"What, if it be directly inquired of the confessor whether he knows a particular thing by sacramental confession?"

R.—"In this case he ought to answer nothing; so think Steyart and Sylvius; but the interrogation is to be rejected as impious; or he can say absolutely, not in relation to the question, I know nothing, because the word I, restricts to knowledge acquired by him as a man, (*humanam scientiam.*)

The reader will observe how hard Dens' is put to it to prove that his infamous casuistry does not make lying and perjury, under certain circumstances, a duty,—and how does he do it? Why, by attributing a sort of deity to the priest. As if the blasphemous assumption of a participation in the prerogatives of God invested him with the privilege of doing the work of the devil.

THE CHURCH.

TORONTO, FRIDAY, DECEMBER 16, 1842.

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The health of Sir Charles Bagot has not improved during the last week. His Excellency, we lament to say, continues in a very precarious condition. No bulletins are issued at Kingston. The Government papers at Kingston rarely, and then very briefly, allude to the painful topic; and the public are left to gather information as well as they can. This is a strange state of things, and subjects the Executive Council, as it appears to us, to severe censure.

High Mass for the Governor General's recovery has been celebrated in the village of St. Nicholas, a few miles distant from Quebec. Was this mark of religious respect observed towards the late Lord Sydenham?

Our own Church would doubtless offer up its united prayers to the Throne of Grace, with unfeigned fervour, for the recovery of His Excellency, were it usual to do so. But, in these matters, the Church has hitherto received instructions from the State, and, in the absence of all Executive intimation, would not be justified, by precedent or propriety, in alluding, in its public services, to the health of the Governor General. This is our own private impression: and must not in any respect be considered as the sentiment of our respected Episcopal Superiors.

We feel great pleasure in announcing that the arrangements, preparatory to the opening of THE UNIVERSITY OF KING'S COLLEGE, are in such rapid progress, that the official notification of the days, on which Students will be admitted, and Lectures commence, may be almost immediately expected.

It is indeed a subject of congratulation, not merely to the inhabitants of Toronto, who are justly proud of this honour of their fair city, but to every one throughout this wide Province, who feels interested in the progress of Education and the improvement of the Colony, that this noble Institution is at length about to begin that work, the blessings of which will endure, when the jealous enmity, which has hitherto retarded its progress, and which even now would delay its action, has been buried in the same oblivion with the names of those, who have opposed its establishment.

We perceive from an advertisement, which appears in our present number, that it is intended, during the temporary occupation of the Parliament Buildings, which do not afford sufficient accommodation for the residence of the Students, to place them in lodgings, under the control of the authorities of the University; and we rejoice to recognise, in this arrangement, an intimation, that the same sound and tried system of discipline, under which the Seats of learning of the Parent State have prospered, will be adhered to, even from the outset, in our Colonial Institution.

The portion of the Buildings, at present occupied by the University, although inadequate for the reception of the Students as residents, affords ample accommodation for other purposes, and supplies a spacious Hall and Chapel, a commodious Library, and convenient Lecture-rooms for the Professors.

The University already possesses a very valuable collection of Books, to which large additions are about to be made—and full apparatus for the illustration of the Lectures in Chemistry, and all the branches of Natural Philosophy, is to be selected in England, by the Professors in those departments.

Several appointments have been made by His Excellency, the Chancellor, and the Establishment even now gives indications of a magnitude and an importance, commensurate to the wants and wishes of this rapidly rising Province. The REV. DR. JOHN M'CAUL is the Vice President, and on him as acting head of the University devolves the general management of the whole system, in addition to the discharge of the duties of Professor of Classical Literature and Belles Lettres. The REV. DR. BEAVEN, of St. Edmund's Hall, Oxford,—a divine, if we mistake not, of high standing in ecclesiastical literature,—is Professor of Divinity. RICHARD POTTER ESQ., M.A., has been appointed to the Professorship of Mathematics and Natural Philosophy. As to this gentleman's qualifications for his office, it will be sufficient to state that he was the sixth Wrangler of his year, 1838,—a Fellow of Queen's College, Cambridge,—and that he held the Professorship in University College, London, in the same department, which is to be under his charge here. HENRY CROFT ESQ. has been appointed Professor of Experimental Philosophy and Chemistry, on the recommendation, we believe, of the well known Faraday. In the Faculty of Medicine, the Professorship of the Theory and Practice of Medicine is to be held by DR. JOHN KING, and the chair of Anatomy is to be filled by DR. GWYNNE both of them long and favourably known, as medical practitioners in this city. HENRY SULLIVAN ESQ., Member of the Royal College of Surgeons, London, has received the appointment of Demonstrator, and Curator of the Anatomical and Pathological Museum, and we hope shortly to announce the complete formation of an efficient School, in this important department of the University.

Meanwhile active preparations are proceeding in every branch, and we doubt not that before the coming spring has far advanced, Canada will be in the enjoyment of the benefits of an Academic Establishment, far surpassing that of any Colony, equal to some even of the older Institutions of the Mother Country, and undoubtedly much more extensive and complete than any one of the British Universities was at its original foundation.

With good reason may our venerated Bishop (on whom the office of President was conferred by the Royal Charter) rejoice that he, the Father of Canadian Education, has lived to see the day when the sons of those who, under his able teaching, have attained and now grace the highest offices in the Colony, are enabled (through his instrumentality also) to run the bright course of Academic distinction, and perpetuate to future generations the inestimable advantages of an University education. One so successful as his Lordship has been in the pursuits of tuition, under circumstances of difficulty rarely encountered in the present advanced state of Canada,—may say to himself with a pardonable exultation, "How much of the ardour in the cause of education, now glowing brightly in every direction, is owing to the flame first kindled by me,—and to the efforts of my earlier, though not more laborious, years!"

