

TRINITY COLLEGE—COBOURG CHURCH GRAMMAR SCHOOL.

The Session that has just closed consisted of twenty-eight weeks and is followed by a vacation of six. The holidays are certainly needed both by the masters and pupils, in order to refresh them after so long and so laborious a session, a session, which the examination demonstrated, has been employed unremittingly and to the best advantage. We have during an editorial career of some five years, attended many public examinations, but we must say, never one that reflected so much honour on the teachers and taught. Throughout the whole course, the examination evinced on the part of the teachers untiring exertions to forward the progress of the classes, and on the part of the students assiduous attention to the subject of study. During the examination which continued over three days, we recognised in attendance many well-known faces.—Amongst them we observed the Ven. the Archdeacon of York, who must have felt satisfied that the school which has been established under his suggestions, is likely to take that stand in the country which it was his desire it should, and many other whose names we have not time to mention. Our limited space will not permit us to notice many of the classes in the manner they deserve. Universally they displayed an acquaintance with their subjects that could be derived only from a rigid analysis and an entire mastery of them.—This was made quite apparent in the examination of Scripture, Church History, and Latin Grammar, all of which were contested with the most determined resolution. On Tuesday, several classes were examined in the classical writers and acquitted themselves admirably, answering all the searching questions of the examiners. In Mathematics the class reflected the highest credit upon the Rev. H. Dewar, and displayed the heartfelt interest and untiring ardour which must have characterized his exertions.

THE EXHIBITION.

On Thursday, at 4 o'clock, the exhibition and distribution of prizes took place. The proceedings were opened by the Rev. H. B. Jessopp, Principal, in an eloquent address before the very large audience assembled, to witness the oratorical efforts of the young gentlemen, who, we feel justified in saying, acquitted themselves without exception, in a manner that must have been satisfactory to their parents and friends, as it was certainly creditable to the excellent institution itself. The Principal explained in a clear and forcible manner the object and aim of the School, and after pointing out the system of instruction and discipline which was pursued, concluded by expressing a hope that the plans which the Lord Bishop of Toronto had laboured to mature, would be by the overruling power of the Almighty speedily brought to their fulfilment.

The Latin *Salutatory* by C. Nourse of Cobourg, was for a lad a very creditable production, and was received with applause. Master Nourse from his distinctness and accuracy of pronunciation exhibited a proficiency in the Latin language which could scarcely be expected in one of his age. If it do not appear invidious to particularize where all are deserving of honourable mention we might name the following as worthy of especial commendation, viz., Masters Kellogg, Broughall, and Goldstone.

These interesting exercises were closed by the distribution of the prizes to the following young gentlemen:—

LIST OF PRIZES.

Class I. Charles Bethune, } Presented by the Ven. the
Class II. Edward Dewar, } Archdeacon.

CATECHISM AND CHURCH HISTORY.
William Hull,—Presented by W. Corrigan, Esq.

LATIN GRAMMAR.
Class I. George Scollie, }
Class II. James Austin, } The Ladies' Prizes.
Class III. George Jones. }

MATHEMATICS.
Charles Bethune.

NATURAL PHILOSOPHY.
Charles Nourse,—Presented by R. Rutan, Esq.

GEOGRAPHY.
Class I. Vance Gravely,
Class II. Thomas Crosson,

GENERAL IMPROVEMENT.
Class I. George Goldstone,
Class II. Thomas Crosson,

DIOCESE OF FREDERICTON.

A LETTER to the Venerable and Rev. Charles Thorpe, D. D., F. R. S., &c.

(Concluded.)
There is another point on which a comparison may very fairly be instituted: Mr. Johnston says ('Notes,' vol. 2, p. 82) that "the pupils are lodged together by twos in each room." From the Report of the Academy of 1848, it would appear that it contains, at least, 37 rooms. There may be more, but there must be, at least, that number. Of these 37 rooms, at a time when the Academy contained eight pupils more than it did when Mr. Johnston went through it, only 23 were filled, two had only one occupant, and twelve were vacant. This was the state of the "flourishing Academy of the Wesleyans." But what was, and is now, that of the unfortunate University—that "Episcopalian institution"—that "source of angry feeling and strife in the Colony"—that "object of jealousy and complaint on the part of the Presbyterians"—which "costs more than its labours are worth" where "the education is not sufficiently positive"—which "with a Bishop at its head, having a known Tractarian bias, is still of a Sectarian character"—which Mr. Johnston seems to think ought to be remodelled upon the "godless model," "instruction and degrees being given only in arts and philosophy, leaving to each sect to establish and maintain Schools or lectureships in theology for the students of its own body, if it shall see fit to do so"—what was, and is now, the state of that unfortunate University? When Mr. Johnston was at Fredericton, the College was, he says, "with fifteen students," it has now more than twenty, and NOT ONE ROOM IN IT IS VACANT. This number exceeds that of the New Brunswickers in the Classical Department of the flourishing Wesleyan Academy, while the number of pupils in the Collegiate Grammar School is nearly five times greater than that of the pupils in its Literary and Primary Departments.

