools Ragged, Industrial, and Reformatory, schools in workhouses, State schools for the Army and Navy, and last and not least the small Charity Foundations throughout the country,—all were weighed and receive their meed of praise and blame. It will be impossible in a single article to examine the conclusions at which the Commissioners have arrived, and it would be unfair to speak of them in one general tone of dissent or approbation. Our present business will be mainly that of statement, and we shall reserve our criticism for another occasion.

The Commissioners break ground in their first chapter by a general survey of the existing state of education in England and Wales, containing a full account of the leading societies; classifying, and briefly characterising, all schools under their various heads; and giving very minute statistics of their cost and expenditure, and of the numbers of the children on their books. The mass of statistics with which this chapter is weighted makes it the heaviest in the volume; but on the other hand the facts which it brings to light are of the utmost value to the educator, and especially to the clergyman of the Church of England. In the first, place, the rapid advance of education in this century, and particularly during the last thirty years, is placed beyond dispute. "We cannot help adverting briefly," say the Commissioners, "to the surprisingly rapid progress of elementary education in this country since the beginning of the century." And after a reference to the inquiries instituted in Parliament at the instances of Lord Brougham in 1818, and Lord Kerry in 1833, they sum up by a statement of the case which is most remarkable:—"In 1803 the number of day-scholars was estimated at 524,240, or 1 in 17 $\frac{1}{2}$  of the whole population at that date. In 1818 the numbers were 674,883, or 1 in 17 $\frac{1}{2}$ . In 1833 they were 1,276,947, or 1 in 11 $\frac{1}{2}$ . In 1851 they were 2,144,378, or 1 in 8.36; while in 1858, according to our own returns and estimate, they have risen to 2,635,492, or 1 in 7.7. We are bound to observe, however," the Commissioners add, "that a very delusive estimate of the state of education must result from confining our attention to the mere amount of numbers under instruction." No small part of their report is devoted to an exhibition of the irregularity of attendance, and the leading defects in the instruction. The attendance, however, of nineteenth-tenths of the children in the country at some day-school, and for some period, is at once an unmistakable indication that education has got the ear of every poor family in the country, and also an answer to those who still cry out for a compulsory system of State education. "In England and Wales" (we quote again the words of the Commissioners) "the proportion of children educated is 1 in 7.7; in Holland, it is 1 in 8.11; in France, it is 1 in 9.0; in Prussia, where it is compulsory, it is 1 in 6.27.

And in discussing this question of compulsion they give it as their opinion that "the results of this system, as seen in Prussia, do not appear so much superior to those which have been already attained amongst ourselves by voluntary efforts, as to make us desire an alteration which would be opposed to the feelings and in some respects to the principles of this country."

This census of education, which branches out

into a variety of similar facts, the Commissioners appear to have taken the utmost care of ascertaining. They set on foot side by side, and checking each other, a general and a statistical inquiry. They appointed, as they tell us "ten Assistant Commissioners, to each of whom a specimen district was assigned, into the condition of which, in respect of education, he was directed to examine minutely. The districts were chosen so as to comprise two agricultural, two manufacturing, two mining, two maritime, and two metropolitan groups of population.

To these were afterwards added two other Commissioners for France and Germany. The whole body comprised the names of Mr. Matthew Arnold, Mr. Cumin, Mr. Haro, the Rev. J. Fraser, and Mr. Pattison of Lincoln College. "We obtained," they tell us, "through the different central societies and public departments, statistics of almost all the public schools in England and Wales. We ascertained through the Assistant Commissioners the proportion which in their districts was borne by the scholars in private to the scholars in public schools, and assuring this proportion to hold good for the country at large, we made the necessary addition to the number ascertained to belong to the public schools.

