

THE CHURCH.

TORONTO, FRIDAY, OCTOBER 29, 1847.

CONTENTS OF THE OUTSIDE.

First Page. Christy's Sermon, No. 11. Lady Mary Whitton. Spectacular Relief. Treatise on a Drowning Man. Missionary Intelligence.

CONSECRATION OF THE CHURCH OF THE HOLY TRINITY IN TORONTO.

On Wednesday last the Lord Bishop of Toronto, under circumstances of the most auspicious and encouraging kind, consecrated and set apart to the worship of Almighty God, the Church of the Holy Trinity in this City.

We may justly regard the happy completion of this benevolent undertaking as a memorable epoch in the Ecclesiastical history of our Colony.

At 11 o'clock on Wednesday morning the Clergy assembled in the Sanctuary of the Church, and after due preparations had been made, they passed out of the Church—habited in surplices—and proceeded round the northern enclosure of the churchyard to the western entrance, in the following order:—

The Bishop. (Preceded by his Verger.) The Archdeacon of York and the Bishop's Chaplains. The other Clergy present, in the order of seniority. At the western entrance his Lordship and the accompanying Clergy were met by a procession down the centre aisle, which was ranged in the following order:—

Two Sacristans. The Minister and Churchwarden. The Architect and Builder. The Building Committee.

When the Bishop had reached the western porch the procession halted, whilst the subjoined Petition for Consecration was being read by the Hon. Chief Justice Robinson:—

To the Right Reverend JOHN STRACHAN, D.D., Lord Bishop of Toronto. The humble petition of the persons whose names are hereto subscribed, inhabitants of the city of Toronto, Sheweth:—

That a Church has lately been erected within the limits of the said city of Toronto by the munificence of an individual in the Diocese of Ripon, whose name is unknown, upon a site generously given by the Honourable John Simcoe Macaulay duly conveyed for this purpose to your Lordship and your Lordship's successors.

That the said Church has, through the munificence of the said individual, been also in some measure endowed. That the said Church is now fitted up and furnished with all things needful and necessary for the due performance of divine service therein, and is fit for consecration.

Your petitioners therefore humbly pray your Lordship that you will be pleased to consecrate and dedicate, and to set apart and separate it from all common and profane uses, and dedicate the same solemnly to the service of Almighty God, to be and remain a Church by the name of the Church of the Holy Trinity, at Toronto, for all ever, according to the will and desire of the afore-mentioned munificent donor.

And your Lordship's petitioners will ever pray. (Signed.) JOHN B. ROBINSON, Esq., Minister. ROBT. STANTON, Esq., Churchwarden. J. JOSEPH, Esq., Churchwarden. SIMON LEE, Esq., Churchwarden. JAMES NATION, Esq., Churchwarden. JOHN C. BETTRIDGE, Esq., Churchwarden. JAS. R. ALTMAN, Esq., Churchwarden.

After the request made in the petition had been acceded to, the procession—followed by that from the interior of the building—moved up the centre aisle of the Church to the Altar, reaching—the Bishop and his Clergy alternately—the 24th Psalm.

Upon arriving at the chancel-rails the Bishop and his Clergy entered and proceeded to their respective positions: his Lordship's episcopal chair stood on the north side of the altar; the Clergy appointed to officiate proceeded to the Reading-desk; and the rest of the Clergy occupied the seats and stalls prepared for them in the chancel.

The following Clergy—sixteen in number, were all, so far as we can remember, who appeared in surplices:—The Venerable Archdeacon Bethune; the Rev. Messrs Lundy, Harding, Ripley, Stennett, McKenzie, Brent, Dr. Bethune (of Christ Church, Montreal), Pentland, Darling, Short, Green, Payne, Seadding, Blake, Bourne. We observed a large assemblage of the laity, to the number, as we should suppose, of six or seven hundred. Amongst the congregation it gave us pleasure to notice the poor children of the "Ragged School," recently established in this city, through the laudable exertions of some few piously-disposed people.

The Consecration Service and Morning Prayer were then proceeded with. As our readers generally may be desirous of seeing the Form of the Sentence of Consecration, we avail ourselves of the present opportunity to publish it in full:—

IN THE NAME OF GOD, Amen. Whereas it hath been represented unto us, JOHN, Lord Bishop of Toronto, by a Petition under the hands of the Honourable John Beverly Robinson, Chief Justice, and divers others, of the City of Toronto, in our Diocese of Toronto, setting forth:—That a Church hath lately been erected and built in the said City, through the munificence of an individual, known of the Diocese of Ripon, in England, on an eligible site, granted and given by the Honourable John Simcoe Macaulay; and that the said Church has been in some measure endowed; and that the same is now fitted up and furnished with all things needful and necessary for the performance of Divine Service therein; and praying that we would be pleased to consecrate and dedicate the said Church, and to set apart and separate the same solemnly to the service of Almighty God, to be and remain a Church by the name and title of "The Church of the Holy Trinity, at Toronto, for all ever."

