

that at sundry times he made the earth swallow sundry magicians; that he raised many persons from the dead whose bodies had been long resolved to dust; that he moved a mountain to accommodate a Munster nobleman, whose view from his dwelling was obstructed by it, and that he as easily replaced it when the said nobleman refused to let him build a church; that he made a goat bleat in the inside of the man who had stolen it, and entailed a goat's beard upon the [female?] issue of the thief for ever; and that having cleared Ireland of magicians and devils, by whom it was so infected, that the whole island was called the Devil's own, he marched the venomous creatures of all kinds to a promontory, and made them cast themselves into the sea—upon which Joceline very naturally exclaims, "O miraculum magnificum mundi exordio incertum, nunc tribus, populi et linguæ compertum, cunctis ferè nationibus notorium, specialiter Hibernie incolis pernecessarium."

The Romish Church, possessing and exercising, wherever it was established, a control over the Press, authorized the publication of these legends, not as spiritual romances, (like Bunyan's "Pilgrim's Progress," but as authentic biography. This very romance of St. Patrick (than which there is not a more flagrant one in the whole Acta Sanctorum, though there are many more flagitious), was published with an insidious appeal to its miracles and its authenticity against the Protestants—The Protestant is therefore justified in appealing to it as a proof, if proof be wanting, of the practices of the Church of Rome.

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 4, 1841.

One of our editorial articles, in a late number, contained the following paragraph:—"The greater proportion of the land in Scotland is owned by Episcopalians—of the peage of that country, scarce half a dozen, we believe, are members of the Kirk." The *Woodstock Herald* very roughly contradicts this statement, pronouncing it "emphatically absurd," and "mere unproved assumption."

This is a very summary method of dealing with unwelcome facts, but it is one which will neither convince the public, nor lead us to acknowledge ourselves in error. So far from owning ourselves wrong, we reiterate the statement, and are happy to have it in our power to support it in the language of a most intelligent and valued correspondent. "You are perfectly correct," writes our friend, "in your statement in regard to the small number of the peage of Scotland, who belong to the Kirk. Had I a Scotch Almanack at hand, I could show that fully two-thirds, if not more, of the whole number of the Patrons of the Kirk in Scotland are members of the Episcopal Church. In fact, this circumstance forms a great part of the burden of the complaint made by the present agitators in Scotland against Lay Patronage. It is a historical fact, which cannot be controverted, that at the period of the Revolution of 1688, when Episcopacy was the established Church-government in Scotland, there was not north of the Tay (and this comprises the greater part of Scotland) a single Presbyterian place of worship. In Aberdeenshire, Perthshire, and the Highlands, they were all Episcopalians to a man, and so attached were the Highlanders to their Episcopal pastors, that it was not, for thirty or forty years after the Revolution, that a Presbyterian minister dared to show his face in a Highland Parish. Many amusing anecdotes are still in existence of the faithful Highlanders conducting, with the greatest politeness, the *Whig ministers*, as they termed them, to the borders of their respective Parishes, and charging them, at their peril, to be seen again within the bounds of a Highland Parish. In regard further to the fact of the Episcopalians possessing, at least, two-thirds of the landed property in Scotland, I am surprised that it should be called in question. There are, no doubt, a number of small Lairds or Heritors in Scotland who are Presbyterians, but the fact of the great bulk of the land in Scotland being in possession of Episcopal proprietors is incontrovertible. Indeed this was one of the great arguments urged against the Voluntaries, during the agitation of the Voluntary question in Scotland. It was urged, even by Presbyterians, that it was absurd for the Voluntary seceders in Scotland to plead the hardship of supporting a Church, to which they did not belong, seeing that the greater portion of the Teinds was paid by Episcopalians, who, notwithstanding, instead of attempting on that account to pull down the Establishment, gave it their heartiest support, and paid their Teinds without a murmur or complaint."

In addition to the above communication, another correspondent,—whose statements are entitled to the fullest credit, from his means of judging, and the high respectability of his character,—has favoured us with the following satisfactory information:—"Without being able to furnish statistical proof of the matter, I have not the slightest hesitation in corroborating your assertion that, 'the greater proportion of the land in Scotland is owned by Episcopalians.'—This assertion has frequently been made at public meetings, and in periodicals, in Scotland, of late years, and so far as I am aware, without direct contradiction. I have always understood, that the proportion of land held by 'Churchmen' in Scotland, was about two-thirds. I think you are also quite within the mark when you state that, 'of the peage of the country scarce half a dozen are members of the Kirk.' I may add, that it has become very much the fashion at the *non-trustee meetings* in Scotland, to allude to the *Episcopacy* of the peers, and other heritors, as a reason, *inter alia*, why patronage should be done away with."