That Dr. McCaul will discharge the honourable and arduous duties with which he is entrusted, the Province is perfectly satisfied, both from the well-earned reputation which he brought to this country, and from the very efficient and successful manner in which he has presided over Upper Canada College. In the maturing of the plans for the organization of the University he has borne a principal and laborious part; and his recent appointment is but a tribute due to his merits and exertions. Independently of his high scholastic attainments, and acknowledged experience in practical education, he is well acquainted with the habits and feelings of the people of this Colony, and by a long series of additional services, we have no doubt, will descend to posterity as one of the earliest and greatest promoters of learning with which this country has been blessed

Among those in England who take an interest in Canadian affairs, to none will this intelligence impart greater satisfaction than to the REV. DR. HARRIS, the first Principal of Upper Canada College. He it was who succeeded, in spite of many obstacles, in establishing the English system of Classical and Mathematical Education in this Province,—and to his firmness, foresight, unostentatious virtues and solid attainments, the rising University will doubtless be indebted, in the seed which he has sown, for no small measure of its success.

Compelled, as we have been, by a bitter and unexpected necessity, to oppose the policy of Sir Charles Bagot's Administration, it is with the greatest satisfaction that we can seize upon a topic, in alluding to which we may speak of His Excellency in those terms of respect and gratitude which we should have always been glad to employ. Those who recollect the memerable 23rd April 1842, will willingly think of His Excellency as he then presented himself to us,—the Patron of Learning, and the Promoter of an Institution destined to raise up a succession of upright and able lawyers,—*British-hearted and honourable Statesmen*,—learned and zealous divines. The University, we understand, has been a subject of the liveliest interest to Sir Charles Bagot, during the pains and weariness of his melancholy illness. In carrying out the plans necessary for its commencement, he has not spared himself, though the slightest exertion is injurious to him in his present condition; and has manifested an anxiety for the success of this great Institution, which we trust has not been without its pleasures, and the reward of an approving conscience. To His Excellency,—and not to his present advisers, for they, alas! are "the weight that pull'd him down,"—will the Province feel itself a great debtor in this respect, and be glad to entertain the belief that the acts of the *Governor General* were those of his Executive Council—the acts of the *Chancellor of the University* those of his *own* better heart and judgment.

We have been favoured by Mr. James A. Sparks, one of the Church booksellers and publishers of New York, with a copy of his recent publication, *Gregorian and other Ecclesiastical Chants, adapted to the Psalter and Canticles, as they are pointed to be sung in Churches, reprinted from the Second London edition, with a Supplement from other sources.*

With one exception (it is so stated in the *Preface to the American edition*), "the publisher has followed the English copy 'word for word and letter for letter,' even to that part of the service chanted by the minister or priest alone, and to the sentence 'O Lord, save the Queen,' which it is well known are not used here [*i. e.*, in the United States]. This was done at the suggestion, and indeed the *request*, of an intelligent gentleman of Canada, who expressed a wish to circulate the work extensively in that and other British Provinces. Knowing that this sentence would be perfectly harmless here, the publisher felt unwilling to omit what other than *American Churchmen* might desire."

The *Englishman's Magazine*, in noticing the original publication of these *Chants*, by Mr. Burns, the eminent bookseller and publisher of London, thus speaks of them:

"Apart from the Gregorian chants having a peculiar claim upon Englishmen,—St. Augustine having used them when he came to England on his errand of mercy in the sixth century,—they have a simplicity and decorous gravity about them, which render them peculiarly suited to the services of God's house."

An extract from the New York *Churchman*, of the 3rd December, shows how easy it is to introduce these chants, even into a country parish:

The following is from a very intelligent and excellent clergyman in the diocese of Vermont to Mr. Sparks, and it gives us pleasure to lay it before our readers:

"You will be gratified, I doubt not, to learn that I have successfully introduced the Gregorian chant into my parish service. Indeed, upon the Sunday after I received the parcel, having occasion to perform the burial service in church, I had the choir chant in unison the 39th and 90th psalms in the service, to the first two endings of the first tone, and with very pleasing and solemn effect. I have had my Sunday school children learn to sing the anthem in the S. S. Liturgy, 'Blessed is the man,' &c., to the first ending of the third tone; and already my choir have learned to sing most of the anthems or canticles to different tones. On our Thanksgiving Day (the 8th of December), I shall have them sing all the anthems (including the Benedicite, Omnia Opera, &c.), and also the entire psalms for the day, to the Gregorian tones. I mention these things to show you (so far as the example of a single country parish can do so) that your good labour, in thus publishing the Catholic and almost forgotten music of olden times, is not without fruit.

"Another thing which I wish much to see, is the Psalter printed throughout for chanting.

"The truth is, if we mean to revive the Catholicism of our Church, we must breathe more of primitive Catholic fervour into the mode of performing her public services. These, as now performed, *read* throughout, *towards* the congregation, with careless irreverence, frequently with a puritanical tone, and with the drawling of a modern psalm tune at the end, are made meagre enough."

Copies of the *Gregorian Chants* lie at *The Church Depository* in this city, and at Messrs. H. & W. Rowsell's, the Booksellers, for public inspection. As yet no stock of them has been imported for sale; but we hope that steps will be taken immediately to procure a large supply, for general use, of so valuable an aid in the solemn and orderly performance of divine worship. The compliment which Mr. Sparks has paid to Anglican Churchmen, in his retention of their monarchical supplication, and his general devotion (independent of private interest) to the Church of Christ, give him claims upon the support of all Episcopalians, which, in this instance, we have little doubt, they will readily acknowledge and discharge.

