



Church—to unchurch themselves; to force them to it would be an act of persecution. But were they to leave the matter in the hands of the civil legislature? Were matters so important to the Church to be left to the decision of a body which no longer professed—no longer endeavored to be called an assembly of Churchmen—any, which was becoming impatient of being called exclusively an assembly of Christians? Or ought such a measure as this to be passed into a law without the Church, as a Church, having a potential voice in its decision?

He had already congratulated them on the increasing interest taken by the laity in all matters relating to the Church; and he wished to add that they ought gladly to avail themselves of their assistance, and to encourage them, so far as they were able, to act with them as Churchmen. Might it not be possible to induce many of them to unite with their minister in regular contributions at stated times, however small in amount, for the support of those objects of Christian charity for which associations only could be expected adequately to provide. He would particularly suggest the planting of the Gospel in our colonies, where external assistance might be required, and the spread of religious knowledge in heathen lands, particularly those which had become more immediately connected with our own country, either by conquest or commerce. There was yet another claim still more pressing than these, namely, the providing the means of religious instruction, on sound Church principles, for the large masses of our population who had been left in a state of spiritual destitution. In making collections for these objects, he would suggest, that they would find a very valuable aid in the use of the Offering, which the Rubric enjoined to be used, whenever any part of the communion service was read, whether the Sacrament was administered or not. Upon this point, however, he prescribed no rule; they would give the matter their best consideration, and each one of them would do that which might seem best to himself under the circumstances. Thus much, however, he would say, that the more they could induce the people to join with for the support of such objects as these, the more cordial would be their union—the more profitable their intercourse—and the more blessed their ministrations, both for the people and themselves. He would add one word more on this subject. Let them not admit into their pulpits any missionary from any society—not, not from any. Let them preach for them themselves, when and as they pleased, or let them get a neighbouring minister to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society he was sent to represent. It disturbed the harmony of the parochial system; it turned the house of God into a hall of declamation, and it pumped a diseased appetite with that which was neither milk nor strong meat, but a crude and nauseous substance, by which no genuine or healthy growth of Christian charity could ever be produced.

He should conclude his present address with a few observations upon a subject of peculiar interest at this moment, when the inadequacy of church room to meet the increasing wants of our population was so loudly complained of. The system of pews was, by law, only tolerable where it did not interfere with the right which every individual possessed to accommodation in his own parish church. This right, all men, even the poorest, possessed in an equal degree; and the churchwardens, who were by law the guardians of our churches, were bound not to disregard it. If they permitted any arrangement by which the right was interfered with, the Bishop's Court had the power to compel them to discharge their duty. It was obvious, however, that those who were most likely to be injured by such a proceeding would not have it in their power to have recourse to such a mode of redress; but the clergy might do much, not by any hasty or injudicious interference, but by labouring quietly, yet earnestly, among their people, to induce the discontinuance of so great an evil. He was happy to say, that in one instance in this diocese—in the parish church of Burlescombe—the pews had been given up, and open benches substituted; and he hoped another instance would shortly be afforded in the city of Exeter. In some of the finest of our oldest churches the practice of open benches had never been given up. In Hartland, in this county, this was the case; and in Chittlehampton the pews had been abolished, through the instrumentality of a former parson, about fourscore years ago. Surely the continuance of the evil must be, in a great measure, owing to a want of due energy in the clergy, and of due consideration on the part of those who objected to a change. If such persons would only reflect, they could not but see the incongruity of making the worship of God the means of an unjust usurpation of the rights of others; nor could they, upon reflection, fail to feel ashamed of carrying their worldly feelings with them to a place where every thing they saw, and heard, and prayed for, most forcibly reminded them that there the rich and the poor meet together, not equal indeed in the sight of God, but distinguished by qualities which were too much reason to fear would, in the great day of account, make many who now thought themselves first, to be last—and the last, first.

THE CHURCH.

TORONTO, FRIDAY, AUGUST 12, 1842.

