

The Brevian.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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THE HOLY SCRIPTURES.

Divine Redeemer, Heavenly Lord,
Thy sovereign grace impart,
And let the precepts of thy Word
Be given on my heart.

Oh may the light of heavenly truth,
Which gilds each sacred page,
Instruct and guide my steps in youth,
Delight and cheer in age.

Thy threatening voice excites our awe,
Our guilty heart appals!
Despised, transgressed, thy holy law,
Aloud for justice calls!

But Heavenly Grace devised a plan,
To pay the dread'd claim,
From endless woe to rescue man,
The Lord, the Saviour came.

Record of our Creator's might,
Memorial of His love!
Where every sentence glows with light,
Reflected from above!

Guided by thee, oh may I shun
Each sinful, treacherous snare,
The Christian's race with vigour run,
The Christian's crown to share.

G. S.

Quebec, 1846.

RELIGIOUS SERVICES IN LUNATIC ASYLUMS.

From Report to Parliament, by the Metropolitan Commissioners in Lunacy.

"In respect to Devotional Exercises, and Religious Instruction, we have the satisfaction of reporting that proper attention appears to be very generally paid by the Proprietors and Superintendents of Asylums to these important duties; that the service of the Church is, for the most part, regularly performed every Sunday; and that prayers are, in many cases, read on other days of the week, where there are patients in a condition to be benefited by them. We may state also, as the result of our inquiries, that the effect is tranquilizing and productive of good order and decorum, in a remarkable degree, and in some instances permanently beneficial.

"The patients are said frequently to look forward to the service with pleasure, and to consider exclusion from it as a privation. Considering religious exercises in Lunatic Asylums merely as medical aids, and conducive to good order, they are at the most important use. So long, at least, as the service lasts, they occupy the patient's mind, and set before him an example of quiet and decorum. The prayers of the Church are eminently calculated to produce a soothing influence upon even the insane hearer. Instances of misconduct are said to be very rare, and when they do occur, they seem to produce much less effect upon the other persons present than they would do upon persons not accustomed, as the inmates of a Lunatic Asylum are, to scenes of noise and confusion and to the occurrence of epileptic fits, or maniacal paroxysms, from day to day.

"In the opinion above expressed as to the tranquilizing effect of religious exercises, the medical officers and Superintendents of Asylums, with whom we have conversed, are, almost without exception, agreed: they differ however somewhat, in their views with respect to any permanent or lasting benefit being produced thereby upon the minds of the patients. The experience and observation of many Superintendents have led them to the conclusion that the temporary effect ceases with its cause, and that after the conclusion of the service little or no trace is left of its soothing influence. They all concur in saying that religious instruction injudiciously imparted, and controversial discourses, are positively injurious."

From a work by Dr. Jacobi, Director of the Asylum at Siegburg.

"On Sunday, as well as on all other days appointed by the ordinances of their respective churches for religious service, worship is conducted in the forenoon by the respective clergymen of the Roman Catholic and Reformed faith. The former commences at half past nine, A. M. and the latter at ten, A. M., throughout the year.

"The respective services are to be conducted according to the existing rules and regulations of each profession; yet it is requisite that the ceremonial part be simplified and abridged as much as possible; that a prominent place be given to the singing; that the sermon be of a plain and simple character, and that the time be limited to half an hour at the most. The more particular points in reference to these peculiarities may be determined by the Director, in conjunction with the clergymen.

"Service is likewise performed in the afternoons of Sundays and holidays; throughout these occasions it is principally confined to the reading of the prayers and lessons for the day, and the time is also limited to half an hour.

"It is only to those patients whose minds enjoy a certain degree of health, either continuously or at intervals, or such as are approaching recovery, or are already in a state of convalescence, that the more spiritual duties of the clergyman can be exercised.