We learn from the New York *Churchman* of the 3rd December, that at a recent meeting of the Standing Committee of the Diocese of Maine, Mr. Reuben E. Taylor, *recently a Congregational preacher*, was admitted a Candidate for Holy Orders,—and that this is *the second Congregational preacher* received as a Candidate for Orders in that Diocese within the last four months.

The Rev. John Wayland, lately an eminent Presbyterian preacher, after having been duly admitted to the Order of Deacon, has, just now, in regular course, been ordained Priest.

We cannot deny ourselves the pleasure of transcribing this paragraph from *The Banner of the Cross:*

"MERITED COMPLIMENT.—A handsome piece of plate is about to be presented by the Bishop and Clergy of the Diocese of Toronto, Canada, to the *Rev. A. N. Bethune, D.D.*, as a slight acknowledgment of the valuable services rendered by him while Editor of *The Church.* We are happy that his mantle has fallen upon such a sound and able successor as the present conductor of that noble journal."

The *City of the Mormons*, on the fourth side, is an article of a ludicrously painful interest, and shows the inevitable, though extreme, tendencies of a departure from God's divinely appointed Church. Mr. Caswall, the author of the work reviewed, is kindly and most favourably remembered in this Province. As a writer, he excels in perspicuity and accurate description: as a churchman, his principles are scriptural and sound, neither tainted with liberalism, nor carried to excess.

The plan of the *Parochial Lending Library*, intended to be of a comprehensive nature, so as to ensure the support of Church people of all classes, is in preparation, and will soon be made public.

We beg to call attention to the Advertisement respecting the *Diocesan Press.*

The *Almanac for Canada West*, published by Messrs. H. & W. Rowsell, contains a valuable amount of accurate information, and we can strongly recommend it to public patronage.

Communications.

THE COSTUME OF THE CLERGY.

Sir,—I have seen in *The Church* of the 25th ult., under the head of Communications, a letter signed "A Catholic Presbyter," in which he states that "he felt happy to see a communication in the *St. James's Chronicle* to the effect that an article has appeared in the *Morning Herald* stating that it was the intention of some of the metropolitan Clergy to revive a Canon of the Church of England, touching the dress of the Clergy." I respectfully submit whether it calls for congratulation that "it is the intention of *some* of the metropolitan Clergy to revive a Canon of the Church" in this matter, and that the writer of the communication should fervently express his "trust" that the Bishops (influenced, as he seems to imply, by their better example) "will be led to take it up."

Whether the matter of "the dress of the Clergy" be important or indifferent, in my mind it is not the less unseemly in these individuals to propose to themselves the leadership in the proceeding, and leave it to their superiors to initiate them or not, as they think proper. The "Catholic Presbyter" is apparently more deferential as regards his Diocesan; still I cannot acquit him of a forwardness, in no wise becoming, to introduce, in connexion with his surmise, the name and authority of our venerated Diocesan. Does he suppose that he is more vigilant than his Bishop, or that he is a better judge of what is expedient for the interests of the Diocese than he is? This indirect mode of dictation to a superior has but little to commend it.—As regards his confidently expressed opinion, respecting the sentiments of his brethren, I ask, is it fitting in any individual to assume what the minds of "the Clergy of the Diocese" may be on a subject upon which he has not consulted them? Yet, "to a man," he undertakes to vouch for their sentiments.

I repudiate utterly his allusion to the Church of Rome, or its customs, touching the matter in question. Does he mean to say that because French priests in Canada appear in peculiar garments that therefore we are all reprehensible for not distinguishing ourselves in a similar manner? I well remember the impression the view of these attired gentlemen produced upon me when I first entered the cities of Quebec and Montreal: instead of a pleasing effect, it was, in my eyes, as a leprosy over the land, and sufficiently denoted the character of the superstition prevalent in it. Instead of these ecclesiastics seeming to me (according to the language of your correspondent) "thereby marked out as ministers of the Church," I discover in them a more striking similitude to the characters described by our Lord, as those who "make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi." If your correspondent wishes to make disparaging comparisons with respect to his communion, it appears to me he might find some other mode of doing so than through the columns of a public journal.

I am constrained to say I cannot regard his censure as in any wise indicative of much judgment. The Clergy of the Church, indeed, in order to secure the dignity of their office, and the respect due to it, are to be clad in antiquated costume, agreeable to an obsolete Canon, or dispensing with these precise garments, are to be attired in what the "Catholic Presbyter" calls "a convenient dress," and thus habited proceed on their missionary labours through the woods and morasses of Western Canada, as if our people too were to be won or awed by these externals. Indeed, saith the Presbyter, "as the human mind is constituted, such matter as this is not without its influence." True. But what in the human mind is it most likely to act upon? Upon the superstition of the human mind, which those desirous of "making a fair shew in the flesh," may deem it expedient to pander to or flatter. The constitution of the human mind led popery of old to retain the paganism of Rome, just altered in name, and the like constitution of the human mind leads the same system, at this day, to insinuate itself as an angel of light, and to express by specious terms, and conceal under specious aspects, its most destructive designs. Whatever the apprehensions of others may be, I freely acknowledge my fears as regards the fondness for externals, and the tendency to vain and superstitious practices, prevalent at this period, and I hesitate not, in much Christian concern, to use the language of the Apostle respecting some—"I am afraid of you."