It is a long while since we glanced at the condition of the Church in the British Isles. We are, however, rejoiced to say that the subject was not left untouched, because it presented no topics for gratitude or encouragement. On the contrary, the spirit of true religion seems gaining ground in our parent land, and exhibiting itself in every outward form in which it can be developed. It would be impossible for us to record even a tithe of the instances that we could adduce to corroborate this statement. Our limits confine us to the general announcement, that pious hands are busily engaged in repairing the waste places of the Church in every direction, or in erecting its altars for the first time in the midst of dense masses of population. At Manchester and Salford, the Bishop of Chester consecrated four new churches within two days. In almost every diocese Architectural Societies have been formed for the purpose of restoring churches that have fallen into neglect or dilapidation, and for bringing back the national taste to an appreciation of those glorious models which our forefathers have bequeathed to us. The attention of the Church is also directed to Education in all its stages, and as applicable to all classes,—from the ecclesiastical course of study at the Universities to the simple rudiments taught in the Village School. Sound principles advance rapidly in their progress: the differences that estranged the High and Low Church parties disappear: extremes are generally avoided: the press teems with reprints of the older standard divines of the Anglican Church, and of the writings of the Fathers. Learning and true religion walk hand in hand: and the Church daily extends her divine sway over willing minds, and even over those whose ignorance alone has hitherto kept in a state of separation from her.

The enemies of the Church can make little impression upon her holy bulwarks. Opposition to a Church-rate is scarcely ever heard of; and the attacks on her in Parliament, but feebly urged, are silenced by large majorities. In Ireland a similar zeal is abroad, and produces similar fruits. In Scotland the cause of Catholic and Apostolic Truth flourishes apace. The subscriptions to the Episcopal College at Perth are stated to exceed 20,000: we think we saw it mentioned that the Town Council of Perth had voted 5000 towards the proposed Institution. A Correspondent of the New

York Churchman writes word that the proposal of the Town Council of Edinburgh had been respectfully declined. Bishops for four new Colonial sees have been appointed: the Rev. George Tomlinson, for Gibraltar; the Rev. Francis Russell Nixon, late fellow of St. John's College, Oxford, for Van Diemen's Land; the Rev. Daniel Gatawray Davis, of Penbrooke College, Oxford, for Antigua; the Rev. Wm. Piery Austin, of Exeter College, for Guiana; and the Rev. Thomas Parry, late fellow of Balliol College, succeeds Dr. Coleridge, as Bishop of Barbadoes. The incomes are in most cases provided out of a voluntary fund, and amount to about £1200 per annum. Arrangements appear approaching a conclusion, for the appointment of Bishops for New Brunswick, with an endowment of £1200 per annum, and for South Australia, with an endowment of £1000 per annum. The Cape of Good Hope and Ceylon will, also, it is hoped, be soon erected into bishoprics.

The Lord Bishop of Exeter's Charge, which occupies a great portion of this day's impression, evinces that the Right Reverend prelate, to whom the Canadian Church is so much indebted, has lost none of his acuteness, his powers of argument, and his vast theological learning. While the Church is deprived of the means of pronouncing, in convocation, an authoritative decision upon the religious controversies of the day, it is some satisfaction to find such a general concurrence of opinion among her most distinguished Bishops. This catholic consent is the surest evidence that truth gains ground, and will prove of great service in confirming those who venture to adhere to sound doctrine, though taunted with nicknames which ignorance invented and ignorance still applies. No member of the Church, clerical or lay, can read the Charges of Bishops Bagot, Tertot, and Phillpotts, without feeling convinced that a new and far better state of things is superseding the Laocœonian indifference that so long rendered English Churchmen insensible to the evils and the danger of schism, and of low church views.

In the course of a number or two we hope to present not only the Charge of Bishop Mant, but also the Charge recently delivered by the Lord Bishop of Montreal.

In the course of a few weeks, we intend to devote a large portion of our space, in one number, to the subject of Temperance Societies. In defence of them, will appear a Letter from a correspondent of this journal; and in condemnation of them, we shall insert an able discourse by the Right Rev. Dr. Hopkins, Bishop of Vermont. We need not say how entirely we are opposed to these human substitutes for the divine, though neglected, authority of the Church.

In the mean time we gather together a few anecdotes throwing light upon the workings of these Societies. Timothy Horan, a witness upon a late trial for murder, in Ireland, thus deposed: "I am a teetotaler for three years. I was one at the time of the murder. I think it nearly as great a crime to break my pledge as to murder a man." What is a vow of teetotalism but an old Popish ruse in a modern shape? And what is the natural impression upon the human mind, Protestant or Popish, but that there is merit in this vow? And how completely does it supersede, and narrow to a single duty, the all-comprehensive obligations of baptism! Again—Why do those ultra-Protestants, who regard the cross as a popish emblem, abstain from condemning teetotalism, now becoming so prevalent among the Roman Catholics of Ireland? But this is another proof of the close affinity that has always existed between the tendencies of Popery and Dissent. Among the members of the Church, teetotalism does not much prevail—it is most powerful amongst Roman Catholics and Dissenters.