"It is undoubtedly true, that many of these Episcopalians landed proprietors 'attend the Presbyterian place of worship' in the parish where their estates are situated; but, in almost every instance, this is owing to the want of an Episcopal Church in the neighbourhood. I have in my eye not a few noblemen and gentlemen who, for this cause, attend generally the parish Kirk; but who travel many miles to be present at the more solemn festivals of the Church, such as Christmas, &c., and whose children always receive Episcopal baptism. This is a fact which any one at all acquainted with society in Scotland can verify.—Matters, however, so far as we can judge of passing events, will not remain long in this state. The Scottish Episcopal Church, which, stunned by persecution, long remained in an almost dormant condition, is now beginning to shake off her torpor, and to put forth her strength. Every year witnesses an increase to the number of her clergy, and, what is of more consequence, their zeal and devotion in their Master's cause. This *already* has produced its effect upon her lay children. The subscription list of the Scottish Episcopal Church Society is yearly increasing in number and respectability of names, and chapels are being erected in places where, a few years ago, you might almost as soon have expected to see a Hindoo Pagoda. I trust, before long, to be able to furnish you with more *specific* details touching these matters."

In confirmation of both our correspondents' statements, we can appeal to *The Book of Scotland* by William Chambers, a work published at Edinburgh in 1830. At p. 456, the author states, with reference to the period of the Revolution, that "at this time, and

for forty years later, the Presbyterian Kirks [were] attended mostly by the lower and middling classes;" and at p. 466 he says of the Scottish Episcopal Church, "it possesses now upwards of an hundred congregations, among which are to be found ABOUT A HALF OF THE LANDED PROPRIETORS, AND A VAST PROPORTION OF THE EDUCATED AND UPPER CLASSES." If it be granted that a half of the landed proprietors are Episcopalians, it will necessarily follow that the greater proportion of the land is owned by Episcopalians, for in their half are included the most extensive land-owners in Scotland, such as the Dukes of Buccleuch, Hamilton, Richmond, Sutherland, and the bulk of the Scottish Aristocracy.

Thus it will be perceived that our statement, whether correct or not, is not so "emphatically absurd," or such "unproved assumption" as the *Woodstock Herald* represents it to be. It is very possible for us to fall into error, and, whenever we find that we have done so, we shall cheerfully acknowledge it. Till then, however, we must persist in our statement, that "the greater proportion of the land in Scotland is owned by Episcopalians—of the peage of that country, scarce half a dozen, we believe, are members of the Kirk."

Two weeks ago, we corrected a glaring mistake which the *Christian Guardian* made, on the strength of some quotation or other, to the effect that full half the population of England have left the Church, and joined the ranks of Dissent. The subjoined statement, derived from that excellent publication, the *Irish Ecclesiastical Journal*, and based upon official data, will still more clearly show the immense numerical preponderance, in England, of Churchmen over all classes of Dissenters:—

REPORT OF THE REGISTRAR-GENERAL.

From the Report of the Registrar-General for the year 1841, it appears, that in the year ending June 30th, 1840, there had been registered in England and Wales, pursuant to the Act of 6 & 7 Will. IV. cap. 86, 124,329 marriages. Out of this number 1938 were performed in the Registrar's Office, which may give some notion of the extent of relief conferred on the dissenters by this Act. The following extract from the Report is taken from the *Ecclesiastical Gazette*:—

Comparing the abstract in the present Report, with those in the two former Reports, the marriages are as follow:

	1839.	1840.	1841.
In the Established Church.....	107,201	114,632	117,018
Not of the Church.....	4,280	6,451	7,311
Total.....	111,481	121,083	124,329

"Now, taking the proportion of marriages to population at nearly eight annually to every thousand persons, as it is here given by the Registrar-General, the whole population of England and Wales will amount to about fifteen millions and a half; the number of those who adhere to the ESTABLISHED CHURCH, SO FAR AS MARRIAGES ARE CONCERNED, AMOUNTS TO ABOUT 14,627,000, WHILE THOSE WHO HAVE DISSIDENT, IN REGARD TO MARRIAGE, AMOUNT TO ABOUT 914,000, OR ABOUT ONE SEVENTHENTH OF THE POPULATION. This estimate, of course, includes the Roman Catholics and Jews, as well as every class of Protestant Dissenters. The number of marriages celebrated in Roman Catholic chapels, in the year ending Dec. 31, 1838, amounted to 1629, which represents a population of about 204,000 only. Since then no distinct report of their marriages has been made."

