

I venture to suggest to my brethren in the Ministry, as a certain method of engaging the attention and ensuring the co-operation at least of our own people, throughout the Diocese, the delivery of a course of lectures on the Papal errors. I have the best reason to know that Protestants of every denomination (and some Romanists) would be interested in the plan, and give their attendance. We have the highest Episcopal authority for adopting it. I ask you kindly to insert this programme, as a part of my communication, in your next issue: it may be the means of awakening attention, and inducing the clergy and laity to address the Bishop, or to adopt any other more general means of conveying the expression of our feelings to our gracious Queen.

PROTESTANTS OF WOODSTOCK AND NEIGHBOURHOOD.

In consequence of the late aggression of the Pope or Bishop of Rome, on the Sovereignty of the Queen, and on the Protestantism of our glorious Constitution, it appears of the utmost importance that the points at issue between Popery and Protestantism should be again fully and candidly discussed, in order that we may understand why our forefathers perilled their lives in rejecting the tyrannous usurpations of the Pope. It has therefore been determined that a course of Lectures, developing the chief errors of Popery, and their influence on our domestic, social, and civil relations, should be delivered as follows:

AT ST. PAUL'S CHURCH WOODSTOCK.

- Jan. 15.—Introduction—Occasion and necessity of the Lectures: The Reverend William Bettridge, B.D.
- Jan. 22.—The Rule of Faith—Tradition—The Bible the Religion of Protestants: The Reverend B. Cronyn, M.A.
- Jan. 29.—Infallibility—Supremacy: The Reverend C.C. Brough, M.A.
- Feb. 5.—Transubstantiation—Communion in one kind—Sacrament of the Mass: The Reverend H. Revel, M.A.
- Feb. 12.—Worship of the Virgin Mary—Images—Invocation of Saints: The Reverend F. Evans.
- Feb. 19.—Prayers in a tongue not understood by the People—Indulgences—Purgatory—Prayers for the Dead: The Reverend B.D. Hill, M.A.
- Feb. 26.—Auricular Confession—Penance—Extreme Unction: The Reverend R. Flood, M.A.
- Mar. 5.—Doctrine of "Intention"—Our present Duty—Conclusion: The Reverend William Bettridge, B.D.

It is not intended that these Lectures should excite a controversial spirit, much less any unkind feeling towards our fellow subjects of the Romish Church. It is not against them, but against their system, as opposed to the very existence of our Religious Freedom, that we protest. And while we are ready to grant to all equal rights, we must jealously guard for ourselves and for our children the enjoyments of the same rights, of which, it is certain, if Rome were in the ascendant, we should soon be deprived. To Protestants of all Denominations, and also to Roman Catholics, the cordial invitation is given to attend these Lectures. Service will commence each Wednesday Evening at 7 o'clock precisely.

Woodstock, Jan. 1, 1850. WILLIAM BETTRIDGE, B.D. Rector of Woodstock.

Our first lecture has been delivered; and although sleighing was impracticable, and wheeling little less so, and the rain descended almost in torrents, we had four clergymen and a large congregation in our church, now capable of containing 900 persons. I can scarcely be expected to speak of the effect produced by the lecture; but I may be permitted to say, that those who came not then, now express their regret that they did not even brave the storm to hear it.

With such a host of talent as you possess at Toronto, it would be sheer presumption in any of the western clergy to offer their humble services.

Believe me, my dear Sir, your faithful Brother,
WILLIAM BETTRIDGE,
Rector of Woodstock.

VOCAL SACRED MUSIC SOCIETY.

We are happy to learn that the arrangements for bringing this excellent Society into active operation are in that forwardness, that the first meeting for practice is to be held on Wednesday next, the 29th instant. The Society, we understand, propose engaging a spacious room in the St. Lawrence Buildings, capable of accommodating not merely the members, but occasional visitors. Gentlemen desirous of becoming performing members, of which the number is limited, are requested to signify their wishes to any of the officers of the Society before the above-named day, as the election is to take place on that evening, at seven o'clock.

THE BREAKING UP OF AN UNHOLY ALLIANCE.

For many years by-gone, the Protestant Dissenters, as a body, and the Popish Schismatics, have been engaged as co-labourers, in the work of political agitation. There now appears to be serious discord in the heterogeneous camp, so far at least, as our Province is concerned.

Last week the *Mirror* contained an article, in which, after alluding to the union which for some time has existed between the Romanists in Upper and Lower Canada, and the Dissenters of various denominations—to which union he attributes the "glorious triumph achieved at the last general election"—he proceeds to complain that the *Mass-house*, has of late been treated as a step-sister by the *Conventicle*. Into these grounds of complaint we have neither leisure nor inclination to enter; but if we may credit our contemporary, they are neither few nor far between—and that they have already had the effect of alienating the affections of the "faithful" from their heretic confreres.