I might extend my observations over a much larger portion of Mr. Johnston's work, and I should certainly do so if my object were to point out all the inaccuracies which it contains. But I have no such object in view; my design is chiefly to vindicate the Church of England, her Bishop and Clergy, and her Institutions, against the aspersions which your Reader has thought fit to cast upon them. While Mr. Johnston

in the Province I had not much personal intercourse with him; but from the little I did see of him, it struck me, that however competent he might be to pronounce upon the capabilities of a farm, he is not exactly the right sort of person to give an accurate description of the "social" condition of any country. It would seem as if he had been determined, while among a new people, to lose no opportunity of noting down such anecdotes and turns of expression as were, he thought, characteristic of the people, whose social condition he proposed to describe. But many of his anecdotes are trifling, and by no means characteristic; and with respect to the peculiar forms of speech, he is so inaccurate in reporting the words, as greatly to impair the force of them. An instance of his spoiling a good proverb occurs at vol. 2, p. 145. I will correct the blunder he has committed, and by means of the correction, express the opinion which is generally entertained of him in this country. Without calling in question his capacity in his own peculiar line, it is commonly thought, that out of that line he is a coarse minded man, and too full of that self-conceit which is "like self-righteousness—the more a man has of it the worse he is off."

In his "Notes—Social," Mr. Johnston is very severe upon our Provincials. He lays stress upon a complaint which we frequently make, that our Geography is not sufficiently studied in the Mother Country. Mr. Johnston would think that there is some ground for such complaint, if he had happened to meet, as we often have met, a poor unfortunate emigrant, just landed from a passenger ship, and enquiring his way to Canada or Miramichi, places more cheaply accessible from England or Ireland, than from the Bay of Fundy. He relates an anecdote, vol. 1, p. 403, for the purpose of shewing, that ignorance of Geography is as great here as it is sometimes represented to be in England. I should, however, observe, that Mr. Johnston's *cap* has been tried upon every head in Fredericton, and will not fit any one of them. "At the Governor's table one day, at Fredericton, I sat next to a lady, said to be a great heiress, the daughter of an Englishman born, who was complaining loudly of the little that was known of their country at home. Allow me, I said, to try your Geography? Is Ireland to the east or west of Great Britain? She could not answer." The lady's declining to answer a question rudely put, does not of itself establish an ignorance of Geography like that of which we sometimes complain, and not without reason. What if the lady had returned the rudeness, by suddenly asking Mr. Johnston, whether the "other small islands," which he says (vol. 1, p. 39) help to "defend the harbour of St. John," lie to the east or west of Partridge Island, he would have found himself incompetent to furnish an answer; and for a very good reason too—because those "other small islands" have their existence only in your Readers most exact imagination.

He charges (vol. 2, p. 180) both us Provincials, and "the people of New England" with "want of English frankness and openness of speech"—with practising a "species of reticence," as if they "thought some eavesdropper was listening to catch their words." It is somewhat singular that most of the persons, who had intercourse with him, either official or social, made the very same remark upon Mr. Johnston himself. His clearly exhibited "wish not to commit himself" in conversation was noticed by almost everybody.

