### Poetry.

A POOR MAN'S DELIGHT IN MUSIC.

Yes! sweetly fall the dying tones of music on the ear: They bring back many lovely thoughts and recollections dear. For music flows for rich and poor, in many a gushing sound, And spreads the majesty of God and nature all around. And spreams one majors, or over and mature an around.
The pealing organ in the church, the voice of singing men The learning now, and when I was a boy I loved them then. Of think not that poor country-men, who work and till the land Or tours not take poor country men, who work and to The warblings of a thousand birds, the murmurings of streams, The warmings of earth and sky that haunts the poet's dreams: Sach is the precious music which the poor delight to hear, Sach is the precious invoice nature gives in the opening of the year.

And they love the music nature gives in the opening of the year. While I myself have often sat, and listened to the breeze, That, like some ancient fairy harp, was moaning in the trees: And when on some lone mountain top, where nothing could be

Save when at times there came the scream of the wild mountain

O! then the very silence there, was music to my mind, And I listened to such melody with head on hand reclined. Verses by a Poor Man.

### CALVIN ON EPISCOPACY. (From the Banner of the Cross).

(We observe in the Lincoln (N. C.) Republican, of the 10th November, a letter from the Right Rev. L. S. Ives, D.D. (Illishop of North Carolina), in reply to one which had previously appeared in that paper from the Rev. Dr. Miller, of Princeton, denying, in very unbecoming tanguage, an assertion made by the former, that Calvin had entertained and expressed views favorable to Episcopacy. It appears that while Bisbop Ives was on his last visitation to the village of Lincolnton, he prached a sermon preparatory to confirmation, in which no allusion presented as for the context of the presence of Lincolnton, he prached a sermon preparatory to confirmation, in which no allusion present a set other denominations. This discourse was made the foundation of a subsequent scurilious attack upon the Church by a foom freshyterian minister who happened to be present; and on the bishop's return through the place, he was requested to deliver a course of lectures on the claims and views of the Church, to which be consented. In one of these lectures he stated that 'Calvin was favorable to Fpiscopacy, and that he endeavoured to obtain it from England. — tour Preshyterian tyro, being either deficient in the learning or course necessary to contradict this, forthwith addressed their great champion. Dr. Miller, who, nothing loth, soon dispatched an answer, which will be found below, together with the reply of Rishop tres. — We need not say that the latter triumphanty vindicates and establishes the correctness of his assertion, and that, too, in a dignified and Christian spirit, which contrasts most remarkably with the letter of the former.—Eddir of the Banner.]

#### DR. MILLER'S LETTER.

Princeton, Sept. 8, 1841. REV. AND DEAR SIR,-Your letter reached me four

days ago, and would have been answered immediately, had not inferior health, united with the infirmities of age, together with an unusual press of duties, rendered it impracticable.

Bishop Ives, you may rely upon it, has been practising deception upon his hearers. There is no ground for the allegation which he has made. The following censiderations will, I think, satisfy you that the story which has been again trumped up and palmed upon the weak and credulous, has no foundation but in their own minds.

1st. I am somewhat familiar with the works of Calvin, and have tried to make myself acquainted with all the documents relating to that illustrious man to which I could obtain access, and I have never seen any evidence which so much as looks like the fact which Bishop Ives alleges; nor do I believe that the least evidence of such a fact exists. He has vamped up an old fable, continued by prejudices and folly, and renewed from time to time with that reckless disregard to historical truth with which blind bigotry is so often

11. It is impossible to suppose what Bishop Ives alleges to be true, without considering Calvin as either a knave or a fool, or both; for he declares in many different parts of his writings, dated at different times, that he considered the parity of ministers, and the identity of Bishops and teaching Elders, as founded in the word of Gop, and of course as resting on divine authority; and in a letter ad quendam Curatum found in his Epistles, page 386, he declares in the most solemn manner, that "in conducting the reformation in geneis the only rule by which it is to be ordered, and lawfully defended." Now that a man should write in this strain in his Institutes, and in a number of other works, appealing to the Bible for the defence of his Preshyterian system, and be at the same time writing to England, requesting the bishops there to assist him in setting up an opposite system, is one of the most incredible things that can well be imagined. We cannot suppose it without considering him as both an unprincipled and foolish man.

III. Again, if such a man as Calvin had seriously applied to the English bishops to ordain him, can any intelligent man believe that they would have refused him? No, it is certain that they would have eagerly caught at the request, and been desirous, and even anxious, to exhibit such a triumph over an illustrious Presbyterian-or rather over his principles. Besides,

IV. There was no necessity for Calvin's going to England to receive Episcopal orders. There were several men on the continent who had been Romish bishops, who became Protestants. These could easily have given him orders in the prelatical way, if he had wished to receive them. It would have been both ridiculous and dishonest for Calvin to plead necessity for establishing the Presbyterian system, not a shadow

of which necessity existed. V. What temptation had Calvin to reject prelacy upon any other principles than a conscientious conviction of its unscriptural character? Every one knows that if bishops had been thought of in Geneva or France, he would have been, unquestionably, the first man selected to put in the office. If he had wished to wear a mitre, no intelligent person can doubt that it was within his reach. All his early habits and all his old prejudices were in favour of prelacy. Why did he resist and turn away from them all? I am amazed at the folly as well as at the disingenuousness of those who talk as Bishop Ives does on this subject.

### THE REPLY OF BISHOP IVES. New York, Oct. 21st, 1841.

REV. AND DEAR BROTHER,-Your letter should have been answered on the day I received it, had it not found me in the House of Bishops, engrossed with the most urgent duties. Our Convention having Yesterday adjourned, I am this morning, although much exhausted, at leisure to communicate the required information.

It grieves me, not a little, on account both of Christian charity, and of that truth in which Christian charity is said specially to rejoice, that Dr. Miller should have thought it necessary to use such asperity, and positiveness of assertion, in his communication.-As to the Doctor's asperity, I shall say nothing, but in prayer to God, that he may be brought to a better mind. In regard to his positiveness of assertion, I say Episcopucy, and that he endeavored to obtain it from the following:

My first position was that "Calvin favored Episcopacy." In support of it, I adduced Calvin's own without furnishing a few passages from the admirers

guilty of no unfairness. I here repeat what he says on the point.

1. In his commentary upon 1 Tim. iv. 14, a passage so much relied upon by Presbyterians—he gives an interpretation, which makes it perfectly consistent with the Episcopal character of Timothy.

2. In his commentary upon a text in the Epistle to l'itus, he uses this language-"We learn, also, from this place, that there was not then such an equality among the ministers of the Church, but that some one had the pre-eminence in authority and counsel."

3. In his commentary on Gal. ii. 9, he represents it as "highly probable that St. James was prefect of the Church of Jerusalem." Now, a prefect is a chief and permanent ruler of others.

4. In a letter to an old friend, who had become a bishop in the Ghurch of Rome, (see DURELL'S View of the Foreign Reformed Churches, page 162), Calvin expressly recognises Episcopacy as of dirine instituion. His words are: - "Episcopatus ipse a Deo profectus est. Episcopi munus Dei authoritate constitutum est et legibus definitum:"-"He who is made a bishop proceeds from Gop himself. The office of Episcopacy was established by the authority and regulated by the laws of God."

5. Finally, in his work De Necessitate Reformandarum Ecclesiarum, Calvin holds this remarkable language:-"If they will give us such an hierarchy, in which the bishops have such a pre-eminence as that they do not refuse to be subject unto Christ, &c. &c., then I will confess that they are worthy of all ANATHEMAS, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience." (See Joannis Calrini Tractatus Theologici Omnes, in unum volumen certis classibus congesti, &c. page 69). The length of this and other passages has prevented my giving the original. The translation, however, I believe, will be found faithful.

The above testimony from Calvin's own pen, I shall not hesitate to consider sufficient with all candid persons, to justify my declaration that Calvin was urorable to Episcopacy.

My second position was that he endeavored to obtain Episcopacy from the English Church. My reasons are as follows:

1. Calvin desired, as is manifest, to retain the Episcopal regimen in his system of Church government. See his explicit language in the Confession of Faith, which he composed in the name of the French Churches. In the articles drawn up by the delegates, of whom Calvin was one, to the Conferences at Worms, by order of Charles V., are the following words:-Our learned men have expressly yielded ordination to bishops." (See articles.) Calvin severely censures the clergy of Collen, for endeavoring to put their head bishop out of his place, inasmuch as he had declared in favor of reformation. (Vide Calv. Epist., page 517). Writing to Ithavius, a Polonian Bishop, whom he styles illustrious and reverend Lord Bishop, so far from advising him to lay aside his Episcopacy, he exhorts him to consider what place he holdeth, and what burden is imposed upon him. (Vide Johannes Calvinus illustri et reverendo Domino Jacobo Ithavio Episcopo Epist., page 287). In his Epistle to the King of Poland, Calvin expresses his approbation of all the degrees of the hierarchy of the ancient Church; and he seems to advise the king to introduce the system into his own dominions. (Vide Calv. Sereniss.

Regi Polon.) 2. Having, by untoward circumstances, been unable to retain in the Geneva system the Episcopal regimen, Calvin made, as will appear from the following fact, an actual attempt at one period, to introduce the Episcopacy from England. This fact is related by the excellent and accurate historian Strype; a fact ral, he had been governed merely by Goil's word, which that has remained unquestioned for more than two centuries. "How Calvin stood affected in the said point of Episcopacy, and how readily and gladly he and other heads of the Reformed Churches would have received it, is evident enough from his writings and epistles." (See Strype's Life of Archbishop Parker, page 69, 70). "They (the forcign Protestants) took such great joy and satisfaction in this good King (Edward VI.) and his establishment of religion. that Bullinger, and Calvin, and others, in a letter to him, offered to make him their defender, and to have bishops in their churches, as there were in England; with a tender of their service to assist and unite together." (See Strype's Memorials of Cranmer, page 207). This scheme seems to have been defeated by a forgery of the Papists. The last letter of Calvin on the subject was intercepted by Bonner and Gurdiner, two Romish bishops, who returned such an ungracious answer, as offended Calvin and led him to give up the project. This is affirmed in a paper in the handwriting of Archbishop Abbot, who was a friend to Calvin, and was apologizing for him in this very document; which was found in the archives at Lambeth. The subjoined is the paper as published by Strype: (Life of Parker, page 70). "Perusing," says the Archbishop, "some papers of our predecessor, Matthew Parker, we find that John Calvin and others of the Protestant Church of Germany and elsewhere, would have had Episcopacy, if permitted.-And whereas John Calvin had sent a letter in King Edward VL's reign to confer with the clergy of England about some things to this effect, (that is, getting the Episcopacy), two popish bishops, viz: Bonner and Gardiner, intercepted the same; whereby Calvin's overture perished. And he received an answer, as if it had been from the Reformed divines, wherein they checked him and slighted his proposals. From which time John Calvin and the English Church were at variance in several points; which otherwise, through Gon's mercy, had been qualified, if those papers of his proposals had been discovered unto the Queen's Majesty during John Calvin's life. But being not discovered until, or about the sixth year of her Majesty's reign, her Majesty much lamented they were not found sooner; which she expressed before her Council at the same time in the presence of her pleasure. great friends, Sir Henry Sidney and Sir Wm. Cecil." From all this, it appears that Calvin was quite dis-

posed to reform the Church on the ground of Episcopacy,-that he deliberately offered to do so,-and that he finally proceeded on a different system from the difficulty, as he supposed-having been, in his view, repulsed in his application to England-of procuring bishops without yielding to the enormous exactions of the Church of Rome; -and hence, it appears, that I had abundant reason for both parts of ban II. A. D. 1096, who promises to all crusaders, who are the declaration—that John Colvin was favorable to confessed and contrite, "indulgence of all their sins, and the English Church.

I cannot conclude my present remarks, however,

words. And, now, that the people may see that I was of Calvin, to show that I have not misundershood the of St. Peter and St. Paul, "not only a plenary and larger, but a most plenary remission of all their sins."; Here the point. and defender of Calvin, writes thus explicitly:-"Calvin himself honored all bishops that were not subjects of the Pope, &c., such as were the prelates of England. We confess that the foundation of their charge is good and lawful, established by the Apostles according to the command of Christ" (Bingham's French Church's Apology, &c). Mons. De L'Angle, another of Calvin's followers, in a letter addressed to the Bishop of London, writes thus: - "Calvin, in his treatise of the Necessity of Reformation, makes no difficulty to say, that it there should be any so unreasonable as to refuse the communion of a Church that was pure in its worship and devotion, and not to submit himself with respect to its government, under pretence that it had retained an Episcopacy qualified as yours is, there would be no censure or rigor of discipline that ought not to be exercised upon them."-(Stilling ficet's Unreasonableness of Separation). Jacobus Lectius, a Senator of Genera, and public reader in the University, writes, in a book dedicated to the Senate, &c., as follows:-"We maintain that those are true and lawful bishops whom St. Paul describes in his Epistles to Timothy and Titus; and we do not deny, but that there were such formerly in that great kingdom of Great Britain; and at this very day, there are such bishops there. Neither was there any of our dicines, I think, who ever denied it to be a most ancient custom in the Church, from the very times of the Apostles; to wit, that one should have the chief care of the Church, sitting, as it were, at the helm of the sacred ship. And they professed, by their public writings, that it was madlike to think meanly of the order of orthodox bishops, to whom therefore our men, and amongst them, Calvin, Bucer, Beza, and others, have deferred all manner of honor and affection."

> Durell's View, Sc., page 169, 170). The good Bishop Hall, in his Divine Right of Episcopacy, Introduction, sec. 2, meditating upon Calvin's views as contrasted with the Presbyterian hatred of Episcopacy in his own day, breaks out in the following strains:-"You hear how judicious and moderate Calvin's opinion was then; and had he been in your late pretended assembly at Glasgow, or this of Edinburgh, (you see), what vote he would have given .-How happy were it for your Churches if all among you, who so much honor his name, would as readily submit to his judgment. Sure I am, had it been so with you, you would have been as far from defying Episcopacy in hely professors, as you are now from truth and peace."

> With these facts and reasonings before them, let the people of Lincolnton judge, who has imposed upon his auditors, or readers? For what has Dr. Miller been able to oppose to this unquestionable documentury proof? Why, Dr. Miller's bare assertion!-the real ralue of which is well understood by those who are acquainted with his controversial writings. But I forbear; -- praying that, while you "contend carnestly for the faith once delivered to the saints," you may be governed by that "charity which suffereth long and is kind," and which requires, "that we meekly instruct those who oppose themselves."

The God of peace be with you. Most truly and affectionately, your friend and brother in Christ,

L. SILLIMAN IVES.

THE DOCTRINE AND PRACTICE OF THE Church of rome in the dispensation of INDULGENCES.