The *Norfolk Herald*, some few months ago, contained a paragraph, which conveyed a very erroneous notion of the relative numbers of Churchmen and Dissenters in England, and we are sure that he will gladly rectify the error, to which he unintentionally gave circulation, by copying the preceding statement. Will the *Guardian* be candid enough to do the same?

The subjoined announcement, from the *Publishers' Circular*, for October, gives additional proof that a movement is going on in Germany, which may lead to the happiest results, and especially to an agreement in the form of ecclesiastical government between the Church of England and the Protestant communions of Germany. The interest evinced by the King of Prussia in the appointment of an English Bishop for Jerusalem, and the fact that, about 150 years ago, the eminently learned and pious Dr. Grabe contemplated a plan for the restoration of the Episcopal order and office in the Prussian dominions, lead us to regard a more perfect union between all Protestant Churches as a scheme within the verge of reasonable probability. At all events, it is encouraging to observe,—as tending to such a consummation,—the increased interest with which the study of the Fathers has been prosecuted, of late years, by the Protestant theologians of Germany, and to read such announcements as the following:—

"The lives, writings, and doctrine of the Fathers, have of late years met with considerable attention among the Protestant theologians of Germany. The theological faculty of the university of Jena made the writings of *Justin Martyr* even its prize question for the year 1839; and the essay, which obtained the prize, has just been published. It bears the title, *De Justin Martyris Scriptis et Doctrina*, &c. by J. G. T. Otto. It is said to be a profound work, yet to be greatly surpassed in erudition and comprehensiveness by a work, in German, on the same important subject, (*Justin der Märtyrer*), by G. Schenck. The author states, characteristically of himself and of our age, that the work arose from a desire to escape from an age torn by religious party-feuds to one strong in faith and capable of religious enthusiasm."

"Another work of the same class, but of greater importance to the inquiring theologian, is, *Origines Doctrinæ de Sacrificiis Christianorum in examen vocavit*, by Dr. J. G. F. Höfling.—His object is to prove, from the writings of *Origen*, against the abuses made of them by Romanist theologians, that the eucharist was not meant to be a sacrifice in the sense in which it is represented by the Romish Church."

The writings of *Justin Martyr*, it will be perceived, by a reference to the very interesting narrative on the fourth page, proved a happy instrument in converting a learned Jew to Christianity.

The narrative on the fourth page, already alluded to, will well repay attentive perusal. The *Fifty-third* chapter of Isaiah, which had such a salutary effect upon the scepticism of Dr. Capadose, was equally efficacious in softening the unbelief of the celebrated Lord Rochester. The fact is stated in Bishop Burnet's *Life* of that profligate, but repentant, nobleman, and can never be read without a feeling of the liveliest interest. It is not, we fear, so generally known as it deserves to be, and, though contained in a book which ought to be in every one's possession, we insert it, under the impression that it will be new to most of our readers:—

"He [Lord Rochester] said he was now persuaded, both of the truth of Christianity, and of the power of inward grace; of which he gave me this strange account. He said, Mr. Parsons, in order to his conviction, read to him the fifty-third chapter of the prophecy of Isaiah, and compared that with the history of our Saviour's passion, that he might there see a prophesy concerning it, written many ages before it was done; which the Jews, that blasphemed Jesus Christ, still kept in their hands, as a book divinely inspired. He said to me, that, as he heard it read, he felt an inward force upon him, which did so enlighten his mind, and convince him, that he could resist it no longer; for the words had an authority, which did shoot like rays or beams, in his mind, so that he was convinced, not only by the reasonings he had about it which satisfied his understanding, but, by a power, which did so effectually constrain him, that he did, ever after, as firmly believe in his Saviour, as if he had seen him in the clouds. He had made it be read so often to him, that he had got it by heart; and went through a great part of it, in discourse with me, with a sort of heavenly pleasure, giving me his reflections on it. Some few I remember. *Who hath believed our report?*—(Verse 1). Here, he said, was foretold the opposition the Gospel was to meet with, from such wretches as he was. *He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.*—(Verse 2). On this, he said, the meanness of his appearance and person, has

made vain and foolish people disparage him, because he came not in such a fool's coat as they delight in. When he said on the other parts, that he said them to me, that the general transposition I was under, during the whole discourse, made me less capable to remember these particulars, as I wish I had done."