In the London Times, 5th July, we read it reported that Mr. T. Steele, the notorious Irish Repealer, gave evidence—upon the authority of an informant—before Mr. Jardine, the Magistrate at Bow Street, of treasonable language that had been used at an Abstinence Meeting: "The language was used at an Abstinence Meeting held in Ship-Yard, Temple-Bar, and was to the effect that the Queen, the Bishops, and the Aristocracy should be made away with." Mr. Steele's informant subsequently confirmed the statement. Our own Province furnishes an instance of the fact, that in too many instances, men become teetotalers in order to carry out their designs against Church and State, under the veil of morality and religion. A correspondent of the Hamilton Gazette, furnishes this information from Oakville, under the date of the 23rd July:—"At a Temperance Society Meeting held in the Congregational Meeting House in Oakville, on Monday evening, the 25th ult. [July]—during the evening's performance, a Yankee Pulpit adventurer, expressly brought over for the occasion, so far forgot the respectability due to his calling, as to make use of language so violent, indecorous, and abusive, that the President had repeatedly to insist on his keeping order. This may be thought nothing of. But when a Member of the Society cries out 'Down with the Church,'—'Down with the Church'—and when such a sentiment as this is loudly cheered by the rest of the Society, surely it is time to look about us."

In talking of the respectability due to the Pulpit—'calling,' the correspondent of the Gazette has not been sufficiently guarded in his language. The pulpit of course has no divine calling, and is nothing but a layman. We take the subjoined pertinent remarks from the Patriot, respecting that mass of legislative blunders, the Common School Act: "In Sec. 16, of the Common School Act, it directs that in every city and town corporate in the United Province, there is to be a General Board of Examiners, to be nominated by the Government,—the number of Examiners to be not less than six, nor more than fourteen. These Examiners, in all cases, one-half are to be Roman Catholics. Quebec, Montreal, Kingston and Toronto, are to be affected by this clause. In Quebec and Montreal, it may do very well; but in Canada West, it is wholly inapplicable. Look at the religious census, and take Toronto as an example. This city contains upwards of fifteen thousand inhabitants, and out of these the census shows only some hundreds above one thousand to be Roman Catholics. Now, surely such a provision in a general enactment, compelling the Crown to appoint half of the whole Board of Examiners out of a sixth or seventh of the whole population, seems rather a curious specimen of legislation."

We are, however, rejoiced to say that the subject was not left untouched, because it presented no topics for gratitude or encouragement. On the contrary, the spirit of true religion seems gaining ground in our parent land, and exhibiting itself in every outward form in which it can be developed. It would be impossible for us to record even a tithe of the instances that we could adduce to corroborate this statement. Our limits confine us to the general announcement, that pious hands are busily engaged in repairing the waste places of the Church in every direction, or in erecting its altars for the first time in the midst of dense masses of population. At Manchester and Salford, the Bishop of Chester consecrated four new churches within two days. In almost every diocese Architectural Societies have been formed for the purpose of restoring churches that have fallen into neglect or dilapidation, and for bringing back the national taste to an appreciation of those glorious models which our forefathers have bequeathed to us. The attention of the Church is also directed to Education in all its stages, and as applicable to all classes,—from the ecclesiastical course of study at the Universities to the simple rudiments taught in the Village School. Sound principles advance rapidly in their progress: the differences that estranged the High and Low Church parties disappear: extremes are generally avoided: the press teems with reprints of the older standard divines of the Anglican Church, and of the writings of the Fathers. Learning and true religion walk hand in hand: and the Church daily extends her divine sway over willing minds, and even over those whose ignorance alone has hitherto kept in a state of separation from her.

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On the 2nd July, the degree of Master of Arts was conferred by the University of Cambridge, on the Rev. HENRY JAMES GRASSETT, of St. John's College. Mr. Grasset, we are informed, was to sail on the 1st of this month for Quebec. We need not add how cordially he will be welcomed upon his return. The Rev. EDWARD CUSACK, who, if we mistake not, has also lately taken his Master of Arts degree at Cambridge, has reached Quebec, after a most perilous voyage in the brig Mary, of a certainty where the reverend gentleman will be stationed, but we rejoice that he has returned to the diocese where he already has been faithful and abundant in Christian labours.

