## THE CHURCH.

TORONTO, SATURDAY, JANUARY 8, 1842.

We are directed to intimate to the Reverend the Clergy of the Diocese of Quebec, that it is proposed to present the following Address to the Queen on the birth of the Infant Prince, and that they will be considered as signifying their concurrence by not expressing dissent. The illness of the Lord Bishop of Montreal, -who, however, we are gratified to say, is gradually recovering,-renders it a matter of some inconvenience to send round Circulars, as is usually done on such occasions:-

" To the Queen's Most Excellent Majesty:

"We your Majesty's Most loyal subjects, the Bishop and Clergy of the Diocese of Quebec, approach Your Majesty with the tribute of our dutiful homage upon the occasion of the birth of an Heir to the Thome: -

"We devoutly bless the Sovereign Lord of all, that He has been pleased to watch over Your Majesty in the hour of danger; and we rejoice that in opening to Your Majesty a new source of domestic enjoyment, He has furnished You with yet another chim upon the affections of Your people:

"We shall not cease to pray that every good and perfect gift may be vouchoafed to the Royal Infant, and that trained in the nurture and admonition of the Lord, he may prove a blessing to his parents, an ornament to the illustrious House of Brunswick, and a nursing father to the Church and Nation."

Our Canadian Ecclesiastical Intelligence of to-day, contains much to delight, and much to grieve the Christian mind.

THE REV. W. M. HERCHMER's noble donation to St. George's Church, at Kingston, is already known over the Province; but the manner in which he has acknowledged the vote of thanks, so justly tendered to him upon the occasion, enhances the value of the gift, and holds out an example, speaking both by precept and practice, to the opulent members of our communion to go and do likewise. The affecting language of the Reverend gentleman when alluding to the Church of his fathers, and the holy grounds upon which he bases his attachment to that Divine Instituthose exquisite emotions, in which religion sanctifies domestic feeling, and domestic feeling makes religion more lovely and touching. Truly, when we reflect upon the hard destinies of the U. E. Loyalists, and their immediate descendants,-when we consider the severe spiritual destitution in which the Church too long suffered them to languish, we are amazed at the fidelity with which they clung to the truth, and admire the more those sterling principles of Scriptural loyalty which taught them to be stedfast to the Church, and to transmit to their children an inextinguishable love forsits holy ordinances, and a reverence for its authorized teaching. Let us hope that the Christian munificance of a Herchmer in the upper, and of a Christic in the lower part of the Province, may be but the beginning of a glorious imitation in Canada, so far as circumstances will permit, of the noble deeds of our brethren in the Mother Country. Have we not in Toronto, individuals who have accumulated wealth far beyond the wants of themselves and their families,and can they devote some portion of their superabundance to a purpose more blessing and blessed, than the relief of that deplorable religious destitution in this city, which shuts out the poorer inhabitants from the ordinances of God, and debars them from the reception of those sacraments which the Church is commanded to administer, and which she declares to be generally necessary to salvation? May God put it into the hearts of conceich men to hasten the coming of His Kingdom, and extend the knowledge of His saving-Word !

We turn, in a very different spirit, to the Pustoral Letter of the Romish Bishop of Kingston, which will be found in another column. It so shamelessly puts up spiritual privileges to auction, as to require but little exposure at our hands. We are sure that all conscientious and onlightened Roman Catholics will view this revival of one of Rome's most flagrant abuses monstrous and simoniacal traffic in the things of God, may be the means of opening the eyes of some to the unscriptural foundations upon which Popery has raised her whole superstructure of inventions and errors.-The sale of Indulgences led to the Reformation in the sixteenth century, and in the nineteenth it may, with God's blessing, produce a similar effect. We have long had lying by us the following extract from a letter addressed by the late Earl of Dudley to the Bishop of Llandaff, but we suppressed it from a feeling that it was too severe and indiscriminate in its tone. Bishop Gaulin's Letter, however, removes all our scruples and forbearance, and though Lord Dudley's remarks apply only to the Italians, we shall consider them as fairly applicable to our Canadian Roman Catholic brothren, unless they publicly repudiate the sale of spiritual privileges by the Hishop of their own Church, under whose ecclesiastical jurisdiction they are placed. Lord Dudley thus writes:-

"I think Madame de Stüel is right in saving that the Italians in general have a strong sense of religion, but she has not (so far as I recollect) told us how base a religion it is. Our Protestant Divines who sometimes spoke roughly in the heat of controversy, have hardly exaggerated its domerits. Far from promoting good morals (I speak of the [Roman] Catholic religion not as it is explained by Bossuet, but as it is believed by the common people in Italy) it only serves to injure them by lulling the natural feelings of conscience. They believe indeed in God and in a future state, but then they also believe quite as firmly that by means of a certain number of crossings, sprinklings, genufications, ave-marias and pater-nosters, a who score of frauds, adulteries, and even assassinations may be quite wiped out, and they become as fit candidates for heaven as the st just and innocent of men. Whatever is sound and useful in this system is quite overbalanced by that which is absurd and pernicious. The more firmly they believe it, the worse their lives are fixely to be."