(From a Sermon by the Rev. W. G. Barker, M. A., Minister of St. Paul's, Walsall.)

Let me refer you to Dr. Challoner's Garden of the Soul, a work in high repute among Romanists of the Apostolic of the Midland District. At page 326, we have the following question and answer. "What is an Indulthe following question and answer. "What is an Indul-gence? An Indulgence is the releasing the temporal punshment, which often remains due to sin, after its guilt has been remitted."-In strict accordance with this ar the views of the most distinguished advocates of the Papucy, since the days of the Council of Trent: so that I feel assured, the summary that I am now about to give of the doctrine, will be allowed by all Romanists to be fair and impartial; and they will not be able to charge me with mis-statements, when I meet them on their own ground, and prove them from their own documents, to have advanced doctrines, that are disowned and disproved

by the revealed word of God. It is said, that the sacrifice of Christ upon the cross was so infinitely meritorious, that one drop of his blood was sufficient to atone for the sins of the whole world: but many drops of blood were shed; therefore there is a vast fund of superfluous merit, over and above the merit needed for the salvation of the whole world. To this fund the Church of Rome lays claim, as the treasury from which indulgences are issued; and that it may never suffer any diminution, she adds thereto the superabundant merits of all the Saints; that so, however large the draughts made upon it, the Papal spiritual exchequer may be always full. This fund of merit is employed to release men from the temporal punishment due to sin; which temporal punishment is of two kinds: Canonical nd suffering in Purgatory. Indulgences are of two kinds-plenary and limited. A plenary indul-gence remits all the temporal punishment that is due for n, committed up to the time at which it is gained; and if granted, as they often are, to be used, "in articulo mor-tis," in the article of death, that is, at the very last hour of life, then the indulgence frees the sumer from all fear of any temporal punishment for sin; by the sucrament of penance the guilt of his sin is remitted; by the indulgence, the purgatorial punishment is remitted; and without further ado the sinner's soul goes immediately to heaven. A limited indulgence, on the contrary, remits only so many days or years, of the punishment as is expressed in the indulgence—some reinit forty days—some a hundred years—some ninety thousand years. That there is a temporal punishment due to sin, as well as an eternal punshment, Romanists profess to prove from the case of the children of Israel, who though pardoned, were shut out from the promised land (1 Numb. xiv. 20.)—or from the case of David, who though pardoned for adultery and murder, lost his child, and was punished, in the sword never departing from his house (2 Sum. xii. 10). These, say they, prove that God inflicts both a temporal and eternal punishment for sin; and part of this power of inflicting temporal punishment, God has bequeathed to his Church, that it may be inflicted or remitted at her good

And first, they are one of the undoubted novelties of I adduce in proof of this, the words of Risher, the Romish Bishop of Rochester. He says, "Tho can now wonder that in the beginning of the primitive Church, there was no use of Indulgences? Indulgences began awhile after men had trembled at the torments of Purga-

tory."

One of the earliest Indulgences on record is that of Uran entrance into the paradise of bliss."†

In the year 1300, Boniface VIIL granted to all those

who should for a certain number of days visit the Churches

Assert. Luth. conf. per Rev. Pat. J. Roffensem, Episc.
 Baron. Annal. ad an. 1095.

don-a perfect, a more perfect, and a most perfect re-mission of all their sins-and is it too much to assume, that after gaining the latter, the happy votary of Rome considered himself as freed from all the penalty of all his

Indulgences are sometimes of a more individual character. Fifty years after this, we find Clement VI, granting a most extraordinary indulgence to John and Joan, king and queen of France, and to their successors upon the throne-in which express leave is given to their confessor, to free them from the obligation of all such onths as they may have taken, and find it inconvenient to keep ? If this has any force or meaning, is it not a direct sametion to perjury? And if perjury is sin, is not this a leave to commit sin?

Later still, at the end of the 16th century, Clement VIII. granted a plenary indulgence to all those who should take part in a contemplated rebellion in Ireland against Queen Elizabeth. But instances of this nature might be multiplied without end. I will mention a few of a less public character, to shew how cheaply the most lengthened in-

dulgences may be obtained. In a work called, the Hours of the Blessed Virgin Mary, printed at Paris, A. D. 1353, fol. 62, we find the following: "To all them that before this image of pity (an image of Christ) devoutly say five paternosters, and five aves, and a credo, piteously beholding these arms of Christ's passion, are granted thirty-two thousand seven hundred and fifty-five years of pardon: and Sixtus IV., Pope of Rome, hath made the fourth and fifth prayers, and hath doubled the aforesaid pardon."

Again at folio 73, we find "These three prayers be written in the chapel of the Holy Cross in Rome, otherwise called Sacellum sanctie erucis septem Romanorum, Who that devoutly say them, shall obtain minety thousand years of pardon for deadly sins, granted of our Holy Father John the 12th, Pope of Rome." These are only rather som the 12m, tope of rome. These are only two out of many that might be produced equally extrava-gant and impious; and although Romanists affect to disbelieve the existence of such indulgences, and talk to Protestants of forgeries and so forth, they did exist, and were granted, and believed in, as can be proved by evidence absolutely incontrovertible; nevertheless it is not to be denied, that if one Pope can by his decretals destroy what another Pope declares is to last for ever, then very many of these indulgences have ceased to exist: for to use the words of an eminent modern writer, I " they had increased so enormously, that it was found necessary to weed this wilderness, in order to find room for fresh lants. In 1678, two decrees were passed at Rome, abolishing a vast number of indulgences called Apocryphal."

It is convenient to be able thus to get rid of worn-out

indulgences, to create a more speedy sale for new ones: but is the wilderness any the better for changing its old weeds for new ones? There is no lack of them now in the Church of Rome: in spite of all abolitions, they teem in every order that exists in the bosom of the Church. To take but one instance,—in a work published in the year 1838, in Dublin, entitled, "A Treatise on the Order of the Scapular," a selection is given out of what is called "the multitude of indulgences" that have been bestowed by different Popes on the members of that order. Out of this selection I may enumerate, a plenary indulgence on the day of admission into the order-mother on the 16th of July, to all who pray for the Churchfor all those who assist at procession on the 3rd Tuesday of every month—another to all those who visit the Church of St. Teresa on the 5th of October-another to all who say five paters and aves, and a salve regim in honor of the Virgin—and another at the hour of death, to the confessed and contrite, who devoutly utter the name of Jesus. Besides these, every member, by visiting the Churches of the order, and praying for the ordinary necessities, may free a soul out of Purgatory, every Wednesday throughout the year. And lest persons should fancy that these may have been revoked, it further declares that all these indulgences are unrevoked, and in full force at the present day.\*\*

Brethren, this is the TRASH with which the minds of the poor ignorant Romanists are filled,-this is the light which is given them by their priesthood, to compensate them for the loss of that divine knowledge, the key of which they have taken away,—to help them to grope their way through all the windings of the wast labyrinth of that Church's superstitions! Any Romanist, by undertaking to wear the Scapular, which is merely a strip of cloth, made out of the east off gowns of the Carmelite Monks, may entitle himself to the benefit of all these indulgences; and every other religious order in the Church of Rome, is endowed with as many as the order of the Scapular:—indeed they have swarmed like the plague of locusts, \* \* \* \* \* and like that plague, have been followed by another, an Egyptian darkness—a darkness that may be felt-Oh! fearfully, terribly felt, in every

corner of every land whither her pestilent sway extends! Such has been the profligacy with which indulgences have been dispensed—such the heedless extravagance with which these so-called spiritual treasures have been squandered,-each l'one striving to outdo all his predecessors in cheapening these wares-one giving ninety thousand years of pardon for that for which others would only give thirty thousand years-such I say has been the heedless extravagance with which they have been granted, that I hesitate not to affirm, that if all the indulgences that have been supposed to be obtained, by good deeds or otherwise, have been mude available according to the intention of the Church, first to the relief of individuals, and then to the souls suffering in Purgatory, then has Purgatory been effectually swept ont again and again, yea and must for ever be kept empty; for Indulgences have been granted, and supposed to be obtained, enough to satisfy for all the sins of all the sinners that ever lived. Protestants have little idea of the desperate flagitiousness of the Popes in the matter of Indulgences. "Pope Paul III." says Bishop Taylor, in his Dissussive against Popery, "he that convened the Council of Trent, and Julius III. for fear, as I may suppose, the Council should forbid any more such follies, for a farewell to this game, gave an indulgence to the fraternity of the Sacrament of the altar, or of the blessed body of our Lord Jesus Christ, of such a vastness and unreasonable folly, that it puts us beyond the question of religion, to an inquiry, whether it were not done either in perfect distraction, or with a worse design, to make religion to be ridiculous, and expose it to a contempt and scorn." The indulgence amounted to this—every member of the order of Corpus Christi, who shall visit the Church of St. Hilary of Chartrès every day in Lent, can gain thereby during one Lent only, no less than seven hundred and forty thousand years of pardon for himself, besides twelve plenary remissions for himself, and deliver four souls out of l'urgatory. All the surplus of this huge mass of pardons, is applicable by way of suffrage to souls in Purgatory. To turn this measurous matter then into an arithmetical calculation, if one man, belonging to one order, and using only one method, can gain all these, what must be the amount that can be done by all pious Romanists, of all orders, and using all methods?

Oh! surely, surely, in all this, there must either be the most accumulated mass of spiritual trickery, or else there

is a wholesale licence to commit sin! That indulgences are made subservient to the most unblushing trickery, is illustrated in what are called Privileged Altara," one of which is set up in many Churches, where masses for the dead are recited. A privileged altar is simply, an altar, to which an indulgence is attached, importing, that one mass said for a soul in purgatory at that altar, will infullibly delicer the soul out Purgatory. Now it is not an uncommon thing for Romanists to leave money for many masses to be said for I turn now to the practice of Rome as regards Indulinstance, left money by his will for fifty thousand masses to be said for his soul: an operation, which performed at ommon altars, would employ one priest for more than a hundred years: recourse is therefore had to the privileged altar, where one mass solves the difficulty, happily rendering all the rest superfluous, and setting the priesthood free from the discharge of a laborious and irksome duty. But what name will express the vileness of a system that can foster corruption so tainted as this?

\$ Bullar. Compend. Cherubin. Rom. 1623, tom. i. p. 26.

§ Dacher, Spicileg, Edit. 1723. T. iii. p. 724. ? Townshend's Accusations of History, App. p. 252.

Mendham's Spiritual Venality, p. 18. Order of the Scapular, p. 160.

 Impress. Paris per Philippum Hotot. 1850. 1 Apud Genes. Sepulvedam, in vita Egidii Albernotii Card.

I must turn now to another part of the History of Indulgences: they have been, and still are sold for money they are to be obtained at their fixed price.

Romanists profess a holy horror of this practice, talk of it as an abuse, and deny it as a doctrine. It is not difficult however to show that this has been the practice of the Church, from the days of the Reformation to the present day: yet the system, without the money, is so iniquitous, that, though the selling of indulgences proves and seals the iniquity beyond the possibility of equivoca-tion, the mere sale adds but little to the flagrancy of the whole: for the evil effects of the indulgence are equally sure to follow, whether it is granted for muttering over three prayers, or paying down three shillings.

In the year 1500, being the year of Jubilee, Pope Alexander VI., granted to the inhabitants of the whole realm of England, a plenary indulgence, with power to choose their confessor, and obtain from him "absolution a perso et culpa, from the guilt and punishment of sin," and a dispensation or changing of all manner of yows. In the bull however there is a clause, strictly limiting the privileges of the indulgence to those who "being contrite and confessed, put into the chest for the intent ordained such sum or quantity of money, gold or silver, as is limited and taxed:" and then follows a scale of sixteen different prices, accommodating the bull to the wealth and ability of so many grades of purchasers. Polydore Virgil, the historian, who mentions this bull, asserts, that though the money was collected, professedly to go to war with the Great Turk, yet that after vast sums had been amassed; no war was waged, but all found its way into the private coffers of the simoniacal Pontiff.

Eighteen years after this, the monstrons excesses of l'etzel, threw all Germany into an uproar: he unblushingly assured those who came to purchase release for the souls of their purents, "The moment the money tinkles in the chest, your father's soul mounts up out of Purgatory." The profligacy of the priesthood proved infectious, and spread to the laity: it was no uncommon thing for a man, who had purchased an indulgence, to carry it, to the gaming table, and make it the stake in a game of

Oh! bitterly did the Church of Rome rue the folly and imprudence of that most apprincipled agent; yet, rotting as she was under the baneful leprosy of her own venality and corruption, her hands could not cease from sin; the evil continued, and even increased; so that five years afterwards, in the year 1523, the Princes of the Germanic Empire presented to the Pope a list of a Hundred Griev-ances,—in which they complain "that the Roman Poutiffs had sucked all the marrow of their estates from the simple and too credulous Germans"—"that by this traffic in indulgences the greatest encouragement is given to the commission of all manner of crimes, fornication, incest, adultery, perjury, murder, theft, robbery, extortion I" This catalogue of crime is no invention of the Germanic princes; as though to verify the charges thus brought against the Church, a book was at that very time openly sold in Paris, called "The Taxes of the Apostolic Chan-cery, and Sacred Penitentiary," in which these very crimes, and a multitude of others are enumerated, and the prices marked for which absolution from them might obtained! For instance, murder and incest might either of them be pardoned for seven shillings and six-pence, while perjury would cost nine shillings, and rob-bery twelve shillings. Thomanists have made many efforts to overthrow the authority of this book; at our time, they called it a Protestant forgery, at another, a list of the Fees of Office; but both those subterfuges are rendered useless by the honest indignation of Claude d'Espence, a doctor of the Sorbonne, and Rector of the University of Paris, who in his Commentary upon the Epistle to Titus, having cited several charges that were ande against the See of Rome, proceeds to say, "that all these charges might be considered as the fiction of the enemies of the Pope, were it not for a book, printed and exposed for sale at Paris, entitled, 'The Tax Book of the Apostolic Chancery,' in which more wickedness may be learned than in all the summaries of all vices, and in which licence of sinning is proposed to most, and absolu-tion to all who will buy it." This authentication of the book, by one with would have been glad to have been able toods, by one who would have been great to have been anion to deny either its authenticity or its existence,—who have ments over it, as doing an injury to the cause of Rome, puts the fact of its existence beyond a donot; and it stands an incontrovertible witness against Rome, and her unblushing venulity in the sale of Indulgences.