Our friendly opponent, the *Wesleyan*, points out to us a course, which we do not think it necessary to pursue. The principles of *The Church* have been plainly and unshrinkingly put forth from its very commencement up to the present hour, and we consider it quite sufficient to defend them, to the best of our ability, whenever they are impugned. Most of the positions which the *Wesleyan* calls upon us to discuss have already been sustained, at great length and frequently, in this journal.

We have an aversion to controversy, and never approach it, except when inevitably compelled. With the *Wesleyan*, in particular, we should dislike, though not dread, to wage a contest; for those members of the Christian community whom he represents command our respect for their many political and social virtues, and we look upon them as a branch of the Church, only temporarily divided from the parent stem. We make these observations in the firm conviction that they will not be ungenerously misinterpreted, or construed into an abandonment of that ground, which, in our own opinion, we have successfully maintained,—the *Wesleyan* having left our arguments unassailed.

A gentleman, who advertises in our columns to-day, is desirous of giving instruction to private pupils in Science and Classics, and especially in the higher branches of Mathematics. His reference is conclusive as to his qualifications; and we can state, from our own knowledge, that he is in possession of the most satisfactory testimonials to his moral, literary, and scientific character, from the following distinguished members of Trinity College, Dublin, viz. the Provost,—Sir W. R. Hamilton, Professor of Astronomy,—Mr. MacCullagh, Professor of Mathematics,—Dr. MacDonnell, Senior Fellow,—and Dr. Singer, one of the Fellows.

We beg to announce to our subscribers in Murray and the Prince Edward District, that a gentleman connected with the Ecclesiastical Establishment of this Diocese, will probably call upon them, in the first week of December, for the amount of dues to *The Church* for the past and previous volumes. We trust that our friends in that quarter will kindly meet our wishes in this respect, and be prepared to discharge the amount of those arrears which the heavy expenses of our establishment oblige us to use every available means to collect.

Canadian Ecclesiastical Intelligence.

RECTORY OF COUBOURG.

The first clergyman of the Church of England established within the bounds now comprehending the Rectory of Coubourg, was the Rev. W. Macaulay (now Rector of Pictou in the Prince Edward District), who entered upon this charge about the close of the year 1818. He was for several years the only Clergyman of the Established Church in the whole District of Newcastle; and, as the parochial Register will show, extended his ministrations occasionally to its remotest nooks, both East and West. This gentleman is deservedly held in high estimation amongst the subjects of his first pastoral charge; and the present incumbent, in the progress of his duties, often receives warm and gratifying testimony to the value of the services of his predecessor during the years in which he exercised his ministry amongst them.

At the first establishment of the Rev. W. Macaulay in this parish, Divine Service was performed in the Court House at Amherst, then an antiquated wooden building on a very limited scale, but since replaced by a neat and capacious edifice of stone. Measures, however, were soon vigorously entered upon for the construction of a Church; which, after some discussion as to the most suitable site, it was at last decided upon to erect in the then rising village of Coubourg, and upon a plot of ground of four acres generously contributed by the late John Spencer Esq.—one half of this appropriation being designed as a site for a Parsonage. The Church was commenced in the spring of 1820, and was opened for Divine Service on Christmas-Day of that year. It was a substantial edifice of wood, measuring 56 feet by 42, and containing full accommodation for the members and friends of the Church at that time resident in the village and neighbourhood, with a provision, as it was thought, for their reasonable increase for several years to come.

In 1824, the very neat and commodious Parsonage-house, contiguous to the Church, was erected; and in the completion of this very important appendage to the parish, great credit is due to the zeal and exertions of the resident clergyman, and of the Churchwardens by whom he was so efficiently assisted. The new Parsonage was subsequently laid out on the enlargement and improvement of the dwelling itself, and in the beautifying of the garden and grounds with which it is surrounded; and for its quiet seclusion in the midst of a bustling population, for convenience of situation and general comfort, it is probably not surpassed by any similar structure in the Diocese.

In the spring of 1827, the mission of Coubourg was resigned by the Rev. W. Macaulay; and, with the sanction of the Bishop [Stewart] of Quebec, the Rev. A. N. Beland succeeded to the charge. He has, in entering upon his labours in the month of July in that year, found the parish in a flourishing and promising condition,—the congregation being very considerable and having steadily increased,—and the very best spirit animating the people. This was speedily evinced in the promptitude with which, upon the appeal of the new Incumbent, funds were raised to re-paint the Church, both within and without,—a very desirable improvement which was effected, at considerable expense, in the autumn of the same year.