The Hon. and Rev. AUGUSTUS CAVENDISH, who is at present on a tour through the North American Provinces, assisted in the performance of Divine Service in the Cathedral of this city on Sunday morning last, and in the afternoon preached a plain and practical sermon. The reverend gentleman is a worthy scion of the noble house of Cavendish,—of which the Duke of Devonshire is the head,—and is a younger brother of Lord Waterpark, and brother-in-law of the Bishop of Hereford.

Mr. Cavendish proposes to visit the Falls, and thence to proceed Westward.

The case of *Escott v. Martin*, in appeal from the Arches Court to the Privy Council, has been decided, and the Rev. Mr. Escott, the Vicar of Gedney, has been suspended for three months, and condemned in costs, for refusing to bury a child baptized by a Wesleyan minister.

The law of the land has pronounced against Mr. Escott; and he is bound to obey it, or resign his living; should another trial of conscience be laid upon him. But we firmly believe that the day will come when no Clergyman will be compelled to read the Burial Service over those who have wilfully alienated themselves from the Church, and have never been baptized within its sacred pale. The case is one of persecution on the part of the Methodists against Mr. Escott, for the Wesleyans, it is stated, "had actually a burying-ground of their own attached to their own meeting-house in the parish, and much nearer to where the child was, than the parish church."

The Clergy, as a body, we are happy to learn, refuse to recognize the validity of Dissenting Baptism, and generally make a practice of re-baptizing conditionally.

This, and other great questions, which are now being agitated, involve vital Christian truths, and must soon call for an authoritative decision from the collective Anglican Church. Lord Brougham, in delivering judgment against Mr. Escott, asserted that Archbishop Secker was not baptized by a Clergyman. This is quite opposite to the fact. The Archbishop was baptized by the Curate of the Parish of Sibthorpe, Notts. The Register of his baptism has been printed in the *British Magazine*, August, 1841, p. 163.

Several new publications lie before us. *The Monitor*, a weekly paper, has been commenced at Woodstock, in the District of Brock. It is announced in the first number that "the Rector of Woodstock is the sole editor and proprietor, and that 'the paper will be conducted on Church of England principles.'" A monthly publication has been commenced at New York, by some members of the American Church, under the title of *The Episcopal Family Monitor*. We hail with pleasure the appearance of another auxiliary in the field, and hope that it may experience success, without in any way injuring the Church publications previously established.

We have been favoured with a copy of a Sermon preached at the funeral of the Rev. Dr. Butler by Bishop Doane. It shall receive that attention from us which the writings of so eminent and zealous a prelate are entitled to command.

The *British American Cultivator* has too long been left by us unnoticed. It is published monthly at the very low price of one dollar a year, and is illustrated with wood-cuts. Of its merits, as an agricultural authority, we do not feel competent to speak; but we should be inclined to think Mr. Evans, the Editor, had ample experience to qualify him for his task. Every Canadian farmer ought to encourage such a Canadian publication, in preference to the American Agricultural Periodicals. *The Cultivator* is an article of home production, and ought to be protected; and what farmer in Canada is too poor to become a subscriber to it?

We have to acknowledge, with many thanks, the friendly manner in which we have been welcomed by several of our cotemporaries, on the enlargement of our sheet at the commencement of this present volume. Some of these editorial courtesies are the more appreciated, since they emanate from individuals, between whom and ourselves marked differences of opinion prevail.

Neither must we omit to express our obligations to our friends of the American Episcopal Press. The *Episcopal Recorder*, of Philadelphia, thus notices the commencement of our sixth volume:

"THE CHURCH.—This religious paper is published at Toronto, Canada. It has just entered upon the first number of its sixth volume, which comes to us in a new, enlarged, and highly-improved form. The Church is editorially conducted with decided literary ability, and in strict accordance with what are termed 'High-Church' principles. While we have been constrained by our views of truth often to dissent from positions taken by this periodical, we have always admired its straightforward honesty, and decided consistency which have characterized its advocacy of its own peculiar principles. In this imperfect state, while as Churchmen, we agree in great principles, there are other minor points upon which we shall have to agree to differ. On these points there is an honest difference of opinion among us. We cannot, therefore, fail to feel high respect for those who, though they hold views variant from ours, uniformly act consistent with their own system."