In the course of his lucubration, the *Mirror* candidly avows the motives which induced his constituents to enter into the political league before referred to. He says:

"To the Catholic—especially to the Irish Catholic—all other questions contrasted in importance with that of his religious faith are in his estimation of quite a secondary consideration; he can form no connection, political or otherwise, with any man or party of men, who could intentionally and directly assail and insult that faith; but if such a man or party of men should have usurped those titles which characterize the true spirit of liberality and reform, then his horror and disgust are thoroughly aroused, as he generally prefers a fair and manly opponent to a false and sneering friend."

Here is plain speaking! The cloak, by which no intelligent observer of the times ever was blinded, is thrown off—and Popery undisguisedly avows the notorious truism, that she only made use of Protestant dissent as a stepping-stone to universal spiritual domination.

We can only find room for another quotation

from the irate manifesto of the *Mirror*. The editor observes:

"All the Catholics do require, and this they will insist upon as a *sine qua non*, is, that their political allies refrain from abusing and attempting to ridicule their religion. That is nearer and dearer to them than anything else, and we are confident they will not, as they certainly should not, unite with any party that will not agree to this essential condition."

This kick, as might be anticipated excites the choler of the *Globe*, who thus rejoins to his late sworn ally. The word "Dissenting," like Macbeth's "amen," sticks "in his throat."

"What ho, ye 'Dissenting' Ministers and Editors! Come pass under the *Mirror's* yoke, and let the Pope put a plaster on your mouths, one and all! 'Abusing and attempting to ridicule,' the *Mirror* will not permit! What is to constitute abuse and ridicule, the *Mirror* will define for you! And having set the limits, he will swear you to keep them—or he will turn Tory! Who can fail to admire the coolness of men putting their political principles and influence thus up to auction—to be bought in by whoever will go deepest in the mire in the sacrifice of their 'religious faith!'"

"Verily," as the *Patriot* pertinently remarks "this feud between the greater and the lesser organs, is a mighty pretty quarrel, and beautifully exemplifies the old adage, that when thieves fall out honest men get their own!"

ARRIVAL OF THE "ASIA."

New York, January 18.

The *Asia* arrived late last night. She has twenty-seven passengers, among them Abbott Lawrence, jun. (son of the Minister to England.)

The *Liverpool Mercury* of the 31st says, that the United States mail steamer *Atlantic* Capt. West, left the Mersey on Saturday with the usual mail. She was passed during the evening off Bell Buoy, by the *Asia*.

A wrecked vessel cut in two was passed off Halifax, supposed to have been done by collision with a steamer.

ENGLAND.—Intelligence is of the 4th inst. Nothing of importance.

A supply of medicine, with able surgeons, had been sent to Jamaica, although the cholera had subsided there.

FRANCE.—The *Patrie* states, that the Ministers have not the least intention of resigning.

GERMANY.—By advices from Frankfort and Cassel to the 27th ultimo, we learn that the Elector returned to Cassel on that day. His household troops attended him. The other troops cheered him. The Austrian commissioner at Cassel has published a proclamation threatening to enforce martial law against any person who shall create a disturbance in the streets.

By advices from Dresden to the 27th ult., it appears that the leanings of the Congress are towards durability. Dates from Vienna are to the 23rd ult. A commissioner has been appointed to Holstein. The border battalions are on their march home from Bohemia.

DENMARK AND THE DUCHIES.—The *Free Press* of the Nordstables, under date of 25th ult., says that on the previous day a skirmish took place near Woeseld. It is averred that the Danes, through their force was very superior, were compelled to retire with considerable loss.

ITALY.—Letters from Naples to the 27th ult., state, that the Neapolitan Government at the present moment is in a state of alarm, knowing that a considerable number of free emissaries have entered the kingdom. They are supposed to emanate from Messina.

TURKEY.—Constantinople dates are to the 15th ult. The news from Aleppo is satisfactory. The rebels have been beaten by the Emir, who is endeavouring to introduce reforms necessary for the peace of that province.

SWEDEN.—Dates are to the 17th ult. The project of reform in the representative system, which has for a long time been a subject of interest throughout the country, had that day been rejected, and the question may be considered as definitely settled.

The Stockholm papers announce that Jenny Lind had sent to that city \$2,000, to be distributed among the poor.

Boston, Jan. 18.