A singular circumstance proves that the sale of them still continued, two centuries after the publication of this book. "In the year 1709," says Bishop Burnet "the privateers of Bristol took the Galleon (a Spanish merchant vessel), in which they found 500 bales of these bulls, and 16 reams were in a bale, so that they reckoned the whole came to 3,840,000. These bulls are imposed upon the people, and sold, the lowest, at three rials, a little more than twenty pence; but to some at 50 pieces of eight, about eleven pounds of our money; and this to be valued according to the ability of the purchaser, once in two years; all are obliged to buy them against Lent. Besides the account given of this in the cruising voyage, I have a particular attestation of it by Captain Dampier, and one of the bulls was brought me printed, but so that it cannot be read. He was not concerned in casting up the number if them; but he says, that there was such a vast quantity of them, that they careened their ship with them."

To come down to our own day. In a work entitled, "Rome in the 19th century," the nuthor says, "I was sur-prized to find scarcely a Church in Rome that did not hold up at the door the tempting inscription of 'Indulgensia Plenaria.' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Colosseum, but that is nothing to the indul-gences, for ten, twenty and even thirty thousand years, hat may be bought at no exorbitant rate in many of the Churches." Indeed the charges of the Germania princes in the 16th century, may safely be reiterated on behalf of Italy in the 19th; for if we may believe the author of a work entitled," Three months residence in the mountains east of Rome," it is as easy to obtain absolution for money now, even for murder, as it was then. "At Tivoli," says the author, "a man was pointed out to us, who had tabbed his brother, who died in agonies within an hour, The murderer went to Rome, purchased his pardon from the Church, and received a written protection from a Cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred." Oh! how atrocious that system which can thus set at defiance the laws of God, and even under his name and the pretended sauction of his authority, reverse the decree rhich said, "Whose sheddeth man's blood, by man shall his blood be shed!'

It may be objected, that these are only the tales of traellers—they are worthy of credit nevertheless—however he sale of indulgences in the 19th century is proved under the hand and seal of Pope Leo XII, himself; in a bull granted so late as the year 1828, for the use of the faithful Spain. Among other privileges, it impowers its purchaser "to choose his own confessor, and obtain from him plenary indulgence and remission of whatsoever sins and censures, even those reserved to the Apostolic chair (except the crime of heresy) once in his life, and again in the article of death." It then proceeds to suspend during that year all other indulgences; so that by whatever means any of the faithful may have earned the benefit of standing indulgences, they are all declared null and void, unless this bull likewise be procured. A happy expedient truly, to ensure a speedy sale for this indulgence! And lastly the bull fixes the price at which it is to be purchased, a little more than seven suchdos. Spanish money; signifying that when the money is actually paid, the indulgence comes in force, and not till then. The whole is indeed merely a long laborious recept for a few shillings, professing in return to bestow certain spiritual benefits.

Here then is the sale of Indulgences amply and clearly proved, even in our day; here is undoubted evidence, that it not only hath been, but it still is: that Rome, in this, as in all her errors, is Rome still.

I Mendham's Venal Indulgences, p. zi. 4 Milner's Ch. Hist. vol. iv. p. 21G.

! Taylor's Works, vol. x. p. 143. London, 1821,

 Fascic, Rer. Expet. by Orthulnus Gratius. Cologne, 1833; quoted by Mendham in his Council of Trent, p. S.

† Spiritual Venality. \$ See Hodson's Three Letters to Green, p. 22.

§ Vol. 111. introd. p. 20.

t Vol. if. pp. 267-270. \*\* Mendham's Council of Treat App. p. 344.

## 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 Throne: -

"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

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?"

In my diligent investigation of the sacred oracles, have found nothing to coincide with C. Q's, nice, but 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 gratition-

Or, if not, for what other purpose? 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 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 Presbyters were not licensed to meddle. To note a difference of that one Church where the Bishop hath his 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 Ecuristus who had been Bishop, and was now deposed.

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

termeth him 'Cathedra extorrem,' one that was thrust

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

beside his chair."

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 congregation 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,
Sorre

# 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."

Laurely however, things are sadly changed with him. No Lattery powers. No belief the Dublin Mayoralty, but what be doubt ne uns free clothing he has lost in political libertinism. seaming the municipal velvet he has put himself into a By assuming the Upon all his unseemly upwars at country fairs grait waistcust.

Upon all his abettorship of shillelagh law—upon all his cocurtings with Rehandism—upon all his treasonable harangues, pactifully worded—and upon all his usual Sunday seditions bis screptance of the Mayoralty has placed an involable interhis acceptance of a gentleman of his propensities, is an un-dict. This, also, for a gentleman of his propensities, is an un-toward predicament. There is no Whig Lieutenant to wink at matters now. With the accession of a Conservative Government, Ireland is at last cursed with the restored authority of he. A popular liberator must now demean himself with the nureness and circumspection. In a word, the repealntmost uchanged bas, for the time being, fastened his neck to a militione which will eventually crush him.

But in proportion to the embarrassment of such a position the necessity of making every hazardable effort to prevent it from utterly destroying his Lordship becomes palpahly apparent.
Rather than submit to be prematurely silenced, he deems it perferable to incur a few imminent risks, though not without releishing them in the nicest possible balance. Accordingly, seighing them in the incest possible mainnee. Accordingly, at a late meeting of the Repeal Association, the Lord Mayor of Doblin not only adverted to the ticklish topic of American d Dunin and only interest so the treation topic of American sympathy in a holder style of treason than altogether became sympathy in the style of treason than altogether became sympathy. can sympactic the Majestr's faithful magistracy, but actually seems any of her Majestr's faithful magistracy, but actually seem notice of a motion imploring the House of Commons to pare notice of a motion importing the House of Commons to petition her Majesty for the removal of Earl De Grey and Lord Eliot from the Government of Ireland. The vile seutimeats thus propounded to his Corn Exchange crew upon the indict of transatlantic co-operation, were warily pour ther ear, not as emanating directly from himselt (that would hardly do Daniel), but as purporting to be the substance of an American letter which he had received from Albany, in the American Analy, in the state of New York. This artful shift of the civic cloak (for we have no faith in the authenticity of the letter) cannot diminish his Lordship's criminality, either in having made himself an approving party to its contents, or in having publicly used it as an incitement to popular disaffection. The miserabl it as an interesting that such imported treason, envenomed with the sting of republicanism, cannot be chargeable upon the ianocent personage who merely receives and promulgates it, will be as thoroughly despised as the periodious functionary by whom it is impudently practiced. So, during the current yest, we are to get our repeal distribes from America, are we? This shallow and wretched subterfuge we may safely commit to the prudent vigilance of Lord Eliot.

But let us suppose that the Albany letter is a bona fide one cumstance will by no meanslessen O'Connell's personal responsibility, as having publicly exulted in its contents, the growing practice of American citizens in flinging inflammatory missiles among Her Majesty's loyal subjects must inesitably involve the British Government in precisely the same difficulties with the United States as recently occurred in the case of the Caroline and M'Leod. Between the revolutionary supplies sent to Navy Island, and the insurrectionary ratio transmitted to the Repealers in Dublin, we can see but little difference. Our own home traitors, we shall endeavour to keep is order as we best can; but that the New York incendiaries shall continue to foment and feed rebellion in Her Majesty's dominions without being effectually restrained by their federal Government, is not to be endured.

One word upon O'Connell's conduct towards Lord De Grev's Government, and we are done. The right hon, firehrand has, by his announced motion for the dismissal of that nobleman, brought himself into serious difficulties. Had the maker of the motion been merely a private person, such as the member for Kerry, the projected movement would necessarily have deserved immediate inquiry. But Mr. O'Connell, who gravely and deliberately makes this motion, is the Lord Mayor of the Irish metropolis. Substantially it amounts to an impeachment of Earl De Grey's administration. Let him be compelled then either to follow up his villanous motion in the usual formal way, or to skulk back from it as a malignant and unsupported slanderer. Let us have his articles of indictment solemnly set forth, sworn to, and established. As the chief magistrate of the first city is Ireland, he has done what he could to discredit the character and undermine the authority of Her Majesty's Lord Lieutenant. The Lord Mayor of Dublin has thus authoritatively told the people that they ought to pay no further respect to Her Majesrepresentative. His municipal Lordship is, by office, highly influential personage. His declared opinion of Earl De Grey, as far as it carries any weight, is virtually an incitement ex cathedra to every sort of insubordination, as long as the present Viceroy is unsuperseded. O'Connell, therefore, ought to be compelled to make good his case. He has had many a perplexing and lucrative suit in his time; but this, we suspect, will be the most difficult and least profitable of all. But the unprecedented fact that a high civic functionary shall, at randoin, inflame an excitable people against their chief Governor without making the slightest attempt to substantiate his charces we may safely intrust to the watchful circumspection of Her Majesty's fuithful Commons. If the Lord Mayor of Dublin cannot conclusively establish his accusations against the Lord Lieutenant of Ireland, his ejectment from office, by legal process, ought certainly to be prosecuted without delay.

#### COMPULSORY ATTENDANCE OF THE MILITARY AT POPISH CEREMONIES IN CANADA.

We have often had occasion to complain of the countenance given by our Government to Popish and idolatrous ceremonies both in Canada and in the Mediterranean. A Montreal paper ires the following account of a religious display made on day, the 13th of June last, at which the soldiers of the 7th llussars and 23d Infantry were compelled to do bonour to the procession of the host. The extract is as follows:—

Sunday was the day fixed by the [Roman] Catholic Church for the annual procession in honour of the Fete Dieu. The procession was remarkable for imposing solemnity, and the canopy covering of the host was of unusual splendour. A detachment of the 7th Hussars preceded the numerous priests, nun, and scholars, of the several religious establishments, in rear of whom, and immediately preceding the host, were those who carried baskets of flowers and strewed them in the air, and those who carried the censers. Immediately after the host followed the members of the bar, which body was succeeded by the land of the 23d Regiment. Grenadiers of the 23d, each with his musket and fixed bayonet, marched at intervals of about ten paces on each side, thus protecting the flanks of the procession from any pressure by the assembled crowd. A great many of the police were also in attendance, but we are happy to say that nothing could exceed the decorum and respect uni versally displayed."

We will not be guilty of the injustice of speaking of this coormity as peculiar to the administration of Lord Sydenham or of the Whig Government. We wish that we could agree with our Dublin contemporary, that this "crime," as he justly calls it, was one peculiar to the Whigs, and that it has "done much to confirm the affection of military men towards Tory principles, and make them earnestly desirous of their restora-tion to the high places of power." But we cannot forget the proceedings at Malta on the dismissal of Captains Atchieson nd Dawnon for adhering to their Protestant principles and Protestant oaths. We cannot forget that these officers were driven from the army because they would not at the command of priests and in honour of the host fire patterare salutes, and tell bells to give additional pomp and circumstance to the pafeating of the procession of St. Spiridione. All this happened under the Government of the Euri of Liverpool, and long before the passing of the Emancipation Bill. But while a sense of justice forbids us to agree in that part of our Dublin contemporary's remarks which have a party aspect, we condially occur in the following extract, so far as it exposes and condemns the practices alluded to :-

"This affair in Montreal will, in no insignificant degree, conarm the distaste of our soldiery towards the would-be domination of Romanism. Yet, what a Government to command and compel the homage of our soldiers, of Protestants born and bred, of Protestants paid and sworn to defend the Protestant Constitution in Church and State, to compel their attendance and homage in honour of the blasphemous procession of the host! We say, in honour of the host; for it is pretended that the presence of the soldiery was meant to preserve the peace. be band of the 23d Regiment, was military music, brought out to preserve the peace? No. Montreal is a city "wholly given to idulatry."4 and, apprehension of riot or of opposition, there could be none to justify the presence of a protecting power. The business was a mere triumph of Popish superstition; and our gallant soldiers were driven like elaves to grace a procession which they loathed. This is an insult to the British army, to the nation at large, which should not be passed over. In no one instance have Roman Catholic soldiers been commanded to attend a Protestant religious ceremony or procession, or act in caya in contrary to their private conviction; while here two of our regiments are forced, on pain of being condemned for muting should they refuse to obey, forced to honour the idel god of Romanism. This is a grieving wrong, but, we trust, not or to be endured. The fate of the oppressors of Protestent. is is sealed; the hour of expulsion and eternal degradation to the Papo-Radical Ministry is near, and we shall have no more of these insults against the national religion and the God of hearea to deplore. The Montreal business, we trust, is one of the hat deeds that shall-fill up the measure of iniquity on the part

The proceedings at Montreal are not peculiar to our "Pspo-Radical Ministry," but they are no less disgraceful to a Protestast Government. O'Confiell himself admitted again and \* This is far too sweeping a charge. There are several thousand fromtants in Montreal.—E.D. CH.

again in the House of Commons, that the Malta case was eminently discreditable, and that no Protestant could, with a cleur conscience, have engaged in such ceremonies as those, for nonsampliance with which Captains Atchieson and Dawson were dismissed the service. But may we not hope that in returning to power, the Conservative leaders have learned something religious Protestant feeling of a great portion of the people of this country; that still more they have been led, amidst the shakings of the last ten years, to consider the pillars on which the British Constitution rests; and that they have discovered that the main source of all that might which has made England the glory of the world and the eary of surrounding nations," is to be found in her attachment to Christianity, and in the Pro testant principles which are intersporen with the very foundation of the Monarchy. - London paper.

### Canada.

PESTIVITIES AT KINGSTON.-The Kingston Chronicle of the 24th, the day of general rejoking at Kingston at the Birth of an Helr to the British Throne. A Royal salute was fired at sun-rise by the sedentary millitia artillery of the place; and the bells of the churches, the ac-British Threne. A Royal salute was fired at sun-rise by the sedentary millitia artillery of the place; and the bells of the churches, the accounts say, struck up a merry peal. The launch of a fine new streamer was effected, at a late hour, by Capt. Gildersleeve, from the Marine Railway, and was named the Prince of Pales, amidst the load cheers of the multitude. The people with the Mayor and Corporation, the Fire Company and the members of the Mechanics' Institute, having assembled in the market place took up the line of march for Government House with a bugle band at their head, and by the time of arriving at the house the procession numbered nearly 3,000 persons. The multitude formed on the lawn, while a deputation entered the house, and the addresses to the Queen, to Prince Albert, and to Ilis Excellency the Administrator were presented to him, and in reply he expressed the pleasure he should receive in transmitting those for her Majestr and Frince Albert, for presentation through the usual channel. His Excellency attended by his personal Staff and the Heads of Departments then came into the circle formed before the house and three hearty cheers were given for Her Majestr. At two clock, the roasted Ox was served with much ceremony in the market place, with a substantial repast of mutton, ham and venison, with beer, and, for the tectotalers, coffee in abundance. The banquet in the Town Hall for the juvenities was well considered, and was the great point of attraction.—The illumination commenced at 6 o'clock and ended at 10. Some of the devices, transparencies, &c. exhibited on the occasion, are highly spoken of. The Kingston Chronicle thus concludes the account of the ceremonies:—"The whole affair went of with a degree of spirit highly creditable to the inhabitants. No accident happened, and the utmost harmony prevailed throughout."—"Quebec Meruery.