On our first page will be found an able exposure of the traffic in Indulgences by the See of Rome.-No Protestant, we trust, will be so wicked, or so blind, as to contribute one farthing towards the objects set forth in the Pastoral Letter, or to give his countenance, in the slightest degree, to one of the worst abuses of the worst ages of Popery.

The proposed erection of a new place of worship by the Roman Catholics, is no proof of the prevalence of their principles. On the contrary, internal dissension and weakness have called forth the letter, in which Bishop Gaulin promises to offer "THE HOLT SACRIFICE OF THE MASS' to each of "an association of five thousand persons" who "will pay bown a DOLLAR."

We have given on the fourth page, -to the exclusion of much general matter,—several important articles respecting the new Bishopric at Jerusalem .-From these the reader will glean the most valuable information on general occlesia-tical principles, as well as a history of the events that have led to so happy a result. The objections, though completely set at rest, as we think, are in themselves a matter for gratulation, inasmuch as they evince a general soundness of opinion on Church government, and are avowed by forbidding the use of wine, with a view to present gratifithe leading journal of the world. On a plan unanimously sanctioned by the Bishops of our venerated Church, we may reasonably hope that God will pour It is surely gratifying to drink and be cheerful with our down an abundant measure of success; and with such brethren; for by the expressions of a cheerful hospitality Church, we may reasonably hope that God will pour

high sanction to the Bishopric,—the highest that can be given by fallible men, -we need entertain no fears, that any rule of true Catholic order and unity has of Prussia, remarking, by the way, that this estimable and sagacious Monarch provides the means out of his private funds:-

PROCLAMATIOS OF THE KING OF PRUSHA.

The following proclamation of the king of Prussia is taken from the German Journal of Frankfort, it is dated Nobbietz Sept. 6:- "We, Prederick William, &c. Inve appropriated to the endowment of a Protestant Bishopric to be established at Jerusalem, with the concurrence of England, the sum of 15,000%. sterling, the interest of which, viz. 640%, sterling, forming the half of the salary of the Bi-hop, we will pay beforehand. This sum is to be remitted to the Archbishops of Canterbury and York, and the Bi-hop of London, as trustees of this episcopal see. If at a subsequent period this empital can be invested in the purchase of lands in Palestine, but with our consent, the capital shall be paid up to the before-mentioned trustees. This m of 15,000% shall be wentioned in the act of endowment, but if the lands purchased in Palestine yield a revenue equal to ar interest of more than four per cent, the surplus shall be given. not to the Bishop, but to be devoted to the lunds of the Bishop ric.—Frederick William"

Next week we hope to furnish further details. respecting the new Bishopric; and at an early opportunity to commence giving the most interesting items connected with the proceedings of the Episcopal Missionaries in the East. We are compelled, from want of room, to defer a brief notice, which we had prepaied, of the Rev. Dr. A. M'Caul, to whom the Bishopric was in the first instance offered, but who declined it in the most disinterested manner.

Our excellent and serviceable Philadelphia cotemporary, the Banner of the Cross, of the 25th ultimo, furnishes us with the subjoined most welcome evidence of the progress of Episcopacy:-

"ISTRUBSTING ORDINATION .- We learn from the Western Episcopal Observer, that on the Second Sanday in Advent, 5th inst., the Rt. Rev. Bishop Kemper, in St. Paul's Church, New Albany, admitted to Deacon's orders, Andrew Wylie, D.D., President of the University of Indiana, and for many years a distinguished minister of the Preshyterian denomination

" In the afternoon and evening Dr. Wylie preached, (in the tion, must strike a chord in every bosom, not dead to afternoon also performing the service,) when in his usual canshows executation in which religion associates and truth loving spirit, he gave his reasons for seeking the fold of the Episcopal church.

"As an interesting co incidence, we may also state that on the same day four students of the Andover Theological [Congregational] Seminary united themselves with the Protestant Episcopal Church in that place, by receiving the spostolic ite of Confirmation. We learn this from the New England Puritan, a Congregational paper."