Port Hope, at this period and for three succeeding years, was attached to the pastoral charge of the Incumbent of Coubourg, who officiated during that time, regularly on each Sunday, and attended to all the usual calls of his duty, and he has great satisfaction in reverting to the very kind manner in which his ministrations were accepted, though unattended, as was necessarily the case, with that personal intercourse, unless in a very limited degree, which forms the strongest and most enduring tie between pastor and flock. At the Confirmation in September 1828, 68 persons were admitted to that rite in Coubourg; and 38 in Port Hope; and just two years after, 45 persons in the principal inhabitants both of Port Hope and Coubourg, joined by several in their respective neighbourhoods, united in forming a Branch of the excellent Society for Promoting Christian Knowledge, the central Depository of which was appointed to be at Coubourg, and this Institution has been maintained, with very gratifying success, up to the present day. During the thirteen years of its existence, upwards of £560 Sterling have been expended in the purchase of Books and Tracts; and up to the time of the presentation of the Annual Report in January 1841, there were distributed through its instrumentality, in the Newcastle District, 300 copies of the Holy Scriptures, 1500 of the Book of Common Prayer, and 4800 books and Tracts of various sizes and descriptions, all calculated to subserve the cause of Evangelical Truth and Apostolic Order.

In the summer of 1829, an addition of nineteen feet was made to the length of the Church, on the northern end,—which admitted an increase of eighteen pews, as well as a new and more commodious chancel and vestry. These additional pews had all been bespoken, and were immediately occupied. Between that year and 1832 a Bell was procured, cushions and hangings provided for the pulpit and altar, a new set of communion-plate supplied, and an altar, a new set of the whole expense being about £240, in addition to £210 the cost of the enlargement of the Church. The great increase of the congregation from emigration and other causes demanding an increase of church accommodation, side-galleries were erected in the summer of 1833 at an expense of £110; which afforded twenty-six additional pews, one half of which it was intended to preserve as free sittings. But even this increased accommodation is found to be wholly inadequate to the

wants of the Church population in the town and neighbourhood; and measures are in contemplation for at least partially supplying the deficiency, as soon as the congregation shall have completed another benevolent undertaking in which they are at present engaged.

In the autumn of 1836, a Committee was formed for raising funds in aid of the support of a Travelling Missionary for the Newcastle District; and during three years, as long as the services of so valuable a functionary could be procured, about £50 per annum was raised chiefly in Coubourg and its vicinity in aid of the salary which was allotted to him.

At the public meeting of the Committee of the Society for Promoting Christian Knowledge, held in January 1841, the establishment of a Parochial School, in immediate connexion with the Church, was decided upon, and a subscription entered into upon the spot for carrying it into effect. Its design is to ensure to the children of the Church the means of acquiring a respectable common education upon Scriptural principles, and to afford, at the same time, to the children of the poor in the neighbourhood the benefits of this sound and Christian instruction gratuitously. When the project was started, it was contemplated that an expense of £150, or £200 at the furthest, would suffice to meet the whole expense of a suitable School-house for this object; but after the inspection of various plans, kindly furnished by Mr. Lane, a young gentleman well skilled in useful and ornamental architecture, it was unanimously resolved by the Vestry not to limit themselves to the sum originally contemplated, in erecting a building which would be a lasting credit to the taste and Christian spirit of the parish, and effectually serve the end which was proposed. An edifice of brick, upon a firm foundation of stone,—embracing a school-room 32 feet by 20 and 16 feet high, with four convenient apartments for a master's residence,—was accordingly commenced, and will be fully ready for occupation probably about Christmas. It is constructed in the Gothic style adopted about the commencement of the reign of Queen Elizabeth, and for tastefulness of design, substantial workmanship, and general convenience, is a subject of universal admiration.

The whole expense of this School-house, when all the necessary furniture of desks, forms, stove, &c. shall have been supplied, as well as a neat and substantial fence constructed round the premises,—being half an acre conveyed by the Rector of the Parish from the Glebe lands, little more than two hundred yards from the Church,—will not fall much short of 400; and although the subscriptions, having been originally made with the expectation that a much less expensive building would be erected, will scarcely exceed 200, the Vestry did not hesitate to proceed in their laudable undertaking, and throw themselves upon the Christian generosity of the parishioners for the supply of the deficiency. In preference to entering upon a second subscription, it was deemed advisable to try the result of a Bazaar, which was the first attempt of the kind, on any extensive scale, in Coubourg, the amount realized might very nearly suffice to discharge the surplus of expenditure over the subscriptions actually raised. The necessary arrangements for carrying the Bazaar into effect were agreed upon in the month of August, and they are now, it is believed, in general and vigorous prosecution. The Bazaar will probably be held in January next, and the interest and co-operation of the Christian public is confidently appealed to in behalf of its success and pious objects.