Therefore We, JOHN, by Divine permission, Bishop of Toronto, do by our authority, ordinary and Episcopal, so far as in us lies, and by law we can, separate and set apart the said erected Church from all common and profane uses whatsoever, and to dedicate the same to Almighty God, and to be and remain a Church by the name of the Holy Trinity, at Toronto, for all ever; and do hereby pronounce, decree and declare that the same ought to remain separated, dedicated, and consecrated; and we do hereby appoint and assign the said Church by the name of the Church of the Holy Trinity, at Toronto, by our said definitive sentence and final decree, which we read and pronounce by these presents.

Given under our hand this Twenty-seventh Day of October, in the Year of our Lord One Thousand Eight Hundred and Forty-seven, and of our Consecration the Ninth. (Signed) JOHN TORONTO. The sentence of Consecration was read by the Ven. Archdeacon Bethune, acting as the Bishop's Chancellor, and was then signed by the Bishop.

The Morning Prayer, as far as the Litany, was said by the Rev. Jonathan Short, Rector of Port Hope; the First Lesson was read by the Rev. D. E. Blake, B.A., Rector of Thornhill; the Second Lesson by the Rev. W. S. Darling, Missionary at Scarborough; and the Litany was said by the Rev. Thomas Green, Rector of Niagara. His Lordship the Bishop officiated in the Ante-Communion Service; the Epistle

and Gospel being read severally by the Rev. Henry Scadding, M. A., and the Ven. Archdeacon Bethune, D.D., Chaplains to the Bishop.

The Sermon upon this occasion was preached by His Lordship the Bishop of Toronto, and was founded upon Luke iv. 16-20. His Lordship, after recapitulating the prominent particulars of our blessed Lord's personal history, dwelt in forcible terms upon his deep sympathy for the poor, his solicitude for the uneducated, his compassion for the unfortunate. His preaching the Gospel to the poor was alleged by Him as a proof of His Divinity. To bring within the reach of the poor the ministrations of the Church,—to provide them with religious instruction,—to raise a House of Prayer specially for their advantage,—this, in its way, a manifestation of the Saviour's spirit. But we are not to restrict the privileges of this Temple of the Lord of Hosts merely to the necessitous,—to those who labour under temporal poverty,—but we must look upon them as embracing likewise the spiritually poor,—that is, the lowly and humble in disposition. His Lordship then discoursed in earnest language touching the ordinances of the Sanctuary, and the authority of those accredited Ministers of Christ who are commissioned to dispense them. He adverted also to the utility of that valuable Institution—the Sunday School—of the intended establishment of the Holy Trinity notice had been given. The subject of parochial visitation was likewise introduced; and some very feeling remarks were made upon the consolations which it afforded to the afflicted,—the counsel it imparted to the erring,—and the various beneficial effects known to be attendant upon it. His Lordship concluded with a fervent aspiration, in the warm breathings of which, we are sure, the hearts of all present united,—that God would be pleased to grant that the munificence of your benefactor—in contributing so piously to the salvation of souls—may answer the end desired to be attained by it.

The Offertory after the Sermon was received by the four junior Clergy present. The amount collected—exclusive of the £50 forwarded for the same purpose by the Donor—was £15. The Holy Communion was then administered by his Lordship the Bishop, assisted by the Ven. Archdeacon of York, to the Clergy and a considerable number of the Laity.

The singing, which was very good and of a purely congregational character, was performed by two choirs under the direction of J. P. Clarke, Mus. Bac., assisted by Mrs. Gikinson, and members of various choirs in the city; some of the band of the Rifles were also kindly permitted by Major Easton to give their services.

The Clergy, we must not forget to state, were hospitably entertained by his Lordship in the evening, after the services of the day.