We regret to learn that some of our Kingston friends are offended with us for giving insertion, in our paper of the 11th December, to a low and abusive communication addressed to the Editor of The Catholic.— Our motive for inserting it was simply to expose the scurrilous character of that journal, and to deter Churchmen from aiding Popery,—a system so hostile to their own Church,-by a false and unscriptural liberality. We accompanied it by no remarks, for it stood self-condemned, and carried more than an antilote along with it, in its excessive indecency.

We beg to assure our Kingston friends that we have no partial feelings, or local jealousies. We rejoice in the donation to St. George's Church, just as much as if it had been given to St. James's Cathedral. It is irksome to obtrude personal feelings upon the public, but we must be permitted to say that if we have any local predilection, it is for the spot which is most spiritually destitute. We really think it hard that we should have been misunderstood, even for a moment, in this matter.

Our friends and correspondents must kindly have patience with us. The Church of England, in almost every part of the world, presents so many evidences of growing zeal, that we scarcely know how to keep pace with the pressure of events. This must also be our apology for not adverting more frequently to our sister Church in the United States. But the less frequent communication with England during the winter months, will, we trust, enable us to find room with a feeling of disgust and amazement; and this for all the principal occurrences in the Church, and to devote a sufficient space to Civil Intelligence.

> We intend to furnish in our next some account of the Rev. Mr. Sibthorp's unfortunate perversion to Romish error. There is little in the case to cause alarm to the orthodox Churchman.

Sir Charles Bagot, we are happy to announce, arrived at New York, in the Illustrious 74, on Thursday the 30th December. His Excellency is expected to reach Kingston on this day.

The last Canada Gazette has never reached us .-We shall be glad to receive it.

## Communications.

(Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to apprize our renders that we are not responsible for the opinions of our Correspondents.—Ed. Chusen.]

## CHURCH TEMPERANCE SOCIETIES.

To the Editor of The Church. Sin,-I regret very much that a letter signed by C. Q should appear in your judiciously conducted paper, at this juncture, just when I am endeavouring to establish a Church Temperance Society in my own mission, on the groud basis and liberal principle of the Holy Scriptures. This is the only solid and rational foundation which claims the title but that imported by its name, comes nearer to the approbation of every consistent Christian. Christ's Church, C. Q. admits, is a Temperance Society, which was, beyond all controversy, established on this founda-And a Church Temperance Society should b Christ's Church standing forth, united, as it were, in battle-array against the demon of intemperance, fortifying the people with rules, precepts and admonitions, as God hath done: - not in deference to our own wisdom, but the wisdom of God, even His written wisdom, which is eternal truth, and which demands, with an authority divine and

rresistible, the respect and submission of all. The principle of total abstinence, so congenial to the nind of your correspondent, and apparently so bewitching his diocese, nor continue upon his private concerns to the to his imagination, and so blinding to his understanding, was never imbibed by the Church of God, not even in the time of the Rechabites, and, we may aver, would never have been adopted, though an host of Rechabites had

risen up in its defence. It does not seem good in the eyes of our heavenly Father, that His people should be debarred from the gifts of His providence, because the wicked abuse them to intemperance. The great and merciful Jehovah is not wont to be so regardful of the contemners of His law and despisers of his authority. And "shall mortal man be more just, more pure than his Maker?"

fallacious, distinction, that "to drink wine with a view to present gratification" is sinful to a certain subordinate degree. Is it not unwise, is it not group, to burden men's consciences with nice discriminations about the gradations of sin, which have no foundation in the Word of God, but are rather repugnant thereto? Or is it the part of genuine lumility to be wiser than what is written? I have been only able, as yet, to discover that excess only is prohibited; "He not drunk with wine, wherein is says an inspired apostle. And another apostle

says, "Sin is a transgression of the law."

I should be obliged if C. Q. would point out any law morry. Did they do so with a view to present gratitica-

Or, if not, for what other purpose?

we strengthen the bonds of fraternal love and exalt our

sense of the divine beneficence. When C. Q. accepts an invitation to a party of friends, does he decline eating cakes and other nice, delicious been violated. We add the proclamation of the King preparations? If he does not, he commits some degree of sin. For, I conceive, he partakes of these dainties with a Church that contains exclusively the cathedra of a bishop, view to present gratification. Otherwise, some dry toast, or a crust of bread, would be quite as good to a that cannot relish the grateful provisions of a kind and bountiful Providence.

I remain, Sir, Your's truly and respectfully,

SCOTTISH EPISCOPACY. To the Editor of The Church.