A Sunday School has long been attached to St. Peter's Church, which, after many fluctuations, is now in a state of decided promise and prosperity,—the average attendance being 58 boys and 44 girls, with twelve Teachers. This is held before morning service, and until the Parochial School-house is completed, in the Church itself; and a second School, under the zealous superintendence of Mrs. Ruttan, at the western extremity of the town, is regularly conducted in the afternoons of Sunday. The former these Schools Lending Libraries are attached to them. It is the intention numbering upwards of 200 volumes. To be held on the appointed Holydays of the Church, and he hopes on those occasions to prosecute effectually and with the hearty co-operation of the parishioners the custom of public Baptism and public Catechising, as practised in the earlier and purer days of Christianity.

Divine Service is performed regularly in St. Peter's, Coubourg, on Sundays and the principal Festivals and Fasts, at 11 A. M. and 7 P. M.;—and during Lent, there has for many years been a Service and Lecture on the Wednesday evening of each week. Various other services are held in the neighbourhood; and at 3 P. M. on alternate Sundays, Divine Service is performed at Grafton, where a very neat Church is in progress, and a highly respectable congregation assembles. The Holy Communion is administered at Coubourg on the first Sunday of every month, in addition to the canonical celebrations on Festival occasions. During the year 1840, the following services were held in the neighbourhood:—Communications were 149; Marriages 16; Burials 40; Commemorations [new 43—greatest number at one celebration 110] in all 210.

SEMINARY FOR [ROMAN] CATHOLIC YOUNG LADIES.—Preparations are on foot for completing the erection of the [Roman] Catholic Seminary in Selma Park, the foundations of which were laid during the lifetime of the late Bishop McDonell. One of the primary objects of the new Institution, is the permanent Establishment of a Seminary for Female Education, by secluded Religiouses, or in other words, by Nuns. And in order that this intention may be carried into effect properly, and that no time shall be lost when the Building is ready for the reception of the Nuns and their pupils, three Ladies belonging to the Congregation of the Holy Family, have already joined the Congregation with the purpose of giving instruction, arrived in Kingston, viz. chiefly of their own Faith. Two of these Ladies are of Irish and the third of French Parentage, and all three are thoroughly conversant with French and polite literature, an admirable opportunity presents itself of receiving instructions in these accomplishments, without the precincts of a Nunnery, to which many of our Protestant readers would have serious objections.—*Kingston Whig*.

[We insert the above, chiefly with the view to express the hope that no Protestant parents will be so misguided as to send their daughters to such an Institution. We have the highest respect for the character of the benevolent Nuns, but their very virtues and accomplishments should have an influence which we consider dangerous to Protestant principles.—Ed. Ch.]

ROMISH CEREMONIES AT MONTREAL.—The splendour and imposing ceremony of consecrating the Western Tower of the [Roman] Catholic Cathedral of this city, took place yesterday evening. The venerable Count Forbin Janson, Bishop of Nancy and Toul, officiated on the occasion.—The procession left the Seminary a few minutes after four o'clock, and having arrived at the front of the church, the benediction was pronounced upon the Tower by his Lordship the Bishop. The cortege then entered the church in the same order, as from the seminary, and the preliminary religious ceremonies having been gone through, the Bishop proceeded to the pulpit, from whence he delivered out to the most impressive and pathetic farwell discourses that we ever remember to have heard. The sermon having been concluded, the Bishop then pronounced his solemn benediction upon all present, and went to the altar where the ceremony of the benediction of the Holy Sacrament &c. was gone through; after which a hymn of thanksgiving was sung, in which all the congregation joined. The ceremony lasted nearly three hours; and we may safely affirm that since the consecration of the church itself, so great a concourse of people both inside and outside, on account of the immense crowd) has never been witnessed upon any other occasion. It was the intention of the Bishop to have gone to the top of the tower; but from the darkness and unfavorable state of the weather, it could not well be done, and was therefore dispensed with.—*Canada Times*.—[We occasionally insert notices of Roman Catholic proceedings to show Churchmen that Popery is still active, and to warn them against contributing either land or money to a system, which if consistent, they must believe to be corrupt and unscriptural.—Ed. Ch.]

THE CHURCH IN NEWFOUNDLAND.

(From the St. John's Times.)