We can assure our very respectable and able cotemporaries,—from whose columns we frequently derive assistance,—that we value his praise, qualified though it be. It is a great satisfaction to us that "WE AGREE IN GREAT PRINCIPLES,"—especially as to the divine claims of Episcopacy. The *Recorder* is occasionally quoted by Dissenters in this Province, as favouring their own latitudinarian views. In many instances, however, our brother Editors are adduced as corroborating positions which are certainly at variance with their principles; and we mention this circumstance as a proof how necessary it is to be "consistent" against Dissent, and not "to give place" to it, "no, not for an hour." If a series of articles on *Bishop Hall's Divine Right of Episcopacy*,—which appeared in the *Recorder* some few months ago, and which their length alone prevented us from transferring to our columns,—had been read by the Dissenters, they would perhaps be less ready to quote our cotemporary as sanctioning their unauthorised and humanly-devised ministrations.

We are also glad to avail ourselves of the welcome testimony of our very orthodox friend, the *Newhaven Church Chronicle*, in our favour: "This Church.—This able and valuable paper comes to us enlarged and beautified. It affords us much pleasure in the increasing evidence of the growth of Episcopacy in the Canadian, as manifested by this paper, and we bid its able and judicious conductors, 'God speed.'" In justice to our printers we subjoin some favourable notices of the Press, respecting the mechanical department of the paper: "The Church newspaper has commenced its 6th volume with enlarged dimensions and improved appearance. We like the ornamental design which decorates its head, but it is rather indifferently engraved. The distinction between the fore and back grounds is not sufficiently marked to produce the intended illusion. Notwithstanding, 'The Church' is the handsomest paper published in Canada; and while we disapprove of its exclusive and partisan spirit, we believe it to be one of the most ably and vigorously conducted periodicals in America.—*Woodstock Herald*."

The *Church* has commenced its sixth vol. considerably enlarged and improved in appearance, and continues to be con-

ducted with an ability that will recommend it to the patronage of every churchman. The engraving on the title is a beautiful design, also not very finely executed. Its typography does honour to the Canadian press.—*Queen's Education Gazette*. "The Church.—This morning we received the first number of the new series of this excellent paper. It is embellished with an appropriate frontispiece, and is printed in very handsome type: indeed for arrangement and taste is technically called 'getting up.' The Church is not surpassed, by any newspaper in this continent.—*Queen's Mercury*."

"Our cotemporary The Church has much enlarged its borders, coming to us this week on a handsomely printed sheet, increased to the size of the largest Toronto periodicals. A neatly engraved and expressive vignette ornaments the head.—*Kingston News*."

The Depository of THE CHURCH SOCIETY is now opened. We hope, next week, to advertise some of the books and tracts which it has for sale.

Canadian Ecclesiastical Intelligence.

THE CONGREGATIONALISTS AND THE CHURCH.—The *Montreal Harbinger* is the organ of the Congregationalists or Independents. After condemning us for denying the loyalty of his denomination, our cotemporary proceeds to abuse Archbishop Laud, and to charge the noble prelate with having condemned Leighton to the loss of his ears, and other severe corporal punishments. But we call upon our cotemporary to prove that Laud had the entire, or any share, in this sentence. His enemies did not adduce this against him on his trial. He was the Blessed Edmonstone, shall secure prayers to the Father of mercies and God of all consolations, that He may be graciously pleased to shorten the days of bitterness of that unchristian Kingdom, and to restore through the merits of the blood of His Divine Son, peace, tranquillity, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock committed to His care, our Holy Father mourns, day and night, at the feet of our Saviour crucified, over the nefarious designs of those men of perdition who have determined on waging a war against Christ and His Saints.

A Plenary Indulgence, in the form of a Jubilee, has been proclaimed for this purpose, by Apostolic Letters, bearing date the 22nd of last February. The following are the conditions for obtaining it in the Diocese of Toronto:—"The Litanies of the Saints, with the 69th Psalm, versicles and prayer, shall be publicly recited in all the Churches of this Diocese, at the times and in the manner respectively, at three different times at least within fifteen days, and in the churches where there is a resident Clergyman daily for fifteen days, and we hereby declare that all the faithful who shall thus attend three different times, at these public prayers, who shall contritely confess their sins and receive the Sacrament of Penance and the Blessed Eucharist, shall secure prayers to the Father of all mercies, and of all consolations, that He may be graciously pleased to shorten the days of bitterness of that unchristian Kingdom, and to restore through the merits of the blood of His Divine Son, peace, tranquillity, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock committed to His care, our Holy Father mourns, day and night, at the feet of our Saviour crucified, over the nefarious designs of those men of perdition who have determined on waging a war against Christ and His Saints."

