

To quote his own words, he "endeavored to look at the Church of Rome without prejudice, and while his investigation strengthened the unfavourable view he still had of the practical working of that system, he bore his not with his tribute of praise from any thing he saw which was truly Catholic."

"What we specially admire in these graphic sketches is the vein of fresh, boy-like enthusiasm which pervades them like a golden thread. Who does not envy the spirit which can look back upon *beautifl Italy* with the gusto indicated in the following sentence:—

"Thy bright and sunny clime—thy land so richly dowered with loveliness—thy antique and solemn ruins—how will the recollections they furnish mingle with the stern realities of coming days, and soften the darkening clouds of the working world. They will return to us like the glorious visions which, ever after floated before the eyes of the Arabian shepherd, when—after Eastern fables told—wandering in the wilderness, he had caught a single glance of the gardens of Eden, and then turned again for ever."

After describing the glittering and theatrical services in St. Peter's on Christmas Day, the author proceeds to detail a scene of a very different character:—

THE BRITISH CHAPEL.

"From this gorgeous and unsatisfactory show I was glad, at a later hour of the day, to repair to the pure worship of our own Church, for I felt that thus far I had been doing nothing to keep the solemn Festival of the Nativity. The Chapel power, which in our own land talks so loudly of toleration, here will not allow the services of a Protestant to be held in the same building, and almost supported as its people are by the money which the thousands of English settlers among them, it does not permit them even to erect a Church in which to meet. Without the walls of the city, they have the *Piazza del Popolo*, a large 'summer room' has been fitted up for the British Chapel, and there on a summer day they gather each week. There is no organ—no singing—every thing is as plain as possible. Yet never did I so much enjoy the services of the Church as on this occasion. Now, did I feel so grateful to the Reformers of the Church of England, that at the cost of their own lives they had bequeathed to us primitive purity. I thought of the time when eighteen centuries ago, while the magnificence of the Church was going on in old Rome, perhaps some little band of Christians had met beyond its walls, in seclusion to offer up their simple worship. How great must have been the contrast between the two—the splendour of those forms and ceremonies with which thousands bowed around the altars of the Capitoline Jupiter, and the simplicity and purity with which the few disciples of Christ prayed to their crucified Master!

"Did you receive much spiritual benefit from the services at St. Peter's this morning? said a friend to me as we were leaving the British Chapel. 'Yes,' answered, 'indirectly, I received much; for it taught me to realize the value of our own services as I never did before, and I trust therefore to be more diligent in the future.' 'Is it the contrast between the Church in the days of Leo X. and in the time of Constantine'."

Most heartily do we commend Mr. Kip's delightful volume to the notice of all classes of readers, containing, as it does, matter which will improve the taste, gratify the curiosity, and add to the useful knowledge of all.

ENGLISH CHURCHWOMEN OF THE SEVENTEENTH CENTURY.

New York: Stanford & Swords; pp. 419.

This is an American reprint of a little work which has been very favourably received in England. To quote from the preface:

"With respect to the particular model of religious character which it presents, all that need be said here is, that it is essentially a Church one; that it bears the true Church marks of humility, charity and self-denial. The Church has a peculiar power of at once elevating and chastening her religious minds, which other communions have not, or at least have not in all the same significant way in which she has. There is a devotional model which strikes us immediately as being the Church one; we can hardly describe it except by the vague but characteristic term, ecclesiastical. Without entering into particulars or trying to define, the whole tone of Church devotion strikes us as being different from that which is even aimed at in Pietism. The Church has a character of the humble, sweet, penitential, simple character, which is to speak generally, peculiar to herself. This character is capable of infinite varieties of shade and complexion, and gradations of height and splendour; but it is at the same time the one comprehensive character of all Church saints, from the lowest to the highest, the one saintly model of all of them."