CAPE OF GOOD HOPE.—The barque *Ocean Wave*, from Cape Town, Cape of Good Hope, Dec. 1, arrived here to day. She left no American vessels. The Cape Town Mail, of Nov. 30, contains an account of an expedition of Colonel Harding, and some 40 volunteers, who set out to punish a tribe of Bushmen whose depredations had caused severe suffering among the settlers. Copies of a Kaffir newspaper had been published.

The Mail states that the measures taken by the Governor have neither restored confidence among the settlers, nor stopped Kaffir depredations.

Further Extracts from our English Files.

Sir Edward Sugden has declared at a late meeting of the county of Surrey, on the recent Papal aggression, that "the law has been infringed upon by the Bishop of Rome and Cardinal Wiseman."

Parliament will meet for the despatch of business on the 4th of February.

It is said that the Pope means to found an order of married Preachers for the sake of finding employment for those English Clergymen who, being married cannot become Romish Priests. It is even hinted that the Chaplain of the new order will be allowed to use the English liturgy with certain modifications. In short every means of bringing over England to the Romish Church is to be tried.

We have seldom been more surprised or pained than by the resignation of Mr. Bennett, which we announced in our postscript last week. We have been for some years accustomed to look upon Mr. Bennett as a man whom the Providence of God had selected for an important work—assigning him one of the most influential positions in the Church—giving him the rare opportunity of preaching the true doctrines of the Gospel, and commending the true system of the Church to the most noble and eminent families in the land, through whose means the whole country, far and wide, might be most beneficially affected. We have considered him as a man eminently suited for his position—a man who, in a remarkable degree, united a noble enthusiasm and energy with sound common sense—a man who appreciated not only the advantages but the difficulties of his position—careful to take ground which was strictly tenable—firm as a rock in maintaining the position which he had taken. We also

gave him credit, and we believe with justice, for a warm attachment for those of whom God had given him the parochial oversight; and so connected with them by the bonds of spiritual intercourse, that nothing short of positive necessity—absolute compulsion—would ever induce him to leave them.

These opinions of Mr. Bennett's character were confirmed by his noble and unanswerable letter to the Prime Minister. Here, we thought, is a man equal to the crisis. Without agreeing with every sentence, yet the tone of it appeared to us so marked by holy boldness, the main arguments so unanswerable, the whole effect so telling, that, notwithstanding a difference of opinion on certain points, we had good hopes for the eventual result of the contest. We watched what turn public opinion would take. Some few journals, of course, objected to, and even stormed at, portions of the letter; but the great index of public opinion, *The Times*, preserved a marked silence, only observing that things were too far gone to be affected by pamphlets. This proved to us that Mr. Bennett's letter had produced an effect, and we felt confident that he would maintain his position. We observed, last week, in a paragraph inserted in the "Summary," and written the day before it was published, "That two men who had proved themselves so heartily devoted to the real work of the Church of England, as the Bishop of London and Mr. Bennett, can have difference so great, and so irreconcilable, as to justify before God and His Church, the separation of such a man from such post, we will not believe till we see it."

His resignation, therefore, is to us a subject of the deepest regret, both for own sake and for that of his parishioners, and for the Church at large; but our regret is equalled by our surprise, for we are utterly unable to discern any adequate cause whatever for the step. As the case appears before the public, his resignation has been caused by the Bishop requiring him to discontinue certain ceremonial which he had introduced into his Churches. Now, we can well imagine a man of peculiar temperament firmly resolved in his mind that no power on earth should induce him to give up ceremonials to which he had, at his Ordination, solemnly promised his adherence. There are many men in this country, who, in spite of all opposition, have resolutely adhered to their view of the *Rubrics* of the Church. But this was not Mr. Bennett's case. What the Bishop objected to were certain observances either contrary to the *Rubric*, or in respect to his mode of administering the Holy Communion to certain persons, or else over and above the *Rubric*. Now, if a Clergyman adopts any ceremony or mode of proceeding contrary to the *Rubric*, and his Diocesan objects to it, we can convey no possible argument for his adherence to it; neither does Mr. Bennett urge any, but, in that case, gives up the point. In respect to the observance over and above the *Rubric*, the case is somewhat different; for, though we conceive that, in ordinary times, a very strict and severe line should not be drawn, and a Clergyman and his congregation should be allowed, without hindrance, to adopt what appeared to them seemly and reverent, being in itself innocuous; yet, in times like the present, a different rule appears to us necessary. The Church, in the earliest ages, has always exercised a certain economy and reserve; she has abstained from "casting pearls before swine," and therefore we are clearly of opinion that if the Bishop of a Diocese, in consequence of the peculiarity of the times, requires the discontinuance of any particular observance, however edifying and reverent in itself, which, nevertheless, does not come within the express sanction of the law, a Priest is bound to obey his Diocesan's "godly admonition" when he forbids it. We do not see on what *Church principle* he can refuse. We do not see to what cases a Priest's solemn promise to obey his Bishop's godly admonition applies, if not to observances over and above the Church's enactment. In cases where the *Rubric* is broken, the Bishop has a right to command—in things indifferent, to admonish.