"L. S. By His Lordship's Command, J. J. HAY, Pat. Sec. "True Copy, J. J. HAY, Pat. Sec."

From the *Catholic* of the 27th July, we learn that Bishop Power, accompanied by his Secretary, the Rev. Mr. Hay, has some time since proceeded on a tour to the Manitoulin Islands. The following is a specimen of the editorial language of the *Catholic*: "It is taken from that paper, on the 3d inst. 'The primary charge of C. H. Terrot, (nowly chosen, by his hearers, Bishop of Edinburgh) to his clergy, so admired and lauded by the Toronto Church Editor, is one of the poorest spinn-out dogmatical trivials ever we have had occasion to cast our eyes on. His *via media* reminds us of the Saviour's saying, 'If thou wilt be perfect, sell all that thou hast, and give it to the poor.' Always taking for granted that the Catholic, or Churchman, is the Church of England, or of Scotland, but of no other country; for, besides these, all is ignorant, superstitious, idolatrous, so that the Saviour said in vain, go and teach all nations, &c."

The Depository of the Church Society.—Tracts! Tracts! Tracts! No Scripture reading, but tract-peddling! Are these the rules of faith? "Now for loyalty! Does the Toronto Church Editor find fault with Orange processions held against the orders of Government? No! But Mr. Hinks must be blacklisted as disloyal. Bah!"

How smoothly glide down, and are gulped as gospel by Protestant readers, all the sectarian tales of their strolling Evangelists, for when they visit, at the expense of the galled public, foreign countries, where they find nothing Christian but Catholicity; all but they, sweet souls! are ignorant, superstitious, idolatrous, benighted, and, like themselves, been educated at the loom or the lapstone!"

We have to make two remarks on the article just quoted. Dr. Terrot was not chosen Bishop of Edinburgh "by his hearers," but "by vote of his diocesan clergy." We do "find fault with Orange processions held against the orders of Government," various have we heard of, but we ourselves, as may be seen by reference to another column in this day's impression. But walking in an Orange procession, even against the law,—though it is certainly very wrong,—is a sin of commission far more venial than the sin of omission, which Mr. Hinks (to say nothing more) is chargeable, in not taking up arms during the Rebellion, in defence of the Crown. The peculiar elegance of the *Catholic* requires no illustration at our hands. It is as clear as the miracle of Garnet's straw.

New Brunswick Ecclesiastical Intelligence.

A PATTERN TO CHURCHMEN.—On Sunday last, the 24th instant, the new Chapel of St. Paul's, in the Parish of Portland, was opened for evening service. Prayers were read by the Rev. Mr. Harrison, of Portland, and a most appropriate and impressive Sermon was preached by the Rev. Mr. Gray, Rector of St. John, from Psalm xxvii, verse 4, 5, from which the following is an extract:—"This new little Church has connected with it many circumstances that are calculated to awaken in us a peculiar interest on this occasion—one of these is to be traced in the provision made for its erection. It has not been reared, as our other Churches have, by means of public funds, or general subscriptions; but by the munificence of a single individual. The Hon. the CHIEF JUSTICE has built it at his own expense. He has given the Lot on which it stands, valued at £400, endowed it by the gift of another Lot, valued at £1000, and advanced a loan of £1100 more, for the completion of the building; so that the whole funds, amounting to £2200, have been supplied by himself alone, of which £1400 is a free gift, forever for the promotion of Religion, and the honour of ALMIGHTY GOD. I state these facts, my Brethren, not with a view to eulogize the highly-respected individual, who has been the instrument of providing for the spiritual wants of this increasing community, but to have in doing so, have reference, I am persuaded, not to his praise, but to the honour that cometh from God. My object is simply to hold up this noble act as an example for imitation. Would to God that others who have the means would go and do likewise!"

The Chapel, including the Chancel, is 76 feet long, by 40 in width, being under it a foundation of stone and brick. It is Gothic in style, the Tower finished with battlements. The ground-floor Pews are lined; the hangings of the Pulpit and Altar are of rich blue velvet. It was commenced in January of the present year, and under the superintendence and by the unobscured exertions of the Rev. Mr. Harrison, has been thus speedily completed.—*St. John Observer*, 26th July.