We were particularly attracted by the exquisite beauty and richness of the silver plate for the public celebration of the Holy Communion, as also of a miniature set after the same models for the administration of the Communion to the sick. The Flagon is surmounted by a small cross; and the inscription upon the sacred vessels, in antique characters, are as follows:—

On the Flagon: "PASCHA NOSTRUM IMMOLATUS EST CHRISTUS." On the Chalice: "CALICEM SALUTARIS ACCIPIAM ET NOMEN DOMINI INVOCABO." On the Paten and Plate: "AGNUS DEI QUI TOLLIS PECCATA MUNDI DA NOBIS TUAM PACEM."

We beg, in conclusion, to recal the attention of our readers to the following extract from the late Charge of the Lord Bishop of this Diocese, and, in republishing this passage, we think it right to intimate that the conditions therein expressed have been faithfully observed:—

"First.—The donor desires that fifty pounds sterling be presented at the Offertory on the day of the consecration of this Church of the Holy Trinity, should the Holy Communion be then administered; if not, on the first occasion on which there is a Communion. Second.—That the same sum be offered to supply gifts and offerings for the poor on the day of consecration. Third.—That the sum of fifty pounds sterling be offered and appropriated for an Altar Cloth for the Church of the Holy Trinity. Fourth.—That the like sum of fifty pounds sterling be applied, for any internal decoration for the more decorative observance of Divine Service."

It will be within the recollection of our readers that we have already, in two papers on this subject, endeavoured, first, to establish the point that we ought to have in the Church both congregational singing and choral singing,—and that for the first the music should be simple and easy, whilst for the second, to show more difficult and complex; and secondly, to shew who are and who are not to be blamed for not taking their part duly in congregational singing.

We therefore admitted that there were cases in which even persons capable and desirous of taking their proper share in this portion of divine service were improperly debarred from so doing; and we shall now proceed to illustrate our meaning by specifying various methods adopted by those who conduct the musical portion of the services, which have the effect of which we have spoken; and we beg to add that we shall specify nothing which we do not ourselves witness.

We apprehend the most general impediment is the selection of tunes for the congregational portion of divine service (i. e., chants and psalm tunes), which the majority of voices either cannot sing at all, or can only sing with difficulty. For congregational purposes the voices which are to be expected to take part in divine service may be divided into treble and tenor, the treble comprising the women and boys, and the tenor the men. We use these terms to express the quality of the voice, and not the part of the harmony which they are to sing. That of course will be the melody or air; and for this simple reason, that the majority of persons can sing nothing else. There will be no doubt bass and counter-tenor voices, but they cannot and do not lead off the melody, of which the chant or psalm tune primarily consists; and therefore, although they may assist in forming a harmony to accompany the melody, as they do not sing the melody itself, they cannot be primarily looked at, when we desire to speak of congregational singing. The air of every chant or psalm tune must therefore be such, that the greater portion of men's voices can sing it with tolerable ease. This is a point in which we are anxious our readers should go along with us, for, until this principle be adopted, we are convinced that a considerable portion of those who can sing must be excluded from their share in divine worship. We do not dispute or undervalue harmony, as we shall presently show; but we are persuaded, from the very nature of the human voice, and the ordinary operation of human nature, that we must render congregational singing perfectly easy to the majority, or we shall never engage them to take their share in it. It is well known that the voices of men and women are pitched at the distance of an octave from each other; so that when they both suppose or feel that they are singing the same note, they are in fact singing an exact octave from each other; for convenience, therefore, they may be spoken of as singing the same note; and to procure their singing in a body in the congregation, the air of every tune must suit the vocal register of both; not of one only, but also of the other. It so happens that the female voice can on the average go a note or two higher than the male voice; and conversely the male voice can on the average go several notes lower than the female; which is the reason why, in harmonized music they are rarely appointed to sing together; but tunes that are to be sung by both together must go no higher than the average male voice, nor any lower than the average female voice. Now we believe we are speaking quite within compass, when we say that the average treble

voice ranges from C below D or E above, and the average male voice from B below to B or C above; every chant or psalm tune therefore, which is intended to be sung by the whole congregation, should have its air ranging from C to C; not higher than one note lower than the other; and as a large portion of both male and female voices will lack something even of that compass, the mass of every tune should not go higher than B, nor lower than D. The latter rule (that of not carrying the melody below D) is pretty generally observed; but how is it in the former? Take up any collection of chants (Hullah's for instance), and in the first twenty chants we found only two which did not go above B,—only five which did not rise above C; there were eleven which were carried up to D, three of which had the reciting note on D in one portion of the chant; and two more, having D as the reciting note, rose to E and F respectively; two others, having a lower reciting note, went up as high as E. Out of twenty chants therefore, taken as they came, we have but five which are fitted for congregational use. But Mr. Hullah's is much better than a collection published by Bennett, organist of Canterbury Cathedral, in which out of twenty chants twelve rise as high as E, one as high as F, five to D, and three to C. In a collection published not long since for use in churches in this country the case is rather worse; there being one chant which actually rises to G, and thirteen to E. Of the twenty chants nine contain a reciting note on D, and eight on E. The explanation of course is, that these compositions have been made or arranged to suit choirs, in which the treble part is restricted to women and boys, and in which, as the voices are a select few, the compass of all is considerably above the average. But still we must ask, what possible chance could a congregation have of singing such tunes?