On Sunday morning last [10th Oct.] the Bishop of the Diocese held a general visitation at the Church of St. Thomas, which was attended by seventeen of the Clergy from the different parts of the Island, whilst five others were prevented, on account of their distance from St. John's and the roughness of the weather for the past week, from being present on the interesting occasion. It was extremely gratifying to witness this large assemblage of faithful and devoted servants of the Most High listening to the admonitions of their earthly Head with that deep and fixed attention which his Lordship's very excellent "charge" will not fail to excite. After the charge had been delivered (and we forbear to give our meagre notice as we have otherwise should do, from our knowledge that the Clergy have requested it may be published) the Bishop returned to the altar,

and admitted the Rev. Messrs. MARTINE and COXWAT to the order of Priesthood, and Mr. WILLIAM JOHN HOYLES, student of the Collegiate Institution in this town, of which his Lordship's Chaplain, the Rev. C. BLACKMAN, is "Principal," to the order of Deacons.—We need not speak of the attainments of the two former gentlemen: their sermons have given proof of these;—but we understand that the examination of Mr. HOYLES was exceedingly creditable to himself, to the Rev. Mr. ADDISON, under whom he studied for some time, and to the Tutor of the Institution.

The candidates were presented by the Rev. Mr. BRIDGE, the Bishop's Commissary for the Province of Avalon, and the oaths administered by the Rev. Mr. BLACKMAN, the Registrar of the Diocese.—The Clergy dined with his Diocesan after the imposing services were concluded.

We cannot but congratulate His Lordship and the Church on the very great addition which has been made to the number of labourers in this portion of the Lord's vineyard; and we trust the scattered members of the Establishment in the hitherto desolate parts of the Island will be no longer as sheep without a shepherd.

The following Address, from the Lord Bishop of Newfoundland and the Clergy of the Established Church, has been presented:

To His Excellency Major General Sir JOHN HARVEY, Knight Commander of the Most Honourable Military Order of the Bath, Knight Commander of the Royal Hanoverian Guelph Order, Governor and Commander-in-Chief in and over the Island of Newfoundland and its Dependencies.

We, the Bishop of Newfoundland, and Clergy of the Diocese, respectfully approach your Excellency with our hearty congratulations on your Excellency's arrival to assume the government of this ancient and valuable appendage to the British Empire.

It is hardly necessary to assure your Excellency that we have ever incited, both in our private and public ministrations, loyalty to our Sovereigns, respect to the constituted authorities, and a ready obedience to the laws; and we need not comment upon the fact, that in all the political disturbances which have called for the intervention of the civil power, we are not aware that one of our communion has been convicted of crime, or even accused of a breach of the peace.

Under your Excellency's administration we shall be governed by the same principles; for, although we are too much interested in the higher and holier duties of our sacred profession to engage in any political or party strife, we are only fulfilling the will of the Great Head of the Church, when we disuade from unwholly warfare, render to the civil power what is due, and preach peace and good will one towards another.

For your Excellency we have the highest respect, based upon our knowledge of your Excellency's very able administration of other governments; and our prayers shall continually be offered up at the Throne of Grace, that, in the discharge of your onerous and responsible office, as the representative of our gracious Queen, your Excellency may be guided by that wisdom and prudence which have ever characterized your Excellency's honourable career in the service of our common country.

Supplicating every temporal and spiritual blessing upon your Excellency, Lady Harvey, and family, we have the honour to be, &c. &c. &c.

[Signed by the Bishop and Clergy.]

REPLY.

The gratification which I derive from this address is proportioned to the deep-rooted veneration and affection which I have ever entertained for our pure and reformed Church.

Rapidly increasing in numbers as the labourers in this vineyard, through the zealous exertions of your respected Diocesan, it is most gratifying to me to receive this public declaration of the sound and pure doctrines which you inculcate upon your respective congregations, and to be made acquainted with the proud—if such a term be applicable to the feelings of a Christian—fact which you have brought to my knowledge, in reference to their conduct, under circumstances of a peculiarly trying nature.—Suffer me, then, as the representative head of the Church planted in this colony, earnestly desirous of being made the humble instrument of promoting its best interests, to enjoin upon you "perseverance to the end" in this well doing; and to add that I know not how better to effect this object than by the continued practice towards all classes of our fellow-subjects of that enlarged charity, which we profess,—as it constitutes the very essence of the religion which we profess,—which, in the beautiful language of the great Apostle of the Gentiles, while it "believeth, hopeth, and endureth all things," "thinketh no evil, seeketh not its own,"—which, in a word, imitates the love of our fellow men, and teacheth us to do good to all. Based upon so glorious a principle, as upon a rock, and sustained by such works, the Church of Christ cannot fail to stand and to flourish to the end of time.