Starting, then, from this remarkable fact, that 2,635,492 children appear on the list of day-schools, we find that 1,676,000 in 1858 belonged to public, and 860,301 to private, schools. The numbers of the public schools may be arranged as follows:—

I. Schools connected with religious societies—	
1. Church of England Schools.....	1,187,086
2. British .....	151,005
3. Roman Catholic.....	85,000
4. Wesleyan (Old Connexion).....	69,673
Congregational.....	33,000
Other religious congregations.....	32,319
II. Schools unconnected with religious societies.....	
	43,098

III. Schools supported by the public, such as Workhouse, Reformatories, Naval and Military.....

47,748  
This statement demonstrates, what is forgotten by statesmen who recommend secular or comprehensive systems of national education—that not only is education in England practically conducted by distinctive religious societies, but that the share borne by the Church of England is very far beyond that of other religious bodies. And this fact is curiously illustrated by the extraordinary difference between the numbers of children who attend at the day-schools of Dissenters, and those who attend their Sunday-schools. The Wesleyan body has 3.91 of the week-day scholars, and no less than 19 per cent. of the Sunday scholars. In Yorkshire the Church of England has 107,487 attendants at week-day schools, and the Old Wesleyans 15,812; while on Sundays the Wesleyans run up to 80,278, and the Church of England declines to 98,352. A curious and instructive contrast!

We have given this account of the first broad statistical facts dwelt on in the Report, because they indicate the course which the Commission have pursued, with great judgment, in their enquiry. While they have freely discussed every subject connected with education, there is a careful avoidance of mere theory from their Report. They have taken an almost excessive care to ascertain the facts upon which they are to argue, such as the number of children on the books, the proportions which attend regularly and irregularly; which are taught well, imperfectly, or badly. Thus the mere number on the books we have seen to be imposing; but further inquiry shows us that out of these 17.4 per cent. attend less than 50 days in the year; that the children who attend between 150 and 200 days amount only to 24

per cent.; and those who attend above 200 days are only 18.4 per cent. Even of these the number who may be said to receive a good education is carefully calculated, and reduced within a very small compass.

Having thus cleared the ground partly in the opening chapter, and partly in a minute Statistical Report, which appears to us one of the most valuable parts of the work, the Report proceeds to discuss, in c. ii., masters, pupil-teachers, and training colleges; in c. iii., the attendance of children; in c. iv., the merits and defects of inspected schools; in c. v., the uninspected schools; and to put forward in c. vi. the measures recommended for the improvement of the present system. We make no remark at present on this plan, beyond saying that it is an attempt to combine with the present system such a modified form of rating as may preserve intact the independence of the schools. We reprint it *in extenso*, and shall more carefully examine it hereafter. This concludes the *first part* of the Report, which is confined to the children of the independent poor.

We do not attempt at present to give even an outline of the remainder, which deals with the workhouse and pauper children—with the Ragged and Reformatory Schools, with Army and Navy Schools, and above all, with the Educational Charities. The case of the pauper children appear to us new to the public, and is perhaps the most interesting point in the Report, as the proposal to bring £300,000. a year from the Charities to bear directly upon popular education is the most sweeping and important.

The outline which we have given of the contents of this Report will suffice to show our readers its importance. We by no means commit ourselves to all its proposals, which we shall return to consider in our next number; but the whole Report is evidently the result of a laborious and searching enquiry, undertaken apparently in a spirit of impartiality, and bringing to light facts of great importance as to the teaching of all classes of the poor. It is certainly not the least of these that the Church of England appears as the real educator of the people, and that the Report brings out distinctly its great performances and its capacities in the promotion of education.

#### ITALY.

Two important documents are published this week. The papers give the *Allocution of Pope Pius*, delivered in Secret Consistory on March 18th, in full. It is not a very lucid or argumentative document, and a few passages will convey a fair idea of the whole. It opens—

"Venerable Brothers, we have long been witnesses of the agitation into which civil society is thrown, especially in this unfortunate epoch, by the violent conflict of opposite principles—truth and error, virtue and vice, light and darkness. Certain men favour what they call modern civilisation; others, on the contrary, defend the rights of justice, and of our holy religion. They first demand of the Roman Pontiff to reconcile himself and to put himself in harmony with progress, with liberalism, (these are their terms,) in one word, with modern civilisation; but the others claim, with reason, that the immovable and indestructible principles of eternal justice should be preserved unchanged. They claim that the salutary force of our divine religion should be kept intact, for it alone extends the glory of God, brings salutary relief to the ills which afflict humanity, and is the sole and true rule by which in this mortal life the children of men can acquire all virtue, and steer themselves towards the haven of a happy eternity. But the defenders of



modern civilisation do not heed this danger, though they call themselves the true and sincere friends of religion. We would fain believe their words if the sad events now daily being accomplished before the eyes of all did not evidently prove the contrary. In fact, there is upon the earth one only true and holy religion founded and established by our Lord Jesus Christ himself. This religion, which is the truthful mother and nurse of all virtues, the enemy of vices, the liberator of souls, and the mistress of true happiness, is called Catholic Apostolic Roman. What is to be thought of those who live out of this Ark of Safety, we have already declared in our Consistorial Allocution of December 9, 1861, and we here confirm the same teaching.

