

endowments would doubtless become of greater value if invested in land, and would probably before long be sufficient to support the Bishops without further stipend.

To return, however, to the Toronto question. It appears to me that if anything were done in the matter, in the way I have proposed, the full scheme of the Bishop ought to be carried out. For unless the Diocese of Toronto were really reduced to a manageable size, the Bishop could not be asked to dispense with the services of his Archdeacon, nor could the payments which I have calculated upon be expected from the Church Society and the Clergy Reserves, unless it were for the carrying out of some really great measure. I may add that, of course, the plan which I have sketched out goes upon the principle that the Archdeacons would be consecrated or otherwise provided for.

Apologising for the length of this communication, I am, Sir, your, obedient servant, W.

SUMMARY OF THE CHRISTMAS ORDINATIONS.

Table with columns for DEACONS and PRIESTS, listing ordination counts for various dioceses like Archbishop of Canterbury, Bishop of London, etc.

* At the Ordination at Exeter Cathedral, by the Lord Bishop of Exeter, on Sunday week, a Wesleyan Minister was received, which is the second the Bishop has ordained in six months.

THE LATE REV. HENRY HANDLY NORRIS.—On Thursday, Dec. 12, the parish of South Hackney exhibited a scene of unusual and solemn interest, at the funeral of the Rev. Henry Handly Norris, a man whose name has been for nearly the last forty years another name for the love of truth, sincerity, zeal, charity, and Christian order, and who, by his unswerving integrity and constancy in the most trying times, sustained the cause of the Church of England, and confirmed the hearts of all who wished well to her cause.

He may indeed be regarded, in addition, to his more public labours for the general interests of the Church, as the founder of the parish of South Hackney. Inheriting from his father a private estate, which was enough to make him fully independent on any learned profession, he chose the life of a Clergyman from the purest of all motives, devoting his talents in early life to a most exact study of the varied sources of sacred learning. He was the learned possessor of a store of learned theology. His residence, a handsome enclosed mansion, in the southern district of the suburban village of Hackney, was from his early years the resort of the wise and good, who sought the advancement of the cause of sound religion and Christian education. Here, it is believed, was first planned the design of the National Society: here most of the Church's best Societies were benefited, and the cause of the Colonial Churches was fostered with untiring zeal.

But his immediate sphere of ministerial labour was around his own home. Something more than forty years since, when the interests of religion first seemed to require a Chapel of Ease to the old parochial Church of Hackney, he aided in the erection of the original Chapel of St. John's, and became the Minister of it on terms highly honourable to his own generous nature. He was not one of those indolent charitable persons who are content with merely giving their alms; but, while his labour was almost or altogether gratuitous, he was always a diligent parish Priest, and refused no active service for the honour of God, or benefit of his fellow-creatures. When at length the increase of the population of his district made a larger Church to be needed, though he was now a man in years, he did not rest till, by his own generous example and energetic persuasions, he had reared the present noble structure, which adorns the parish of South Hackney, at a cost, it is supposed, of full £16,000.

His death took place on the fourth of the present month, after a very short illness, of which he had the first warning only about a week before; up to which time he had scarcely any infirmity of mind or body though he had nearly completed his eightieth year. His last ministerial duties were in attendance on his friend, the late Bishop of Nova Scotia, and in performing the last duties at his grave.

At the funeral of the good Rector of South Hackney, the simplicity of his life was imitated in the simple arrangements made for carrying his body to the last earthly resting place. There was no plumed hearse, or parade of hired attendants, but the coffin was borne to the grave on the shoulders of such a number of bearers as are required whenever a portion of tenantless clay is to be laid with its kindred dust. The funeral-array, except a few relations and friends, was composed only of those whose feelings towards the dead brought them to the place at the appointed hour, a large body of the London and Middlesex Clergy, and some from remote parts of the country, among whom might be observed Archdeacons Sinclair and Le Mesurier, the Revs. Ernest Hawkins, T. Bowdler, C. Parrisien, S. Everard, Robert Wilson, T. W. Goodchild, C. J. Heathcote, Byran King, C. Daniel, W. Scott, C. Gordon, C. Sparke, W. Lamb, B. Lockwood, W. West, and nearly all the Incumbents and Curates of the districts of Hackney and Bethnal green. The parishioners attended in as full a congregation as is usual on a Sunday, and the large Church was crowded throughout. The service was read by Archdeacon Churton, a nephew of the deceased by marriage; and the body was laid in a vault covered by a plain flat stone near the N. E. corner of the Church which is his best monument.