My Lord, and Reverend Gentlemen, In return for your congratulations, for your favourable opinions, and for your good wishes towards Lady Harvey, my family, and myself, I can only beg you to believe that no circumstances, during my residence among you, can be otherwise than most gratifying to me, which may enable me to evince the sincerity of my desire to co-operate with you and your highly-respected Bishop, in advancing our common object, the true interests of the Church of England established in Newfoundland.

J. HARVEY. Government-house, St. John's, Newfoundland, Oct. 6, 1841.

We perceive that the "Bishop of the Diocese has been pleased to appoint the Rev. GEORGE A. ADDISON, B.A. to be one of His Lordship's Domestic Chaplains."

(From an Account of the Annual Meeting of the Society for Promoting Christian Knowledge, extracted from *The London Church Intelligencer*.)

The Lord Bishop of Newfoundland, in a letter dated St. John's, Newfoundland, July 26th, 1841, wrote as follows:—"I have now re-visited St. John's for a few days, for the purpose of an ordination, which, with God's grace, I effected yesterday, and shall embark (Deo volente) to-morrow for Tomlinston and the northern settlements of Newfoundland. It will be interesting to the Society to hear I have dispatched a vessel, with three Missionaries and the materials for building six Churches, to Placentia Bay, at the Bay of Islands. I have also been enabled by your bounty, and that of the sister Society, to contribute to several other churches and school-houses, to the great encouragement of the reviving spirit of religion in this land.—Nothing could have been more timely than your late grant. Without it I know not what I should have done; for this visitation, which I consider to be of the utmost importance, would have been altogether impracticable. Even with the facilities afforded me by the little vessel which I have chartered for the season, my travels are more difficult and perilous than can be conceived in England. I have been obliged to land at some of the little coves scattered over the island, from rough seas on fish-stakes, or stages rising perpendicularly from the water, to the height of thirty and fifty feet, covered with slime and the slippery remains of fish, in great danger of being precipitated into the sea below. In some of these places, however, I have been more than repaid for my labours by the grateful attention of the poor people, and by a strong hope that I have been enabled not only to do them some present good by my ministrations among them, but to provide for periodical missionary visits, and, in some instances, to supply them with readers and teachers of Sunday schools, as a first step to a more organized system of religious instruction. To the encouragement of readers and teachers of this class it is my intention to devote about 2600. of your late grant: 151. I have expended in books, of which, especially Prayer Books and elementary school-books, a supply from the Society would be most desirable. The cost and fitting up of the vessel for the season will amount to 1600.; and these sums, together with 121. for the purchase of a small missionary boat, and 251. given to Mr. Cowan, who was ordained on Sunday for a chapel school-house at Burten, is all that I have yet appropriated from the 5000. which the Committee have placed at my disposal. A grant of two or three hundred books of Common Prayer, of the cheapest editions, and twenty or thirty copies of 'The Liturgy compared with the Bible,' would be of great service in our present exigencies. If the Society will kindly consent to this grant, the books should be sent to St. John's by the very earliest conveyance."

The Board agreed to grant 300 Common Prayer Books, and 30 copies of 'The Liturgy compared with the Bible.'

In a subsequent letter, dated St. John's, 23rd of August, 1841, his Lordship said:—"On my return here, for a few days, after a most interesting visit to the northern parts of the diocese, I have had the pleasure of receiving your communication of the 10th ult., accompanied by a kind letter from the Secretary of the Society for the Promotion of the Gospel, apprising me of the liberal arrangement by which the expense of chartering the vessel employed in my visitation has been defrayed by that Board. I beg you to offer my best thanks to the Standing Committee of your Society for their kindness in bringing this matter to the consideration of the Incorporated Society. I am thankful that the cost of a measure, which I felt it my indispensable duty to take, has been borne by the Society for the Propagation of the Gospel, without any deduction from your late grant of 5000., which with I have many demands for the numerous institutions which I am encouraging or encouraging. The single missionary district extending along a stormy and ice-bound coast of one hundred and fifty miles, I have found four thousand four hundred members of the Church under the care of a solitary Clergyman, who, although

a man of singular abilities, obviously overpowered by a third of the wide-spread community, was enabled to leave a large concourse of the poor to the repairs of six engaged to provide in insulated stations on the office. On less than a month that I have been cast a distance of seven persons, concourse of six new churches and schools, receiving my many thanks with a severe toil and exposure to days longer at St. John's, where such

DEFECTION O'Brien, who elsewhere as a "Dear Ray," O