Litualisation of the feet of the policy of the highly freeditable to the inhabitants. No accident happened, and the utmost harmony prevailed throughout."—"The bir

harmony prevailed throughout."—Quebec Merrury.

LUMINATION IN TORONTO.—On Tuesday night the 4th instant, Toronto was illuminated in honour of the birth of the young Prince. The light shone brilliantly upon the snow, and, aided by the gas, presented a lively and festive appearance. We saw several transparencies, and were glad to percrive that some of our fellow citizens exhibited devices, which manifested their attachment to the Church, as well as to the Throne. Upper Canada College, which has ever been distinguished by its high Conservative character, was the most tastefully illuminated range of buildings that we saw. The middle edifice had several transparencies, amongst which we recog ized Lord Seaton's arms, and Spiss Alikua, a happy classical allusion to the Prince. Thousands throught the streets in sleighs and on foot, and good order prevailed everywhere. ood order prevailed everywhere.

good order prevailed everywhere.

Toronto Board of Trade was held at the News Room. The Report was read and adopted, and the following gentlemen have been elected office-bearers for the current year, viz.: George P. Ridout, Esq., President. William Ross, Esq. Fice-President. Committee—P. Paterson, H. Rowsell, T. J. Farr, T. D. Harris, D. Macdonell, W. L. Perrin, J. McMurrich, J. Thomson, A. Dixon, James Rowne, W. Wakefield, T. Clarkson, and F. Hincks, Esquires—Toronto Heraid.

Toronto Cornoratios.—Our political sentiments, we must concess, differ materially in many points, from those of the present Corfess, differ materially in many points, from those of the present Corfess, differ materially in many points, from those of the present Corfess.

Toronto Corporation.—Our political sentiments, we must confess, differ materially in many points, from those of the present Corporation, and it is but natural that we should wish to see the destinics of our City committed to those with whom we have the honour of agreeing. But we cannot here refrain from congratulating our citizens upon the many substantial benefits which Toronto has received at the hands of the present Corporation. They have been no laggards in office. They have appeared to consult on all occasions our local interests, and what more can we demand from any municipal body? The improvements which they have introduced among us are visible on every hand. Our streets have been Macadamized,—public sewers have been constructed where they were most needed, and their construction has proceeded upon a scale of permanency which reflects credit on those who prejected and executed them, and will secure their benefits to many generations yet to come. Another great improvement is the supplying of our City with gas, which we are happy to amounce is now in full operation, and with the most satisfactory effect. By this time next year we may also be experiencing the invaluable advantages of public water works. These are some of the great improvements for which our City stands indebted to the present Corporation—" Honour to whom honour is due."—Toronto Chronicle. Gas.—Toronto is now partially lit with Gas; and for this great improvement our city is much indebted to the Corporation, and to Mr. Furniss, the spirited and successful undertaker of the work.

Mr. Furnis, the spirited and successful undertaker of the work.

Departure of Mr. Mr. Mr. Mr. 10 the 27th December, Wm. Hamilton Merritt, Eag. left St. Catharines for England, via Kingston and New York. He will be accompant d by his two eldest sons, who intend remaining some years in Europe. The primary of-ject of Mr. Merritt's visit, we understand, is to negociate the provincial debentures given the original individual Shareholders, for their stock in the Welland Canal Company, so as to secure the principal and interest on all shares now or lately held by them, to which they are entitled, by the act passed at the last session of Parliament, authorising their purchase, by the Government. He will also use his best endeavours, while in London, to procure the incorporation of a Bank, in this place, and to secure a large portion of the capital required —St. Catharine's Journal.

Journal.

NIGGRA DOCK COMPANY.—The Niagara Dock Company is probably the most useful Corporation Canada can boast of. To it the Province owes the many floating palaces which ornament Lake Ontario, and give Britain supremacy thereon. To it is owing the retenion within our own borders of an expenditure exceeding £70,000 per annum, and as it is annually enlarging its profitable operations, and as the management of its affairs is in enterprising yet experienced hands, the lock Company's notes may justly be considered as safe as those of either the Bank of Upper Canada or the Commercial Bank.

—Niagara Carmicle.

The New Course of Management December 1.

THE NEW COMEDY OF MANAGEMENT.-DISTRICT COUNCILS IN CA THE NEW COMEDY OF MANAGEMENT,—DISTRICT COUNCILS IN CANADA EAST,—These miniature parliaments held their second sessions
on the 7th Dec. The proceedings of some of them silord a rapital
commentary on the propriety and justice of entrusting the people with
"the management of their own affairs." The Missisquoi Council
have come to the conclusion that, "as the labourer is worthy of his
hire," they ought to have some slight remuneration for their important services, and have accordingly agreed to pay themselves out of
the District Revenues at the rate of 7s. 6d. a day for each Councillor. hire," they ought to have some slight remuneration for their important services, and have accordingly agreed to pay themselves out of the District Revenues at the rate of 7s. 6d. a day for each Councillor, and 10s. for the Warden: this is pretty fair "management" considering that the act expressly says that no Councillor shall receive any wages; allowance, profit, or emolument, for his services. The Council for Nicolet proceed again on another plan:—instead of burdening their constituents to pay themselves, they will not even impose the slightest tax for the benefit of the District, but allow petitions for grants in adi of schools, roads, and bridges, to lie on the table, until the money falls from the clouds, when, it is probable, they will put out their hands to catch it; these worthy managers met at ten o clock in the morning of the 7th and adjourned, as they did at the first session, at three o'clock the same day to the first Tuesday in March next; the motion of adjournment passed unanimously, nowithstanding the most orgent entreaty and remonstrance of the Warden; the only business they did was to decide upon which of the Councillors were to go out of office next month, and to direct a petition to the Governor to have their sessions removed from Drummondville to Nicolet. The Council for the District of Terrebonne have gone a little further than those of Nicolet, they not only avoided "taxation." but passed resolutions disapproving of an Ordinance of the late special council directing the construction of winter rehicles, and the mode of hanging the shafts of any authority except themselves, to appoint their officers, and faulty agreed to a vote of thanks to the electors of the Fourth Riding of York for "selecting for their Representative, L. II. Lafontaine Edy, here-to ore the active and distinguished representative to the county of Terrebonne." The resolutions, conveying the thanks of the people of Terrebonne, are seven in number, and are signed by the Warden as well as by all the Councillors; the sixth one voice of the man whom they have chosen, to be raised at times in de fence of our interests." Judging from past events, we believe the electors of the Fourth Riding will "graciously" allow any thing. So much for management in the East.—Cornical Observer.

## (From the Canada Gazette.)

Secretary's Office, Kingston, 27th December, 1841. His Excellency the Administrator of the Government has been pleased to appoint the following persons Wardens and Treasurers for the respective Districts, formerly constituting Upper Canada, in pursuance of the provisions of Provincial Statute, 4 & 5 Vic. ch. 10.

Districts Wardens Tresurers Eastern ...... Hon. Alexander Fraser, Alexander McLean, T. H. Johnson Charles Adamson Low, Hon. William Morris, Andrew N. Buell, Alexander McMillan, John P. Roblin, M.P.P. David Smith, David John Smith, Philip Ham, Zacciorus Burnham, John B. Marks, Walter Boswell. Zaccheus Burnham John Gilchrigt, P. T. Billings, Henry Y. Beasley, D. MacDougal William Hewat, H. C. Barwick Henry Webster, Henry Ransford, John Harris, T. R. Raber George A. Hill, Edward W. Thomson David Thorhurn, M.P.P. John Wetenhall Hon. P. B. Delila

## THE SLAVE TRADE.

RIGHT OF SEARCH.

We continue to-day the publi- ation of the deeply important correspondence between Mr. Stevenson and our Foreign Secretaries, on the Right of Search Question. The facts are simply these—England is the only Power that undergot the tremendous expruse and loss of valuable lives, of maintaining a Squadron in the pestileutial African seas to put down the infamous Stare Trade. The other European Nations gladly avail themselves of her exertions in the cause of humanity, and the Right of Search is cheerfully conceded by them to her cruizers, as the only possible means of checking this horrible traffic. The United States never would accede to this arrangement; but some time since, the Commander of an American Ship of War on that station, entered into an agreement with the scalor British Officer that British cruisers might search American vessels in those seas.—They have done so in several instances, and formal complaints of "outrages on the American Flag" have been ledged by Mr. Stevenson, it has been proved to demonstration that every ocurtesy was exercised towards the vessels searched—that they were found regularly fitted up with all the loathsome apparatus of Slave-ship—that this fearful trade is now almost entirely carried on under the United States Flag—but all would not do—the abstract Right of Search has been peremptorly and dogmanically denied by Mr. Stevenson, and the Foreign Secretaries have at once conceded the point, and assured the Aminassador of this Most Christian Republic that strict orders will, for the future, be issued that due respect be paid in the African seas to the American Stats and Striper (appropriate flag for a Slave ship!)—and the United States of America now stand before the other nations of the world, as claiming for their national randard the envisible privilege of protecting the most infernal traffic that ever digraved humanity, and of aving from the gibbet and the yard-arm, the vilest gong of RIGHT OF SEARCH.

pirates, murderers, and kkinappers that may choose to hauf down the doubt's head and cross-bunes and huist at the main-toy-gailant the glorious Stars and Stripes—the only divities flag beneath which the Slave Trade can be legally prosecuted.—Patriot.

MINGRE DISTRICT CLERICAL ASSOCIATION.

The Clergy of the Niegara District are herapy informed that the next Meeting of the Association will be held (D. V.) on Hirdwordop, February End, at the residence of the Rev. A. F. Atkinson, A.B., Rector of St. Catharine's. The attendance of all the Newthern, at an early hour, is particularly requisted, as business of a highly important nature will be brought before them.

T. B. FULLER, Sec. N. D. C. A.

Niscara Falls January 1, 1842. Nisgara Falls, January 1, 1842.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

BRITHES,—I beg to remind you that, "if the Lord will," the next
Meeting of our Association will take place at the Rectory, Casan, as
Westeraday and Thursday, the field and Thi instant.

I also desire to inform you, that a copy of the Resolutions adopted
by the Committee appointed at the recent visitation, to deliberate on
the formation of a Diocesan Church Society, has been forwarded to
me by the Secretary, with a request from the Lord Rishop that they
be submitted to the Midland Clerical Association, for their equinon of
the proposed scheme. A full attendance of the Members is therefore
very desirable.

SALTERN GIVINS Socretary

SALTERN CIVINS, Secretary Mohawk Parsonage, 3rd January, 1842

#### EDUCATION.

TRS. COCKBURN begs to inform her friends and the public that her seminary will RF. OPP N, for the reception of her Pupite, on MONDAY, the TENTH instant.

Toronto, January 4, 1842.

### PORT HOPE.

### Mrs. GREENE'S SCHOOL FOR YOUNG LADIES.

RE-OPENED ON MONDAY, JANUARY 3, 1842.

MRS. GREENE, having obtained the assistance of a Young Lady perfectly qualified to all the assistance of a Young Lady M perfectly qualified to fill the situation of Governess, and made one farther arrangements, can now receive a few more boarders.

References may be made to the Rev. S. Armour, Cavan; the Rev. Shortt, and others, Port Hope.

### BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY OTICE is hereby given, that a Dividend of Eight per cent per annum, on the Capital Stock pald in, for the half year ending on the 31st Instant, was this day declared, and that the same will be parable on and after Monday, the 10th day of January next.

The Transfer Book will accordingly be closed from the 1st to the 8th day of January inclusive.

The Transfer Book was accessed by order of the Board,

By order of the Board,

T. W. BHRCHALL,

Managing Director.

British America Assurance Office, Toronto, 27th December, 1841. BOOKS, &r. FROM ENGLAND.

A W. ROWSELL will be happy to procure from England
PRINTED BOOKS, ACCOUNT BOOKS, or any article
connected with the ir business, for which orders may be left with them
either at Toronto or Kingston. They will be making up their orders,
for the early Spring Vessels, during the present month.

### H. & W. ROWSELL. Stationers, Booksellers, and Printers,

KING STREET, TORONTO, & BROCK STREET, KINGSTON, DEG respectfully to call the attention of Bankers, Merchauts, and others, to their large assortment of Account Books and Stationery of every description. By their late importations they have made considerable additions to their Stock, which for variety, quality, and theapness, they are confident cannot be surpassed.

Foolscap, Letter, and all other kinds of Writing Paper, of various nucleities and perform

qualities and prices.

Books ruled and bound to any pattern; Bookbinding in all its branches; Copperplate engraving and printing; Book and Job printing, Sc. Sc. on reasonable terms.

Books, or any article connected with the business, imported to order from England, or from the United States.

### Upper Canada College.

AT the ANNUAL PUBLIC EXAMINATION, De-cember, 1841, the following rewards of merit were ad-

Dis Ercellenen the Cobernor-General's Drige.

1. CLASSICS AND MATHEMATICS.
(Subjects: Virgil. Æn. ix.—Homer. 1l. x.—Composition in atin verse and prose-Arithmetic and Algebra-Euclid, b. ii, iii, def. v, and b. vi.)

s. Crooksbank, G. II. CLASSICS.

(Subjects: Virgil. Æn. ix—Homer. Il. x—Hornee, Ara Poet.—Longinus, Extracts from in Collect. Gree. Majora— Composition in Greek and Latin verse and prose. 11. Hagerman, J. T.

III. MATHEMATICS. (Subjects: Arithmetic and Algebra-Euclid, b. i. il, iii, def. , and b. vi-Logarithms, Trigonom. and Conic Sect.-Mechanics.)

III. Weller, W. IV. FRENCH.

(Subjecta: Henriade, chaut. iii, (examin. conducted in French)-Civil Ilistory of France under Henri III. and IV., and Louis XV .- Literary History in the Age of Louis XIV .-Translation from Eng. into French.)

V. ENGLISH.

(Subjects: Civil History of England to the present period-Literary History under Anne, George I. and George II .-Geography and Arithmetic-Composition on a subject proposed

v. Sadleir. C. Brincipal's Prijes.