Let our Clergy (not indifferent to what is seemly in apparel) give due heed to that which rests upon them, not as of expediency, but as solemn obligation; let them be mindful of the commandments of the Apostles of our Lord and Saviour Jesus Christ, then will they commend their vocation effectually, and "have somewhat to answer them who glory in appearance, not in heart;" then, under the blessing of God, will they have that testimony to their office and ministry in the Church spoken of in the Scriptures, "Ye are our epistle, written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us," &c. (2. Cor. iii. 3, &c.) Yes, I repeat, under the blessing of God, the conversion of many "from darkness to light;" the hearts of the disobedient turned to the wisdom of the just, will be the commendation of our ministry and the demonstration of its power. Let us take heed to ourselves and to our doctrine: in all things shewing ourselves patterns of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of a contrary part may be ashamed, having no evil thing to say of us. In so doing we shall both save ourselves and those that hear us.

In conclusion, with respect to the title by which your correspondent subscribes himself, I think he will admit that long established usage renders the terms he has adopted extremely ambiguous. I hold myself to be a Presbyter of the Church Catholic as firmly as he does, but I am not ashamed, nor apprehensive of the consequence of calling myself a Protestant. Your correspondent is, I presume, a Protestant, why then suppress the epithet? Is this a time to throw it into disuse? Has the period arrived in which the terms *Protestant* Clergy or *Protestant* Clergyman are to retire from notice, and that we are to deny ourselves the title by which the venerated George the Third distinguished us in the statutes of the country?—And here (the distinctive subscription of the "Catholic Presbyter" notwithstanding) I may appositely quote the language of the Bishop of London in his recent Charge: "Far from being ashamed of the name of Protestant, we ought to shew that a sincere and unmoveable attachment to the Anglican Church, in its constitution, discipline, authority, privileges, offices, is perfectly compatible, or rather is itself a practical act of protestation against the errors and corruptions of the papal Church."

A CLERGYMAN OF THE CHURCH OF ENGLAND.
December 3, 1842.

CONFORMITY TO THE RUBRICS.

Mr. Editor,—Being fully convinced of the paramount necessity of conforming, in every respect, to the rules of our Church for the administration of Divine Service, which we call "*Rubrics*," I was glad to notice an article from "*A Presbyter of the Diocese of Toronto*," drawing the attention of your readers to this very material point. It is stated by those who ought to know, that in the Diocese of Toronto a general feeling in favour of a strict observance of the Rubrics is daily gaining ground. I would that a similar feeling pervaded the body of Clergy in this Diocese, but alas! in the matter of Rubrics, the greatest want of uniformity prevails in Lower Canada, and we present to the eagerly captious eye of the Dissenters the anomalous position of a Church propounding certain rules for the administration of her Services, which each of her appointed Pastors has promised to obey (*Vide Canon* 36. *Art.* 2), and yet the great majority of those Pastors using these rules so as to suit their own convenience. In this Diocese we have churches in which the service is always commenced by *a Hymn*, a practice which sets at defiance the third Rubric of the Prayer-book. By some of our Clergy the Communion Service is usually *omitted*. The third Rubric after the Nicene Creed is, I believe, invariably considered a dead letter, and the beautiful prayer for the Church Militant is uniformly neglected, save on Communion Sundays. Again, the Psalms (more frequently are they put aside, and HYMNS substituted) are given out by a functionary called "*the Clerk*," whereas the first Rubric after the Nicene Creed orders "*that nothing shall be proclaimed or published in the Church but by the Minister.*"—But why should I go on to multiply instances? May it not be too truly said of the Clergy of this Diocese that each one, in the administration of the Services, does "whatsoever is right in his own eyes"?

Mr. Editor, this is not a matter of small importance. Let us examine the late Charges of the British and Irish Bishops, and have they not, like the Primary Charge of our own indefatigable Diocesan, been more and more earnest on this point? Oh! that our Clergy would more seriously consider the words of the Bishop of London, who, in his Charge to the Clergy of the Diocese of Chester in 1825, thus addresses them: "A strict and punctual conformity to the Liturgy and Articles of our Church, is a duty to which we have bound ourselves by a solemn promise, and which, while we continue its ministers, we must scrupulously fulfil. Conformity to the Liturgy implies, of course, an exact observance of the Rubric. We are no more at liberty to vary the mode of performing any part of public worship, than we are to preach doctrines at variance with the Articles. *If there be any directions for the public Service of the Church, with which a Clergyman cannot conscientiously comply, he is at liberty to withdraw from her Ministry, but not to violate the solemn compact he has made.*" On this injunction, the same Prelate has enlarged in his late Charge, and it becomes the Ministers of our Church to consider seriously of the position in which they stand, when they neglect the rules of the Church to suit their own "*fantasies*," or those of their congregations, who would fain be thought wiser than the compilers of our Liturgy.

There are few portions of the Catholic Church where grave injunctions on Rubrical conformity are more needed—none where the Rubrics can, *generally*, be so easily adopted as *the rules* for the Services of the Church. In a country where new congregations are being daily formed, it is surely a very simple matter for the Missionary who first collects a scattered flock to begin his ministry, at once, on "*Church principles*," and in the towns where innovations have gradually crept in, it will not be difficult for the Minister to return to a compliance with the Rubrics, by degrees, taking care to explain to his congregation his reasons for so doing, that they may not be led to consider as *new-fashioned*, that which is, *mainly*, *as old as* the Reformation. *Let the Sermon be shorter*, and the Prayers *said* with a more especial reference to the text "thy house shall be called an house of *Prayer*", and thus will the Service be not unduly protracted.

I trust, Mr. Editor, that these remarks will be received by your Clerical readers in the spirit in which they are indited; viz., of brotherly love.

To see our Church presenting to the Christian world a phalanx of faithful Ministers, anxious by all practicable means, to remember that an Apostle has said, "Let all things be done decently, *and in order*," is the anxious desire of

Your constant reader,
φιλοκοσμος.

Diocese of Quebec.

MESMERISM.