Sir,-I must set my brother Churchman and your corespondent Scotus right in regard to the Duke of Buc-His Grace is not an Elder of the Kirk, and never n his life crossed the threshold of the General Assembly. The assertion of the Montreal Messenger in regard to his Grace is a pure invention.

I am, Sir,
Your's respectfully,
Emscopa A SCOTTISH EPISCOPALIAN.

THE CATHEDRAL CHURCH OF ST. JAMES. To the Editor of The Church.

Sin,-In The Church of the 18th inst., there is an able article by A Carnonic, respecting the benchts likely to accrue to this country from the establishment of a Chapter in Toronto. If I mistake not, A CATHOLIC assumes that St. James' Church is a Cathedral. Allow me then to ask, Mr. Editor, through the columns of your journal, what has made the said Church a Cathedral? and further, universally, what process is necessary to render any Parish Church a Cathedral? I humbly conceive that St. James' Church is still a Parish Church and no Cathedrat; and if so, would it not be better to build a Cathedral; i.e., to erect a building something like a Cathedral, and that too in the immediate vicinity of the College, so that the pupils could all attend the daily service, and the choristers be selected from them. If I am wrong in accounting St. James' Church merely a Parish Church, I hope you will set me right. In the mean time, I am your constant Presbyten. reader.

[We,mide a copy of the preceding communication, with our own hand, and sent it to a learned friend, who has favoured us with the following reply.—En Chuch.]

THE CHURCH OF ST. JAMES PROVED TO BE A CATHEDRAL CHURCH. To the Editor of The Church.

Sin,-With reference to Presbyter's letter I have to remark, that it is perfectly possible for the same Church to be both a Parochial and a Cathedral Church, just as the same individual may be a bishop and a rector. The only process necessary for imparting to a Parish Church the additional character of a Cathedral Church, is to make it the principal Church of a diocese, where the hishop is, as it were, always present. So that St. James', Toronto, has by no means coased to be a Parish Church in becoming a Cathedral. An accession of dignity has accrued to it from the fact of its having become the principal Church of the diocese. This fact may, or may not, be declared by the civil authority. The circumstance of its being the Home-Church of the Bishop is sufficient to constitute it a Cathedral. The Protestant Cathedral of Quebec was declared by the civil authority to be a Cathe-Iral, when the Protestant See of Quebec was erected .-But then it was necessary to mark the distinction, inasmuch as there existed already in the chief town an established Cathedral belonging to the Church of Rome.— The Royal Patent which has creeted Western Canada into a diocese, under the style and title of the "Diocese of Toronto," virtually and in essence renders the chief Church of the city from which the diocese has its name the Cathedral Church. The case would be the same with regard to Carist-Church, Montreal, were it the fact that Christ-Church was the Home-Church of the diocese of Quebee, although in Montreal there would again be some need of a civil declaration, from the existence there already of an acknowledged Cathedral of the Church of Rome .-The civil interference in England, with regard to Cathedral Churches, relates principally to the establishment and regulation within them, of Corporate Bodies, Chapters, or Colleges of Prebendaries, Minor Canons, &c holding endowments for the promotion of learning and religion. No one would rejoice more than myself at the appearance of any Royal Document annexing similar beneficial appendages to our Church in Toronto, -a thing rather to be desired than expected. In the mean time however, that Church is not a whit less a Cathedral Church, notwithstanding its non-endowment and nonequipment as such. I once put the question to the British Magazine—and there can be no better authority than this on Church matters—" Whether or no the Church now being erected by the Bishop of Calcutta would be styled a Cathedral Church, from the sole fact of its containing the Bishop's Chair?"—and my response was that "He [the Editor] had no doubt that THE CHURCH OF THE BISHOP OF CALCUTTA IS AS TRULY AND STRICTLY A CATHEDRAL gested." (Vide Notices to Correspondents, Brit. Mag. No. ev. Aug. 1840.) Now if the Church of the Bishop of Calcutta is as truly and strictly a Cathedral Church a St. Paul's, for this sole reason,—the Bishop of Toronto's is equally so; the only difference is that the Bishop o Calcutta is enabled by private and public donations establish Canons, Renders, &c. for the daily service. If we turn to the London Encyclopadia, the definition of the word CATHEDRAL, used substantively, is "The Head Church of a Diocese;"—and among the illustrations of this use of the word, we find the following quotation from Ayliffe's Parergon: "A Cathedral Church is that wherein there are two or more persons with a bishop at the head of them, that do make, as it were, one body politic."-There is nothing here to contradict our application of the term to St. James', Toronto. Again, if we refer to another Encyclopædia, that of the Society for the Diffusion of Useful Knowledge, the articles in which are written by men of good information, we read: "Certain Churches are called Cathedrals or Cathedral Churches. They are so called, in consequence of having a seat of dignity (Cathedra, a Greek term for such a seat) appropriated to a Bishop or Archbishop. Thus there is the Cathedral Church of Cantorbury, the Cathedral Church of Norwich. the Cathedral Church of Wells. They have usually also a Denn and body of Canons or Prebendaries, but this is not essential to constitute a Cathedrai Church, nor is every Church that has a Chapter of Canons a Cathedral Church. Nothing can be more clear than this. Moreover, the idea of a Cathedral Church, divested of all other claims to the idea of the early Cathedrals, than even the noble Minsters of England. Bingham (Christian Antiquities, Bk, viii, c, vi. § 10.) remarking on the statement of Ensebius that the Bishop's seat was called Sama, i. e., a tribunal, says " The Latins more commonly use the names of Scales and Cathedra for a Bishop's throne; whence come our English names of Cathedral and See, for a Church where the Bishop's chair or seat is fixed." same writer records a Rule of the Fifth Council of Carthage (Bk. vi. c. iv. § 7.) that "Every Bishop shall have his residence at the principal or Cathedral Church, which be shall not leave, to betake himself to any other Church in neglect of his cure and hindrance of his frequenting the Cathedral Church." "From this, it appears," adds Bingham, "that the City Church was to be the chief place of the Bishop's residence and cure." The testimony of the Venerable Hooker is also quite to the point. He says, (Eccles. Pol. Bk. vii. § 8.) \* If so be, as some imagine every petty congregation or hamlet had its own particular Bishop, what sense could there be in those words of Jerome, concerning easiles, vibages, and other places abroad, which having only Presbyters to teach them, and to minister unto them the Sacraments, were resorted unto by Hishops for the administration of that wherewith their In my diligent investigation of the sacred oracles, I Presbyters were not licensed to meddle. To note a have found nothing to coincide with C. Q's, nice, but difference of that one Church where the Bishop hath his following distinction that made and the control of the control scat, and the rest which depend upon it, that one bath usually been termed Cathedral, according to the same sense wherein Ignatius speaking of the Church of Antioch termeth it his throne, and Coprian making mention of