"But we will ask those who, for the good of religion, wish us to extend our hand to the civilisation of the day, if the facts are such that the Vicar of Christ divinely established by Him to maintain the purity of His heavenly doctrine, and to feed and confirm in this same doctrine both sheep and lambs, can without very grave danger to conscience, and very great scandal to all, associate himself with this civilisation of our days, by means of which so many evils are produced that can never be sufficiently deplored, and by means of which are proclaimed so many pernicious opinions, so many errors, and so many principles flatly opposed to the Catholic religion and its doctrines?"

Regular concordats have been abolished as in Naples, and the Pope will continue loudly to protest against "similar audacious violations:—

"While this modern civilisation favours all non-Catholic religions, while it opens access to public offices even infidels, and throws Catholic schools open to their children, it waxes wroth against the religious congregations, against the institutes founded to direct Catholic schools, against a great number of ecclesiastical persons invested with the highest dignities, many of whom are miserably dragging on their life in exile or in prison, and even against those distinguished laymen who, out of devotion to us and to the Holy See, have bravely defended the cause of religion and justice. While it makes grants to non-Catholic institutions and persons, this civilisation plunders the Catholic Church of its most legitimate possessions, and employs all its efforts to lessen the salutary authority of that church. Finally, while it gives full liberty to all speeches and writings which attack the church and all those who are at heart devoted to her, while it excites, nurses, and encourages license, it shows itself full of prudence and moderation when it has to reprove the severity and violence displayed towards those who publish excellent works, while if these appear to transgress in the least the bounds of moderation, it punishes them with the last severity."

Could the Sovereign Pontiff extend a friendly hand and make league and bond with such a civilisation as this? As well ask, "What compact can exist between Jesus Christ and Belial?" Is reform asked for? Suitable concessions in civil administration have been granted: all that had been asked except to consent to the spoliation already committed:—

"But not only is the Roman Pontificate attacked with the intention of entirely depriving the Holy See, and the Roman Pontiff of his legitimate power over civil affairs; the object is nothing less than to weaken, and (if that were possible) to destroy the salutary power of the Catholic religion. With this aim the very work of God is attacked, the fruit of the redemption and that holy faith, the most precious inheritance which has rescued us from the ineffable sacrifice consummated on Calvary. Yes; this is

the goal to which they tend. The facts already mentioned, and those which we see happen daily suffice, and more than suffice, to demonstrate it.

"How many dioceses of Italy have we seen deprived by various obstacles of the bishops, amid the applause of the defenders of modern civilisation, who leave so many Christian flocks without pastors, and who seize on their property to employ it even for criminal purposes. How many prelates have been sent into exile: how many apostates are there (it must be confessed with pain) who, speaking not in the name of God, but in the name of Satan, and sure of the impunity which a fatal system has granted to them, destroy men's consciences, seduce the weak into prevarication, confirm those who have miserably yielded to perfidious teachings, and to strive to rend the garment of Christ! Yet they have no fear of national churches, as they call them, and other impieties of the same kind they praise and recommend. And after thus insulting religion, which they hypocritically invite to adapt itself to modern civilisation, they with equal hypocrisy press us to be reconciled with Italy.

"Doubtless while we, deprived of almost all our civil sovereignty, are sustaining the heavy burden of our pontificate and of our royalty by the help of the pious gifts which the children of the church send to us daily with the greatest tenderness, while we behold ourselves the object of envy and hatred by the act of those very persons who ask for reconciliation from us, they would like us to declare, in the face of all men that we cede to the spoliator the free possession of our despoiled provinces! By what audacity, unheard of till this day, would they ask this Apostolic See, which has always been the rampart of truth and of justice, to sanction the violent and unjust seizure of property, giving to him who has seized it the power of possessing it peaceably and honestly, and so to lay down a principle so false as that an unjust deed crowned by success is no detriment to the sacredness of right. This demand is quite opposed to the solemn words lately uttered in a powerful and illustrious senate, declaring that 'the Roman Pontiff is the representative of the principal moral force in human society.' Hence it follows that he can by no means consent to this barbarous spoliation without violating the foundations of that moral law of which he is himself recognised as the best expression and the most perfect image."