Sir,—In the present state of awe and uncertainty which pervades the public mind with regard to Mesmerism, I think any Christian, however humble, who has received any ideas on the subject ought to communicate them. In the first place, I think this science, falsely so called, is not altogether a new thing, for we have accounts, handed down by tradition, of persons using incantations &c, by which those under their influence were spell-bound, and compelled to do and say many strange things, which would not have been thrown aside as idle tales had not the Philosophy of the present age considered itself superior to the voice of tradition. The attempt to explain this extraordinary power by referring it to Electricity or Galvanism, does not appear to me to do away with its unearthly nature, or show the source from whence it is derived. The Holy Scripture seems to throw more light upon it by warning us that "in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," that "the spirits of devils working miracles" shall go forth into the earth, and that the last great Antichrist shall deceive them that dwell on the earth by means of those miracles which he shall have power to do.

Whether this be a commencement of the miraculous power spoken of, or whether Satan shall be permitted to go to still greater lengths in the latter days, cannot, at present, be decided; but it is certain that the extent of evil that may be perpetrated by a wicked person possessed of this mysterious influence over the bodies and minds of weak human beings, is fearful for the imagination to contemplate.

We are told, however, that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and this seeming re-appearance of supernatural powers in the earth appears to me to be an epoch calling upon the Church of Christ to put forth the strong prayer of faith, and the vigilant exercise of watchfulness to be enabled to combat this subtle enemy. Above all things, let not any believer in the Lord Jesus Christ put himself under the power of the Mesmeriser, but if tempted to do so in the hope of obtaining a respite from the pain of disease or discovering the secret of its cure, let him first reflect that to the Lord Jesus Christ is given all power in Heaven and in Earth; and, exercising faith in His power, in lieu of that of the Mesmeriser, let him pray for whatsoever good thing he desires, and he shall receive it from Him who is the same yesterday, to-day, and for ever, and who has said "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Neither let any one who is looking to Christ as his sole object, and living a life of faith in Him, fear that he shall ever be brought under this power against his own will, for stronger is He that is with us than he that is against us, and the Lord will not suffer any of those that trust in Him to be overcome by the powers of darkness.

I will conclude by the remarkably appropriate epistle of St. Paul, given at the end of his epistle to the Ephesians; "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God that ye may be able to withstand in the evil day, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

PRISCILLA.

December 8th, 1842.

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections in aid of the funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:—

	£	s.	d.
Previously announced, in number 69, in am't.	285	19	0
The Treasurer has since received the following, viz.:—			
The Church at Napanee, through the Rev. S. Givins,	2	0	0
St. Mary Magdalene's Church, Picton, through D. B. Stevenson Esq., Churchwarden,	3	1	10½
St. George's Church, Kingston, after a Sermon by the Rev. W. Herchmer—through the Rev. R. D. Cartwright,	33	10	0
72 Collections, amounting to	£324	10	10½

T. W. BIRCHALL, Treasurer.
14th December, 1842.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THE LAY COMMITTEE.

On Wednesday, the 7th December, the Central Board held its Monthly Meeting at the Depository 144, King Street, the Lord Bishop in the Chair. The Hon. Mr. Chief Justice Robinson, brought up the following Report which was read and adopted.

REPORT.

The Sub-Committee appointed on the 28th day of June last to frame a Constitution regulating the future composition, numbers, appointment, and proceedings of the Lay Committee pursuant to the 15th resolution of the printed constitution of the Diocesan Society, at their first meeting—beg leave to report—that they propose the Constitution of the Lay Committee to be as follows:—

1st. In regard to its composition, numbers, and mode of appointment—

That the Lay Committee shall consist of twenty-four members including the Chairman—and that nineteen members having been appointed by the Diocesan Society at their first meeting, those nineteen members with five others, to be named by the Lay Committee under the power given to them to add to their numbers, shall compose the Lay Committee until the first Wednesday in June next, and until the Diocesan Society by a resolution to be passed at their meeting on the first Wednesday in June next, or in any subsequent year, shall otherwise order.

That the place of a Member of the Committee may be vacated by resignation in writing—and shall be held to be vacated by a continued residence out of the Diocese for two years, or by omitting to attend at six successive monthly meetings of the Committee, when not prevented by absence or ill health.

That a list of the vacancies occasioned by death, or by either of the above causes shall be laid before the Lay Committee by their Secretary at their last stated meeting before the first Wednesday in June in each year, in order that such vacancies may be filled up by vote of the Diocesan Society at their regular anniversary meeting on the first Wednesday in June.

That the Chairman of the Committee may be changed by vote of more than twelve of the Committee approved of by the Lord Bishop.

That the Secretary of the Committee shall be appointed, and may be removed by vote of the Committee—that is by the vote of a majority of those present at any meeting specially called for that purpose, or at any of the stated meetings of the Committee, after it has been notified that such appointment or removal is intended to be then considered.

That the treasurer of the Diocesan Society shall be the treasurer of the Committee.

2ndly. In regard to the proceedings of the Lay Committee—

That the Committee shall hold their stated meetings monthly, on the last Saturday of every month at 3 o'clock, P. M., at the Committee Room of the Diocesan Society, until the Committee shall by their resolution otherwise order.

That a Special Meeting may be called at any time by the Chairman.

That in the absence of the Chairman, any member of the Committee may by vote of the majority of the members attending be appointed to act as Chairman of any stated or special meeting.

That five members, including the Chairman, shall form a quorum and shall be necessary to the transaction of any business.

That if when all have voted upon any question, including the Chairman or member presiding, the votes shall be equal, the Chairman or member presiding shall have a casting vote.

That any order upon the treasurer signed by the Chairman and countersigned by the Secretary of the Committee shall be a sufficient authority for the payment of charges incident to the business of the Committee.