We, of the present day, know too little of the domestic religion of the period embraced by this book,—of the fruits brought forth by the Anglican Church under the spiritual culture of such self-denying saints as a Taylor, a Hammond, a Sanderson, or a Thorndike, and of the myriads of other "eminently godly" divines, whose names shine like stars of the first magnitude, amidst the gloom of that fearful time, when iron-sceptered Hypocrisy sat amidst the ruins of the throne and the altar, and ruled over a land polluted with the blood of a martyred King and Prime.

Of the practical religion of good Church-people in those dark days, we say there is too little known, and we therefore gladly welcome the little volume which heads this notice, as being likely though limited in its delineations to one sex, to render a knowledge more general of the high religious standard of the period.

A POETICAL GEOGRAPHY, and Rhyming Rules for Spelling.

By W. A. STEPHENS, author of "Hamillon" and other poems. Toronto: Brewer, McPhail & Co. 1848.

It is with pleasure that we can speak in favourable terms of this modest and unobtrusive little volume. The idea is good, and Mr. Stephens, on the whole, has carried it out very successfully. In another edition, however, should amend some of the rhymes,—as, for instance, Bay and America,—we think that the *Poetical Geography* might be advantageously used in schools.

THE CHURCH.

TORONTO, FRIDAY, MAY 5, 1848.

CONTENTS OF THE OUTSIDE.

First Page. Original Poetry, Considerations addressed to Modern Bishops—Our Monthly Review. Second Page. Fourth Page. Church Extension, Principles in Brief, Louis Philippe's Passage from Havre to Newhaven. REPEAL. We learn from a correspondent of the Times, that the venerable Roman Catholic Archbishop of Dublin has peremptorily interdicted the Clergy of his Diocese from taking any part whatsoever in matters not strictly pertaining to their clerical duties; and they are admonished to abstain from attending all meetings of a political nature. Conciliation-Hall inclusive, the funds of which the Rev. Prelate conceived to come from contributing, he is but carrying out the spirit and intention of the recent letter addressed by the Holy See to the Roman Catholic Primate (Dr. Crolly). Who called this interdict had been issued ten years ago! Who can estimate the amount of misery and crime which thereby would have been prevented? Charity itself is forced to believe that a large proportion of the murders which have for so long stained the records of the sister kingdom, and the executions which are weekly taking place within her hapless borders, are all so many sacrifices to the hideous and insatiable Gogmagog of Jesuitism. In connection with Papal Hibernian agitation, we extract the following passage from a communication in a late number of the Banner of the Cross. The writer, who is an Irish Clergyman, after stating that Henry II. of England, previous to his invasion of Ireland, applied to Pope Adrian the IV. to sanction the wrong—thus proceeds:— "In his Bull addressed to Henry, Adrian claims, without explaining how, the right of the successors of St. Peter to the temporal sovereignty of all islands whatever, implying at the same time some abstract title to universal sovereignty as the delegate of the King of Kings. In virtue of such right, he conveys to Henry and to his successors, the Lordship of Ireland, on the simple conditions that he should hold it as derived from and subject to Papal authority, that he should compel the inhabitants of the

land to pay the impost of Peter's pence to the Papal See, and that he should bring the Church of Ireland into subjection to St. Peter's throne. It is well known to the readers of history, that, from various causes, it was not till about fifteen years after the obtaining of this Bull, that Henry proceeded to gain that which he had so authoritatively conveyed to him, and that the immediate occasion of his carrying out to effect his long formed purpose was the supplication for assistance from Dermot, King of Leinster, who, for his cruelty to teachers and licentiousness, had been expelled from his dominions. It is also matter of certain record, that the first act of Henry's power in Ireland was inducing or compelling the so-called Apostolic See, to this was the first, great, deepest wrong done by Britain to the religious state and Church of Ireland. And thus, which the holy God doth make in after ages, nations responsible to national judgments for the acts of their forefathers, did she, by bowing the necks of the people and clergy of this country under the papal yoke, establish a curse which has never been removed. That unhappy religious condition that sterner and fatal bondage to despotic Rome, which has made Ireland for centuries a thorn in the side of England, her weakness and not her strength, and a dark stain upon her glory, as a free and religious, bright, of pure churchman, and of pre-eminent civilization."