This is the second Church which has been erected in the Parish of Portland within the last four years, affording accommodation for over 2000 persons; both of which have been built by the liberality of a few noble-minded individuals, and the untiring exertions of the Rector.—Saint Luke's Church, we are informed, cost upwards of £2400, about £500 of which sum was contributed by the Hon. CHARLES SIMONS, also the ground on which it stands, the value of which is about £400. Such a noble deed was arrayed against her; and we know, that amidst their penial, and, as we consider, erroneous doctrines, they hold fast to many fundamental truths, which the various denominations of Dissenters have utterly rejected. But, in judgment, no Churchman can refuse to their ministrations, and to their places of worship, without incurring the imputation of schism. They, however, are not in the habit of soliciting the assistance of Churchmen.

We have also to correct another misrepresentation of the *Register*, who never omitted to lay down the rule that Churchmen were not to attend services when performed in unconsecrated places, or in school-houses; but our meaning was, that Churchmen ought never to attend the ministrations of Dissent. This is what we intended to convey, and this is the doctrine held by the Church in every part of the world. The act of schism to which we allude, is the performance of worship at a Dissenting meeting-house. Dissenting preachers have not the slightest warrant for their assumption of the ministerial office, and we look upon all their acts as those of mere laymen. Schism of some more very grave and material errors which occur in the *Register*.

ROMANISM IN CANADA. The *Hamilton Catholic* of the 6th July contains a paragraph announcing, on the authority of the *London Review*, that Mr. Scott Murray, one of the members of Buckinghamshire, had become a Roman Catholic. We have not seen in the *Catholic* the contradiction to this report, which the *Record* was subsequently compelled to give.

From the *Catholic* of the 13th July we extract the most material portions of a Pastoral Address from Bishop Power, respecting Spain: "OF HIS LORDSHIP THE [arch-bishop, Roman Catholic] Bishop of Toronto, for the Jubilee of 1842. "MICHAEL POWER, "By the Grace of God and the authority of the Holy Apostolic See, Bishop of Toronto, &c. &c. &c. "To the Clergy and Faithful of our Diocese, Health and Blessing in the Lord. "We little thought, few weeks ago, when we addressed to you our First Pastoral Charge, that We should be called upon

at so short an interval to write to you a second time. But with the other Bishops of Christendom, we have heard the voice of the Sovereign Pontiff, declining in the most affecting manner, the sad and conflicting situation of the Church of Spain, once so Catholic and so flourishing, and now suffering under the severity of God's judgments. The Common Father of the Christian world earnestly appeals by His Apostolic Letters to the Church of England, and solicits the most fervent prayers of the faithful for the restoration of the Kingdom of Castile, and the United Kingdom, for Spain, the cradle of the S. Theresa and S. Dominic, the country of an Ignatius, a Francis Xavier, a nation once the glory of the Church, and now threatened with being torn violently from the unity of Christ's mystical body and from the protecting hand of the Vicar of Jesus Christ on earth. His Holiness exhorts us to offer up our prayers to the Father of mercies and God of all consolations, that He may be graciously pleased to shorten the days of bitterness of that unchristian Kingdom, and to restore through the merits of the blood of His Divine Son, peace, tranquillity, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock committed to His care, our Holy Father mourns, day and night, at the feet of our Saviour crucified, over the nefarious designs of those men of perdition who have determined on waging a war against Christ and His Saints."

A Plenary Indulgence, in the form of a Jubilee, has been proclaimed for this purpose, by Apostolic Letters, bearing date the 22nd of last February. The following are the conditions for obtaining it in the Diocese of Toronto:—"The Litanies of the Saints, with the 69th Psalm, versicles and prayer, shall be publicly recited in all the Churches of this Diocese, at the times and in the manner respectively, at three different times at least within fifteen days, and in the churches where there is a resident Clergyman daily for fifteen days, and we hereby declare that all the faithful who shall thus attend three different times, at these public prayers, who shall contritely confess their sins and receive the Sacrament of Penance and the Blessed Eucharist, shall secure prayers to the Father of all mercies, and of all consolations, that He may be graciously pleased to shorten the days of bitterness of that unchristian Kingdom, and to restore through the merits of the blood of His Divine Son, peace, tranquillity, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock committed to His care, our Holy Father mourns, day and night, at the feet of our Saviour crucified, over the nefarious designs of those men of perdition who have determined on waging a war against Christ and His Saints."