"Amid this darkness the Pontiff has confidence in God, who directs all the prayers that are being offered up for the Holy See, manifestly showing how much well-intentioned men feel the necessity of tending towards this Chair of the Blessed Prince of the Apostles, this Light of the World, this Mistress of Truth, this Messenger of Salvation, which hath always taught, and till the consummation of the world will never cease to teach, the immutable laws of eternal justice:—

"The people of Italy themselves, have not been wanting in this concert of love and of filial respect for the Apostolic See. On the contrary, we have received from them many hundreds of thousands of affectionate letters which they have written to us, not to solicit the reconciliation, demanded by crafty men, but to lament over our cares, our troubles, and our anguish, to assure us of their love, and to condemn the criminal and sacrilegious spoliation of our dominions, and of the States of the Holy See."

In conclusion, the Pope will pray and pardon those who hate him, that they may repent and seek the blessing of the Vicar of Christ:—

"But in the meantime we cannot remain impassible as those who take no heed of human miseries, we cannot hinder ourselves from being much troubled and in great anguish, we cannot

but regard as touching us most nearly all the wrongs and injuries inflicted upon those who are suffering persecution for justice' sake.

"Therefore, while we are penetrated with profound grief, we pray to God, and we discharge the most important duty of our supreme apostleship, by raising our voice to teach and condemn what God and His Church teach and condemn, that so we may fulfil our course, and the ministry of the word which we have received from the Lord Jesus.

"If, then, we are asked for unjust concessions, we cannot consent to make them; but if we are asked for pardon, we are ready, as we have just declared, to grant it from a full heart. But in order to utter this word of pardon in a manner which becomes the sanctity of our pontifical dignity, we bend our knees before God, and embracing the glorious sign of our redeemer, we humbly beseech the Lord Jesus to fill us with the same charity with which He forgave His enemies before rendering His blessed soul into the hands of His Eternal Father.

"What we urgently implore of Him is, that even as he, after having pardoned, amid the thick darkness with which all the earth was covered, enlightened the minds of His enemies, who, repenting of their horrible crime, went away striking their breasts, so he may once more deign amid the darkness of our days, to pour down from the unexhaustable treasures of His infinite mercy, the gifts of His heavenly and triumphant grace, and bring back to one fold all the sheep who have gone astray.

"Yes, whatever be the future which the designs of Divine Providence may reserve for us, we beseech Jesus Christ in the name of His Church, to judge Himself the cause of His Vicar, which is the cause of His Church, to defend it against the efforts of His enemies, to illustrate it, and to restore it by a signal victory. We beseech him also to re-establish peace and order in convulsed society, to grant us that peace which we invoke, with most ardent wishes for the triumph of justice and which we expect from none but from Him. Of a truth, amid these frightful troubles which are agitating Europe and the whole world, and which are threatening those who have to perform the painful task of governing their peoples, there is none but God alone who can combat with us and for us. *Judica nos Deus, et discerne causam nostram de gente non sancta: de pacem Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi, tu, Deus noster.*"

The other document is the speech of Count Cavour, briefly indicated by a telegram in last week's postscript. The Italian Premier said that prudence had hitherto dictated silence on the problem of Rome, but, although immense difficulties surrounded it, he would try to satisfy their expectations:—

The first truth to be reclaimed is, that it is impossible to conceive a constituted Italian kingdom without Rome for its capital. If we have a right—if it is our duty to wish to possess Rome, it is because of this impossibility. The honourable member justly said that this truth is instinctively felt and unhesitatingly proclaimed by all who judge with candour our affairs. Italy has, indeed, much yet left to do to organise herself—to solve the problem of her internal administration, and to overthrow the secular obstacles erected within her own bosom against political order. In order to arrive at these results she has need of a union, a concord, which the Roman question will render unattainable so long as it remains unsettled.