How glaringly inconsistent the conduct of the clerical Repeal incendiaries. It was through the intervention of England that Romanism obtained a footing in Ireland, and yet the McHale and Lafans uniformly speak of the Saxon as having from first to last been the curse of their country! Balaam-like, they enunciate an unprepared truth, for certes the nation with Adrian was the blackest event which the chronicles of Ireland exhibit.

LADIES' HOME.

Under this heading we find the following advertisement in a late number of the English Churchman:— "A MARRIED PRIEST, residing in a very healthy inland town, beautifully situated in a North-western county, by Ecclesiastical rule, and devoting much of their time to the service of God, in the duties of piety and mercy. They will enjoy the privilege of being employed, and frequent communication will be maintained from house to house, or in other duties calculated to advance the cause of Christ's Holy Church, under proper Clerical and Episcopal sanction, and Twenty-five Pounds every six months thereafter. Reference to the Bishop of the Diocese, to Nobleman, and others. Address, Rev. A. C. M., Of the English Churchman, 159, Fleet-Street, London."

Though fully alive to the abuses which, under Romanism, have prevailed in monasteries and institutions of a similar description, we have long been of opinion that societies based on some such plan as that detailed in the above quotation might be established with propriety, and be productive of very beneficial results. A desirable refuge would thereby be provided for many a lone, bewildered female—who had seen better days—deprived by circumstances of the security of their fire-side. Cases are constantly occurring which demonstrate the urgent necessity for social habens of this description. No one conversant with the moral statistics of London and other large cities, can be ignorant of the discomforts under which the female orphans of clergymen, half-pay officers, and others, frequently labour; and the multifarious temptations to which they are exposed, even when possessed of a small and steady income. To such, a home possessing the recommendations above detailed would be indeed a blessing of the highest order, both in a spiritual and temporal point of view. The evils of orphanhood would be more than one-half abated. Moreover, the Anglican Church confessedly stands in need of an organized female agency,—were it for nothing else than to counteract the proselytizing influence of the Sisters of Charity,—those benevolent scintillations who are extending their labours over the length and breadth of the mother country. There is abundant evidence to show that many of the persecutions of the lower orders to Popery, which have lately taken place, have been mainly owing to the instrumentality of this well-trained sisterhood. And sure are we that our pious females,—visiting from house to house,—under proper Clerical and Episcopal sanction,—would mightily strengthen the hands of God's ministry, and carry out more effectually than has yet been done the perfect and scriptural theory of our beloved Apostolic Church.

THE FLEXIBILITY OF POPERY.

One of the most notorious peculiarities of Romanism is the marvellous facility with which it adapts itself to all conceivable circumstances and situations. In *Hindostan* it accommodated its teaching and ritual to the wild legends of the *Shaster*; and in revolutionary France, it can stoop to pander to the vilest and most impious caprices of a Parisian mob. A few weeks ago, the *best of the Republic* was borne in triumph to the Church. *Notre Dame des Victoires*,—surrounded by garlands, flags, &c. What ensued? Were the miserable wretches warned of the consequences of their sin, and threatened with excommunication in the event of a contumacious continuance therein? Thus would the Parisian Priests have acted, had they been Catholic; but being Roman, they threw common propriety and Scriptural principle to the four winds of heaven, and bestowed their benediction upon the OUTWARD AND VISIBLE SIGN OF TREASON, MURDER, AND SPOLIATION!! Such is Popery in the nineteenth century—such has Popery ever been—neither fearing God nor regarding the true interests of men, when her own insatiable aggrandizement is concerned. Legitimism when it serves their own purpose, her priests make no difficulty in swallowing the camel of Republicanism. And should the strumpet Goddess of Reason be once more put forward for the homage of France, we question not but that she would be sprinkled with holy water, and perfumed with incense by these accommodating ministers of an infallible Church.