That the understood objects of the Committee being to collect and provide funds, for the support of the Church and its ministers, and not to distribute or appropriate such funds, it is only necessary to take care that due caution be used in investing for the benefit of the Church whatever may be gathered by the exertions of the Committee; and to this end it is proposed that no investment be made in any security public, or private, and no conveyance of land or other property taken except in accordance with measures previously agreed upon by a resolution of the Lay Committee—and that no such resolution shall pass except when nine members of the Committee shall be present, nor at any other than a stated meeting, or at a special meeting called for that express purpose by a written notice to the members of the Committee which shall state the object—

And that no such resolution shall be acted upon, until it has been communicated to the Lord Bishop, and his concurrence signified.

AMHERST ISLAND.

(*From a communication signed "Rusticus" and dated "Amherst Island, 8th December 1842."*)

In these times when the Church seems to bestir itself in Canada, every information which can be afforded—as to doings in furtherance of her cause—should be put forth as an incentive to imitation and emulation on the part of others. I therefore take leave to mention that this Island, which is a Township in itself, and principally the property of Lord Mount Cashel, contains 914 inhabitants—that during the last two years they have built

	£	s.	d.
Two School Houses at a cost of	40	0	0
Repaired the Church, and put pews in it	35	0	0
Painted ditto ditto	25	0	0
Subscribed towards enlarging ditto	80	0	0
	£180	0	0
And that Lord Mount Cashel has purchased a House, and Farm of 150 acres for a Glebe for the Clergyman for the sum of	1000	0	0
Making in all in this small township	£1180	0	0

A Lending Library the original cost of which was £20 is in operation on the Island.

ECCLESIASTICAL AND OTHER STATISTICS OF THE DISTRICT OF HURON.

Population Return for the Huron District for the year 1842.

	Number of Inhabitants. Males. Over Sixteen.	Males. Under Sixteen.	Females. Over Sixteen.	Females. Under Sixteen.	Deaf and Dumb.	Insane.	What denomination of Christians. Church of England.	Church of Scotland.	Church of Rome.	Methodists. British Connexion.	Methodists. Episcopal.	Methodists. Canadian Wesleyan	Unitarians.	Baptists. Open Communion.	Baptists. Close Communion.	Baptists. Free Will.	Seceders from the Church of Scotland.	Presbyterians.	Independents.	Menonists.	Tunkers.	Quakers.	Liberators.	Universalists.	Lutherans.	Christians.	No profession of Religion.	Total number in each Township.
Goderich Town	226	157	199	166			381	90	71	66	7	7			1	3		110	1		4	5			1	1		748
Goderich Township	359	384	278	326	1		831	136	130	92	1		5	8		8	14	113		8								1347
Total of Town and Township	585	541	477	492	1		1212	226	201	158	8	7	5	8	1	11	14	223	1	8	4	5			1	1		2095
Easthope North	215	184	173	159			72	388	40	17					10	13		20		35					121		15	731
Biddulph	176	156	135	124	2		366	5	92	55		50		4		4			6								7	591
Williams	139	144	123	162			43	465		8				7	37			7									1	568
Downie	135	141	109	112			173	124	118					19									63					497
Easthope South	112	132	90	106			41	34	45		8	14		17	10			84	2	77	7				101			440
Tuckersmith	122	113	90	86		1	147	48	29			11		2			174											412
Colborne	103	89	78	74			129	116	2	19	4			5				33		13			3	1				344
Stanley	75	68	58	56			88	156	8	5																		257
Effice	60	66	49	52	1	1	30	20	38			3			4				8						122			227
McKillop	57	57	42	44			28	13	73	20							65								1			200
Ashfield	54	52	38	43			59	20	78	30																		187
McGillivray	55	42	46	37			121	23	30																			174
Usborne	42	53	33	35			111	17	10	16								2									7	163
Stephen	25	31	17	16			64				25																	89
Blanchard	28	21	12	16			3			7	7	3		19													8	77
Hullett	24	23	14	15			20	10	1			10			9		4	21	1									76
Hay	20	11	18	22			38	15	5		5							8										71
Fullarton	13	7	13	15			1	3															44					48
Hibbert	17	6	8	4			2		33																			35
Logan	5	4	2				9					2																11
	2063	1941	1619	1670	4	2	2787	1683	822	335	57	100	5	81	71	28	257	398	18	133	11	5	110	1	346	1	38	7293

Certified to be truly compiled from the Assessor's Returns of the Population of the Huron District, for the year 1842.

Office of the Clerk of the Peace, Goderich, 23rd May, 1842. } (Signed) DAN. LIZARS, *Clerk of the Peace.*

New Brunswick Ecclesiastical Intelligence.

(*From the Miramichi Gleaner.*)

On Sunday Oct. 23, the new Parish Church of Richibucto, was opened for the celebration of Divine Service. Morning Prayer was said by the Rev. T. N. De Wolfe, the Missionary at this place; the proper Lessons for the day being read by the Rev. J. Hudson, B.A., the Visiting Missionary for the Miramichi river. The Ante-Communion was read by the Rev. G. S. Jarvis, D. D., Rector of Shediac; after which, while the latter named Priest was reading the usual sentences appointed to be said, the offerings of the people were collected by the Hon. J. W. Weldon, and Mr. Richardson. The Collection, which it was understood will be added to the Church-Building Fund, amounted to 4*l.* 3s. The Sermon was preached by the Rev. Dr. Jarvis, from Habakkuk, ii. 20—"The Lord is in his Holy Temple: Let all the earth keep silence before him." This discourse was very admirable and learned, and yet of a character to sustain throughout its delivery the undivided attention of the congregation present. Upon the conclusion of the Sermon, the Sacrament of the Holy Communion was rightly and duly administered by the officiating Priests to a faithful few.