In several places in his "Notes," as vol. 1, p. 60, vol. 2, p. 113, p. 178, he complains of the treatment bestowed upon him by the persons who, on different occasions, either conveyed him from place to place, or received him into their houses while on his journey. He was astonished at having, at the Aroostook, to sit down to breakfast "at a common table at which the driver and the passengers, the hired and the hired, and the humble wayfarer, sit down together." And greatly did he wonder that no one except himself, "appeared even to feel that there was anything out of rule in the intrusion of some ill-appointed lumberers in fustian jackets." He was greatly annoyed that a thriving man of Butternut Ridge, who holds the commission of Colonel in the Provincial Militia, should have considered that he conferred "a favour by taking in, for the night," Mr. Johnston and his travelling companions. Mr. Johnston believed he "intended to be civil according to his knowledge," but he passed an uncomfortable night, and had the "additional grievance" that as "there was no pretensions to a hotel, he was not privileged to complain." The privilege of complaint he both claimed and exercised with some profusion. When the person who drove him from Charlotte County to Fredericton came to be paid "he assured him that having paid his exorbitant demand, he considered he had discharged every sort of obligation he owed him." He admits that this sort of thing,—an attempt to persuade, that a great favour had been conferred, and that the service had been rendered only to oblige,—the traveller will often meet with in all new countries; if so Mr. Johnston would have done better had he complained less. But, unfortunately, he gave pretty clear intimations, that he was not too well adapted for either the homely or the genteel society of the Provinces. In the former he was exacting and querulous; in the latter clumsy in his behaviour, and coarse in his language. In the drawing-room of one house he clumsily bowed the lower part of his person through a large pane of plate glass, which he completely destroyed; in that of another, taking up an Almanac and looking at an article on agriculture, which forms part of its contents, he coarsely exclaimed in the hearing of a number of ladies, whose husbands are among the "men with high names," which, he says (vol. 2, p. 180) "command in England a deference and respect," with which he did not treat himself.—"What the deuce has the fellow been about? why, he has taken the very guts out of my book!"

With a mind so coarse as to permit him to use such language in the hearing of ladies, with manners so clumsy, with a temper so querulous and exacting, and with prejudices so strong on all matters connected with religion—prejudices which have led him into blunders not only gross and absurd, but such as have a very strong appearance of being actuated by spite and malice, I think Mr. Johnston mistook his vocation, when he set to work to write Notes on the social condition of any country, even one so insignificant as a British North American Province.

I am, with great respect, Mr. Archdeacon,
Your obedient servant,
A RESIDENT IN NEW BRUNSWICK.
New Brunswick, July 1, 1851.

(For the Church Witness.)

MR. EDITOR.—Having lately had the pleasure of witnessing a Confirmation which was distinguished by some incidents, of—by no means frequent occurrence, I

send you a brief and hasty sketch of the solemnity for insertion in your next number, an interesting piece of Church intelligence. A. B.

CONFIRMATION AT KINGSTON.

On Sunday morning, August 11th inst., the Lord Bishop of Fredericton, visited Tri Church, Kingston, for the purpose of administering the holy rite of Confirmation. On this interesting occasion the Church was crowded to excess. Altho only three years have elapsed since the last admiration, the number of candidates was unusually great.

The Rector of the Parish had unmined and granted tickets to 97 persons—no less than 95 of whom were present. Of these, 57 were female and 38 males; and all of them appeared to be deeply impressed with the solemnity of the dedication they were making of themselves to God and his service.

At the close of the Confirmation service, a young married woman, of interesting appearance, came forward to be admitted into the communion of the Church of England, on a renunciation of it of the Church of Rome. As it may be gratifying the members of the Church to be informed of the manner in which this renunciation and admission were effected, a copy of the order observed on the occasion is here inserted:

ORDER.

The woman standing at the Altar rails, the Rector of the Parish presented her to the shop, sitting at the north side of the Lord's table, with these words:

"My Lord, I present unto your lordship this person, who is desirous of renouncing communion with the Church of Rome, and being admt into that of the Church of England."

The Bishop then addressed her as follows:
"Dearly beloved,—Forasmuch as it hath been declared unto us by the Rector of the Parish, that you are desirous, after due consideration, and weighing of the matter, without compulsion, of your own free choice to renounce the communion of the Church of Rome, and to be admitted into that of the Church of England,—in order that this present congregation of Christ, here assembled, may understand your mind and will in these things, and that your own resolution may be more firmly fixed, you shall answer plain to such things as, in the name of God, and of his Church, shall be demanded of you touching the same."

1. Is it your desire and settled resolution to be admitted into the communion of the Church of England? Answer—It is so.

2. Are you persuaded that the Church of Rome doth hold and teach several dangerous errors, contrary to the truth of God's Holy Word, and of the doctrine and discipline of the Primitive Church, such as these following:—The Supremacy of the Pope or Bishop of Rome over all Churches throughout the world.—Transubstantiation.—The Worship of Images.—the Invocation of the Blessed Virgin and other Saints.—the ministrations of the Holy Eucharist in one kind only.—and the doctrine of Purgatory;—and do you renounce these and all such like errors, as contrary to the true doctrine of Christ's Holy Catholic Church? Answer—I renounce them all.

3. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?—Answer—I am so persuaded.

Do you believe the three Creeds—viz., the Nicene, the Athanasian, and the Apostles', and that the same may be proved by most certain warrants of Holy Scripture? Answer—I do believe them.

Are you persuaded that the Church of England, into which you desire to be admitted is a true branch of Christ's Holy Catholic Church? Answer—I do believe it.

Let us pray.

Our Father, &c.

O Lord, save this woman Thy servant:
Who putteth her trust in Thee.

Send her help from Thy holy place:
And ever more mightily defend her.

Be unto her a strong tower:
From the face of her enemy.

O Lord hear our prayer:
And let our crying come unto Thee.

O Almighty God, who, according to the multitude of thy mercies, dost so put away the sins of those who repent, that thou rememberest them no more,—give unto this Thy servant unfeigned repentance for the errors of her life past, and steadfast faith in Thy Son Jesus; and grant, that being delivered from all false doctrine, she may be nourished up in the truth of Thy holy Gospel, and continue in the unity of this Thy Church, through Jesus Christ our Lord. Amen.

This service closed with the benediction.
Morning Prayer was read by the Rev. F. Coster, Rector of Carleton, and the Communion Service by the Rev. Wm. Elias Scovil, Rector of Kingston. An excellent Sermon was preached by the Lord Bishop, from 1 Thess. 5, 21—"Prove all things, hold fast that which is good."

In this admirable discourse, his Lordship took occasion, from the admission into the Church of this convert from Romanism, to state, which he did most clearly and distinctly, among other things, the wide and very great differences which exist between our Church and that of Rome. He pointed out most fully and unequivocally, the necessity which existed, and whence the necessity arose, for a Reformed Branch of the Catholic Church. He shewed the manner in which that Reformation, so greatly needed, was effected, and proved, by ample testimony, that the separation which ensued between the English and Roman branches of the Church, lies at the door of the latter. His Lordship enumerated the points in which we agree with the Church of Rome, and those in which we differ from it; and in what respects we are justified in considering other Protestant bodies as defective; and the grounds on which we consider it essential to maintain our own principles, distinct from other bodies. Discussing these important points at considerable length, and with great clearness and force of reasoning,—vindicating the Church of England from the charges alleged against her by the adherents of the Roman See and asserting that while Holy Scripture contains all divine Truth which is essential to salvation, the Prayer Book being its best expositor,—it, and all of it, being taken in its plain and natural meaning, without attempting, as is often done, to explain away its obvious grammatical and literal signification—because, while it agrees with Holy Writ, it embodies the Catholic tradition of the Church of all ages, a fact which raises it far above all the interpretations of all individual expositors, manifestly in many essential particulars discordant with one another. His Lordship, with great earnestness, urged upon all who heard him the duty of adhering to our own sound branch of the Church Catholic in life, and in death, and in all things; and complaining at the same time of the bitter and injurious calumnies which himself and many of his clergy have

been assailed, he declared that from his own knowledge of the sentiments of the clergy of the Province, he could boldly assert that any imputations of Romanising tendencies in them were utterly groundless.

The Bishop addressing the persons then lately confirmed, besought them to bear in mind the solemnity of the obligation they had taken upon themselves, and to evince the sincerity with which they had assumed it, by a life and conversation in all respects suited to it.

This able and well-timed discourse was listened to with marked attention by all the congregation, and by none more seriously than by the candidates for Confirmation, whose devout deportment gave reason for the belief, that they are among the number of those who have "asked the way to Zion with their faces thitherward, saying,—Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

[This was intended for the *Church Witness*, but "its insertion was declined."]

ENGLAND.