THE REV. DR. McNEILE AND THE ROMISH CONFESSORIAL.—(To the Editor of the Morning Chronicle.)—Sir,—On Sunday last, the 8th inst., the Rev. Dr. McNeile, Canon of Chester, and Incumbent of St. Paul's, Liverpool, preached a Sermon on the difference between the "judgment of God and the judgment of

man." In the progress of this discourse the Rev. Gentleman referred to the "confessional" as an organ used for "man's judgment of his fellow-man." He described in glowing and impassioned terms its whole catalogue of abominations, and then demanded, in the name of justice and religion, the punishment of all Priests who wielded so fearful an organ of spiritual tyranny. There might be many modes of punishment suggested, but the only one effectual for the purpose was death. "Many good and tender hearted men," continued the Rev. Gentleman, "felt a prejudice against capital punishment; but let them remember that banishment would only be to spread to our colonies and to other climes the pestilential influence." This sentiment caused a marked sensation, and was much canvassed after the service. It is said that one gentleman wrote a letter immediately on reaching his house to demand a censure of the sentiment. In the evening, the Rev. Dr. did not preach, but after reading the Bible, he left his pew, and ascending the reading-desk, between the Curate and the Rev. Mr. Minton, he thus addressed the congregation:—"My Christian Friends, I generally address you from another place, but must make an exception on this occasion. I desire to withdraw the atrocious sentiment which I uttered in the morning. I have withdrawn it before God, and now withdraw it before you. Those who heard me in the morning will understand my meaning; those who were not here will please not to trouble themselves about it."

I do not record all this, Sir, to find fault with Dr. McNeile, his handsome apology disarms any severity of my criticism. But I mention it to show that extempore preaching is very dangerous [especially where the principles are unsound and the feeling uncontrolled, Ed. E. C.] since it leads so good a man to utter so fearful a sentiment; and I also mention it to caution our No-Popery friends to temper their zeal with discretion, since the Rev. Gentleman who has thus tripped falls no ordinary situation in men's minds. He is a Canon of the Church, and a member of the Council who, under the presidency of Lord Ashley, have assumed the responsibility of reforming the Church and promoting the (in their minds) purest worship of God. I remain, Sir, your obedient servant, G.

Liverpool Dec. 12. A SIMPLE CURE FOR TRACTARIANISM.—TO JOHN BULL.—Dear John, if the Bishops would meet—decide upon what the meaning of the Rubric is—insist upon its being strictly carried out, as also upon Divine service being performed daily in every church, and the administration of the Holy Sacrament on each Sunday, there would, I think, be no further need of proceedings about Pope or Pusey, as the time and attention of the clergy would be taken up by essentials, and not devoted, as in many instances of late, to "mummeries."—Your constant reader, PRIAM.

PAPAL AGGRESSION.

ADDRESS FROM THE SCOTCH BISHOPS.

The following replies have been sent to the address from the Scotch Bishops to the English Episcopate, which was published in this paper of the 9th January: To the Right Reverend Bishops Skinner, Terrot, Ewing, and Trower.

RIGHT REV. BRETHREN,—I beg to acknowledge the letter which you have addressed to me, and to thank you for the kindness and sympathy which it expresses on the subject of the aggression made upon the Church by the assignment of dioceses in England to Ecclesiastics of the Church of Rome.

The attempt alluded to in your address to establish an analogy between this foreign interference and the Episcopal Church in Scotland, can only be considered as indicating the absence of any real precedent or reasonable justification for the recent unwarrantable assumption of power, on the part of the Bishop of Rome.—I remain, Right Reverend Sirs, your faithful and affectionate brother, J. B. CANTUAR.

From the Lord Bishop of Salisbury to the same. Palace, Salisbury, Dec. 11, 1850.

RIGHT REV. BRETHREN,—Allow me to return you my most cordial and respectful thanks for the expression of your interest, under the circumstances of trouble in which our branch of the Church is placed at the present time.