> ommon sense, the test of definition, both ancient and modern, and the test of early usage, the parochial Church of St. James', Toronto, is also bond fide a Cathedral Church. That it has not been east more in a Cathedral mould is a matter of general regret. The singularly good opportunity afforded by the lamentable fire in 1859, for giving to its interior more of a Cathedral air, was let slip. me might have supposed that at least "Winkle's Cathedrais" had been accessible to the re-modellers, even if they had never had the happiness of viewing with their the decision to which I have come, and have confirmed

Ecuristus who had been Bishop, and was now deposed.

beside his chair."

termeth him 'Cathedra extorrem,' one that was thrust

Tried then by every test, the test of matter of fact and

eyes one of the sublime realities. But we must cease to me in the opinion that as a kind Providence has bless the make a Cathen and the providence has bless the make a Cathen and the providence has bless the make a Cathen and the providence has bless the make a Cathen and the providence has bless the make a Cathen and the providence has bless t think that retiring aisles and oaken stalls make a Cathedral. The Home-Churches of the several United States, where the diocesans customarily sit, are essentially and virtually Cathedral Churches, though not so called. The is a Cathedral Church, just as much as that part of the Church that contains the bells, is the belfry. Let the much needed Church of St. George be erected ever so much needed Church of St. Ocorge or erected ever so personally less in the sound, among use great increase soon, and with ever so much splendour, all architectural of population, others who have also received good at the nothing in regard to its being the Cathedral Church, as long as it did not please the Bishop of the diocese to remove his chair from the present edifice. When the Diocesan does this, the Parish Church of St. James will Crediton, Hexham, Theford, and other Churches, have reased to be Cathedral. Many of these retain their colleges of ecclesiastics, their deans, prebendaries, &c., but simply because the Bishop's chair has been removed beyond their walls, they are no longer styled Cathedral Churches.

When Preshyter proposes the erection of a Church of Cathedral shape, with nave, aisles, choir, &c., near the College in Toronto, for the purpose of making the pupils attend the daily service and acting as choristers, as is the case with some royal schools in English Cathedral towns. he altogether forgets that the College of Upper Canada is an institution wholly independent and irrespective of ecclesiastical forms and usages, and is resorted to by the youth of all denominations of Christians.