On this interesting occasion there was assembled a congregation both numerous and respectable, an aged member of which, one who "finds rest for his soul by walking in the old paths where is the good way," has, since the opening of the Church, been frequently heard humbly and warmly thanking his God, that he had been mercifully spared to see this joyous but unexpected day. May the old man, with his children, and his children's children long continue to derive holy comfort in God's house, from the soothing Prayers of their dear mother—the Church of England; a branch of the Catholic Communion, which rests more on Prayer than Preaching.

This Church, the interior of which is now completed, wants a Spire—

'Its silent finger pointing up to heaven,
'or a massive Tower, emblem of the strong-hold of God's truth,' but we have no doubt that through the liberality of the Churchmen in the village and its neighbourhood, either of these very desirable, we had almost said necessary additions, will shortly be made to the building: whenever this is accomplished, the Parochial Church will be an ornament to the settlement of Richibucto.

At sunrise on the morning of the following day, Monday, the 24th, the Clergy set out for the Church in the increasingly important Parish of Weldford, which is situated on the Richibucto, about 20 miles above the village bearing the same name. The Church consisting of a tower, nave, and semi-circular chancel, is built upon a gentle slope, a few yards from the river, surrounded with the lowly graves of departed friends, while close at hand are seen the dark green woods. On the arrival of the Clergy at the Church, a numerous rustic flock was assembled, many of whom appeared to be much pleased, and we trust, profited by the solemn and affecting services of the day.

Upon the conclusion of the services, the Clergy returned to the residence of John P. Ford, Esq., where they were most kindly and hospitably entertained.

The Tower of the Church is not yet completed; the sum of 25*l.* or 30*l.* would probably be sufficient for this object; and we shall err greatly if this amount be not quickly collected among the unflinching Churchmen of Weldford.

We are glad to learn that it is the intention of the Corporations attached to each of the churches in Richibucto and Weldford, to pay the Clergyman his required salary from the Pew rents. Perhaps this is the best plan that could be adopted under the present circumstances of the country, as by this arrangement the Clergyman will be effectually secured from the chances and mischiefs of the voluntary system; if it be a *System* at all.

On Thursday, the Clergy returned to their respective homes, much pleased with what they had seen, and devoutly wishing that the period is not far off when every Flock throughout the length and breadth of our Forest Land shall have its own fold, and every Fold its appointed Shepherd.

O pray for the Peace of Jerusalem, they shall prosper that love thee—Peace be within thy walls, and Plenteousness within thy palaces. For my Brethren and Companions' sakes, I will wish thee Prosperity. Yea, because of the House of the Lord our God, I will seek to do thee good.

English Ecclesiastical Intelligence.

THE ARCHBISHOP OF YORK.—On Sunday last, his Grace preached in the chapel at Bishopsthorpe, to a numerous congregation, the chapel being full, as it was understood to be the last sermon the Bishop intended to preach, in consequence of his very advanced age, having on Monday last completed his 85th year. The text was most appropriate—"The night cometh when no man can work:"—from which the venerable archbishop delivered a most impressive and truly eloquent discourse, in a clear, distinct, and forcible manner, which was listened to most attentively, and cannot fail to be long remembered by all who had the gratification of being present.—*Yorkshireman.*

DIOCESE OF ST. ASAPH.—The present state of the funds of "The St. Asaph Diocesan Society for Promoting the Building, Endowing, and Enlargement of Churches and chapels" not permitting it to answer the numerous applications made to the Society, the Bishop of the Diocese last week made the liberal donation of 500*l.* in aid of its laudable designs. His Lordship is an annual subscriber of 100*l.* to the society. By means of this society, since its establishment in 1834, 14 new churches have been built and consecrated, nine parish churches enlarged, two other new churches are being built, and five parish churches enlarged, and no less a sum than 40,000*l.* have been expended upon the building, endowment, and enlargement of churches in the diocese.

WORCESTER EPISCOPAL FLOATING CHAPEL.—This place of worship, set apart for the accommodation of the men employed on the river Severn and the Worcester and Birmingham Canal, was opened under the license of the Lord Bishop of Worcester on sunday last, by the Rev. John Davies, Rector of St. Clement's, the honorary chaplain, who preached from St. Matthew xi. 28, 29, 30. The attendance of the watermen with their wives and children was numerous beyond all expectation. It was a most gratifying sight to witness so orderly and so attentive a congregation in a chapel provided for a body of men hitherto placed under such disadvantageous circumstances as to moral and religious improvement. Fathers and mothers of large families were present, who seldom or never enter a place of worship. The great hindrance to the improvement of this body of men is Sunday traffic. It has been found that reformed boatmen, who had obtained cessation from Sunday labour, and for a time conducted themselves well, when they have, through change of masters or other circumstances returned to Sunday labour, have returned also to their vicious courses. But it is hoped that a beneficial change as to Sunday traffic will ere long take place through the exertions of benevolent individuals in the commercial world, anxious to promote the welfare of a degraded class of their countrymen.

CLERICAL COSTUME.—In a Charge delivered to his Clergy in 1709 by Dr. Trimnel, then Bishop of Norwich, occurs the following passage:—"I do with almost equal earnestness recommend to you the use of your proper habit wherever you appear. The habit particularly directed by the Canon, is indeed of itself out of use, as it is not to be wondered at that such things do change in such a compass of time. But there is still a proper habit for Clergymen, by which they are distinguished from other men; and this distinction the Canon directs us to preserve, that we may be the more put in mind to honour our own profession, and that other people may be better disposed to honour us for it; and I am persuaded that they who are careless in this matter, are not aware how much respect they lose by it, nor of what use the external unaffected gravity of Clergymen is to keep up in other men a sense of religion. But I am so sensible of it, that though (to use the words of the canon) I place no sanctity in any particular dress, I shall always have such a regard to decency and order, as to insist upon its being observed in this particular amongst others, and shall hope that after this caution none will be negligent of it."