"Eminent and sincere men may feel a preference for one town or another, but it is incontestable that if Rome were once our capital, all dis-

cession on this point would therefore be impossible. The fact alone would bring about an absolute and universal agreement. I see therefore, with regret, that eminent men—patriots who have rendered great service to the country, and to whom the honourable M. Audinot has alluded—attribute the necessary choice which we have made of our natural capital to futile or trivial motives. This choice has been determined by history, and by all the elements of the civilization of a people. What is the history of Rome but the history of a capital—more than that, of a capital of the world. It will become now that of a great nation.

"I appeal to the patriotism of all Italians. Let our unanimity make manifest to Europe the necessity which these facts impose upon us. I avow that personally I perhaps prefer the simple and plain streets of my native city to the ancient and modern monuments of the Eternal City. But my resolution is taken, like that of my countrymen; like that—and I speak now as the representative of Turin—of the noble city which is resigned to that sacrifice which the country demands of it.

"We must go to Rome, but without trenching upon the independence of the Pope, without bringing the Church under the domination of the State. If—though I believe that to be impossible—France found herself powerless to oppose our entry into Rome, we would not, in order to effect that entry, use violence towards her. Let us not imitate Austria in the ingratitude avowed with a deplorable courage by the lips of one of her statesmen. This sort of courage she has always displayed. At the Congress of Paris, no power was so hostile to Russia, so obstinately opposed to peace, as Austria, which had been saved by her but a few years before. As for us, bound as we are to Russia by a friendship which a passing cloud obscured, I hope only for a moment, let us show by our conduct towards France that we do not resemble the power which we have fought against with the aid of the French armies.

"When, in 1859, we asked for the support of France, the Emperor did not dissemble to himself the difficulties of the situation in which this war would place him with respect to the Court of Rome. We cannot, after having accepted the boon aggravate the embarrassment in which it may involve the benefactor.

"If we succeed in convincing Catholics that the re-union of Rome with the rest of Italy cannot place the church in a position of dependence the question will have made a great step towards solution. Many conscientious people think, indeed, that if the parliament were in Rome and the King at the Quirinal, the Pope would lose much of his independence, and would be nothing more than the grand almoner or chaplain to the King.

"If these fears were well founded, I should not hesitate to say that this reunion would be fatal, not only to catholicism, but to Italy. No greater calamity can befall a people than the concentration in the hands of the government of spiritual and temporal power. When these powers are united liberty disappears; the rule of caliphs prevails. It will never be so in Italy."

Arguing the question, Count Cavour denied that the Pope was at present independent, inasmuch as his government was not based upon the people, who were in constant agitation and desired the right of speaking by a free press. It was said that the temporal power was necessary for catholic society. Were human sacrifices still necessary to make the gods propitious? Was it in the name of Him who gave His life for the world the sacrifice of a nation should be demand-

ed for his representative? But it was said the Pope might grant reforms. This could not be, for he could not consistently make his spiritual power subservient to the temporal. At the Congress of Paris the Count declared the absolute necessity of the separation of the two powers, spiritual and temporal. The example of Turkey showed that the union of the two powers rendered the failure of government inevitable. By taking away the temporal power they would really give to the Pope the independence he desired.--

"It is precisely the separation of the powers which will give it to him. When the church is once emancipated from all connexion with the temporal authority, and separated from the State by distinctly marked limits, the liberty of the Holy See will no longer have to suffer from the shackles imposed upon it by concordats and the prerogatives of the civil power, which the temporal power of the Court of Rome has alone rendered necessary up to the present time. I believe that every sincere Catholic desires above all things such an enfranchisement. The only difficulty is to discover by what guarantees this liberty of the church will be assured.

"We will give it ample guarantees, we will inscribe the principle of the reciprocal independence of the church and of the State in the fundamental statute of the kingdom, and we will ensure by all possible means its complete realization.

"But the surest guarantee is the thoroughly catholic character of the Italian people. Italy has often made great efforts in the form of ecclesiastical discipline, but she has never raised her hand against the religion with which it is connected. The country of Arnold of Berescia, of Dante, of Savonarola, of Sarpi, of Glonnone, has ever, like them, sought only the reform of the church. that ardent desire has always been accompanied by the firm determination that the church, purified, should subsist and become more free. That freedom will be better ensured by the love of 26,000,000 of citizens than by a few mercenaries.