It is, indeed, a season of much anxiety, fraught almost equally with the most opposite dangers. Amid these, it is an encouragement to have the sympathy of a Sister Church, holding in common with ourselves the pure principles of Scriptural truth; and which, together with these, has been enabled to maintain under almost unexampled difficulties, the Apostolic constitution of the catholic Church.

Again thanking you for the assurance of your desire to co-operate with us in maintaining against the aggressions and corruptions of Rome, our rightful independence, and the purity of our common reformed faith, and reciprocating every good wish,—I remain, Right Rev. Brethren, your faithful and affectionate Brother and Servant, E. SARUM.

From the Lord Bishop of Exeter to the same. Bishopstowe, Torquay, Dec. 19, 1850.

RIGHT REV. BRETHREN,—I have delayed acknowledging a copy which I received of your letter, dated "the Festival of St. Andrew," to the Archbishop and Bishops of the Church of England, because I expected that such a communication, on such an occasion, from the Primus and major part of the Bishops of Scotland, to the whole Episcopate of England, would have received an answer from the body thus corporately addressed.

Having, however, this day seen in one of the newspapers an answer to you from His Grace the Archbishop of Canterbury, and another from the Bishop of Salisbury, I conclude that, because it was not a synodical epistle, or for some other good reasons, it has been deemed most proper to address answers to you separately.

Yet I am myself unwilling to send to you the expression of my solitary feelings on this most interesting occasion. Permit me, therefore, to request that you will consider me as subscribing ex animo the excellent answer of the Bishop of Salisbury, who, in better terms than I could employ, has expressed the sentiments which your address could not fail to excite in me.

With fervent prayers to Almighty God that He will continue to bless with His especial protection your truly Apostolic branch of His Church upon earth. I am, Right Rev. Brethren, your affectionate brother and servant in the Lord, H. EXETER.

To the Right Rev. the Bishop of Aberdeen, Primus; the Bishop of Edinburgh; the Bishop of Argyll and Isles; and the Bishop of Glasgow and Galloway.

From our English Files.

The discoveries which have been recently made in science, seem to justify the surmise of the celebrated poet-philosopher Goethe, that there lies concealed in the bosom of Nature a specific cure for every disease incident to humanity. Only the other day, the application of chloroform and ether in annulling the sense of pain was made known, and the medical journals now announce a curious discovery, made by Dr. Turnbull, of London, of an agent which has a remarkable power over the eye. This physician observed that persons who are short sighted close partially the eyelids to bring distinct objects within the range of vision, and that in such cases the pupil of the eye is very much dilated. It then occurred to him that if we could find any means of acting upon the iris so as to cause it to contract, the rays of light would be concentrated, and so lengthened as to bring the distant image within the focus of vision. After trying a variety of substances he found that concentrated tincture of ginger rubbed over the forehead stimulates the iris to contract, and concentrated tincture of pepper produces the same effect, and in a more remarkable degree. Upon this principle Dr. Turnbull has founded a plan of treatment which it is said permanently removes short-sightedness.

Jenny Lind was thirty years of age on the 6th of October. She was born in the year 1820. The Musical World states that she will sing in London again in June, not under the auspices of Barnum.

It is said that the Duke of Wellington has at length convinced the government of the absolute necessity of balloting the militia, and that we shall have a new Militia Act, and also a bill for enlisting seamen, introduced next session.

The Tablet of last week announces that Viscount Campden and his lady have been received at Paris, into the Romish communion. It also mentions that two of "her Majesty's clergy" have been received at Rome—Mr. Henn, a nephew of the Irish barrister, and the Rev. R. J. Butler, formerly of Brasenose College, Oxford.

There is some talk of the Crystal Palace being lighted by the electric light, which would certainly, if found effective, be an arrangement appropriate to that novel structure.—Architect.

M. Alexandre Fragonard, the eminent French painter and sculptor, has just died.

Powdered charcoal, placed around rose-bushes and other flowers, has the effect of adding greatly to the flower.

The Ancient Independent Odd Fellows of Cambridge have constructed a hearse for funerals, so as not to require a horse. It is impelled by four or six persons, who officiate as bearers, and is let to the public at six shillings each funeral.