I am, Sir, With great respect,

Most truly your's, Toronto, Jan. 5, 1842.

THE "CHURCH" AND THE "METHODISTS." To the Editor of The Church.

Str.,-In your paper of the 25th instant, I observed an article over the signature A British Wesleyan soliciting an explanation of certain statements contained in my comunication of the 11th.

In reply to his first inquiry, whether I designed my remarks to apply to the Methodists indiscriminately," beg to say, they had no reference whatever to that body called British Wesleyans, being intended solely to apply to the attacks of the Guardian upon the Church of England, nor can I imagine how any person could construc them to refer to any other body. At the same time, I am fully persuaded that many of them apply with equal force

to the British, as to the Canadian party.
When I made an extract from Mr. Wesley's "Treatise on Baptism," I was fully aware that the Methodists would say, that "is not included in the authorized exponents of Wesleyan belief, which is simply in the first series of his Discourses," and, to guard against this, added, that the same sentiments were contained in his volumes of Sermons A British Wesleyan "cannot be ignorant of the fact' that, by his volumes of Sermons, I meant no more than those Discourses contained in Vol. II. of the present authorized edition, which, in the edition of 1771-1774, were published in four volumes, and to which reference is made in the Methodist discipline. In the examination "of Candidates for the Miffistry," the discipline enjoins that every person proposed to the District Meeting is to be among others, "the following question, to which a distinct answer is required,-Do you sincerely and fully believe the doctrines of Methodism, as contained in our Articles of Faith, and as taught by Mr. Wesley in his Notes on the New Testament, and Volumes of Sermons? Mr. Jackson, in his preface to the edition of 1829, says, "that in these first four volumes it is that reference is made in the trust deeds of the Methodist Chapels, as embodying, with his Notes on the New Testament, the Doctrines of the Connection." Mr. Wesley's sentiments on Baptism are as clearly expressed in those Sermons a in his "Treatise," and any person may satisfy himself of the correctness of this statement, by consulting the Sermons numbers eighteen and forty-five,—the one "On the Marks of the New Birth," and the other "On the New Birth,"-so that I repeat the assertion, that every Methodist Preacher received on probation, by the British or Canadian Conferences, whose views do not coincide with Mr. Wesiey's, and consequently with the Church of England, is guilty of as much "hypocrisy, dissimulation and evasion," as any that ever subscribed to the Articles.

As to discipline among the British Wesleyans, I admit with the inquirer that, "in some instances," persons may have been "perhaps rather severely dealt with," have not many others, perhaps equally guilty, not been dealt with stall? Lam not aware that their discipline, in general, is better enforced than that of the Canadian Methodists, and although I had formerly no reference to any but the latter, I am perfectly willing that A British sleyan should, if he pleases, apply my remarks on dis-

cipline "to the Methodists indiscriminately."
In designating the Methodists Modern Montanists, I used the term in the sense in which it has been applied to the Ancient Montanists, for the schism they made in the Primitive Church, of whom Burton, in his History of the Christian Church, says, "the Montanists were not considered heretical in any Articles of Faith, but having set up Congregations and Ministers of their own, they brought of heretics." Perhaps your correspondent will be pleased to favour myself and others with the "much," no doubt valuable matter, that he might adduce "in connexion with this inquiry.

Having now answered the several inquiries of A British Wesleyan, I would "calmly and kindly" advise him, for the future, to let the Guardian defend itself, lest, by meddling with the affairs of others, he should get himself

JONATHAN.

December, 1841.

## Canadian Ecclesiastical Intelligence.

ST. GEORGE'S CHURCH, KINGSTON.

At a Meeting of the Building Committee, on Tuesday, he 21st December, the Rev. R. D. Cartwright, Assistant Minister, informed the Committee that he had been authorized by the Rev. W. M. Herchmer to signify his intention of placing at their disposal the sum of 1000l., towards finishing the Church:

Whereupon it was unanimously Resolved—That the Committee, on behalf of the congregation, tender to the Reverend gentleman their sincere thanks for his very munificent donation. Although the Committee are sensi ble that Mr. Herchmer's highest gratification will be the pleasure of seeing the Parish Church of his native town finished and embellished by his liberality, and witnessing the additional accommodation which will thus be afforded. they nevertheless cannot forbear expressing to him the high sense they entertain of his generous conduct.