"In the case of such, these duties are of supreme importance; in order that in the first instance alluded to, the patient in the bright moments of a transient respite from the thralldom of his malady, may again be enabled, though but for a moment, to hear the voice of Divine Truth; for though no disposition may be thus aroused, which would eventually conquer his disease, yet comfort and tranquillity may at least be imparted at a time, when by

looking back into the depths of the misery he has for a while escaped, he might be ready to yield himself to despondency or despair. As to those who are approaching recovery, and about to be restored to the blessings of social intercourse, it is necessary, if possible, to awaken or re-establish in them a genuine religious frame of mind; and especially in those frequent cases, where the mental derangement is the consequence of great moral deviation or transgression, to assist in bringing them to a clear perception of their inward state; to lay hold on religion as their only safeguard, and to love it as the surest means of defence against the recurrence of their afflictive malady.

"Besides the patients and convalescents, the attendants and the whole body of assistants in the establishment, afford the clergyman a wide field of religious labour, deserving of the utmost attention.

"The relative position in which the attendants are placed with regard to the patients, has a close and important bearing on the fulfilment of the objects of the establishment; for the various qualifications which are required of them, as mildness, kindness, patience, firmness, fidelity, &c., are so extensive, and the duties which they have to perform are so arduous, and difficult, that it is not possible they can even approximate to the fulfilment of them, unless strength and ability for their performance be constantly derived and renewed from the fountain of true religion.

"To promote this state of mind on the part of the attendants, and that it may be continually gaining ground and producing its natural and important results, must, therefore, steadily engage the attention of the clergyman; and indeed it is an object to which he can scarcely devote too much anxiety and zeal. Still it is not to the attendants alone, that the clergyman must confine his endeavours to stimulate by a constantly renewed encouragement, to the affectionate, faithful and unwavering discharge of their duties; but the whole body of officers and assistants, whose occupations are alike diligent and trying, must also share the benefit of his devoted exertions. He must indeed be aware how important is the station they occupy, when he considers how much depends on their harmonious co-operation, and how arduous are the exertions required of them, to render the Asylum, as it were, a city of refuge from the greatest of human woes; how constant an opposition they must maintain against the outbreaks of rudeness, cruelty, odour, avarice, and every propensity that can degrade the human heart; and finally, that this high object has to be obtained, and the utmost mildness and forbearance to be extensively diffused, even amidst the coercion, severe restrictions, and painful privations, which are inseparable from the treatment of this species of disease."

"On the participation of the clergymen in the moral direction and treatment of the patients, the Director thus remarks:

"Since the clergymen, devoted as they are exclusively to the service of the institution, would not be fully occupied by those employments alone, which are connected with their spiritual office, they have also attached to them a certain participation in the treatment of the patients. There are some cases which afford but a partial and transitory scope for the exercise of the duties of the clergyman, and others which do not admit of any religious alleviation whatever; yet even in these cases, the clergyman is enabled, by his peculiar vocation, to render very efficient and valuable assistance to the curative means employed by the physician; though this can only be effected in subordination to the medical treatment already determined on in each particular case.

"When, however, agreeably to these conditions, the occasion arises of investigating the development and course of the mental aberrations; of exciting or removing certain frames of mind; of excluding, or facilitating the introduction of particular classes of ideas; of exciting, superintending, and guiding the operations of the understanding; then will the clergyman find that peculiar province for the exercise of his abilities, for which his position and pursuits have qualified him. The intercourse of the clergy with the patients, is of the most agreeable description; for with the exercise of coercion and force they have nothing to do, but, on the contrary, they can afford them many alleviations of suffering, show them many tokens of kind regard, and may procure for them many little comforts in their constant and daily associations with them. Secure also in the esteem which attaches to their official character, they mingle with the patients at all periods of the day, during their labours, their walks, their recreations, and their meals; and many are the opportunities thus presented, of discerning the more secret workings of their minds, and gaining the most effectual influence over them. But, in order to render this intercourse with the patients as valuable as possible, they must avail themselves of those studies to which their peculiar vocation in some degree opens the way; they must make themselves familiar with those writings which unfold all that experience has taught, and is still teaching, of the various morbid states of the mind, in order to enable them to penetrate the more profoundly into all the labyrinths of mental aberration, and become the most effective and valuable coadjutors of the physician, in the medical treatment of his patients. The medical director of the establishment will point out to them those works, the study of which is most calculated for the attainment of this end."—Extracts found in the American Journal of Insanity (Utica N. Y.)

THE PROTESTANT EPISCOPAL CHURCH IN SCOTLAND.