STATE OF GREAT BRITAIN.

The political mania which is working such turmoil in many quarters in Europe, scarcely appears to have indicated its existence in Great Britain. A few riots have occurred in the manufacturing towns of England and Scotland, but they originated, apparently, in the distress occasioned by the mercantile paralyses which prevail, and were repressed with comparatively little trouble. The London Chartists strave hard to improve the proceedings of their brother seditionists in France, but the attempt proved a signal—no might almost say a ludicrous failure. *Seditious* is an overly important designation of the meeting which was congregated in Kennington-Common; it was little else than a saturnalia of the pick-pockets and idle vagabonds of the metropolis. The leading speaker called upon his audience to express their sympathy with the great French nation, who had hurled down a tyrant, and raised up a noble and perfect form of government;—but his climax was received by the patriots making a rush upon a baker's cart which had the misfortune to be in such a disreputable neighbourhood. And when another orator implored the meeting to respect the rights of private property, he was met with the response, "WE'LL RESPECT A BIG LOAF MUCH MORE." In point of fact, the bulk of the English people are heartily sick of political agitation. The visions of milk and honey with which the imaginative league filled the land, have vanished like the *Mirage of Arabia*, leaving dust and ashes instead of bread,—and demonstrating what kind of reliance is to be placed upon the quick remedies of liberalism, so called.

The following observations of a London paper we have much pleasure in laying before our readers. There is something very touching and refreshing in the allusion to the religious character of the special constabulary force:— "We have told the number of Chartists; now what were the number of special constables? 200,000; now slyly spectres like those whose perverse activity summoned

them from their usual avocations, but the manhood of the metropolis, from the high spirited nobility and gentry down through all the gradations of society, to the strongest artisan, and the robust drayman or coal-wheeler. Yes, the special constables enrolled yesterday presented a body of spirit, strength, and number, not to be matched out of Great Britain, on the face of the earth. How truly did we say, a few weeks ago, that every Sunday saw necks kneeling in the churches of the metropolis, a body of men that could laugh to scorn the assault of any enemy, foreign or domestic, that could by any possibility be brought to confront them. These men look for safety, and strength, and safety, to the right quarrel, and they themselves yesterday exhibited the proof.

The military preparations of the government were prudent, as providing against the danger of local success on the part of the enemies of order, but it is plain that they did not operate by terror, for a soldier was not to be seen; it was the little staff of the special constable that quelled the sedition, and it is right that this should be known to all our foreign enemies and to domestic traitors, as a proof beyond all doubt that the people of England are firmly united in defence of their constitution.

We have something to say of the part acted or attempted to be acted by foreign incendiaries. The disappointment of these malignant wretches, who were bustling about in contact with a few of our gallant constables (the operators were chiefly law students), was certainly not the worst jest of a day's jest."

We regret that we cannot speak in equally satisfactory terms of poor misguided Ireland. The accounts received by the *America*,—which will be found in another column,—are gloomy and distressing in the extreme. As matters look at present, there is every reason to dread rioting and blood-shed, and that to a formidable extent.

PROFANITY IN HIGH PLACES.

It was with pain that we perused the following paragraph in one of our latest British exchanges:— "The *Leander*, 50, a new frigate by Mr. Blake, late master shipwright, was floated out of dock on Wednesday, when the ceremony of christening her was performed in the presence of the gallant Admiral Superintendent of the establishment, in presence of the chief officers and the workmen, and amidst the plaudits and music incidental to such interesting exhibitions."

It is possible to conceive of anything more insanely blasphemous than the ceremony of christening a frigate? No one who in the slightest degree realizes the surpassing solemnity of the baptismal Sacrament, can read such a detail without feeling the blood curdle in his veins. As well might the holy term of *Eucharist* be applied to the festivities of a political entertainment,—the sin would not be one whit greater or more revolting.