This is what occurs to us in reading the correspondence between the Bishop of London and Mr. Bennett. Sir John Harington's letter to the Bishop of London since published, places the affair on a somewhat different footing. He states (and it is a pity that Mr. Bennett did not also state so) that Mr. Bennett was willing to give up all that the Bishop objected to, except the lighted candles, and the standing before the altar at the consecration of the elements; and this exception was made on the ground that these two things were according to the instruction of the Church. Well! that is an intelligible ground to stand on. If Mr. Bennett believed that they were a part of the services which he had pledged himself, at his Ordination, to perform, that was sufficient ground for his insisting on them—at least until a sufficient authority should have declared that he was mistaken. The proper mode of settling the question would have been an amicable suit, if there be such a thing in theological controversy—at any rate, a competent legal decision. But surely, whatever importance Mr. Bennett may attach to these two particular observances, he cannot consider them so important as to affect the soundness of the Church. They may be reverent and appropriate, and symbolical of the highest mystery, but it can never be argued that they are so obviously enjoined, or of that vital importance, that a Priest should make the continuance of his ministration depend on them.

We regret to say that we think Mr. Bennett has been ill-advised in this matter. Without retracting the high opinion which we have before expressed of him, we think that, in this business, he has been led into a sad mistake. If he had yielded to the Bishop's admonition, and discontinued the few observances to which objection was made, he would, in our opinion, have stood on a more noble and eminent position, and one from which he could not have been removed by friends or foes. His influence would, we verily believe, have been much increased, and the benefit of his high example would have been spread, as it has in many things been, from one end of the country to the other. As it is, he has, in our opinion, unnecessarily relinquished a position of usefulness, the abandonment of which the Church will sorely feel.

But, apart from personal considerations, and considered with reference to the contest now going on in the Church, we do not consider the affair to be of that importance which some seem to attach to it. We do not think that it can be considered in any other light than the driving in of an out-post from a position perfectly untenable—or, rather, the cutting off of a body of troops which had advanced without orders. We cannot consider any real Church principle to be effected. The Holy Eucharist is just as much a commemorative sacrifice. Christ is just as much the "true light of the world;" "His body and blood are just as much, verily and indeed, taken and received by the faithful in the Lord's Supper," whether candles are lighted at the altar or not, and whether the Priest stands at the north side or the west, or, as is the usual practice, at the north-west angle. The only principle involved is, whether

or no Priests are to obey their Bishops in things indifferent; whether individual Priests have a right not merely to introduce customs into their Churches over and above the instructions of the Prayer Book, but also to continue them in opposition to the "godly admonition" of their Bishops? As we said before, we have no desire to tie down the Clergy to a dry, hard Chinese observance of the precise letter of the law; but, at the same time, we must allow to our Bishops a certain discretion as to times and circumstances. There may be many Churches in which things have been done for centuries for which no positive enactment could be found; and yet, if they were found to give scandal to weak brethren, or, what is still worse, to expose the Church to unmerited obliquity, we should say they ought to be cheerfully abandoned—certainly on the admonition of the Bishop. We really do not know what authority Bishops have, in respect to setting things in order in the Church, if they have not the power to require their Clergy to conform to the instructions of the Prayer Book.

We must take our stand on that which is the body and essence of the Church—our *Prayer Book*. From this position we must not give way one bit—and that, not as though our *Prayer Book* were the most perfect of Rituals, but as containing in it the essentials of Catholic Truth. If we keep to this ground our position is impregnable. The fanatics may do their worst; they will not hurt us, if only we are true to ourselves. If we fall into disorder, and have no confidence in each other, our danger is imminent; but if we do but concentrate our efforts to defend the position which the Providence of God has entrusted to us, the flood of ungodliness will yet be rolled back, and the Church be seen to be founded on a Rock.

United States.

TERRIBLE CATASTROPHE AT NEW YORK.

A dreadful accident has occurred at New York. Six dwelling-houses, erected on speculation, which were nearly completed, suddenly fell to the ground, burying the hapless workmen in their ruins. Sixteen persons have been dug out alive, and six dead. It is said that six bodies are still to be accounted for. The *Tribune* very properly suggests, that the reckless speculators should be tried for manslaughter.