EFFECTS OF MASKING.—TWO CHILDREN TERRIFIED TO DEATH.—About three weeks since two children, belonging to a man named Brown, formerly a waiter at the Globe Hotel, Exmouth, the one four and the other a few years older, were sent by the mother, who keeps a mangle, after a basket of clothes, and were met on the way by some boys, one of whom had on a most hideous looking mask. The boy, seeing the children frightened, ran after them, repeating some gibberish, which frightened them more, and having followed them until they turned the corner of the street, transferred the mask to another boy, who managed again to come in contact with the poor children, who returned home instantly, when their parents seeing them so pale and trembling very much, inquired what the matter was, which they explained as well as they could.—The shock, however, was so great that they never recovered it; their health declined daily. The one died three weeks after, and the other died on Wednesday last. Each of them in his illness often exclaimed, "He is coming," "I see him," "There he is," with other like expressions.—Exeter Gazette.

As soon as the Protestant Meetings are over, it is expected that the Romanists will begin their movement against the Papal brief. The Romish Priests and Laity are by no means gratified at being placed so completely in the power of Dr. Wiseman and his colleagues.

Colonial.

To the Editor of the British Colonist.

SIR,—I beg leave to address you, and through you the inhabitants generally, upon a subject of very considerable importance. Among the many faults which have been attributed to me by my political opponents during a period of upwards of fourteen years service as a member of the Legislature, I have not been charged, I believe, at any time with unnecessarily desiring to change existing institutions, or of advocating alterations in them without offering sufficient reasons for the course I purposed to pursue,—sufficient, at least in the honest convictions of my own mind. My disposition has ever been to conserve, and my inclination to improve, so far as my humble abilities would enable me. In this spirit, then, I beg to bring under the notice of the public a proposition I intend to bring before Parliament, having for its object a change in the constitution of the University of Toronto, by means of which, I think, great public advantages will be experienced; and I trust what I propose will be fully and freely discussed upon its merits, without personalities of any kind whatever. This institution, as at present constituted, I really and sincerely believe, will never answer the objects contemplated by the Act under which its proceedings are now being carried on—and organised as it is, will never in my opinion, confer upon the Province the benefits which the inhabitants have a right to expect from it.

Should the expectations of the framers of the Act, 12 Vic. chap. 82, be so far realized as to see the present incorporated Colleges in Upper Canada affiliated with this University, and on the terms and conditions contained in that Act (which I believe to be totally out of the question,) what progress will even then have been made towards giving satisfaction to the people at large? The very act of affiliation on the part of any incorporated College calls upon it to surrender some of the most valuable of its chartered rights, without being offered in return any equivalent whatever—except, indeed, it may be the privilege of appointing one member to a seat in the Senate. Besides in the event of all the incorporated Colleges, affiliating, the young men who are now being educated in them, if they desire to take any other degree than that of Divinity, must of necessity repair to the University of Toronto, at very serious expense, and in many instances at great inconvenience, there to remain several years before they can obtain the degrees they seek for.—This will be felt to be a very great hardship upon those residing in the outer counties of the Province, and will amount in many instances, to a

prohibition against the attainment of academical degrees or University honours of any kind. The plan I propose is to avoid this inconvenience, and to extend the right to the different educational institutions throughout the country, whether incorporated or not, to prepare young men to take their degrees in the University, and to put it in their power, if they choose to exert themselves, to participate in its endowment, which was intended for the benefit of all classes of her Majesty's subjects. The Bill I propose (by the 18th clause) clearly shows to what institutions its benefits are proposed to be extended. It comprehends all those that are incorporated within her Majesty's dominions, and also such others, corporate or unincorporated, as now are, or shall hereafter be established for the purpose of education within the same, as the Governor shall from time to time prescribe under his hand and seal at arms.