We regret that this usage,—repugnant alike to the Churchman and pious sectarian,—has been extended to our Province. In time to come, let the acreage be a matter of history so far as Canada is concerned. We are too prone to copy the *gilded* vice of the mother country,—but the precedent even of a British Admiral's daughter will be pleaded in vain before the *judgment-seat of Christ* as one of His most sacred and momentous ordinances.

DEATH OF THE RIGHT REV. THE BISHOP OF GLASGOW AND GALLOWAY.

It is with no ordinary feelings that we make the following extract from the *English Churchman*.— Having had the privilege of an intimate acquaintance with the lamented prelate, we can testify that the eulogy of our contemporary is merited to the very letter:— "We regret to announce that the Right Rev. Michael Russell, D.C.L., LL.D., Bishop of Glasgow and Galloway, expired suddenly at his residence, Summerfield, near Leith, on the evening of Sunday last (Fourth Sunday in Lent). He preached that day in his Church (St. James's, Leith), with more than usual energy, and thereafter administered the Holy Communion. He also said Evening Prayer, his Curate preaching. At these services the Bishop appeared in his usual health. After family worship in the evening, he retired, and died suddenly in his room, about eleven o'clock. The Scottish Church has thus lost one of her most distinguished Prelates. His zeal in extending the Church was remarkable, and blessed with much success, as under his Episcopate the united Diocese of Glasgow and Galloway has risen to a comparatively large and flourishing district, consisting of twenty congregations, served by twenty-two Clergymen. His great literary attainments are sufficiently evidenced by his numerous and interesting works."

BUILDING SOCIETIES.

Some 18 months ago we published a Table shewing the time at which Building Societies would expire, at the various rates of bonus from 2½ per cent. to 40 per cent. This table has been copied in almost every prospectus of the many Societies of this nature which have since that period been established in the Province. Believing that such Societies, if properly managed, may be the means of doing great good both to those who wish to save and to those who wish to borrow, we again turn to the subject, and particularly so, as another—the fourth—Society, has just commenced operations in this City, under a most highly respectable directory. It is not now necessary to explain the manner in which these Societies are managed; they have occupied so much attention that every person who cares about them at all is aware that the Shares are £100. each, and the Subscriber must pay 10s. per share per month, and continue these payments until every share has been paid off, and that if he draws his share before the expiration of the Society, he will have to pay another 10s. per month from the time at which it is borrowed to the expiration of the Society. It is necessary, however, to caution those persons who draw out their shares—or in other words, borrow—against an error in the mode of reckoning interest which appears to be very common. A person borrowing at 40 per cent. bonus, receives £60, and he probably estimates that the Society will exist eight years, during which time he has to pay £12. per annum, or in all £96. He argues that eight years' interest on £60. is £28. 16s., at 68 per cent, which, with the principal, will make a total of £78. 16s.—therefore he is only paying a bonus of £7. 4s. on his loan, or perhaps that he is paying only 7½ per cent. interest, as eight years' interest on £60. at 7½ per cent, would be £36, which, with the money he had received—£60.—just makes up the £96. he has to pay. Now the fact is that he will pay for his loan at the rate of 12 per cent., as will be seen by referring to the note.

It is very probable that—taking into consideration the very easy mode by which the loan is repaid—it may be safe for many persons to borrow money on these terms; but the only prudent way for the borrower to look at the question is, whether he can, for the present use of £60, or whatever other sum, he may be disposed to take for his share, pay £12. per annum during the existence of the Society. Borrowers should be particularly careful that their income is sufficient to meet these payments, or they will certainly and quickly find themselves embarrassed; and should the facilities be put to sale subject to the conditions of the Mortgage, the probability is that their property would be sold at much below its real value. Although it is to be hoped that the property mortgaged to them, they will allow the owner to grant such terms of payment for the sum that may be granted over and above those payments as he may imagine will best promote his own interest.