S. MATTHIAS, STOKE NEWINGTON.

Our readers will be pleased to hear that the little band of faithful Churchmen in this district of poverty are proceeding in faith with their good work, and that on Thursday last the first stone of the new church was laid, with becoming solemnity and festal commemoration, by a young nobleman, who bids fair, by his zeal on behalf of his religion, to connect the name of Nelson as honourably with the Church as it has been by his ancestors with the State. Indeed, it is not the first time a Nelson has been found foremost in the ranks of her lay defenders. But to proceed with the more immediate object of our notice. The population of Stoke Newington has far outgrown the scanty church accommodation afforded in the picturesque but inconmodious parish church; but of late a large investment in building land, made by the Freehold Land Association, has made the deficiency so painfully apparent that very strenuous efforts are now making to meet it. For many years (writes a contemporary) a scheme for a new church has been entertained; and it has chiefly been advanced by an individual of remarkable zeal and earnestness in his devotion to the Church. For as many as twelve years Mr. Brett, a surgeon in the neighbourhood, who may be almost considered the founder of the church, has steadily pursued this one object of building a new church. A fine site was procured between the Kingsland-road and Newington-green; and, two years ago, handsome schools were built, at a cost of nearly £1,500. These schools have been used as a temporary church, very creditably fitted for the purpose, and an active clergyman (the Rev. T. A. Pope) has been at work in the district. By strenuous and persevering exertions, chiefly of the offertory at the communion, which has been regularly celebrated on all Sundays and holidays, a sufficient sum has been obtained, by the contributions of a little flock of less than 200 persons, none of exalted rank or means, to commence the new church. We understand that as much as £1000 has been raised by the weekly offertory alone at the temporary church in eighteen months. The plans of St. Matthias have been prepared by Mr. Butterfield. The church is of decorated or mid-14th-century character, consisting of a nave and aisles, choir and chancel, the tower being over the choir. It has a very lofty clerestory, and the ridge of the nave roof is to reach to 70 feet. This height gives the design great dignity and character. At present it is only proposed to build the nave and aisles, at an estimated cost of £4,500. The whole church is calculated at about £7,000, and will accommodate between 700 and 800 worshippers. What is remarkable about the whole design is, the earnest faith and perseverance in which, amidst many difficulties and hindrances, the scheme has been maintained, as an instance of which we may mention that it is understood that not half or nearly half of the estimate of even the incomplete structure is at present in hand. Still those interested in the church are resolved to commence what they feel to be a matter of special duty and overwhelming necessity, and we feel sure that their faith and confidence will not be disappointed.

On the morning in question the services of the day were appropriately commenced by the early administration of the holy communion to the faithful band of devoted workers on the spot. At half-past eleven they were joined by their friends, including some twenty clergymen in their surplices, and morning prayer was intoned by the Rev. T. Helmore, and responded to by the congregation, which was led by an efficient choir, in the larger school room, which has hitherto been kept separate for the services of the church. The lessons were read by the Revs. W. S. Evans and Falconer. An excellent sermon was then preached by the Rev. A. Watson, the new Incumbent of St. Mary's Church, Devon, who, taking his text from Nehemiah, where the prophet and the Jews proceeded in building up the walls of Jerusalem, working with one hand and holding the weapons of war in the other, would not listen to the entreating of the enemy to come down in the plain to parley. So Mr. Watson urged faithful Churchmen to proceed in such good works as the present, rather than to give ear to the controversies which their enemies on all sides were anxious to entice them into. He spoke of the work just accomplished by the "valiant hearted" Bishop of Exeter, as indicative of the life within the Church; and then of the devoted zeal of one whom he would style the founder of the building they were about to erect whose services in the sick room were not only of a professional character, but far greater in the religious consolation afforded to the souls of sufferers by his excellent devotional books. The spirits of the latter were then pictured by the preacher, dwelling on the communion of saints, as a heavenly band filling the air with blessings on the work, in which the heart of the benefactor was so fully set. At the conclusion, the communion was administered to the whole of the congregation by the Incumbent, the Rev. T. A. Pope, assisted by the Rev. W. Scott, and clergymen previously mentioned. At the conclusion a procession was formed, priests and people chanting alternate verses of appropriate psalms. Earl Nelson then, assisted by the incumbent and architect, laid the first stone in the name of the Holy Trinity, with the accustomed religious ceremony, the prayers of which were accompanied by hearty and audible responses from all present. His lordship then earnestly addressed the multitude, in feeling terms, on the responsibilities and duties the building of a new church entailed on those around for whose use and edification it was intended. He pressed on them that the real way to meet the aggressions of Rome was to oppose her with actual work, like that in which they were engaged, rather than by trusting to legislation. That amongst the uneducated masses lay the battle ground on which the contest must really be fought. The Papal aggression was indeed a punishment for our lukewarmness. But let them set earnestly to work against the infidelity around, and all doubts and misgivings would be speedily removed. Energy in a common cause would be found to remove many dissensions. "We talk about the State treating us