"It is said, 'These hopes are fallacious, all your proposals and negotiations are repulsed.' I shall not enter into any detail upon this delicate point. I admit that up to this time none of our efforts have succeeded, but I also declare that heretofore we have never explained our intentions openly and fully, as we explain them now. We may, therefore, still cherish some hope.

"History shows us that Rome, invaded by the Spaniards of Charles V., saw the Pope some time afterwards crown Charles V., and ally himself with him. Why may we not see the same change wrought upon Pius IX., at the present day?

"But if the Pope should repulse us, as he has hitherto done, we shall not cease to remain faithful to the same principles. Arrived at Rome, we shall proclaim the separation of the church from the State, and the liberty of the church. When this has been done, and consecrated, by the representatives of the nation, and when the veritable tendencies of Italians and their sympathy for the religion of their fathers have been made evident in the face of Europe, the great majority of catholics will approve, and will cause to fall upon the right head the responsibility of the struggle into which the Court of Rome would have sought to enter with the nation.

"At the risk of being deemed Utopian, I avow my belief that when these principles have been proclaimed and consecrated by you, the soul of Pius IX. opening itself up to the generous sentiments which earned for him such hearty approval some years ago, will stimulate him to seek to acquire the immortal glory of having

reconciled the Italian nation with the church, and religion with liberty."

Count Cavour supported the following resolution, proposed by Signor Buoncompagni, which was almost unanimously voted by the Chambers:—

"The Chamber having heard the declaration of the Ministry, and being confident that, after having ensured the dignity and independence of the Pope and the complete freedom of the Church, the principle of non-intervention will, in concert with France, be applied to Rome, and that Rome will be made the capital of Italy, passes the order of the day."

Several speakers of the left proposed the simple proclamation of Rome as the capital of Italy, and the calling upon Napoleon III to withdraw his troops. In the course of the debate Signor Chiaves spoke against the transfer of the capital of the kingdom of Italy to Rome. Count Cavour again spoke, maintained that it was urgent that Rome should be immediately declared the capital of Italy:—

"The transfer will (he said) take place in consequence of a law adopted by the Chambers, and without any disturbances. The time for it will be fixed by law. We offer to the spiritual power of the Pope all the guarantees for its liberty and moral force which a friendly government can ever give to the papacy. I hope that public opinion will very soon be disposed for the proclamation, and that France will agree with us in this matter"—*Guardian*.

At a late meeting of the Committee of the Anglo-Continental Society, it was resolved—"That it was highly desirable that the Church of England should send an English Bishop or Presbyter on a mission of brotherly love to the Church of Italy." We should rejoice to see this proposal carried into effect; we should doubly rejoice if such a commission could be given to a Bishop and to a Presbyter at the very next meeting of Convocation. It would not be difficult to lay the finger upon the eloquent bishop and learned canon who would be the fittest men for such an important and delicate task. Meantime, a step has been taken in the right direction. The Anglo-Continental Society has sent out an agent to prepare the way, it is hoped, for more formal and authorised action, and, meantime, to gather information to do all that he can towards helping on the internal reformation which is so greatly to be desired. We published the instructions which were to be given to him in the last number of the *Colonial Church Chronicle*, but we consider them sufficiently important to repeat them here. They are:—

*Negatively—*

1. To avoid transgressing the law of the land.
2. To abstain from any attempt at drawing individuals out of the Italian Church into separate communities.

*Positively—*

To encourage internal reformation in every way possible, and particularly—

1. By the judicious distribution of the Society's Italian publications, and Italian Prayer-books.
2. By explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily.
3. By enforcing on excited minds the necessity of ecclesiastical order;
4. By convincing men, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being, at once, Catholic and Protestant; Catholic, as maintaining the faith and discipline



of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma.