Letter from the Right Rev. Robert Daly, D. D., Lord Bishop of Cashel, to the Right Rev. David Low, LL. D., Bishop of Moray, Ross, and Argyle.

"Waterford, August, 1845.
"Right Rev. Sir,—It is perfectly true that I do feel a great sympathy with those members of the Church of England in Scotland, who have seceded from the Episcopal Church of Scotland. It has been a source of great grief to me, that the Scottish Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given up by our Church.

"I should disapprove of this at any time, but more particularly at the present moment, when the Tractarian movement in England is doing so much towards an approximation to the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England."

"I feel myself called upon to express my fellow-feeling with those in Scotland who stand forth as champions of the truth, as well as with the lovers of truth in England.

"I can in no wise admit your position, that members of the Church of England, in Scotland, are bound to maintain connexion with the Scottish Episcopal Church, though it be erroneous in doctrine, no more than I would admit that they are bound to maintain connexion with the Romish Episcopal Church in foreign countries. I never considered myself guilty of schism when I attended a Church of England place of worship in France, or Belgium, or Germany, though under the jurisdiction of no Episcopal authority in those countries; and, in like manner, I consider neither myself, nor any other person guilty of schism, when as members of the Church of England, we attend, in Scotland, a Church of England place of worship, without acknowledging the jurisdiction of the bishop of that country, with whom, on account of errors in doctrine, we cannot hold communion.

"That the doctrines of the two Churches are not the same, is an undeniable fact; and I cannot understand how persons, who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland."

"Did providential circumstances take me to Scotland, I should think myself bound to hold communion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland. I would receive the communion in their churches in preference to those of the latter."

"As your Right Rev. Sir, have asked my opinion, I have thought it my duty to give it freely and plainly.

"I pray earnestly that the Scottish Episcopal Church may be led to consider her ways, and throw off those points in which she differs from the Church of England, and that we may yet be found of one mind in the house of the Lord.

"I have the honour to be, &c. &c.
ROBERT CASHEL."

Letter from the Right Rev. the Bishop of Edinburgh, to the Lord Bishop of Cashel.
—Edinburgh, Nov. 10, 1845.

"My Lord,—A letter bearing your Lordship's signature, and addressed to Dr. Lew, Bishop of Moray, &c., has been going the round of the newspapers, and has, I am given to understand, produced some uneasiness in the minds of members of the Scottish Episcopal Church. Both the members of the Church in Scotland and the seceders from it, appear to be Episcopalially displeas'd, so far as to be very anxious to procure and publish Episcopal authorities each on their own side. Thus the Scottish Episcopal Church has published the testimonials of Bishops Horne and Hoxley, the present Archbishop of Canterbury, and the Bishops of London and Exeter. The separatists, on the other hand, have procured and published the strong and decisive testimonial of the Bishop of Cashel.

"While I grieve that we should have divisions among ourselves, I grieve also that we should be the cause of unseemly division among our neighbours. It is thus held out to the world that the United Church of England and Ireland is so far from being an united body, that its prelates are divided as to whether a Church which for two hundred years has existed alongside of them is to be treated as a true branch of the Church of Christ, or to be shunned as an erring and corrupt one, and that circumstances might easily concur under which an English Bishop would in Scotland be communicating with the Bishop who excommunicated, and an Irish Bishop with the Presbyterian who was excommunicated.

"Deeply sensible of this evil, I shall not trouble your Lordship with any examination of these testimonials, nor dwell upon the excess, either *numero* or *pondere*, on the one side or on the other. But as you have frankly stated that if 'providential circumstances should take you to Scotland, you would think yourself bound to hold communion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland; and as you have given certain reasons for arriving at this conclusion, I shall take the liberty of examining how far these reasons are true, and how far they are sufficient.

"Your Lordship begins with saying,—'It has been a source of great grief to me that the Scotch Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given

up by our Church. I should disapprove of this at any time, but more particularly at the present moment, when the Tractarian movement is doing so much towards an approximation towards the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England.'