But perhaps it will be thought that as chants in modern days were mostly written for cathedral choirs, where boys alone sing the melody, it may be otherwise in the psalm tunes, which were indubitably intended for congregational use. We will therefore take two popular collections, one already mentioned, the other by Greatedox, organist of the Queen's chapel. In the former, from the same number of psalm tunes we find five rise as high as D, nine to E, five more to F, and one to G. In the latter, three rise to D, fifteen to E, and two to F.

Now here we ask again, what congregation can sing such tunes? Clearly none but women and boys with a very few men; and a majority of treble voices would have a difficulty, to say the least, in singing nearly half the tunes. Is not this fact, if it stood alone, sufficient to account for the small share taken by our congregations in the musical services of the sanctuary? Our people will never sing until it is made easy and pleasant for them to sing. There is a degree of good taste in many of our congregations which will prevent them from bawling and straining their voices in the service of God, and we for our part do not wish that good taste destroyed, even for the sake of congregational singing, much as we have it at heart.

We confess that we do not think it either pleasing or edifying to hear the female voice (for example) at its highest pitch and greatest degree of loudness, as we do in the choirs of some churches; we do not feel it at all conducive to devotion; and much as we admire the voluntary zeal of those who devote their powers zealously to the service of God, we must frankly say that we fear their own devotional feeling, and the dignity and sobriety of divine service, must be much impaired by such a style of performance.

The point then to which we come is, that a great, and we may say radical change is required in regard to the kind of music in use in our congregations,—in our chants and psalm tunes,—before we can expect our people to unite in congregational singing. We must have the melody of all these brought down to such a pitch, that the majority of male voices can rise to them. But here let us not be mistaken. We do not say to such a pitch that the majority of male voices will immediately be able to join in them. The greater part of our people have been so accustomed to sing, that they have never discovered the compass of their own voices. We have ourselves, in training others to sing, discovered that the compass of their voices was much greater than they or we ever suspected. And so it will be found whenever tunes are chosen with a direct view to the capabilities of those who are to sing them. It will be found that many, whose present compass of voice does not reach higher than G, can easily ascend to B and C. But then they must be led on from one degree to another; and for that reason some of the melodies in most frequent use should be such as range from D to G.

And here our friend TALLIS will come in, and say, "That is precisely what I have been advising. Adopt the Gregorians, and you will have precisely the thing required; a chant which never rises beyond the ordinary pitch of a male voice, and goes no lower than the compass of a female voice. I will engage that if you will try them on any Sunday in any congregation in Toronto, you will find the mass of the people ready to sing them."

We honour the good taste of our respected friend, if he has really heard the Gregorian music sung as it ought to be sung. We have only to become acquainted with the small portion of it sung in the chapel of King's College, in the verses before the psalm, after the creed, and before the collect for the day, to become convinced that it is by far the most beautiful music in existence; or rather perhaps that its beauty is of the most devotional character, and possesses the most permanent attractiveness. Hear them as often as we may, those melodies and harmonies are ever attractive,—ever new. But our friend will excuse us, if we say that we think that Gregorian music is but little understood; that if not sung correctly, it would be better not to attempt it, at least under that name; and that, until shewn to the contrary, we doubt if TALLIS himself is practically well acquainted with it. We apprehend that, like ourselves, he is an inquirer, and that he has hardly had the means of understanding Gregorian music in the only way in which it can be understood, viz., by hearing it habitually sung by a congregation that understands it. We are quite sure there has been much misapprehension on the subject of Gregorian music; that Mr. Hullah, for instance, has published what he calls Gregorian chants, of such a nature, and such an ending, which are nothing more than less than travesties of the true Gregorians. We wish to see Gregorian chants fairly tried, under the direction of some one who understands the subject, who is not rash enough to denounce such music as "barbarous and antiquated,"—and who, on the other hand, is not led away by prejudice in favour of antiquity or of any particular set of people, to patronize and applaud before he fully understands. We are strict utilitarians,—although we hope in no objectionable sense,—and we wish to ascertain the practicability of using Gregorian chants on a large scale, before we recommend them for general adoption. We do not thus express ourselves as slighting or disparaging the ancient music. So far as we are acquainted with it, it appears to harmonize much better than most modern music with the solemnity, impressiveness, and humble reverential tone of mind which ought chiefly to prevail in divine worship; we have heard at least one Gregorian psalm chant, which, sung by a full choir and a good congregation, accompanied by an organ, was much more grand and solemn than the ordinary run of church music; but we think we need not understand it better, before we presume to bring it forward to any considerable extent for general use.