NOBLE CHARITY.—The other day a poor man went to inter his child at a parish church not a hundred miles from Batley. When the burial service was over the man followed the vicar into the vestry, as is usual with persons in his station of life, to pay the fees. On arriving there, however, it came out that he had gone to ask the Rev. gentleman to give him credit till the Saturday evening following; which request was granted accordingly; and on the Saturday as good as his word, he went to pay his dues. The vicar commended him for punctuality and honesty, but questioned him as to why he did not see him at church on a Sunday. The man replied—"Because I have not a coat and waistcoat fit to come in." The worthy and Rev. gentleman made no more to do, but instantly pulled off his own coat and waistcoat, and gave them to the man, who now makes his appearance with the rest of his neighbours to worship God in his holy sanctuary.—*Doncaster Gazette.*—(The name of this truly charitable man should not have been withheld by our provincial contemporary).

ECCLESIASTICAL CHARGES PAID OUT OF THE PUBLIC TAXES.

From Parliamentary Papers, No. 310 of the Session 1842.

Hall for General Assembly of Church of Scotland,	£5,000
Ecclesiastical Establishment in the West Indies...	20,300
Clergy, North America	15,024
Non-conforming seceding ministers, Ireland	34,284
Augmentation of Stipends to Clergy, Scotland ...	16,782
Commissioners for enquiring into Tithes	48,604
Ecclesiastical commission	3,572
Protestant Dissenting Ministers, Poor Refugee French Clergy and Laity, and Poor of St. Martin's in the Fields	3,494
Roman Catholic College	8,928
	£155,988

In this statement, the amount paid out of the public moneys to chaplains, whose salaries are charged as part of the expense of particular departments, as the civil list, the army, and navy, is not included; nor are the sums paid to chaplains of prisons, unions, workhouses, and the like. The whole would, no doubt, make up a total annual charge of a quarter of a million.

BAPTIST BLASPHEMY.—We learn from the *Northampton Herald* that a Baptist jubilee has been held in that town—for what purpose is not definitely explained, but we are told in aid of the "Jubilee Fund." The affair seems to have lasted some days, as we read that beds were provided for visitors by tickets—as they label coats and bonnets at the theatres, we suppose—and that the "creature comforts," as Mr. Jay terms marriage, were further cared for by supplies of tea and refreshments gratuitously to Ministers, also by tickets. However, in what way these people may amuse or busy themselves, is perfectly indifferent to us, so long as they avoid any gross offence to God or man. But we are not called upon to overlook such offences; and what else are we to denominate the fact that there was sold at the bazaar held on this jubilee occasion by the Baptists, a note, assimilating in size and print to a bank note, the promissory obligation of which runs as follow:

No. 1. OLD BANK OF HEAVEN.

I promise to give you ETERNAL LIFE, and none shall pluck you out of my hand.*

HOLY BIBLE. TEN THOUSAND.

Believe on the Lord Jesus Christ, and thou shalt be saved.†

A good Title to Heaven is worth more than £10,000.

Whoso believeth shall be saved.
Whoso believeth not shall be damned.‡

JESUS CHRIST.

* John x. 28. † Matthew xxv. 16. ‡ Mark xvi. 16.

We will not trust ourselves to make any remark on the above, further than to ask—Is this, then, the boasted nineteenth century?—*John Bull.* [We find this paragraph in the *Montreal Herald*, 3rd Dec.—ED. CH.]

RELIGION IN AUSTRALIA.—On Friday Lord Stanlye, in his official capacity as Secretary of State for the Colonies, gave audience, by appointment, at Knowsley Hall, to his Grace the Most Rev. Dr. Polding, Archbishop of Sydney, New South Wales, and the Very Rev——(the name we have not heard), *one of the Bishops of Canada.* Both the Archbishop and the right rev. prelate were attired in their full state, robes, canonical of the [Roman] Catholic Church, and were most graciously received by the noble lord. The Archbishop of Sydney is to sail about the 1st of November, in that fine new ship the Templar, in Prince's Dock, and takes out with him more than 20 young priests for the Australian mission. The *Canadian Bishop will proceed by the next Halifax packet.*

To the Editor of the St. James's Chronicle.

Sir,—In the *St. James's Chronicle* of the 27th inst., under the head "Ecclesiastical Intelligence," I perceive the following announcement:—"On Friday (*i. e.*, Oct. 21) Lord Stanley, in his official capacity as Secretary of State for the Colonies, gave audience by appointment, at Knowsley Hall, to his Grace the Most Rev. Dr. Polding, Archbishop of Sydney, New South Wales, and the Very Rev——(the name we have not heard), one of the Bishops of Canada. Both the Archbishop and the right rev. prelate were attired in the full state robes canonical of the R. Catholic Church, and were most graciously received by the noble lord." Now, sir, as this "Intelligence" appears, without one word of note or comment, in the columns of your highly-respectable journal, I cannot but deem it authentic, and the question naturally suggests itself, how comes it to pass that one of the most eminent members of an administration, which we have been taught to regard as Conservative, sanctions the assumption of titles and of habits not recognised by law for it will not, I presume, be maintained that the law knows *his Grace the Archbishop of Sydney*, any more than it knows *his Grace the Archbishop of Tuam.* A Whig Secretary was once called to account in parliament for appearing to sanction the assumption of the latter title by Dr. M'Hale, and shall a Conservative Secretary stand excused if, *in his official*