"Kingston, 22nd December, 1841. "My DEAR HERCHMER,-1 have much pleasure in ransmitting to you the accompanying Resolution of the Building Committee, which was passed at our meeting yesterday; and, in so doing, I gladly avail myself of the opportunity of expressing to you my personal thanks for our handsome contribution towards an object in which I feel so deep an interest.

"That you may long be permitted to enjoy the privilege of using your means to the glory of God and for the benefit of your fellow-men, is the sincere proper of

"Your's faithfully,
"Robert D. Cartwright." "Rev. W. M. Herchmer."

"Kingston, 27th December, 1841. My DEAR CARTWRIGHT,-I know that you will give me credit for sincerity when I say, that no action of my life has ever afforded me greater satisfaction than that which has called forth from the Building Committee the pleasing expression of feeling which you, as Chairman have conveyed to me. Accept for yourself, and tender to the members of the Committee, my warmest thanks for the kind reception they have given to my proposed

"The primitive settlers of this town, the faithful subjects of the British Government, through good report and evil the chanity of the "ran-hoss chays." report.—(very few of whom now remain to tell the delight | Now assuredly this is a very gall they experienced as they were wont to repair on the Sabbath to the sanctuary which their own exertions repred to the honour of God), - they and their descendants can alone fully enter into the feelings which have actuated me in the step which I have taken, as regards the Church of my Fathers.

"I say the Church of my Fathers, because it is the con-

gregation in which my Father, and Father's Father worshipped, of which both my parents were communicants, and into which I was myself received by Baptism; it is the Church at whose font I presented my first-born child, now at rest, and my youngest son for initiation into covenant with Christ.

me far beyond my expectation, it was incumbent on me far beyond my expectation, it was incumbent on me to contribute liberally towards the completion of the Church to which I have so strong an attachment. For Church to which I have so strong an attachment. For these reasons, I have set apart the sum already specified to be expended in rendering the Mother Church a fit temple for God to dwell in; and I fervently pray that since the want of Church accommodation begins how to the strong the first in this town, through the great increase. since the want of Church account of the great increase be severely felt in this town, through the great increase

of population, others who have also received good at the hands of the Lord, will go and do likewise.

"Believe me,

"My dear Cartwright,

"Ever your's faithfully,

"W. M. HERCHNER."

Rev. R. D. Cartwright."

Porr Robinson.—A meeting was lately held at this place to ascermin what funds had been raised for building a Church, when it was found that the sum of 175t had been procured. It is intended to proceed with the building in the coming Spring, if assistance can be obtained from opulent members of the Church in more favoured spots.

This will make the second Church in the township of Thorold,—the present one being in the north-eastern angle, and the intehded one in the southern portion of the township. The inhabitants of the village and neighbour. hood have come forward according to their abilities, and hope that they will be able, with assistance, to carry their earnest desire into effect. Service was commenced there in the autumn of 1840, and can be afforded there only once in two weeks.

Conourg.—The Rev. A. N. Bethune begs to acknow. ledge, with many thanks, the receipt of 5t. from the Rev. W. M. Herchmer in aid of the funds of the Parochial School House at Cobourg.

SALE OF INDUIGENCES BY THE ROMISH CHURCH INCANADA.

PASTORAL LETTER,

TO THE CATHOLICS OF THE WESTERN SECTION OF THE CITY OF TORONTO.

REMIGIUS GAULIN, by the Grace of God, and of the Holy Apostolical See, Bishop of Kingston, &c. &c.

The spiritual welfare of the flock which divine providence has been pleased to confide to our care, however unworthy of the honour, and unfit for the charge we may be, imposes on us the strict obligation of using every means that prudent zeal suggests towards its promotion It is consequently, our incumbent duty to exert ourselves and see that every portion (let it be ever so small) of this extensive flock, have at their convenience the means of being benefited by the sacred ordinances of their Holy Religion, which we would willingly bring to every individual's door, if it were possible to do so. At all events, we are bound to facilitate as much as lies in our power, the practice of the ordinary duties of religion. In order to this, the division of Parishes and Missions: the multiplication of Priests and Chapels, when they are possible, must be resorted to; hence the more Churches and the more Priests in a place, the more convenient it is to have the Sick timely visited; the Youth more closely watched, and more carefully instructed; and with greater facility can every individual gratify his pious inclinations in worshiping his God more frequently, and derive from hence a greater share of his blessings.

Well, it is with a view to procure to you My Beloved Brethren, all those great benefits, that after the most mature consideration before God, of the subject, we have come to the fixed determination of forming in the western section of the city of Toronto, a new religious establishment, which shall be as centrally situated as possible, in order that every individual of that section of may have an easy access to it; and we shall take care that a Clergy every way competent, be attached to it.