We must beg, moreover, to express our entire dissent from the opinion of TALLIS, that the mere introduction of Gregorian chants *sung in unison*, would bring any congregation to their voices as by a charm; we are quite sure that most of the congregations in Toronto would require considerable time to bring them to sing as a body, even if the most suitable

music possible were provided for them. Nor do we think that mere unison singing would at all accomplish the purpose. We are not ignorant that the unison choir of the charity children in St. Pauls, on one day in each year, is heard with wonder and admiration; but we cannot but believe that the continued use of it would become tedious and insipid. We believe that even those who themselves could only sing the melodies, would lack the harmonies, and would become dissatisfied, and would gradually fall off in zeal, until we were driven back to the meagre, uncongregational performances which most of our churches exhibit. We are quite aware that in English singing is strongly recommended by parties in England who have revived the taste for Gregorian music; but until we have more experience in it, we must be allowed to doubt the practicability of making it permanently pleasing; and if not pleasing, it would fall of one of its main ends.

What then do we recommend? Nothing so violent as the total cashiering of the present chants and psalm-tunes, and the adoption of unison singing and Gregorian tunes instead. What we have known, but as (to us at least) the ancient music is only known (with slight exceptions) upon the opinion of others,—its merits, great as we doubt not they are, must be tested.

We are not fond of violent changes; and we like to feel our way, and keep possession of what we have, until we are sure that the new thing is better. Nay, we feel sure that we shall never be willing to resign our present stock of music, as a whole, for any other. But still we have a determinate view as to an improvement which might easily be made. Let a selection be made of such chants and psalm-tunes as are not of too high a pitch for the ordinary run of male voices,—adding to these any which may be reduced to that standard, by transposition to a lower key. This will be much less difficult than might be at first imagined; for of the fifteen psalm-tunes in Greatedox, mentioned by us as rising to E, there is only one which could not with propriety be lowered so as to make D the highest note. There is greater difficulty with the Chants, because in them care should be taken that the reciting note shall be never higher than B. But let only so many chants be chosen, as shall be sufficient for the portions of the service which are customarily sung in that way,—and let the number of psalm tunes be at first so small that a congregation may easily become accustomed to them. Let the choir be placed in such a position that the congregation can feel that they are singing with them, and intend to lead them. Let the choir so divide themselves (at least at the commencement) that the larger portion of the voices shall, in those portions of the service in which the congregation is expected to take a part, sing the melody,—leaving the other parts less prominent. Let them sing in this manner in all the chants, and in all psalm tunes in which the congregation is expected to join. Let them reserve the proper place of the anthem, either for an anthem proper, or for a hymn, as they may think proper. Let the choir for psalm tunes of a character suited only for a choir, let this plan be adopted, and we fully believe that, if the people be encouraged by exhortation from the pulpit to take part in this portion of divine service, we shall find a body of voices rise up throughout the congregation, singing the melody in a strain which will give us a much clearer notion of the grandeur and devotional propriety of congregational singing, than the inhabitants of this part of Canada have ever yet attained. When that is accomplished, and the congregation is become accustomed to the tunes, the choir may by degrees withdraw each to his proper portion of the harmony, and thus join the additional beauty of harmonized music to the power of a well sustained melody.

This we think will be a good beginning. It will not be a violent departure from any thing we have at present. It will make as near an approach to unison singing as can be needed for any practical purpose; and it will reserve to the lovers of harmony the pleasure they are accustomed to derive from it.

There are, however, many things which may mar the success of this plan, some of which we will indicate at a future day. Meanwhile we have some things to make; viz., that we shall be far from being sanguine of success, if the choir which leads the congregation is not placed on the floor of the church, in the midst of the people. Something of this kind was done at the consecration of the new Church of the Holy Trinity; we trust that it will be persevered in.