It is objected to this arrangement that all the colleges in which the youth of the country will be educated will be denominational institutions only and not like the plan of the London University, where there is a college established in connection with it, called "University College," which is not denominational or sectarian, but is open to all, without distinction; for which reason it is said, the public are satisfied with the University there, being an examining institution, and not an institution for instruction. The University of Toronto will by the proposed change be placed in the very same situation with that of London. To answer the object and use of "University College," as regards the London University, we shall have Upper Canada College here, to answer the same purpose as regards the University of Toronto. Each will stand in the same relative position to their respective Universities. In each all classes may meet on common grounds, without reference to religious faith, and Upper Canada College is now respectably endowed.

The 19th clause is applicable to the Medical Department alone, and is equally liberal with the 18th—and will prove equally extensive in its operation. It is said that though the plan of the London University is adapted to the state of learning in England it by no means follows that Canada is in a condition to adopt it. In my humble judgment it is impossible to conceive a country to which the system I propose is better adapted, than to Upper Canada. Here, political and religious liberty prevail to the fullest extent, and any advantage extended to one class of the population over another, would be at once resisted, and if we can judge from past experience, with every chance of success. It is said that the advanced position of learning and science in England entitles them to be trusted with confidence in their examinations for honours and degrees. If in our infantile state, as regards education we, cannot command the services of a sufficient number of educated men among ourselves who are capable of giving our youth such an education as to enable them to compete for University honours—What is to prevent us obtaining them from England, Ireland, or Scotland? Persons may be taught and information may be imparted as well in this portion of the globe as in Great Britain, and so long as we have the means placed at our disposal of securing the services of able men, our proficiency in science and learning will proceed by a similar gradation with that of England. As respects the Professors at present employed in the University, they have it in their power, if they prefer it, to engage in some of the collegiate institutions of the country; but in preparing the proposed bill I felt it to be my duty if they did not desire it, or could not take that course, to provide for them in such a manner as that they should suffer no injustice in any way—leaving it of course to the Senate of the University hereafter, to make any other arrangement they think proper.

By the plan I propose, examiners must be appointed, and they must be men of ability and superior attainments, and if the present professors are not employed in that capacity, other persons will be. If then the professors be employed as examiners, it is said they will not for some time to come, have anything to do, to occupy their time. This is a mistake; for it will be collected that there are now a number of young men who have matriculated in the University, and who have a right to expect the education they contracted for, and the bill I propose provides that special regulations may be made with regard to the examination of students who have matriculated in the present University, and with regard to the completion by them of the prescribed course of instruction, and it further provides that the examiners may be required to give instruction and lectures to the said students during such times as may be deemed requisite to afford them a fair opportunity of taking one degree after the bill I propose passes; but no examiner being now a professor or lecturer, is to be entitled to any pay or allowance beyond that which he receives as examiner for the performance of any such duty. It appears to me to be very desirable that young men contending for University honours should be examined as to their proficiency by others than those from whom they received their instruction. It must have the effect, I think, of giving a higher standard of value to the degrees conferred—a principal object sought to be obtained by the proposed measure—for in the bill itself it is provided that the regulations to be made with respect to the literary and scientific attainments of persons obtaining degrees or certificates of proficiency, and the examinations to be gone through, shall, in so far as circumstances will permit, be similar to those in force for like purposes in the University of London to the end that the standard of qualification in the University of Toronto may not be inferior to that adopted for a like degree, certificate, or honour in the University of London.

It seems to be apprehended by some, that in the event of the proposed change taking place, that the number of those who are likely for a long time to come, to present themselves for examination will be small. Of course it will require some time to bring the change about; but not longer than will be required to educate those young men who have already matriculated and are now pursuing their studies in the University, particularly of King's College, when established, Queen's College, Victoria College, Regiopolis College, Upper Canada College, Knox's College—the colleges in Lower Canada and in the Lower Provinces, and in the medical schools, should at once, as I trust they will, turn their attention to educating young men with the view of graduating in the University of Toronto; and should this happily come to pass and the time arrive when any young man who may have been educated in any recognised college or school whether incorporated or unincorporated, whether medical or otherwise, can present himself to compete for the highest honours in the gift of the University, no matter what her religious faith may be, it will be a desirable state of things and one which the country cannot but highly appreciate.

The present income of the University, beyond what will be necessary for its own support (say about £4000 per annum) may be estimated now at £6000 per annum, and this sum must continue with proper management materially to increase every year, till the lands are all disposed of and the rents collected. The amount, as it