NEW YORK, JAN. 18th.—The anxiety about the *Atlantic* is intense. Last night, up to twelve o'clock, crowds of persons were collected at her wharf in Canal Street, expecting her arrival. Many of them had relatives on board. They were first attracted by the guns of the *Asia* which they mistook for those of the *Atlantic*. The anxiety was very great. The following is a list of the passengers:—W. A. Wheeler and lady, N. Y.; W. E. Case and lady, N.Y.; J. H. Easter, Baltimore; R. H. Harris, L. Pottenger, C. C. Hatch and lady, N.Y.; H. P. Walker, Mr. Butterfield, Mr. Sutton, L. H. Griffin, N. Devanyen, J. B. Reese, Philadelphia; A. Lawrence, jr., Boston; Charles Schroeder, Mr. Schliemann, Mr. Planer W. Benjamin, jr., N.Y.; G. McKenzie, J. L. Lowrie, Mr. Alexander and servant, Mr. Wadsworth, and servant; N. Coldstein, G. A. Curtis, J. G. Loring, do.

TORONTO MARKETS.

TORONTO, Jan. 22, 1851.			
Fall Wheat, per 60 lbs.	3 8	a	4 0
Spring do.	3 3	a	5 1
Oats, per 34 lbs.	1 2	a	1 3
Barley, per 48 lbs.	3 0	a	3 3
Peas	2 0	a	2 2
Rye	3 0	a	0 0
Flour, superfine (in Barrels)	21 3	a	0 0
Do. fine (in Bags)	20 0	a	0 0
Market Flour, (in Barrels)	18 9	a	0 0
Do. (in Bags)	16 3	a	0 0
Oatmeal, per barrel	17 0	a	18 9
Beef, per lb.	0 24	a	0 24
Lbs. per 100 lbs.	15 0	a	20 0
Pork per lb.	0 24	a	0 4
Do. per 100 lbs.	17 6	a	23 9
Fowls	1 6	a	2 0
Straw	27 6	a	37 6
Hay	50 0	a	75 0
Fire Wood per cord	12 6	a	15 0
Bread	0 4	a	0 5
Coals per ton	30 0	a	32 6

NOTICE.

The annual meeting of the Midland District Branch of the Church Society will be held at Kingston, on Thursday, Feb. 6th, at 7 o'clock, P.M.

Reports are requested from the Parochial Associations in the District.

T. H. M. BARTLETT, Secretary.
Kingston, Jan., 7th 1851.

Newcastle District Branch of the Church Society.

Parochial Meetings of the aforesaid District Branch are further appointed as follows:—

Perrytown, Hope,	Friday, February	7, 11 A.M.
Cavan, St. Paul's,	"	7, 3 P.M.
Cavan, St. John's,	Saturday,	8, 10 A.M.
Percy,	Monday,	10, 3 P.M.
Seymour,	Tuesday,	11, 10 A.M.
Colborne,	"	11, 6 1/2 P.M.
Grafton,	Wednesday,	12, 10 A.M.
Cobourg, Annual Dist.		

Meeting Wednesday, | 12, 7 P.M. |

The Clergy and Laity of the District generally, and of neighbouring Districts, are respectfully requested to give their attendance and aid.

JONATHAN SHORTT,
Secretary.

Port Hope, January 15, 1851.

To the Members of the Johnstown Deanery Branch of the Diocesan Church Society.

You are hereby notified that the usual yearly meeting of this Society, will be held at Cornwall, on Thursday the 13th February. The Secretaries of the Parochial Societies are requested to send in their reports as soon as possible, to the undersigned.

E. J. BOSWELL,
Secretary, J. D. B. C. S.

Jan. 11, 1851.

Gore and Wellington Church Society.

Parochial meetings of the above Association will be held as follows:—

Galt,	Monday, February	10th, 7 P.M.
Paris,	Tuesday,	11th 11, A.M.
Brantford,	Tuesday,	11th 7, P.M.
Ancaster,	Wednesday,	12th 11, A.M.
Dundas,	Wednesday,	12th 7, P.M.
Stoney Creek,	Thursday,	13th 11, A.M.
Wellington Square,	Thursday,	13th 7, P.M.
Oakville,	Friday,	14th 11, A.M.
Elora,	Tuesday,	18th 11, A.M.
Guelph,	Tuesday,	18th 7, P.M.
Annual meeting at Hamilton,	Thursday, 13th March,	7, P.M.

J. GAMBLE GEDDES, Sec