The highly interesting Examinations of Candidates for these valuable Scholarships were closed on Thursday, the 16th October. It was a great disappointment to us that absence from the city prevented our attendance; but we have heard from an eye-witness, whose opinion in such matters is excellent authority, that the spirit of the examination was well maintained; the competition very animated; and that all the arrangements were perfectly unexceptionable. In the portion conducted *vis viva*, as well as in the written papers, the candidates were examined separately, and precisely the same classical selections and questions were given to each; so that nothing could be more equitable and impartial. We have been furnished with the following list of successful candidates:—

- 1. Evans, (University).
2. Armour, (University).
3. Palmer, (Wellington District).
4. Barber, (Upper Canada College).
5. Hutton, (Victoria District).

In connexion with this subject, we beg to apprise our readers that a small pamphlet will be ready next week, for sale in the Church Depository, containing a perfectly authentic copy of the Classical and Mathematical Questions put to the Candidates, both *vis viva* and on paper. Those parents and teachers who have these scholarships in view for their children or pupils would do well, we conceive, to secure this pamphlet in time. Applications made by letter to be post-paid.

We have been assured, by the very best authority, that copies of the University and College Addresses, &c., on the occasion of the Governor General's visit were sent to the Herald with the understanding that, in the usual course of publication, they should appear in that journal in time for the other city papers to make use of them conveniently, and without the necessity of incurring a special obligation. If the Herald managed matters in such a way as to interfere with the intentions of those by whom the documents were furnished, and constrained—though unavoidably it may be—his contemporaries to solicit at his office, at a late hour on Thursday afternoon, slips of a paper the ordinary issue of which commonly appears early on Thursday morning; this, of course, was not our fault; neither are we able to understand how this irregularity places us under an obligation which, otherwise, it would have been very singular indeed for the Herald, or any other paper—knowing the expressed intentions of the University,—to claim as its due.

THE EMIGRANTS.
Wednesday Evening, October 27.
Total number at present in Sick Hospital, 543
mornng of 28th Oct.
In the Convalescent Hospital, 204

Total, 747
Died during week ending Monday Morning, 19
25th inst.
Admitted this day (Wednesday) 20th inst., 11
Died during the last twenty-four hours, 3
Discharged to Convalescent House, from 18th to 25th October, 121
Discharged from do. do. do., 116
Discharged from Sick Hospital, 35

Communications.
[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—ED. CHURCH.]

To the Editor of The Church.
Rev. Sir,—I recollect observing in "The Church" some time since, the remark, that of the converts to Romanism the large majority had begun their life as separatists with a strong attachment to Dissenting bodies. I have observed, too, (I think in Bishop Gleig's letters to his son) the remark, that more converts are made to Romanism within one year in the single town of Edinburgh, than have occurred in an England for the last 15 years—not one of whom, for upwards of a century, have been Episcopalian. Permit me, then, to ask the question of you, if Mr. Burns, who lately joined the Romanist sect in England, is a son of Dr. Burns, the Presbyterian Divine in Toronto. So it is reported here—and if true I would inferrence to be made by your readers. J. B. W.
[Contrib., 19th Oct., 1847.]

Mr. Burns, the Publisher, we are informed, is not the son but a nephew of Dr. Burns. He was a Presbyterian before he professed Church principles; and has published many works the very reverse of "Tractarian" in their character and tendency; so that his course may be traced from a Puritan education, through the Church of England, to the Church of Rome. His principles have been, doubtless, fluctuating; and if at any stage of his progressive moment, he was a sound Churchman, it certainly is to be regretted that he did not rest; but, having reached, he went by impulse, as it were, beyond the truth, and has been led to the error of the maintenance of correct Church views; and we think that our correspondent's argument may be fairly applied to his case.—ED. CHURCH.]

Eccelesiastical Intelligence.
CANADA.
DIOCESE OF TORONTO.
THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, towards the fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with 2 columns: Name of Church/Station and Amount. Includes St. John's Church, St. Paul's, St. Peter's Church, St. James' Church, etc. Total collections amounting to £212 12 4.

(For The Church.)
We were much gratified in witnessing the pleasing effects of the barrel organ lately put up in St. John's Church, York Mills, Yonge Street; the tones were full and harmonious. Barrel organs, as now constructed, appear to be a great improvement on the old-fashioned ones where there is often much difficulty in procuring a competent organist.