With these and similar instructions, Dr. Camilleri has set out for Italy, and he is now prosecuting his work. We believe that he is a marvellously well-qualified person for the task. There are few Englishmen who could discuss theology in the Italian language: it is Dr. Camilleri's language from his childhood. There are few who know what are the feelings of a Roman priest except one who has been himself a priest. Dr. Camilleri was ordained in the Roman Church, and, after long trial in Malta, the Cape, and elsewhere, was appointed by the late Bishop of London to take charge of the Church of England Mission to Italians in London. For several years he has been curate to Dr. Wordsworth, which is in itself a guarantee for his gravity and steadiness of principle. He is a man of peculiarly serene and gentle temperament, who will never be hurried into harsh words, or be tempted into bitterness of feeling; nor is any violent or over-zealous action to be feared from him—a point, which, at the present moment, we think all-important. He has had experience in analogous, though not identical, work, many years ago, while he was living at the college in Malta. At that time he edited an Italian newspaper, which, as long as it remained in his hands was a success, chiefly on account of the absence of bitterness by which it was characterised.

Dr. Camilleri is gone. He has taken with him Italian Bibles, New Testaments, and Prayer books, and a number of the Anglo-Continental Society's Italian publications. It would scarcely be possible to find books and tracts better adapted to his work than those published by this Society. For six years this Society has been, from time to time, bringing them out, and some asked *Quibono?* They consist of Bishop Cosin's tract "On the Religion, Discipline, and Sacred Rites of the English Church, together with some extracts from Andrewes, Jewell, Beveridge, Bull, Cracken-thorpe, and King James I. on the "English Reformation;" of some extracts from Ussher, Bramhall, Taylor, Ferne, Cosin, Pearson, Bull, Hooker, Jackson, on the nature of the Catholic Church, and the right meaning of the words, of the late Rev. J. Meyrick's tract, entitled "Papal Supremacy tested by Antiquity," of the "Life of St. Mary," extracted from the Bible, of the hymns for Easter Day, &c. in the Prayer-book, translated into beautifully flowing Italian verse, of Prebendary Fort's "Guide for Candidates for Confirmation," and of the Bishop of Oxford's "Sermon on the Immaculate Conception." He has also taken with him copies of some of the French and Latin publications of the Society, as the French edition of Massingberd's History of the Reformation, *Des Principes de la Réformation en Angleterre*, and others. The Italian version of the Bishop of Oxford's Sermon on the Principles of the Reformation, "*I principi della Riforma Inglese*," has just made its appearance at the right moment. This sermon is being sold throughout Italy—at Turin, Milan, Bologna, Naples, and elsewhere—and the proceeds of the sale are to be given for the benefit of the wives and children of those who have suffered in the late Revolution.

Dr. Camilleri is gone. We earnestly entreat the sympathy and the prayers of the church at home in behalf of his mission. When for a moment we pause from the din and bustle of our daily occupation, and fix our minds upon the future of Christ's Church, a vision sometimes rises before us. It is not the vision which some ten or twelve years ago would have, perhaps, presented itself to the mind's eye; but we seem darkly to see the possibility of the Italian Church,

freed from Papal rule, working out its internal regeneration, and establishing itself as a reformed National Church: and signs are not wanting to show that the same thing may occur, as has been often threatened in France. Without Italy and France, the Papacy would be harmless for evil and would stoop to treat for terms of unity; and, without the Pope, the Churches of Italy and France would soon be in communion with the Churches of England and America. Well, it is a vision, and not likely to be realised! But though not likely to be realised, it may be realised, and we may pray for such a consummation; and we may, in such ways as are allowed us, work towards such an end.

Sufficient funds have been raised to pay the expenses of Dr. Camilleri for three months! Three months is a short time; six months, at least, is needed for him to carry out his *not* yet adequately and successfully. Further contributions it has been announced will be received by the Rev. Frederick Meyrick, Bournemouth; the Rev. Charles Sparkes, Barret; or by Messrs J H and J Parker, 377, Strand, London. We commend the cause to the liberality of English Churchmen—*Col. Ch Chronicle*.