"Now, my Lord, I am at a loss to understand whether you mean to charge the Episcopal Church in Scotland as a corporate body, and in its corporate acts, with this 'wide departure from the doctrines of the Church of England,' or whether you mean to assert that there has been a general defection, not only from the doctrines of the Church of England, but from our own. From the whole course of the controversy hitherto, I should have supposed, that the first was what your Lordship intended to assert, but the expression 'at the present moment,' obliges me to doubt. At the present moment, and since the commencement of the publication of the *Tracts for the Times*, no change either for the better or for the worse has taken place in the authorized Creeds, Articles, Common Prayer, occasional services, or Eucharistic service of the Scottish Episcopal Church. Such change could be effected only by a General Synod, and none such has been held since 1828, in which no matter of doctrine was treated, and no change whatsoever was made in our formularies. It cannot, therefore, be admitted as a fact, that the Scottish Episcopal Church has thrown the weight of her countenance into the scale of the unsound members of the Church of England; by any corporate act, nor am I aware of any presumptive evidence which should lead your Lordship to imagine that she has done so.

"But if the meaning be that the members of the Church in Scotland, especially the Bishops and clergy, have, at the present moment, generally taken up the views and doctrines of the Tractarians, and sanctioned them by published approvals, I must take the liberty of saying, that such a charge requires in the man who advances it, such a knowledge of the actual state of things in Scotland, as would be claimed by very few who reside in the country, and have, therefore, better means of ascertaining the truth than your Lordship can have. To us it appears that the state of opinion among Scottish Episcopalians, is very much the same as that among Episcopalians in England; and that of all the varieties existing in the south, we can unfortunately furnish samples in the north. There is, however, one distinction. Among the indigenous clergy, and probably among their flocks, there has always existed a strong love for Catholicity, as distinguished from and opposed to Romanism, and an excessive fondness for the Vincentian rule. *Quod semper, ubique, et ab omnibus*. In the deviant course which the Tractarians have pursued since 1828, when Dr. Pusey considered Mr. Rose as 'abandoning the fundamental principles of Protestantism, and derogating from the independence and inherent power of the word of God,' down to 1845, when Mr. Newman developed his principles into full-blown Popery, they have stumbled upon and over many truths and many errors. At one time they supported this Catholic theory, and thus accidentally coinciding with the favorite theory of the old Scottish Episcopalians, they were then viewed by them with much favour. Now that they have utterly discarded that theory, and adopted the different and discrepant theory of developments, I doubt much whether a single clerical member of our Church would, in your Lordship's language, 'throw the weight of his countenance into their scale.'

"But whatever may be your meaning in the passage above quoted, there are others in which the reference is clearly made to the formularies of the Scotch Episcopal Church. Your Lordship observes, 'That the doctrines of the two Churches are not the same, is an undeniable fact, and I cannot understand how persons who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland.'

"Now, my Lord, the non-sameness of the doctrines of the two Churches is not so undeniable as you may imagine. Your Lordship and the Tractarians hold that there is a wide difference. Sir William Scott, on the other hand, writes, in 1825,—'His (the Archbishop of Canterbury's) opinion concurs with mine, that a minister of the Church of England can incur no disability in England by communicating with the sister Church, if that can be called a sister, which, by the late acts of your respectable community, is become almost *identically the same*.' I quote this not as settling the main question, but merely as showing that a very great ecclesiastical lawyer, well skilled in liturgical and canonical questions, saw 'almost identical sameness' where your Lordship perceives a wide difference; and I only infer that where such authorities are opposed to each other, neither the difference nor the sameness is to be thus summarily set down as an 'undeniable fact.'

"But allow me to produce some other facts which have a better title to the epithet undeniable. It is, then, undeniable that the morning and evening prayer, the litany, the services for holidays, the forms for marriages, baptisms, and funerals, are all identically the same in the Church of England and the Episcopal Church of Scotland. It is also an undeniable fact that the Three Creeds, and the Thirty-nine Articles of Religion, without any variation, addition or curtailment, form the Profession of Faith in the one Church exactly as in the other. But then there exists a Scottish Eucharistic service of primary authority in the Scotch Episcopal Church, very closely allied to the first Liturgy

of King Edward VI., and thus retaining language and sentiments which have been 'advisedly given up by the Church of England.' To this alone can your Lordship refer when you speak of wide differences and the error of our ways; for as I have before stated, in every other portion the public formularies of the Church of England and of the Episcopal Church in Scotland are one and the same.