UNITED STATES.
GENERAL CONVENTION OF THE CHURCH IN THE UNITED STATES.
THE PRAYER BOOK.
Fourth Day, Saturday, Oct. 9.
[For the following particulars extracted from the proceedings of the Fourth Day's Session of the Convention, we are indebted to the full and apparently accurate Report of the Protestant Clergymen. The N. Y. Churchmen containing the minutes of that day's Session did not reach us from some accident or other. The number of hours of the Convention and it will be seen that we have made use of it.—ED. CH.]

Rev. J. H. Walker, of S. C., offered a resolution that the House of Bishops be respectfully requested to express to this House their opinion as to the expediency of providing among the occasional prayers of the Prayer Book, one for safety against the perils of travelling by land; and also a form of thanksgiving for the recovery of a sick child. At present, he said, there was no prayer for those who travel by land, though there is for persons going to sea; and he thought that in this extended country the former should be included as well as the latter. So, also, though there is a prayer for the recovery of a sick child, there is no form of thanksgiving adapted to it. The necessity of these amendments, he thought, therefore, was very obvious.

Rev. Dr. Jarvis said, that when the Prayer Book was framed, that in the general prayer for the recovery of a sick child, the words "especially those who desire," &c., and also in the general form of thanksgiving, the words "especially those who desire to return thanks," &c. These clauses were omitted; and he thought it would answer every purpose, rather than have special clauses for the special cases mentioned. He moved their restoration, as a substitute for the motion which had been made.

Rev. Dr. Hawks, of Ia., said he was very obvious to every one that there was an omission in the general prayers of the Church. Whether it were better to remedy the omission by general or by special clauses he was not prepared to say. No change could be made in the Prayer Book except upon certain conditions set forth in the Constitution of the Church; and these conditions required that the suggestions, after being made and adopted by the two Houses, should be sent forth to the several Dioceses of the Church for their action, so that it would require a period of three years before the propositions could be acted on. He admitted especially the mode suggested by the gentleman from South Carolina, of applying in the first instance to the House of Bishops for their opinion and advice, because it was respectful to them, and, as a precedent, would have great value. Instead of proposing a change *in toto*, he suggested that a message be sent to the House of Bishops asking their opinion as to the expediency or necessity of making the particular changes suggested. When it reaches the House of Bishops, then will come up the question started by the Rev. gentleman from Connecticut, whether it is desirable to apply the omission by general or by special clauses. He believed it was known to most of the members present that he was not an advocate for tampering with the Prayer Book, and he regarded it as one of the greatest safeguards of the Church for the preservation of the orthodoxy of its faith, and therefore he would never approve of unnecessary or hasty changes. For this reason also, he thought it desirable that the subject should be referred to the House of Bishops.

A message from the House of Bishops here informed the House that they had concurred in the resolution appointing a Joint Committee on the memorial from the Diocese of Georgia, asking for the establishment of an Ecclesiastical Gazette, and that they had appointed the following Committee on their part: Bishop Ives, of New York; Dr. Elliott, of Georgia; Potter, of Pennsylvania.

Rev. Dr. Jarvis concurred entirely in the sentiments of his brother of Louisiana. All he wished was, that the whole matter should be referred to the House of Bishops, and yet he thought it might be well to intimate to the members of the House that there had been an inadvertent omission at the commencement, which would enable us to meet all the cases alluded to, without making any additions to the occasional prayers. He had no objection to the proposition, and only desired to add his suggestion to the original resolution.

Rev. Dr. Hawks said he concurred fully in the remarks of the Rev. gentleman from Connecticut. Rev. Dr. Ogilby, of New Jersey, moved to amend the resolution by adding to it a request to modify the prayer for time of war, by providing also for the prayer for the restoration of peace. He offered this, he said, to give more definiteness to the proposition. The feeling

was very general, that it was desirable for the Church to present herself constantly as an intercessor for peace in the time of war. She does so in general, but it seems proper that she should be more especially a pray-er for the Church, for the preservation of peace on earth, as well as for the attainment hereafter of that peace which shall endure for ever.

A gentleman from Virginia made some remarks which were entirely inaudible. Rev. Dr. Ogilby explained, that he supposed there was not in any quarter any objection to the present prayer, except that it fails to make petition for a restoration of peace. To the prayer in time of war, there is no objection whatever. He therefore proposed, that, instead of a modification, it would propose to add to the prayer for time of war and tumult, a provision for prayer for the restoration of peace.