Head Monitor ..... .....Crookshank, G. Good Conduct: C Wickenn, A. Wedd, W. Forms and Partial Class..... (Arnold, W. Preparatory School ..... Bethune, A. Boys specially noticed for Good Conduct:

Crookshank, G. Betbune, J. G. Doel, W. H. Draper, Il.-R. M'Farland, J. C. Weller, W Bethaue, N. Patrick, E. Crooke, D. Dyett, W. Molson, A. Barnum, J. Baldwin, W. Robinson, C. Assiginack, F. Price, E. Cockburn, R. Taylor, Ar. Dammier, W. Walton, G. T. Macaulay, J. J. Arnold, W. ( Boulton, J. Bethune, A. Draper, W. G. Anderson, G. Boulton, D. Dampier, II. Maule, A. McKenzie, P. Chewett, W. McKenzie, &L ( McLeod, N. Thompson, C. Boswell, G. Wedd, W. Crooks, A. Clarke, G. M. Williams, II. Grasett, E.

Bethune, Jas. ) Rouf, J. O'Hara, W. Smart, K. W. Barber, G. A. Boulton, C. Bethune, J. W. (Sadleir, C. Jones. J. Kingemill, J. Wickson, A. M. Leud, J. Jessopp, II. B.

College Driges, Monours and Distinctions. 1. Prizes.

1. (Subject. Acts, chap. xii. to xxiii.; English and Greek text, and general and critical information.) 1. Connolly, J. II.

(Special). Jones, E. C. 2 & 3. (Subject. Acts, chap. xii. to xxiii.; English text and 2 & 3. (Suojec... general information.) 2. Grasett, E.

3. Arnold, W. Greek......Wedd, W. Latin, 1 & 2 ......Crooks, A. 1. (Subject. " Xerxes at Abydon.") English ......Sharpe, A.

(Subject. " Influence of Habit.") Recitation ...... Maule, A. 1. Betbune, N.

(Special). 2. Chewett, W. Good Conduct (Boarding House): Weller, W. Connolly, J. H.

WRITING .- Woodruff, J. C.: Crooks, A.

POR DILIGENCE AND PROFICIENCY DURING THE TEAR IN CLASSICS .- 7th Form: Crooksbank, G .- 6th: Baldwin, E. —5th: Wedd, W.—4th: Cocens, 8.—3d: Arnold, W.—2d: Crooks, A.—1st: Patrick, E.—Preparatory school: Dampier, H. Матнематісь.—Масапізу. J. J.; Wedd, W. FRENCH .- Wedd, W.; Wickson, A. ARITHMETIC .- Gildersleeve, O.; Crooks, A. GEOGRAPHY .- Crooks, D.; Crooks, A.

FOR PROFICIENCY IN THE SUBJECTS PROPOSED AT THE ERAMINATION.

7th Form: Crookshank, G .- 6th; Macaulay, J. J .- 5th; Wedd, W.-4th: Cosens, S.-3d: Arnold, W.-2d: Crooks, A.-1st: Docl, W. II.-Preparatory school: Dampier, H.

Il. Honours. 1st Clase-7th Form: Cannolly, J. II.-6th: Robinson C .- 5th: Roaf, J -- 4th: Wickson, A .- 3d: Thompson, C .- 2d: Clarke, G. M .- 1st: McFarland, J. C .- Preparatory

school: Bosnell, G. 2d Class - 6th Form: McLend, N .- 3d: Gillersheeve, O.; Anderson, G .- 2d: Kingamill, J .; Overfield, C .- 1st: Ritchey, R .- Preparatory school: Jackes, W.; Barber, E.

III. First Places.\*

GREEK.—7th Form: (Suphoches, Wilip. Rex) Connolly, J. H.; (Plato, Crite) Crookshank, O. and Connolly, J. H. cynades.—6th: (Homer, Hind, b. i.) Robinson, C.—5th: (Lucian, Diahques in Analect. Greev. Min.) Wedd, W .- 4th 1 (Valpy's Greek Delectus) Cosens, S .- 3d: (Accidence) Ar-

old, W. and Thompson, C equales.

LATES,—7th Form: (Horace, Sat. b. ii. S. and Epist. b. ii.) Connolly, J. H., Hagerman, J. T. and Crankshank, G. equaler; (Horace, Oles, b. iv.) Crookshank, G. and Connolly, J. H. rquales.—6th: (Cicero, pro Deiotaro) Robinson, C.—5th: (Sallust, Bell Jagurthin, portion of ) Weld, W -4th: (Orid, h. xiii. 1) Coscus, S.-3d: (Phedrus, h. iii.) Arnold, W.-2d: (Lectiones Selecter) Clarke, G. M.-1st: (Lectiones Selecter, portion of) Ihel, W. H. and McFarland, J. C. equales.

-Prep. School: Bouwell, G. Growetht.-7th Form: (Euclid, & i. ii, iii and vi) Weller, W.-6th: (h. i. ii. iii and ve) Macaulay, J. J.-5th: (b. i. ii and iii) Wedd, W.-4th; (h. i) Wickson, A.

ALGEBRA .- 7th Form: Crooksbank, G .- 6th: Macaulay. J. J.—5th: (to end of Quadratic Equations) Wedd. W.— 4th: (to end of Simple Liquations) Cuseus, S. and Wickson, A.

NATURAL PHILOSOPHY (Elements of) - Crookshank, G. Louic .- Crooksbank, G.

FRENCH.-7th Form: Crookshank, G.-5th: Wedd, W. -4th: Cameron, C.; Par. Class: Crooks, D .- 3d: Ander son, G .- 2d : Clarke, G. M. LATIN EXPRESSES.—4th Form: Wickson, A.—3d: Arnold, W.—2d: Crooks, A.—1st: Billings, W. H.

HISTORY, GROURAPHY, AND ANTIQUITIES. - 6th Form McLean, T .- 5th: Junes, C. and Sadleir, C. equales. History.- 4th Form: Wickson A .- 3d: Gildersleeve, O -2d: Crooks, A .- Ist: Patrick, K.

ARITHMETIC .- 4th Form : Bethune, J. G .- Part. Class: Barnum, J .- 3d : Anderson, G .- 2d : Crooks, A .- 1st : Doel, W. H .- Prep. School: Jackes. W. GROGRAPHY .- P. Class: Crooks, D., Barnum, J .- 3d Form

Gildersleeve, O .- 2d : Crooks, A. Mars .- P. Class : Barnum, J., Assiginack, F .- 3rd Form : Gildensleeve, O.-26: Crooks, A.

WRITING .- Oth Form : Draper, W. G .- 5th : Woodruff, J. C .- 4th : Cameron, C .- P. Class : Crooks, D. andBarnum J. aquales. -3d: Molson, O .- 2d: Crooks, A .- 1st: McFar-

Book-REEPING .- Crooks, D. GEOMETRICAL DRAWING, SURVETING, AND PERSPEC TIVE .- 7th Form: Crookshauk, G .- 6th: Baldwin, E .- 5th: Woodruff, J. C .- 4th: Cameron, C .- P. Class: Crooks, D. -3d Form : Ridont, T. READING .- 7th Form: Connolly, J. H .- 6th: Draper,

W. G .- 5th: Gravett, B .- 4th: Cosens, S .- P. Class Crooks, D.; Barnum, J .- 3d Form: Gildersleeve, O .- 2d: Molson, J. D .- let: Ritchey, R .- Preparatory school: Dampier, H. SPELLING .- 2d Form: Clarke, G. M .- lett Doel, W. II.

-Preparatory school: 1)ampier, II. JOHN MCAUL, LLD. Principul U. C. College. U. C. College, December 27th, 1841.

N. B .- The vacation will terminate on Monday, January 10th, 1842, on which day the Examination for the Exhibitions, founded by the Council of King's College, will commence. The second and third places are not publicly noticed, but they are egarded in the adjudication of the Examination Prizes and Homeurs.

the above twice, and send their accounts to Mr. Duffy, Collector, U. C. College :- Quebec Mercury ; Montreal, Herald ; London, and Hamilton Gazettes; Kingston and Niagara Chronicles, and Cobourg Star. UPPER CANADA COLLEGE.

The first Annual Public Examination for the Exhibitions, founded by the Council of King's College, will be held on Monday and Tuesday, January 10th and 11th, 1842, from 10 to 12 A. M., and from 2 to 4 P. M. didutes are required to attend previously-at 2 o'clock on Saturday the 6th.

John McAul, Ll.D. Principal U. C. College

U. C. College, December 29th, 1841. HOME DESTRICT GRAMMAR SCHOOL. Tillis Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Sentinary will also be resumed on minary will also be resumed on

M. C. CROMBIR. Principal, H. D. G. S.

Toronto, 24th December, 1841. BEEBBERWAND GERMAN. MR. J. M.-HIRSCHFELDER, LATE OF THE UNIVERSITY OF REIDELBERG.

Wil.I. give Private Instructions in the above languages.—
Applications made at Mesers, J. & J. Mann's Husle Salson,
and at Mesers. Howelle's, Booksollers, King Street, will meet with nunctual attention Toronto, July 10, 1841. WESTERN CANADA CHURCE OF ENGLAND DIOCEMAN PRESS.

THE SUBSCRIBERS to this institution are requested to pay int the hands of the undersigned (or to the Publishers of The Church where it may be more convenient), an instalment of rive ree CENT. int of their respective shares, on or before the Tenth

IL J. GRABETT, Secretary and Treasurer Toronto, December 20, 1841. A. V. BROWN, M.D.

BURGEON DENTIST. KING STREET. ONE DOOR MANT COMMERCIAL BANK,

osto, December 31, 1841. WANTED.

A STUDENT in the profession of DENTAL SURGERY, by
A. V. BROWN, M.D. Surgeon Dentist.

Toronto, December 31, 1841. Mr. Wood, Surgeon Dentist,

MIT. Wood, Sarrgeon Destina,

IAS returned, and continues his office at the same place as formerly, in Chewest's Buildings, King Street, west, where its may be consulted at any hour of the day.

Mr. Wood is well acquainted with all the modern improvements in the method of fastening Artificial Teeth, by pivots, classes, spiral springs, atmospheric pressure, double plates, &c.; and with the principles which should govern the treatment of Becayed Teeth, strengularities, affections of the guras, and all operations in Bessian Nurgery—pune few of which Mr. W. has had the honour of explaining to a number of Professional Gentitimen and others in this city—to whom, by their kind permission, he is at liberty to refer any stranger who may wish to consult him.

For Artificial Teeth, Mr. W. makes use of Macclatom's Missermi Teeth, from Philadelphia, which, for strength, and businty of colour and shape, are preferable to any others; and which are used by many eminent Dentists in London and Paris, and by all respectable Dentists in America.

Mr. Woon takes this opportunity to express his gratitu'e for the

ble Dentista in America.

Mr. Woon takes this opportunity to express his graittu'e for the distinguished patronage he has received during a residence of six years in this city, and hegs to assure his patrons that his residence will be permanent here, and that there is no truth in the report that he was preparing to remore from the city.

Toronto, October 27, 1841.

DR. PRIMROSE.

(Late of Newmarket,)

OPPOSITE LADY CAMPBELL'S.

Toronto, 7th August, 1841. Mr. HOPPNER MEYER, Miniature Painter and Droughtsman.

LATE STUDENT OF THE British Museum and National Gallery,

LONDON.
Office at the Corner of Temperature and Yonge Streets, Toronto.

Ten, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO.

THE Subertilers having now completed their extensive Winter Strock of Groories, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can condidently recommend to the attention of City and Country Storekeepers:

identify recommend to the attention of thy and Country Storekeepers: 200 hids Lomoon Redned Sugar,
30 hids Lomoon Redned Sugar,
55 cases New York Refined Sugar,
25 hids and 70 bids London Crushed Sugar,
400 chests Gunpowder, Hyson, Young Hyson, Twankay, Southoug,
and Congou Tess,
200 begs and tales Motha, Java, Laguira, and St. Domingo Coffee,
200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins,
200 begs Sanolis Graves.

20 kegs Spanish Grapes. 20 tierces Carolina Rice. 20 tierces Carolina Rice. 120 byzes and keps Plug and Cavendish Tohacco. 185 pipes and hids Port, Madeira, Sherry, and Marsellies Wines, from the n-ost respectable Houses in Oporto, Cadis and Madeira, 20 pipes and 40 hhds pale and coloured Cognac Brandy,

unds Spanish Brandy, suncheons Past and West India Rums,

Toronio, December Mh, 1841.

## NEW GOODS

THE LATEST IMPORTATIONS. ONE of the largest and cheapost stocks of every description of DRY (0001)s ever imported for setall consumption by any establishment. In Unitable, it was offered for sale at DEVKES & COMPANY'S KINGSON, for semall a rate of prosit, that an ex-

Persons trade only could remomente.

Bersons trade only could remomente.

Bersons trade the surrounding Districts, about to make thele Winter

Burchasos, would, our shifting the wetrowalls, do well to call at this

Establishment, and impact the Stock, which, for Farriey and Chop
acts, will be found unsurpassed by any House in North America,

By Termis—CASH ONLY, and NO SECOND FRUE.

December 24, 1841.

GRONGE MAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths, WHITH BIRE CHOICE CHARLES OF CHARLES BUILDINGS, to their Old ITAVE removed from No. 6, Wellington Bulldings, to their Old ITAVE removed from the Stand, WATERIA 100 BUILDINGS, West and of King Street, Stand, Walk Streets, having just received direct from the between Ray and York Streets, having put received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver, Ware, Work Boxes, Writing Desks. Sr., Sc., and which they are determined to self at unprecedented low yelves, for Costs.
| S.B.-Chronometers repaired and restored to their original stand-

ness and precision of performance, also Clocks, Watches, Jewellery, Ac. Toronto, November 27, 1841. REMOVAL

### JOSEPH WILSON, CPHOLSTERER AND CABINET MAKER.

THOLES FREE, RAND CARDEN R.J. MARKER.

MINCERELY thankful for the liberal patronage he has received,
and desires to acquaint his friends and the public that be has now
Ramovar into his New Blanca Paramats, coverer of Yonge and Temperrance Streets, (directly opposite his old residence), where he has fitted
inputerior accommodation for the carrying on of the above business,
and hopes, by strict attention to the manufacturing of his goods,
and hopes, by strict attention to the manufacturing of his goods,
punctuality in executing orders entrusted to him, and reasonable
charges, to still morit the kind support he has incretology reveted, and
that a continuance of their favours will be thankfully acknowledged
by him.

by him.

Feather Beds, Hair and Cotton Mattresses, Sc furnished on the shortest notice. Window and Bed Draperies, and Counters, of all descriptions, made and fitted up to the latest fashlous with neatness and dispatch.

Toronto, Nov. 1, 1841.

#### TORONTO AXE PACTORY, HOSPITAL STREET,

THE Subscriber tenders his grateful act nowledghierts to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late Harry Susersam, and recently by Courseno, Ruccillans & Co., where he is now manufacturing CAST STRES. ANDS of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promisely executed. fully received and promptly executed

Cuttery and Edge Tools of every description manufactured to order. Toronto, October 6, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO, And King Street, Kanaston, (opposite Bryce & Co's.)