#### MARRIAGE OF A DECEASED WIFE'S SISTER.

A case recently decided in the House of Lords has settled the question of the validity of marriage with a deceased wife's sister contracted in a country in which such connections are permitted, and it has now been ruled that such marriages cannot by any process be made to have any legal effect in England. In giving judgment, the Lord Chancellor laid down the legal principle applicable as follows:—

There can be no doubt of the general rule, that "a foreign marriage, valid according to the law of the country where it is celebrated, is good every where." But, my lords, while the forms of entering into the contract of marriage are to be regulated by the *lex loci contractus*, the law of the country in which it is celebrated, — the essentials of the contract depend upon the *lex domicilii*, the law of the country in which the parties are domiciled at the time of the marriage, and in which the matrimonial residence is contemplated. Although the forms of celebrating the foreign marriage may be different from those required by the law of the country of domicile, the marriage may be good every where. But if the contract of marriage is such an essential as to be contrary to the law of the country of domicile, and it is declared void by that law, it is to be regarded as void in the country of domicile, though not contrary to the law of the country in which it was celebrated. This qualification upon a rule that "a marriage valid where celebrated is good every where is to be found in the writings of all eminent jurists who have discussed the subject."

The evils to which the adoption of the opposite view might expose us, are well stated in the following extract from a leader in the *Times* upon this case:—

The marriage of an uncle with his niece, of a nephew with his aunt, is of not unfrequent occurrence in the most bigoted Catholic countries, while the scarcely less odious union of a man with his step-daughter is still more frequently contracted. Are English people to be permitted to indulge in such marriages by a voyage to Lisbon or Naples? If a marriage, good where celebrated, is good every where, what is to prevent an English uncle taking his niece abroad, marrying her under an ecclesiastical dispensation, and bringing her back as his legal wife? From such a possibility the judgment in "*Brook v. Brook*" will save us, and

it is satisfactory to find that after so many years the question has been at last set at rest.

Another decision has established the principle that a clergyman cannot act at once as priest and bridegroom by performing his own marriage ceremony.—*Scottish Ecclesiastical Journal*.

On Monday the Lord Mayor gave the usual Easter banquet, and in proposing the toast of "The Church," coupled with it the name of the Bishop of Ripon, who had that morning preached the "Spital sermon" at Christ Church, before the blue-coat boys. His lordship, in returning thanks observed,—"That never in the past history of our country has there been a period when the Church possessed a deeper claim to the attachment of all classes within this realm. (Cheers.) Never has there been a period at which there has been a greater degree of zeal on the part of the clergy, or a more hearty and fervent amount of co-operation on the part of the laity, in the promotion of every scheme which tends to the advancement of the glory of God and the extension of the Redeemer's kingdom. (Cheers.) I say this, my Lord Mayor, in spite of knowing, as I do know, that the Church has enemies from without, and that she is not free from difficulties arising from within her own bosom. But whatever those difficulties may be, I still believe that the Church is rising to the measure of her vast responsibilities, and year by year strengthening her claims to the affection of all classes within this realm.—*Guardian*.

On Easter Sunday evening by far the largest congregation which has assembled in Westminster Abbey during the long period in which the special Sunday evening service have been performed was present in the nave. Every available space was filled long before the service commenced, and, although the pressure from the outside was extremely great, a vast number of persons were disappointed in their hope of obtaining admission. Among those who were present in the part of the nave set apart for those who have tickets were Lord Charles Russell, the Bishop of Oxford, and Sir Minto Farquhar, M.P. Prayers were sung by the Rev. J. Antrobus, M.A., one of the Minor Canons, and the Lessons were read by the Very Rev. the Dean. The Easter Hymn "Jesus Christ is risen to-day," was sung with great force—indeed, it would hardly be possible to describe the excellence with which it was rendered. The Bishop of London preached from the 8d chapter of the 2nd Epistle of St. Peter, verse 18—"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." His lordship dwelt with great earnestness upon that stupendous miracle—that miracle of all miracles—which Easter Day commemorates, and earnestly deprecated those attacks which have lately been made upon God's miraculous dealings with man. It was only by such stupendous miracles, he contended, that God's great design for the redemption of man could be carried out. He attacked the great vices of the day, all of which were inconsistent with the Christian character, and all of which must be put away before a man could honestly and sincerely pray that Christ's kingdom might come. The sermon, which lasted an hour, was listened to throughout with marked attention, a circumstance not at all to be wondered at, for it was in all respects a fine specimen of pure pulpit eloquence. The Hallelujah Chorus was played, and the congregation dispersed, the service having lasted two hours and ten minutes. At St. Paul's the sermon was preached by the Right Rev. Dr. Bickersteth, Bishop of Ripon.—*Times*.