Rev. Dr. Forbes, of New York, said he had a substitute to offer for the various motions and amendments that had been submitted. He agreed with the remarks of the different gentlemen, particularly upon the propriety of the very respectful mode which had been proposed in asking the opinion of the House of Bishops upon the subject; and he was desirous of maintaining that respect to them. He therefore proposed a substitute for the whole, a proposition to the House of Bishops, whether they thought it desirable or expedient, at the present time, to make any alterations in the Prayer Book, and if so, what ones. He thought that would be the most respectful mode of proceeding.

Rev. Dr. Morton, of Pa., moved to refer the whole subject to the Standing Committee on the Prayer Book, as the question was evidently one for their consideration. Rev. Dr. Hawks remarked that this was a proposition to send a message to the House of Bishops, and he saw no necessity for referring that to the Standing Committee. Judge Chambers, of Maryland, said, that before the Convention should act upon this question in the form in which it is presented, both in the original motion and in the modifications proposed, it would be well to refer to the consequences of the step it was proposed to take. By a formal vote it is proposed that the body shall ask the opinion of the House of Bishops upon a particular subject; and this is urged on the ground of the modification proposed, that it would be but justly respect to them. He thought, however, that before communicated to this House, it should advise to adopt a more definite mode of proceeding. He thought that it would be better to refer the whole subject to the Standing Committee, as the question was evidently one for their consideration.

Rev. Dr. Hawks remarked that this was a proposition to send a message to the House of Bishops, and he saw no necessity for referring that to the Standing Committee. Judge Chambers, of Maryland, said, that before the Convention should act upon this question in the form in which it is presented, both in the original motion and in the modifications proposed, it would be well to refer to the consequences of the step it was proposed to take. By a formal vote it is proposed that the body shall ask the opinion of the House of Bishops upon a particular subject; and this is urged on the ground of the modification proposed, that it would be but justly respect to them. He thought, however, that before communicated to this House, it should advise to adopt a more definite mode of proceeding. He thought that it would be better to refer the whole subject to the Standing Committee, as the question was evidently one for their consideration.

Rev. Dr. Hawks remarked that this was a proposition to send a message to the House of Bishops, and he saw no necessity for referring that to the Standing Committee. Judge Chambers, of Maryland, said, that before the Convention should act upon this question in the form in which it is presented, both in the original motion and in the modifications proposed, it would be well to refer to the consequences of the step it was proposed to take. By a formal vote it is proposed that the body shall ask the opinion of the House of Bishops upon a particular subject; and this is urged on the ground of the modification proposed, that it would be but justly respect to them. He thought, however, that before communicated to this House, it should advise to adopt a more definite mode of proceeding. He thought that it would be better to refer the whole subject to the Standing Committee, as the question was evidently one for their consideration.

Rev. Dr. Hawks remarked that this was a proposition to send a message to the House of Bishops, and he saw no necessity for referring that to the Standing Committee. Judge Chambers, of Maryland, said, that before the Convention should act upon this question in the form in which it is presented, both in the original motion and in the modifications proposed, it would be well to refer to the consequences of the step it was proposed to take. By a formal vote it is proposed that the body shall ask the opinion of the House of Bishops upon a particular subject; and this is urged on the ground of the modification proposed, that it would be but justly respect to them. He thought, however, that before communicated to this House, it should advise to adopt a more definite mode of proceeding. He thought that it would be better to refer the whole subject to the Standing Committee, as the question was evidently one for their consideration.

Rev. Dr. Hawks remarked that this was a proposition to send a message to the House of Bishops, and he saw no necessity for referring that to the Standing Committee. Judge Chambers, of Maryland, said, that before the Convention should act upon this question in the form in which it is presented, both in the original motion and in the modifications proposed, it would be well to refer to the consequences of the step it was proposed to take. By a formal vote it is proposed that the body shall ask the opinion of the House of Bishops upon a particular subject; and this is urged on the ground of the modification proposed, that it would be but justly respect to them. He thought, however, that before communicated to this House, it should advise to adopt a more definite mode of proceeding. He thought that it would be better to refer the whole subject to the Standing Committee, as the question was evidently one for their consideration.

Rev. Dr. Hawks remarked that this was a proposition to send a message to the House of Bishops, and he saw no necessity for referring that to the Standing Committee. Judge Chambers, of Maryland, said, that before the Convention should act upon this question in the form in which it is presented, both in the original motion and in the modifications proposed, it would be well to refer to the consequences of the step it was proposed to take. By a formal vote it is proposed that the body shall ask the opinion of the House of Bishops upon a particular subject; and this is urged on the ground of the modification proposed, that it would