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TORONTO. 1. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres,

Booskins, &c. &c. Also-a selection of Surgano Visting, all of which he is prepared to make up to order in the most fashionable memor and on moderate Toronto, August 3rd, 1841.

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Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. J. E. F. has, at the present time, some splendld thick French plates on hund; Window Cornices, Roun Bordering, and Ministure Frames, of the latest Landon fashi ito, Sept. 18, 1841.

BRITISH NADBLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORK STREET, KINGSTON.

A B. B.X.A.NEDERE EDEXON respectfully informs the Mili-tary and Gentry of Canada, that he is stways applied with a superior assortment of Mandellerry, He armone, Whipe, Aco-Acc., imported direct from the best Houses in Great Britain, and FIRST-RATE ENGLISH ESTABLISHMENT.

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KING STREET. KING STREET.

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JOHN MULIIOLLAND & Co. 17-16

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CHEAP RE-PRINTS OF STANDARD WORKS. HUGH SCOBIE. British Colonist Office, Toronto, May 26th, 1841.

No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.)

BRITANNIA LIEK ASSURANCE COMPANY.

PHOSPECTUSES, Tables of Bates, and every information, may Prancis Lewis No. 8. Chewett's Buildings, Toronto.

THE PHONEX FIRE ANAURANCH COM-PANY OF LONDON,

A PPLICATIONS for Insurance by this Company are requested As, to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURHAY. Toronto, July 1, 1841.

mineral designation of the second BIRTHS. At the Rectory in this City, on Tuesday the 4th instant, the Lady of the Rev. H. J. Grasett, of a Bon. In this city, on the 28th December, Mrs. Robert MacKay, of a

Joughter. In this city, on the 2nd instant, Mrs. John Hart, of a daughter. In this City, on the 31st ultimo, the Lady of Captain Colclough, of daughter. At Woodstock, on the 15th Documber, the Lady of Dr. Turquand,

of a Bon.

MARRIED.

On New Year's day, at Napance, by the Rev. S. Givins, Rector, Mr. Bottert McDonald, to Amanda, videst daughter of Capt. James Yraser, Leanon Militia.

On the 6th instant, in the Township of Toronto, by the Reverend G. Graham, of Trafalgar, Thomas Goldsmith, Esquire, to Sophia, widow of the late William D. Iscoll, Esquire, Kingston —both of the DIED.

In this City, on the 6th instant, John Stewart, son of the Rev. II. J. Grasett, aged three years and one month. On the 3rd instant, Mary Penfold, only child of Mr. Francis Lowis, of this City, aged I year. At the Manse, Pergus,

of this City, aged I year.

At the Manse, Fergus, on the 13th December, the Rev Alexander Gardher, Prestyterian Minister, in the 36th year of his age, and the 5th of his minister.

On the 2nd December, at his residence on the river Thames, Beyre Woods, Esq., such to Joseph Woods, Esq. 36. P. P.

Near Queenston, on the 25th December, Thomas, infant son of

LETTERS received during the week ending Friday, January 7th)—
Rev. E. Denroche, add, subs. [7s. 6d. due from F. L. L.]; Rev. C.
B. Fleming, add, sub.; Mr. W. Bowsell, (2) add, sub. and rem.; Rev.
T. B. Fuiller; R.w. G. Mackle; Rev. F. J. Londy [next week]; Hav.
A. N. Bethune; R. Hudspeth Eq.; Mr. W. H. White (2) add sub.
and rems.; Miss Handy; P. M. Hamilton; J. Parsons Eq., add,
subs.; Rev. W. H. North, add, sub.; Rev. B. Giving, rems.; Rev. R.
D. Cartwright; Z.; Bev. W. M. Shaw, add, sub.; Hev. J. Hudson;
Liout. Aylmer; Hev. H. Cawall [30s. currency to end of Vol. 8].

Rims, burgh Ale, ment of articles connected with

ALEX. OGILVIE & Co...
22-11

ALEX. OF ILVIE & Co...

To Course roughes to —N. M.'s remarks are pleasing and useful, but we cannot possibly find room for them until their appropriateness will, in a great measure, be gone.

The Lines on the Birth of the Prince of Wales do the greatest credit to the principles of our anynymous contributor. But, in a very few years, he will thank us for withholding them from publication.

THE BISHOPRIC OF ST. JAMES, AT JERUSALEM.

OBJECTIONS TO THE APPOINTMENT OF A BISHOP. (From the London Times of the 19th October.)

We have taken occasion more than once to express our conviction that the position which recent events have enabled the Government of this country to assume in Turkey may be, and ought to be, taken advantage of for the promotion of the great interests of Christianity; and that the only wise and become way in which Great Britain can interfere for such a purpose, is by exercising ber influence for the protection and conso tion of the ancient orthodox churches of the Oriental communion. The policy of Lord Palmerston and Lord Ponsonby was such, as to leave those churches (constituting, as they do, the great majority of Oriental Christians, and including as well the whole population of the kingdom of Greece, as a most important portion of the subjects of the Turkish empire) no other alternative than to look to Russia as their protectress. This they have done, and still do, in Greece especially, with real reluctance; for the influence of Russia has never been exercised in a manner friendly to their civil liberties. England has it in her power at any moment, by holding out the right hand of fellowship to them, to put an end to the moral influence of the northern autocrat in that quarter. The political advantages of such a change, in the event of any contest taking place be tween England and Russia upon the theatre of the Levant, need not be pointed out. But it is material to observe the benefits which must accrue to the highest interests of mankind from the establishment of such relations between the British Government and the Greek ortholox communion.

When we consider the origin, the history, the constitution and the numbers of the orthodox Greek churches-when we remember that they were undoubtedly founded by the Apostles, or in apostolic times; that they have preserved the Christian faith through many centuries of cruel oppression and perse-cution, under circumstances of trial peculiar to themselves; that their authorities have as clear a derivative title to respect and obedience as the spiritual rulers of any other Christian country; that, whatever their corruptions may be, they resame standards of doctrine, and are under the same system of church government, with ourselves; that no barries of mutual anathemas exists between them and us; that they constitute the natural and only possible centre of Christian unity in the East, unless we admit the supremacy of Rome,when we consider all these things, our minds must be strangely warped by secturian prejudices, if we look to any other quarter for the permanent consolidation and eventual triumph of Christianity in Western Asia. Intercourse with England could not fail to elevate their character, and lead to their purification from abuses, if that recognition and support, which is fairly their due, were accorded to them; and we are convinced that nothing more than this would be necessary for the speedy and effectual extinction of Islamism by moral means. Besides this it may be added, that mere generosity towards churches whiel have suffered so much and so long at the hands of infidels, for the sake, not of their errors or peculiarities, but of their and our own common faith, would dietate the course which we have suggested. It would be to prove ourselves worse than in-fidels, if we were to use the political influence which we have required with their persecutors, not to restore and reinvigorate, but to overthrow and supplant them at the very moment when they are beginning to enjoy a prospect of better days. It was with such feelings that we, not long ago, expressed our disgust at the conduct of Lord Ponsonby, who on two separate occasions used his influence with the Turkish Government to procure the deposition of the Christian patriarch of Constantinople for merely political reasons. This outrage excited throughout the orthodox churches of the East the deepest resentment and indignation, and created a very unfavourable impression of the moral and religious character of the British people. Since that time the representative of Queen Victoria has taken further steps to separate his country from all sympathy with those churches, by identifying himself with parties who are seeking to found a Protestant sect at Jerusalem. miserable divisions are, it seems, to be added to those which already afflict the Oriental Church; and Protestantism is to be fortified with exclusive privileges, secured by the firman of an infidel sovereign, in order that it may with the better success lift up its beel against the prelate who now occupies by legitimate succession, the episcopal throne of St. James. the part which England takes in the religious politics of the

If this were all it would be sad enough; but we fear there is more behind. We have seen an ominous announcement in the Ecclesiastical Gazette, which appears to proceed from some sort of notherity, and which fills us with serious apprehension that the Church of England may be committed by her rulers to take part in this unwarrantable invasion of her Oriental sister in Palestine. Little did we think, when we lately commended to the support of our readers what was represented to be a design for the formation and endowment of colonial bishopries, that the powers granted by Parliament for that purpose would be employed for one so different as the mission of a Bishop onsecrated by the Archbishop of Canterbury, to Palestin Yet we are told that "arrangements are now in progress for the nediate establishment of a Bishop for Paleatine, to reside chiefly at Jerusalem." And, as if to sweeten the draught, it is added, that " His Majesty the King of Prussia, who takes a warm interest in the religious affairs of the East, has contributed largely to the endowment of the Bishopria of Palestine, so that it will not be chargeable to the new colonial fund." In ant of fact, we believe that the whole scheme is of purely point of fact, we believe that the whole scheme is of purery Prussian origin, and that the King of Prussia has sent M. Brunsen to this country, upon a special mission for the sole purpose of accomplishing it. Certain religious societies have been consulted, and a Mr. Alexander a converted Jew, is reported to have been fixed upon for the Bishop. More than this e do not know; but from this it appears certain that our Bishops have been solicited to identify the English Church with German Protestantism; and at the suggestion of a foreign Lutheran Prince, to organize a rival communion to the Greek orthodox Church within the patriarchate of Jerusalem, where neither Great Britain nor Prussia possesses a single inch of territory. We cannot, and will not, believe that the Birhops of England are prepared to strengthen the handa of the Romanists in controversy, by thus abandoning at a moment's notice the principles and the practice which have hitherto distinguished the Church of England from the foreign Protestant communities. We cannot believe that the present advisers of the Crown are willing, for the sake of obliging the King of Prussia, to alienate irrevocably from Great Bitain and fix unalterably upon Russia the affections of all the Christian Churches of Asia and Eastern Europe. We are persuaded either that the announcement to which we have adverted is altogether premature, or that the plan will not be carried into effect unless the consent of the orthodox Patriarch of Jerusalem to the establishment of a separate Bishop for Englishmen and other Protestanta within his jurisdiction is previously obtained. We are the rather led to this conclusion, because it is generally understood that offers of amity and co-operation were made, only last year, by the Archbishop of Canterbury and the Bishop of London to the Greek prelates of Athens and Constantinople; and that the agent through whom those offers were made distinctly repudiated all responsibility on the part of the English Church for any of the schinnutical actions of Protestant wis sionaries in the Levant. Nor, indeed, is it conceivable that our spiritual rulers would attack an inuffensive and persecuted body like the Greek Church by which they are not excommu nicated, while they leave untouched the Roman by which they are. There are very numerous English Protestants constantly residing in Italy, yet we never heard of any proposal to send bishop to Rome. Hitherto it has been a characteristic excellence of the English Church to respect the authority of other Catholic churches within their proper limits, not only when partially differing from her, but even when schismatically attacking her. She has never yet retaliated evil for evil, much less has she been guilty of any act of wanton and unprovoked aggression. We repeat, that we cannot and will not give credence to the suggestion that her bishops have suddenly, without deliberation or consultation, without ascertaining the general sentiments of the Church, without taking time to consider the consequences which may flow from such a sten at home and abroad, without any apparent pretext, temptation, or motive, resolved to depart from this peaceful character, and imitate the worst peculiarities of the Romish system.

> THE PRECEDING OBJECTIONS SUSTAINED. (From the London Times of 26th (kt.)

Our article on this day week, upon the King of Prussia's scheme for procuring the consecration of an English bishop to preside over a motley congregation of Protestants in Palestine, elicited from an evening contemporary [The Standard] a statement which we cannot pass over in silence. gether certain," says our contemporary, "that his Grace the Archbishop of Canterbury has consented to consecrate, early in November next, the Hebrew Professor of King's College as the Bishop of the Church of St. James of Jerusalem

"The case," it is added, "does not stand exactly in the attitude in which it has been represented to The Times. Instead of there being one acknowledged Patriarch, or Bishop of Jerusilem, belonging to the Greek Church, and resident there, The Greek patriarch who bears that title there are service. resides at Constantinople. The Roman Catholic prelate, called of Jerusalem, resides somewhere else. In Jerusalem itself there are, as we have said, several persons exercising episcopal authority, of the Armenian and other eastern churches. The Protestant churches are the only section of the Christian world that, to their shame be it spoken, have had no represen-

tative in the holy city. Of late great changes have taken place, and greater are at hand. An English consul has been placed there, and Palestine is becoming the centre of many hopes and expectations; both among Jews and Christians there is a growing disposition to settle in that land. With Protestants, however, one paramount want has always been the absence of any known and recognised ecclesiastical authority so that converts to Christianity, or members of Protestant churches, were considered by the Turks as little else than vagu-

nds. This deheiency it is now proposed to supply." Our contemporary proceeds to express his opinion that this arrangement, and the manner in which (according to him) it ias been effected, are to the honour of all parties concerned; and with reference to our objection that the new prelate would be justly regarded by the orthodox Greek church as a schismatical intruder, he thinks it sufficient to repeat his assertion that the Greek Patriarch of Jerusalem "resides at Constantinople," has no more exclusive right to call himself the successor of St. James than any of the other six or seven persons whe exercise episcopal authority at Jerusalem."

Our answer to this is simple. We shall abstain from tres-passing upon the limits of theological controversy, and shall content ourselves with observing, that he the merits or demerits of the Greek communion what they may, the church of England, if tried by her own standards, could not adopt the views of our contemporary without incurring the guilt of schism.

There are, not six or seven, but (we believe) fire nomina bishops of different communions at Jerusalem; and it may be asked, why may not the church of England send a sixth, or why should she recognise any one of these five rather than the rest? We reply, because the church of England, whether rightly or wrongly, protests against schism, and makes a difference between what she calls orthodoxy and what she calls Three of these "bishops" at Jerusalem belong seveto the Maronite, the Nestorian, and the Jacobite sects; and we suppose that it will not be disputed that the church of England regards the members of all those sects as heretics .-The fourth is an intruding Roman Catholic hishop; and as the church of England does not acknowledge the authority of the Pope in Ireland, we presume she will be slow to admit it at Jerusalem. Four, therefore, of these "hishops" are what we must needs regard as schisulitical pretenders, and it cannot be hought that the Archbishop of Canterbury intends either to recognise their authority or to imitate their example. It remains to be considered whether the fifth, the or hodox patriarch whose derivative title to his office is, as far as we know, unexceptionalde, and whose exclusive jurisdiction is recognised by the great and influential Greek communion, stands in the sam

The first objection brought against the patriarch is his illeged non-residence; -" he lives at Constantinople." Whether this is true, and if so what may be the reason, we cannot pretend to say; but we have yet to learn that non-residence varates the episcopal office. Bishop Watson, of Llandaff, resided always in Westmoreland; Bishop North, of Winchester, almost wholly in Italy; yet we never heard of the Greek church sending hishops to occupy their sees on that account, nor would such a step, if taken, have been easily justified on church of England principles.