Whilst the Society may be a great benefit to the borrower, it is unquestionably the very best mode that can be adopted for improving to the greatest advantage small sums of money which can be periodically invested,—as should the average bonus reach 30 per cent. the shares will all be paid off in 8 years, which would give the non-borrower very nearly 20 per cent. on his investment, as 8 annual payments of £6 each, invested at 20 per cent. would make £99.

The Building Societies might be used with great advantage, as a means of accumulating money to pay off a debt. For instance, suppose A. B. owes C. D. £500., the principal of which he has so arranged that it will not be called for in less than ten

years, providing that he regularly pays the interest, viz., £30. per annum. Now, if under these circumstances, A. B. invests another £30. per annum in the Building Society, it is clear that whenever the Society shall pay off the whole of its engagements, which it is hardly possible will exceed 10 years, he will be in a position to pay the debt of £500.; but, if on the other hand, he was to use the whole £60. to pay off his debt of £500., by annual instalments it would require, at 6 per cent. interest, very nearly 13 years to pay the debt.

Table showing the number of monthly payments of 10s. each, and the amount of interest, and the money being invested monthly, to give compound interest at the rate of 40 per cent. per month.

This table is reckoned, supposing all the shares to be paid off at the same rate,—that is, if every share was paid off at 40 per cent, they would all be paid in 82 months; but should the shares sold at the commencement of the Society be disposed of at a higher rate, and those towards the winding up of the concern at a lower rate,—making an average on the whole of 40 per cent.—the time required to pay off the whole would be somewhat shorter; and on the other hand, supposing the rate of the commencement was lower than 40 per cent, and higher than 40 per cent. towards the close, (a case which it is extremely improbable will occur) but averaging 40 per cent., the time required to close the concern would be somewhat longer.

The annual payment of £10 for 8 years, in consideration of receiving a present sum of £60, is equal to a loan at the rate of nearly 12 per cent., as will be seen as follows:—

Table showing the amount of money borrowed, the interest rate, and the annual payments over an 8-year period.

Communication.

(We deem it necessary to follow the example of the London Church periodicals, and to apportion our readers that we are not responsible for the opinions of our Correspondents.—Ed. CHURCH.)

To the Editor of The Church.

Sir,—I notice you have inadvertently misprinted a word in my letter of last Friday. In speaking of the choir of the College Chapel, I said, "a choir of fine boys." This you have printed "a choir of fine boys." In looking over my letter since printed, it has struck me that in my remarks on the most reverend Canon of the College Chapel, I have made a mistake in saying that the choir was sung by the Vestry by Dr. Deane. If I am in error on this point, I regret I am unable to recall the exact particulars to my memory.

I observe with surprise, in the note which you append to my letter, your assertion in regard to the credence table. You say there is no rubric for such a piece of furniture. I reply, neither is there a rubric for a couple of chairs at the Altar. The authority for the credence table is rested on the plainest principles of common sense, viz., its necessity, for enabling the clergyman to obey with decency and propriety the imperative commands of the Church; and accordingly its usage is found of immemorial date in the Christian Church. Such a piece of furniture, I believe, to be found in every Cathedral in England; and in every Church which has ever entered, and every clergyman who has ever been consecrated, I am therefore justified in violating the positive rubric which has given me. It is painful to reflect that, as regards the placing the bread and wine on the Lord's table, and by which a high Catholic doctrine is set forth, the clergy generally might take an example of reverence from the dissenting meeting-house. Amongst the Presbyterians and other sects, God's table is not allowed to be decked with the heavenly banquet on the morning of the Communion by the hands of the hirelings in the service, the elements are decently brought to the officiating minister by the elders or deacons, and then placed on the Communion table. In our Church, however, how does the matter generally stand? The bread and wine, or table, or some substitute for it. It is bad logic for a clergyman in substance to say, I cannot fulfil the express commands of my Church in the administration of her most solemn service, because I have no conveniences for doing so, and as I have no rubric for such conveniences, I am therefore justified in violating the positive rubric which has given me. 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