"L. S. By His Lordship's Command, J. J. HAY, Pat. Sec. "True Copy, J. J. HAY, Pat. Sec."

From the *Catholic* of the 27th July, we learn that Bishop Power, accompanied by his Secretary, the Rev. Mr. Hay, has some time since proceeded on a tour to the Manitoulin Islands. The following is a specimen of the editorial language of the *Catholic*: "It is taken from that paper, on the 3d inst. 'The primary charge of C. H. Terrot, (nowly chosen, by his hearers, Bishop of Edinburgh) to his clergy, so admired and lauded by the Toronto Church Editor, is one of the poorest spinn-out dogmatical trivials ever we have had occasion to cast our eyes on. His *via media* reminds us of the Saviour's saying, 'If thou wilt be perfect, sell all that thou hast, and give it to the poor.' Always taking for granted that the Catholic, or Churchman, is the Church of England, or of Scotland, but of no other country; for, besides these, all is ignorant, superstitious, idolatrous, so that the Saviour said in vain, go and teach all nations, &c."

The Depository of the Church Society.—Tracts! Tracts! Tracts! No Scripture reading, but tract-peddling! Are these the rules of faith? "Now for loyalty! Does the Toronto Church Editor find fault with Orange processions held against the orders of Government? No! But Mr. Hinks must be blacklisted as disloyal. Bah!"

How smoothly glide down, and are gulped as gospel by Protestant readers, all the sectarian tales of their strolling Evangelists, for when they visit, at the expense of the galled public, foreign countries, where they find nothing Christian but Catholicity; all but they, sweet souls! are ignorant, superstitious, idolatrous, benighted, and, like themselves, been educated at the loom or the lapstone!"

We have to make two remarks on the article just quoted. Dr. Terrot was not chosen Bishop of Edinburgh "by his hearers," but "by vote of his diocesan clergy." We do "find fault with Orange processions held against the orders of Government," various have we heard of, but we ourselves, as may be seen by reference to another column in this day's impression. But walking in an Orange procession, even against the law,—though it is certainly very wrong,—is a sin of commission far more venial than the sin of omission, which Mr. Hinks (to say nothing more) is chargeable, in not taking up arms during the Rebellion, in defence of the Crown. The peculiar elegance of the *Catholic* requires no illustration at our hands. It is as clear as the miracle of Garnet's straw.

DEATH OF THE BISHOP OF MEATH.

(From the Dublin Evening Mail.) With great regret we announce this sad event, which took place at the Palace, at Ardbraccan, at a late hour on Monday night. His Lordship was but a few days ill, and his death was occasioned by brain fever. The late Right Hon. and Right Rev. Dr. Charles Dickinson was a singular instance (at least in this country) of a man without position or connections,—without parliamentary, or so scarcely personal, interest, achieving so high and so honourable a distinction, and so early an age, as an elevation to the episcopal bench, and a seat at the Privy Council. Although we disapprove of the politics of Dr. Dickinson, and had frequently occasion to express our dissent from his views,—although we still more disapprove of the opinions emanating from his promotion, Dr. Whately, the Archbishop of Dublin, yet we will not withhold from the deceased the merits to which we think he was entitled. He was a deeply read and accomplished scholar, a profound and orthodox theologian, an exemplary Christian minister, and a kind and benevolent man, and it is but justice to his memory to state that, in the administration of the affairs of his diocese, he was pure, disinterested, and high-minded, and was greatly beloved of a extremely popular.

Doctor Dickinson was a native of the city of Cork. He left a widow and several children to mourn his untimely death; and from the circumstances under which he obtained the see, the heavy incumbrances which, of necessity, he had to discharge, and the short period for which he enjoyed the revenues, there has left but a slender reason for the painful apprehension which has been born in a state far from affluence—nay, we fear very far from independence.

RELIGIOUS STATISTICS OF NEW SOUTH WALES, FOR 1841.—Church of England, 73,727; Church of Scotland, 13,123; Wesleyans, 3,236; other Protestant dissenters, 1,857; Roman Catholics, 35,690; of the Jewish persuasion, 346; Mahomedans and Pagans, 207. Total population of New South Wales, 130,356.

Later from England.

ARRIVAL OF THE STEAM SHIP COLUMBIA. The steam