The main point is, what view does the church of England each her members to take of the Greek orthodox communion? We have before us a work dedicated by permission to the Arch bishops of Conterbury and Armagh, and, as we know, strongly recommended by several hishops as a text-book for the use of clerical students. Its title is, A Treatise on the Church, by the Rev. W. Palmer, of Worcester College, Oxford. The author is reputed to stand very high in the esteem of some of

our most influential prelates. From this work we shall quote a few sentences, which may show in what light those who have adopted the author's views must have learned (whether rightly or wrongly) to regard such ections as the invasion of the patriarchate of Jerusalem by an

English bishop. In vol. 1, pp. 60, 61 (second edition), we read as follows:-Separation from the church is incapable of justification."---Whoever is separated from any sound part of the church by chism or just excommunication is by that means separated from the whole church. Whence appears the necessity which every Christian is under of maintaining communion with the particular church wherein be lives, in order to his communion with the church Catholic, and with Christ the bead of it."-And in page 63, "The mere existence of doctrinal errors, (not amounting to heresy.) "or the corruption of rites and sacraments in any church, afford no excuse whatever for separation from its communion."

In page 179 we are told, that "The vast and numerou churches of the East are all ruled by bishops and archbishops of whom the chief are the four putitarchs of Constantinople Alexandria, Antioch, and Jerusalem. that these various churches form a portion of the Catholic church of Christ."

In page 182 the author says of the same churches, "It is ertain that they reject every hereay formerly condemned by the Catholic church, and if any one presumes to teach novelties they condemn and excommunicate him." In page 184, he forms us that "there have been, at various times, marks of nion between members of the Oriental church and of the British;" and instances Archdencon Basire, who, during is travels in 1653, "at Jerusalem received from Paisius, patriarch of that see, his patriarchal seal (the regular sign of crelence among them), to express his desire of communion with the church of England. He was also permitted to preach frequently in the Greek churches at Constantinople; where, in testimony of his doctrine, he presented to the Patriarch of in the presence entechism of the church of England, which was also highly approved by the other Oriental patriarchs." In the same page are expressly told that "the Oriental churches are included in the Catholic church by all our theologians, though they observe with regret certain imperfections, abuses, and errors mong them, which detract from their perfection, but do not deprive them of the character of Christian churches."

We will extract only one passage more, for the sake of its direct bearing upon the situation of members of the church of England who happen to be in Palestine:-"If members of the Latin churches should find themselves resident, in quest of merchandize or other temporal objects, in the regions of the Driental charches, and should be unable, through ignorance of the language, or from some other inconvenience, to receive the full benefit of administration in the Oriental church, it would not be schismatical in them to call in the aid of Latin priests. WITH CONSENT OF THE ECCLESIASTICAL AUTHORITIES OF

THE EAST." We pronounce no opinion upon this doctrine. If it is admitted to be the doctrine of the church of England (and we know not upon what other view the Archbishop of Canterbury and the Bishop of London could address the Bishops of Athens and Constantinople, as they did last year, in terms distinctly recognizing their orthodoxy and episcopal jurisdiction), it cannot be true that the Archbishop of Canterbury has agreed to consecrate a bishop for Palestine, without "the consent of the ecclesiastical authorities of the East." If it is not the doctrine of the church of England, all we can say is, that it circulates as such, and (in that case) the sooner it is disavowed by those competent to settle such questions the better.

THE PRECEDING OBJECTIONS REPLIED TO BY THE REV. WILLIAM PALMER. (From the Times).

Sir,-I take the liberty of addressing to you a few observa tions in reference to the appointment of a Bishop for the Anglo-Catholic communion in Palestine—a subject in connexion with which you have done me the honour to introduce my name Having given some attention to the case, and been lately fa voured with opportunities for forming an opinion of the princi-ples which have dictated the design, and which will guide its execution, it seems to me that there are certain misconception affoat on the subject which may without much difficulty be re-

In the first place, then, I am enabled to state, on the highest authority, that the appointment of a Bishop for Palestine is not designed as an interference with the prior claims and juris diction of the orthodox Oriental Churches; it is merely intended to afford to those members of our communion who may be resident in Palestine the benefits of superintendence and spiritual care according to the rites and discipline of the Church. It will be remembered that the venerable prelate who presides over our churches publicly disclaimed (at a meeting for the in-stitution of the fund for endowing colonial bishopries) any intention, on the part of the Church of England, to make prose lytes amongst the Christian Churches bordering on the Medi-The appointment of a Bishop for Palestine is then merely a temporary and provisional arrangement for the benefit of our own people, until the communion which existed for so many ages between our Churches and those of the East is restored.

I may further add, on the highest authority, that the title of "Bishop of Jerusalem" was never for a moment contemplated by the heads of the Church. It was felt that exceptions night be raised against that title, as seeming to interfere with the authority of the legitimate Patriarch; and in consequence with a view to mark the distinction in the clearest manner, the title is to be "Bishop of St. James's Church at Jerusalem." It would be difficult to point out any example of a similar de-signation in ecclesiastical history, except in the case of the annent suffragans of St. Martin's Canterbury; so that the distinction of title seems sufficiently marked, and will carry along with it an acknowledgment of the authority of the Patriarch

The friendly correspondence which exists between the heads admitted than these in all parts of the Church—Greek, Roman, To what superior jurisdiction will be be subject? Who will be be subject? Who will be be subject? in itself a sufficient pledge that the Bishop who is to be sent into Palestine will be provided with such instructions as will tend to promote the union of Churches instead of impeding it. He can be readily introduced to the Oriental Patriarchs as the representative of the Anglo-Catholic Churches, and as com-missioned to prevent, as tar as possible, any intringement on their authority, or any attempts to provelytize their people. Furnished with such instructions, and guided by such principles, studiously avoiding all interference with the Oriental Church, and at the same time aiding in the promotion of all its best interests, the Bishop to be stationed at Jerusalem may impress the most favourable notions of our Churches; may beme the channel of frequent and friendly communications between our chief rulers and the East; and may contribute materially to the re-union of brethren separated for several ages.

Permit me to add a few observations in reference to the questions of principle on which you have done me the honour to quote from a work of mine. It is, then, most true that the Oriental is a branch of the Catholic Church of Christ, and it would therefore he wholly inconsistent with sound principle to eparate voluntarily from her communion, or to excite or encourage such separations. But it is a fact that the Oriental Church and our own have, for a considerable time, been esranged from communion by certain misunderstandings which do not render either party guilty of schism. Under these circumstances, various members of our Churches fix their resilence in Palestine; and not being actually in communion with the Patriarch of Jerusalem and his suffragan Bishops, cannot either receive the excraments from the priests of the Church, or obtain license of the ordinaries for the clergy of their own language and rite. They have then no alternative remaining, but to seek from the Church of England clergy to administer the means of grace, and a hishop to preside over them. This is not any interference with the jurisdiction of the l'atriarch of Jerusalem, because he does not claim or exercise jurisdiction over those who are, de jacto, separated from his ommunion. It is, in short, a mere matter of necessity, arising rom the circumstance of separate communions—a circumstance which we must lament, and desire no longer to exist. passage which you have quoted from my treatise, alluding to opriety of obtaining the license of the oriental bishops for the Latin clergy in their dioceses, was intended to apply to a case where there was no separation of communion

Let me further observe, that the schism of the Romanists in this country consists in their assumption of the character of the Catholic Church to the exclusion of our more rightful claims; in their continual and avowed efforts to make converts amongst our people; in the fact of their voluntary separation from our Catholic and Apostolic Churches in the reign of Elizabeth; in their rejection of the nuthority of our bishops; and in their refusal to unite themselves to us. In all these respects their induct furnishes no parallel to the course which is now purming in reference to the design before us.

I cannot conclude these remarks without adding a tribute of nost respectful gratitude to the illustrious person, to whom the Church is indebted for the suggestion of so salutary a design, and whose private munificence has furnished a large portion the funds requisite to carry it into effect. His Majesty the King of Prussia has, in this instance, been guided by principles which must excite the warmest sympathy, and command the strongest approbation and admiration of every sound member of the Church to whom they are made known. The institution of a bishop of the Anglo-Catholic communion in Palestine, under whose juri-diction Prussian, as well as English, subjects will be allowed to place themselves, and to receive orders when duly qualified, promises to be one amongst several causes which tend to the increase of sound religion, and the revival of ecclesinstical government in Germany. In this point of view I can not but think that the design is one which is full of hope for the cause of sound religion; and I would conclude by observing, that while I cannot agree with those who regard this appoint ment with doubt or uncasiness, it is at the same time a subjecof most unfeigned pleasure and gratification to remark the solidity and truth of the principles on which it has been objected to; although those principles do not seem exactly applicable to

the particular case before us. I have the honour to remain, yours, &c., WILLIAM PALMER. Oxford, Oct. 27.

ADDITIONAL REPLIES TO THE PRECEDING OBJECTIONS (From the Times).

Sir,-I am at a loss to conceive how you, writing in defence of Catholic principles, can consider it in accordance with those principles to call the Bishops of our Church to account before he anonymous and self-constituted tribunal of a public journal. I could hardly be tempted by any prospect of advantage to so dangerous a course; but what I would not dure do for purposes of attack, I will venture upon for those of defence. Let this, then, be my own apology for addressing you upon this subject. Now, while I assent to the principles laid down in your articles of this day, and of Tuesday last, respecting the appointment of an Anglican Bishop in Jerusalem. I must demur to the application of them made by you. The gravamen of your charge against the proposed measure is, that it involves the Church of England in an act of schism and hostility to the apostolical and orthodox Church of the East. On this subject I would offer you a few observations, first stating the points on which I agree with you. I will assume, then, that it would be easy to secretain who is the legitimate Patriarch of Jerusalem. Neither Roman nor heretical intruders could the Church of nd for a moment recognise. I grant his rights are no wa affected by his non-residence, if, as I believe, a deputed bishop occupies his place; much more, the fact of there being four or five bishops in Jerusalem is no excuse for our sending another We should rather deplore the disunion which such a fact betokens. With the principles quoted from Mr. Palmer's most valuable work I cordially agree; all I question is, the right application of them by you in this instance.

And first, as to its being an act of hostility to the Eastern

Church to send an Anglican Bishop to Jerusalem. This yo assume in both your articles. I maintain, on the contrary, that it is intended by the heads of our Church as an act of friend ship and protection-of protection which the Church and State of England are, perhaps, alone under God able to yield to the ancient and persecuted churches of the East. You are well aware that the Bishop of Rome, backed by the influence an intrigues of the French Ambassador, is, and has long been seeking by every means which fraud or force can supply to ndermine the independence of the Greek Church throughou the East, and reduce it to submit to his usurpation. To Eng land alone, and to her Church, the Bishops of the East le succour; but they look in vain throughout the East for any one authorized to represent the English Church. They can not treat with Presbyters, inasmuch as, like ourselves, allow the power of government to rest in Bishops only. is, therefore, great need that there should be one of the Episco pal order, to whom they may look as accredited by the English Church, through whom they may make applications to their brothen in England: who may, in short, superintend on ou side that intercourse which it is so desirable should be restore between ourselves and the Eastern Church: and last, not least who may authoritatively clear the English Church from being at all mixed up with the proceedings of dissenting and un ordained missionaries in the Levant, who are at present ready to colour their own schismstical proceedings by her name. then, the act of sending a Bishop to Jerusalem be intended a one of friendship, and not of hostility, why, you will ask, has the assent of the eastern Bishops not been obtained for it? because they are not in a condition to grant it, if they would. It might be made a pretext for their degradation at Within the last two years two Patriarchs of Constantinople (one since the unhappy act of Lord Ponsonby have been summarily degraded. The Armenian Patriarch nomentarily expecting the same fate. It is not uncommon for a l'atriarch, at his appointment, to stipulate what rank he shal hold upon his degradation. The late Patriarch is accordingly simple metropolitan. Under these circumstances, when the Church is overriden by an infidel power, ready at any momen to degrade or bowstring her chief governors, thus depriving them in great part of their free agency, is any one prepared to say that Catholic principles in their utmost rigidity, withou my reference to existing difficulties, are to be followed by ou Bishops to their extremest results? Are they not to consider the secret wishes, together with the helpless condition, of their May they not aid them in the way they know would be most effective, in the way that is most desired though it could not be openly requested, or even sanctioned?-Are they to stand by and see the ancient and orthodox Church of the East sink beneath the treachery and corruptions of Rome, though she call on them for aid, and he ready to embrac armed, lest Rome, and those who would crouch to Rome, and be spurned for their pains, should charge them with

This word "schism" brings me to your second accusation. Now, the ancient law of the Catholic Church, universally acted upon, is undoubtedly one bishop in one city. "Insomuch that Theodoret tells us, when Constantius proposed to the Roman people to have Liberius and Felix sit as copartners, and govern the Church in common, they unanimously agreed to reject the tries by the Bishops to be consecrated. But we cannot seri-motion, crying out, 'Que God, one Christ, one Bishop!'" ously suppose that this parcelling out of jurisdiction by Queet Bingham, h. 2, c. 13. And if Catholic principles will not olerate two bishops of one see by mutual consent, much less , Princes; and if it were, we are at a loss to understand by what will they countenance two or more rival bishops. ishop into another's diocese, for the purpose of drawing away his flock, is an act of the most inexcusable schism. To ordain in another man's diocese, without his consent, is an act of schism also. There are no rules of order more generally in conformity with their views, by the new Bishop himself.