You must do us the justice to think, that in this measure, no other motive prompts us, than that of seeing you adequately furnished with such religious attendance as you have every right to expect from us. But we need not remark to you that without your cordial co-operation, we cannot effect this purpose; and we feel confident, that, we will not appeal in vain to you for this necessary co-opera-We feel the more confident in this appeal, because it is to the sons of St. Patrick we are addressing ourselves; knowing, as we do, that their generous zeal is proverbial whenever Religion or Charity is in question.

But in order to regulate that zeal in such a way that the contributions to this very landable purpose, may be made easy to every individual, we have deemed it more advantageous, that it should be done in the form of a pious Association, to wit: An Association of five thousand persons of all classes, and of every age and sex, shall be forthwith formed; each associate will pay down a dollar, (no more) for the present: his name shall be immediately entered in a book kept for that purpose, and when there are five hundred names registered, we engage to offer the Holy Sacrifice of the Mass, on the first Monday in every month, for the spiritual and temporal prosperity of every associate thus registered, until the completion of the aforesaid establishment. Moreover, we shall impart the benefit of a plenary indulgence to the above mentioned registered associates, on each of the four principal Festivals of the Ecclesiastical year, on their confessing and receiving worthily the Holy Sacrament of the Euchsrist, and praying for His Holiness the Pope, on the said Festivals; again, forty days indulgence to every subscriper who will induce another person to join the Asso-

We shall conclude this pastoral by expressing our unfeigned sorrow for the opposition with which we are threatened, from a quarter whence we should least expect it. But we, at the same time, declare to you that we shall be, by no means, deterred from our purpose by such. impotent opposers. We should be sorry for this opposi-tion, merely because it would bring shame and confusion on those who would be so lost to every sense of religion. as to offer it. Whether opposed or not, we shall steadily proceed in our intentions; and on these firm dispositions re beg of you to rely.

The Grace of Our Lord Jesus Christ, and the Charity of God, and the Communication of the Holy Ghost be with you all.

Given at Kingston, in our Episcopal Residence, under our Hand and Seal, this tenth day of December, One Thousand Eight Hundred and Forty One. REMIGIUS GAULIN, 1..8. Bishop of Kingston.

By Ilis Lordship's Command,
PATRICK DOLLARD,

From our English Files.

IRISH POLITICS. (From the Times 30th Nov.)

The proceedings of the Dublin Repeal Association, as detailed n our Irish correspondence of Friday last, deserve, we think, rather more attention than usual. Judging from what transpired on that occasion, we feel confident that O'Connell is already discovering, to his infinite chagrin, that his acceptance of the mayoralty, under a Conservative Government, has been a serious practical error. Had the Whigs been still in power, their repealing Lord Mayor would have been a person of some Considering their tacit connivance in most of consequence. his Lordship's political projects, there can be no doubt that het; a Liberal Viceroy happened to have held sway during O'Council's municipal elevation, the Right Hon. Repealer would have received all manner of sycophantish homage from the Vice-Regal Court, and in the absence of every respectable guest, would certainly have figured at the Castle as one of its most brilliant appendages. But his Lordship's year of office has unhappily fallen upon unpropitious times. Perhaps we should hardly be wrong in saying that the present Lord Mayor of Dublin is, in some respects, the most insignificant nonentity in the place. Amidst the unsurpassed splendour and popularity of Earl De Grey's Lieutenancy, the mighty Mr. O'Connell is as completely obscured as the tiniest twinkler in the gorgeous radiance of the skies. Even on occasions of State-procession, when bedisened in his civic tinsel, the tawdry mendicant bangs upon the skirts of the cavalcade to catch a few residuary cheers, in much the same way as a spangled rope-dancer figures on the out-hourds of a race-course, and then hands round his tambourin to gather

Now assuredly this is a very galling vicissitude for a man who for some years has reveiled in the patronage of Phonix-park, and commanded the obeisance of the highest Ministers of the Crown. Mureover, his altered circumstances are extre mortilying in other respects. During the nominal reign of the Whigs, Mr. Daniel O'Connell was virtually the sovereign of Ireland—"the monster behind the throne, greater than the throne itself." In those haleyon days, when his demagogue power, even paramount to that of Her Majesty, made him incontinently wanton in abusing it, his contented position could scarcely be better indicated than by the following well-known

"There's a difference between

"A Beggar and a Queen,
"And I'll tell you the reason why—
"A Queen cannot swager, and riot like a beggar,
"Or be half so jovial as L."