"Your Lordship does not assert, much less do you prove, that the doctrines set forth or implied in the Scotch Office are opposed either to the word of God, which is the main point, or to the English Office. All that you assert is, that they are *different*, and that, therefore, merely on account of this undeniable difference, you could not, and would not, communicate with us. Does then your Lordship desire the Holy Catholic Church to be, that portion of believers in Christ who use the *ipsissima verba* of the present English Office in the administration of the Lord's Supper? Do you cut off from the communion of the faithful, all the Continental Churches, whether Episcopal, Presbyterian, or Independent? Of the Greek and Latin we will not speak, but do you excommunicate also the Anglo-American Episcopal Church, whose Office differs widely from that of the Church of England? The English Communion Office, as your Lordship well knows, was never used by any organized Church beyond the realm of England and its dependencies; and your language appears to imply that this difference renders it unlawful for a member of the Church of England to communicate with any other body of Christians in the world.

"But there is, or appears to be, a feature in our case and that of the American Church, which may render it in your judgment worse than that of other Churches. We have adopted language and sentiments which had been advisedly given up by the Church of England. I presume your Lordship here adverts to the first communion Office of Edward VI., which was no doubt advisedly given up, that is upon the advice of Eucer and Calvin; for I have no doubt your Lordship sees that the Scotch Office has been drawn up in imitation of this and the early Greek Liturgies, not in any respect of the Roman Liturgy or Mass. But was this first office ever condemned by authority in England? So far is this from being the case, that the very authority which set it aside, the Act of Uniformity of 1552, speaks of it as 'a very good order, agreeable to the word of God and the primitive Church, very comfortable to all good people desiring to live in all Christian conversation.'—Why a service thus characterized should have been superseded, it would not have been easy to discover, had not the Act told us that it was 'because there hath arisen in the use and exercise of the foresaid Communion Service, diverse doubts for the fashion and manner of the administration of the same, rather by the curiosity of the ministers and mistakers, than from any other worthy cause.' Are we then to be excommunicated by the English and Irish Protestants, because we retain as one of our formularies an Office which satisfied Cranmer and Ridley, and which they gave up in deference to the curiosity of others; and for no other worthy cause? This is, surely, hard measure.

"I am unwilling to enter upon any examination of the longest paragraph in your Lordship's letter, because it goes upon the hypothesis that the Episcopal Church in Scotland is erroneous in doctrine, an hypothesis which I deny, and hope that I have in some measure disproved. I take it to be the duty of every Christian man to seek communion with any body of Christians among whom his lot may be cast, provided it be not manifestly heretical or schismatical. Error is not of necessity either heresy or schism. The error of the Scottish Episcopal Church is asserted by your Lordship, but it is not asserted by the Church of which you are a prelate. You consider the case of an English or Irish clergyman in Scotland, as parallel to that of an English or Irish clergyman officiating in France, and hold that obedience to the Bishop of the diocese is no more requisite in the one case than in the other. But the analogy fails in too many points to be of any value. The Popish Bishop would not receive the English clergyman till he had renounced his faith, his orders, and his baptism. The Scotch Bishop makes no such requirements. If the English clergyman took the steps necessary for bringing himself into communion with the Popish Bishop, he would either be absolutely disqualified from re-entering the ministry of the United Church, or would be required to renounce the errors into which he had fallen. English and Irish clergymen are daily returning to their respective Churches after living in communion with the Scottish Bishops, and no renunciation, no renunciation of errors, nothing but a letter testimonial is required from them. The cases, then, which your Lordship considers as parallel, are by your Church considered as widely divergent. We must be allowed to adhere to the judgment of the latter, not merely because it is more favourable to us, but on account also of the higher authority of the judge.

"Your Lordship must have been aware that the publication of your letter would cause regret, and probably irritation, in the minds of Scottish Episcopalians, and more especially of clergymen who, with English orders, minister in this Church. One of our supposed errors is, that we entertain a high respect for bishops as such; and so pointed a condemnation of our Church by a bishop of an orthodox Church in communion with our own, would of course weigh heavily upon our minds. But we are supported by a firm belief that your Lordship has in this matter