our Churches and those of the Oriental Churches furnishes Russian, Auglican. And ret you will find in Bingham, b. 2, c. 5, sec. 3, instances where the last, at least, was broken through. Who so constant a defender of truth and order as the illustrious Athanasius? Yet, "when the Church was in danger of being overrun with Arianism, he made no scruple, as he returned from his exile, to ordain in several cities as he went along, though they were not in his own diocese;" because, as the same Bingham says, "in case of pressing necessity, when the interest of God was to be served, every bishop had power to act in any part of the Church; for, though all bishops had their particular churches to officiate in, and were not ordinarily to exceed their own bounds, yet the love of Christ was a rule above all; and therefore men were not barely to consider the thing that was done, but the circumstances of the action, the time, the manner, the persons for whose sake, and the end for which it is done." "From all this, it appears that every bishop was as much an universal bishop, and had as much the care of the whole Church, as the Bishop of Rome himself; there being no acts of the episcopal office which they could not perform in any part of the world when need required, without a dispensation, as well as he." Now the Eastern Church is in great danger of being overwhelmed by infi-lelity, or supplanted by the minious of the Roman Pontiff. And consider the state of Jerusalem in particular. That it is a heathen city, "trodden down of the Gentiles;" that, while the diocese of the legitimate Patriarch in theory may comprehend the city and neighbourbood, it is in fact restricted to the church and convent in which he or his deputy resides; that it would cost him his life to set foot in many parts of Jerusalem; that the Anglican Bishop is sent not to his people, but to ours, over whom he cannot exercise pastoral jurisdiction, while our bishop, being authorized to dwell there by the Sultan, and guarded by the power of the English name, might, in case of necessity, yield him a protession, which no law could gain for him from his own desputic monarch. Perhaps, Sir, you have little notion under what a miserable

ncertainty of continual danger the Eastern bishops exercise their precarious authority. This I can testify from their own letters. It is not enough that the sword of a despot is suspended by a hair over their heads; they have to dread beside the wiles of the French intriguer, and the Romish false brother. Further, Sir, our Bishop would be ready to supply, not only to the Bishop of Jerusalem, but to others, correct information as to our principles, our Liturgy, our worship. He might be the means of communicating to Eastern hishops, without impairing their lawful authority, or violating any ecclesiastical principle that instruction, either orally, by letter, or from books printed in this country, of which they stand in great need, and are no less desirous. He would be looked upon by them, not as ar intruder or enemy, but as a mark of the interest which the English Church takes in their affairs. Is not this a case, then in which our bishops may use that license, which, in the pas sage I have quoted, is granted by Bingham, whose authority will not be disputed? May they not, without schism, send hishop for their own people to Jerusalem, if they judge it to be for the interest of the Catholic Church that they should do so No Churchman can for a moment doubt that they have anx iously and maturely weighed the difficulties surrounding them that they have felt the anomalies and fractions of principle cutsiled upon the Church Universal by her present unhappy state of division; that they have cautiously considered whethe n this matter they should act, or whether they should forbeat to act. I would pray English Catholics to give their owr Bishops some little credit for Catholicism. The result of their leliberation is plain: the Eastern Church has called on them for aid, and they think the most effectual way of answering that call is by sending an Anglican Bishop to Jerusalem-one 100, of Jewish blood, like St. James and his immediate suc cessors. I am, Sir, your faithful servant,

Anglo-Catholicus.

Sir,-The question raised respecting the propriety of the ap pointment of Professor Alexander as bishop over the English residents in Palestine deserves consideration. But I am innclined to think the title given to the bishop elect in the Ecclesiastical Gazette has led to some misapprehension as to his intended position and authority. Bishop Alexander will preside over the missionaries and other English residents in Palestine, but neither his title nor his duties will interfere in any way with the title and the prerogatives of the only true Bisho of Jerusalem-the Patriarch of the Greek Church. Although the Latin Church has been in fault in the appointment of a Bisho of Jerusalem, I understand that no breach has thereby been cause between herself and the Greek Church. Therefore it seems unnecessary to suppose that offence will be given by the appointment of an Anglican missionary bishop, not claiming Palestine as his see. This case will be precisely similar to that of Bishop Luscombe, in Paris, against whose exercise of authority no protest has been raised by the Latin Archbishop of Paris.

The advantages of the appointment are great. It will tend o strengthen the hands of the Patriarch of Jerusalem in resisting the encroachment of the Latin Church missionaries in Jerusalem. It will conciliate the prejudices of the Jew, who feels respect for the episcopal authority, perceiving in it a close re-

mblance to his own national hierarchy.

It will afford the British residents in that part of the East nose privileges of which they ought not to be deprived in their long exile from their own country. Other advantageous results might be pointed out, but they will suggest themselves; I shall content myself, therefore, with this rough outline, begging for its admission into your paper. Your obedient servant,

VINDICATOR.

POSITION OF THE ENGLISH BISHOP IN PALESTINE. (From the Times.)

If our remarks on the subject of the proposed mission of an English Bishop to Palestine were to produce no effect beyon eliciting such explanations as those offered in the letter of the Rev. Mr. Palmer which we publish to-day, and in that of an equally well-informed correspondent signing himself "Anglo-Catholicus," which appears in our columns this day, we should have every reason to rejoice that they were made. The sources from which these letters come are such as to leave no doubt upon our minds that the statements which they contain are made upon authority, and that we may receive them as a con-clusive exposition of the views with which the propositions of the King of Prussia have been entertained by our Prelates.

It appears, then, or it may be inferred with certainty, from these statements, that if an English Bishop is sent to Palestine, he will go pledged (so far as our Bishops can pledge him) to recognize and support the exclusive spiritual jurisdiction of the orthodox Greek Patriarch; to seek communion with the ortho dox Greek Church; to oppose himself to all attempts of schismatical missionaries to make conversions from that Church to Protestantism; to use his best exertions for the establishment of strictly Catholic relations between it and the Church of England; and to become a medium, through which the secular in fluence of Great Britain may be brought to bear upon the Turkish Government, in a manner favourable to the extension of the religious liberties of its Christian subjects. "The Eastern Church," we are assured, "has called upon our Bishops for aid:" the "secret wishes" of the Patriarch of Jerusalem and his brother Bishops have been ascertained to be in favour of such an intervention, and the proposed establishment of a Bishop in Palestine is the "way in which it is most desired" that our intervention should take place. The ceremony of making a formal application, and obtaining a formal consent, has been dispensed with, only because, in "the present helpless condition of our eastern brethren," they would be exposed to some unex plained evil consequences, at the hands of the Turkish Govern ent, if they were openly to give their sanction to this plan.

It is impossible to deny that such explanations make a wide difference in the aspect of the whole design, and show that, in the remarks which we formerly offered, we were proceeding upon a mistaken impression of its character. We are free, how ever, to confess, that the project still appears to us to be encumered with very serious objections and difficulties, the nature of

which we will now proceed to indicate. In the first place, we must respectfully inquire, in what nanner the Bishops of the Church of England propose to confer jurisdiction upon their new prelate, and by what sanctions that jurisdiction is to be enforced? It might happen (and, indeed, is far from improbable) that there would be persons, ostensibly members or even ministers of his congregation in Palestine, who would act in opposition to his enlightened and Catholic views with respect to the orthodox Greek communic He would thus, in the absence of any coercive powers, be exhibited in the degrading light of a merely nominal Bishop, with out practical authority of any kind; and if the Greeks did not learn to suspect his sincerity and good faith, by seeing him apparently identified with schismatical individuals, they wou not receive a very exalted impression of the state of discipline in the English Church. We are aware that the act of Parliament under which this consecration is intended to take place empowers the Queen to assign limits, within which spiritual jurisdiction "over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing them selves under their authority," may be exercised in foreign counously suppose that this parcelling out of jurisdiction by Queen intended to take effect in the dominious of

sanctions it could be enforced. Secondly (which is a still graver objection), we cannot per ceive what security the Bishops of the Church of England can possibly have for the due discharge of the functions of his office,

his primate? How are his acts to be brought under review? How can be be restrained or superseded, in case he should so conduct himself in his mission as to embarrass instead of proving the state of our relations with the Oriental Church? As far as we can see, there will be no power over him retained As far as we can see, there will be no power over him retained in England, except the power of the purse; and that will apparently be lodged, not with our Bishops, but chiefly in the hands of a Lutheran potentate, the King of PRUSSIA. We cannot suppose that the Archbishop of CANTERBURY would, in any suppose that the SPLITAN in aid of his spiritual authories.

suppose that the Arthursusp of an aid of his spiritual authority.

And here we must observe, that if the views of our Bishops a this matter are really such as they have been represented to be (and we cannot doubt it), it does seem not a little extraordinary, that Jerusalem rather than Constantinople should have been selected as the place for the new prelate's residence; that (in combination with that circumstance) a clergyman of the Jewish race should have been selected for the Bishop; and lastly, that the plan should have originated with the King of Prussia. It is obviously incredible, that this estimable Monarch should be actuated by precisely those motives which are assigned by "Anglo-Catholicus" for the English part in the transaction. Mr. Palmer suggests that his Majesty has reorted to this plan, as a circuitous mode of introducing a regasorted to this pian, as a creations about of infroducing a rega-lar Episcopacy into Protestant Germany; but we must really hesitate before we acquiesce in so singular an opinion. Others have alleged, that there exists a design for the establishment in Palestine of a Judeo-Christian community. We mention them things, because we think that no mystery ought to be made of the true character of the plan.

We trust it is needless for us to observe, in conclusion, with reference to the opening remarks of "Anglo-Catholicus," that in what we have suid nothing has been further from our intenion than to depart from the respect which is so eminently day tion than to depart from the respect which is so entinently due to the Bishops of the Church of England, or "to call them to account" before any unauthorized tribunal. We merely deired to express our firm belief, that reports which were in ein culation, attributing to them a departure from the principles of the Church over which they preside, could not be well-founded; and we are happy to have elicited, by so doing, a distinct disa-vowal of the intention to act inconsistently with those principles.

COLONIAL AND FOREIGN BISHOPS.

(From the London Ecclesiastical Guzette, 9th Noc.) In another part of this Gazette will be found an announce

nent of the consecration of the Right Rev. M. S. Alexander s "Bishop of the United Church of England and Ireland in Jerusalem." We are led to notice this event more particularly here, partly because the statements which we made in our last Jerusalem. number have been made the subject of discussion in the newspapers, and partly because we think that a few words may serve remove some misapprehensions which still exist. Our ecclesinstical rulers have not thought it consistent with the dignity of their office to notice the statements of the newspapers, but surely the notion of there being any intention on the our Bishops to invade the diocese of I Jerusalem, or to encroach upon the rights of the legitimate Bishop, is too absurd to require contradiction. They thought, no doubt, that our Church ins a perfect right to send a Bishop to Jerusalem to exercise jurisdiction over its own members, and to be in friendly comnunication with the Bishops of the Oriental Church. This at least seems to be the view which has been taken by the principal rulers of our Church with regard to the question of right: for the Archbishops of Canterbury and York, and the Bishop of London have become the trustees of the fund for the mainteance of the new Bishop; and we are informed that the plan for the establishment of this see was made known to the Bishops assembled at the last meeting of the convocation, and was approved by all who were present. Whatever may be the difficulties arising out of the question of jurisdiction, we think that all such matters should be left to the decision of the heads of the Church. We maintain that it is the special right and duty of the Bishops to determine what measures are to be taken for the establishment of new sees, for the regulation of our intercourse with other Churches, and for promoting the general welfare of the Church Catholic: and we feel that it is our duty to acquiesce entirely in their decisions. But surely every one must acknowledge, that in the present state of intercourse with the East, the best way of preventing improper interference with the dioceses of the Oriental Bishops, is to send a Bishop of our own to regulate that intercourse. This, indeed, is becoming daily more necessary from the peculiar circumstances in which the Christians of Palestine, Syria, and the neighbouring countrice are placed. We hope soon to publish some very interesting communications from those countries. In the meantime we may mention this important fact, that no less than free Oriental Prelates, namely, one Patriarch and four Metropolitans, have written to the Archbishop of Canterbury and the Bishop of London, requesting protection and assistance.

It will be seen also from the Bishop of London's letter to the Secretary of the Society for Promoting Christian Knowledge, that the Druses of Mount Lebanon have applied to England for education, and that this education will be conducted by Clergymen who will of course be subject to the superintendence and jurisdiction of the Bishop of the Church of England in Jerusalem. The conversion of the heathen tribes of Syris is an object which appears to be sufficient in itself to justify the sending out of a Bishop and Clergy, even if nothing were to be said of the Jews and of the Mahometans.

CONSECRATION.

(From the London Church Intelligencer, 10th Nov.)

The Right Reverend M. S. Alexander, professor of Hebrew "Bishop of St. James's Church at Jerusalem," in the Archiepiscopal Chapel of Lambeth Palace. The rite was performed by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, and New Zealand. The Rev. Dr. M'Caul preached the sermon on this occasion. It is said that the new bishop will have no authority to ordain any elergymen, unless they previously subscribe to the thirty-nine articles of the "Established Church of England and Ireland."

On Monday evening Bishop Alexander delivered, at the Episcopalian Jews' Chapel, Cambridge-heath, a plain, modest, and impressive discourse from the very appropriate texts, Acts, xx. 22, to 24. The Chapel, which has lately been repaired and improved in many respects, particularly in the arrangement of the reading desk, pulpit, and fout, was crowded to the full for nearly an hour before the commencement of divine service, but the strictest silence pervaded the entire congregation, who joined with much interest, in the various parts of the service. In the course of his sermon, the Bishop spoke with much gratitude and affection of the society with which he had been in connection for fourteen years, of the members of which he now took leave, not knowing that they would see his face again, and with much modesty respecting the providence which had called himself, one of the race of Israel, to a knowledge of the religion of Jesus Christ, and subsequently to the highest the Church's ministry, that he might go as the representative of the English branch of it to Jerusalem. The effect of the exi. psalm, sung in Hebrew by the children of the Instithe close of the service, was sweetly impressive.

The Hymns sung on the occasion were the following,-the Psalm in Hebrew was sung after the sermon :-

BEFORE SERVICE.

Come, thou glorious day of promise Come, and spread thy che When the scatter'd sheep of Israe hall no longer go astray; When hosannas

With united voice they cry. Lord, how long wilt thou be angry? Shall thy wrath for ever burn? Rise! redeem thine ancient people; Their transgressions from them turn; Come and set thy people free.

Oh, that soon thou wouldst to Jacob Thine enlir ning Spirit send;
Of their unbelief and misery,
Make, O Lord, a speedy end:
Lord Messiah Prince of peace, o'er Israel reign.

BEFORE SERMON. Long has the harp of Judah hung, Neglected, broken, and unstrung, Beneath the willow's shade;

Whilst Israel's solitary bands,
By foreign streams, through foreign lands,
In saddest mouth have strayed. But since our God reveals his face, And smiles upon his chosen ra We'll take our harp again; Tun'd as in former happy days. To notes of gratitude and praise,

We'll strike a joyful strain-Our songs shall be of Jesu's love. Who left the ethereal courts above, To bear our guilt and shame; Th' eternal, uncreated Word, Both Pavid's Son and David's Lord, Jehovah is his name.

So vast the theme, it might inspire An angel's song, a scraph's lyre, Such wondrous grace to tell: Wake, harp of Judah! bear the sound Far as creation's utmost bound;

ar as creation's utmost bound; All hail, Immanuel! She Church

IS published for the Managing Committee, by H. & W. BOW-SELL, Toronto, every Saturday. TERMS:—Fifteen Shillings, Currenty; or Thirteen Shillings and Siz-pence, Sterling, per annum. AGENTS-THE CLERGY in Canada, and Samuel Rowsell, Esty.