

university of the United Kingdom. Men of all creeds may now study together at Oxford or Cambridge, and receive degrees at London. This, though far, indeed, from what we desire, is a step in the right direction, on which we do most heartily express our congratulations.

Over the colleges the university has no jurisdiction. They make their own arrangements; only such of their students as come up to the university examinations must present certificates from the authorities of their college two years' studentship, and of good conduct.

Of the graduates there are now on the calendar 306 B. A.'s of which the large majority have taken honours. Twenty-five only have passed on the M. A. degree; 30 have passed the LL.B., examinations; and 4 are LL.D.'s. The medical faculty present a list of 81 doctors and 103 bachelors.

In their several connections, these degrees have been fully recognised by the public. Great numbers of the graduates in arts are engaged in the ministries of their respective denominations. Of the medical graduates very few have not obtained some post of public importance. Indeed the various honours have been won, as it was intended they should be, by men of all creeds. The sole "double first" is of the Jewish persuasion; another is an M. A. Medalist—as is also a Cambridge senior wrangler; the single LL.D. medalist is a Protestant dissenter; three Mahomedans from India have carried back medical honours: one of the law scholars is now commissioner of Encumbered Estates in Ireland; another LL.B. with black blood in his veins, is chief judge at Sierra Leone. But time would fail us to pursue the list farther.

The constitution of the Senate renders it theoretically a pure despotism, requiring only in certain cases the approval of the home secretary to give validity to its regulations. In practice, however, it is much influenced by the representations or the known feeling of the colleges and the graduates. For the latter, University College stipulated, one giving up its claim to a university charter, an equality of civil privileges with Oxford and Cambridge—a principle recognized by the then government, even to the extent of parliamentary interference to effect it. The readers of the medical journals are aware that the graduates have powerfully withstood the Registration Bill of 1848. They are, in fact, regularly organized, having their annual meeting of the whole body, attended from all parts of the country, and their permanent committee, which is recognized by the Senate at the Home Office, and by the colleges. The object is to obtain some defined share in the government of the university—a point in the present propriety of which there appears to be some difference of opinion, which we shall not here discuss. We heartily bid the university go on and prosper, and the graduates increase and multiply.

**EXTRAORDINARY AFFAIR.**—The *Exeter Gazette* publishes one of the most singular cases which has yet been brought before the public, the principal actors in which are a young lady named Munk, the daughter of a highly respectable gentleman in Exeter, and a person who is supposed to be a Roman Catholic Clergyman. From a deposition made by Miss Munk before the Mayor of Exeter, on the 6th of December, we glean the following particulars:—In the early part of November, as Miss Munk was on Southernhay returning from school, she was accosted by an elderly person, apparently a clergyman, who asked her the way to Heavitree, which she pointed out, and he proceeded onwards. In the course of a day or two, Miss Munk again met the same person in the same place. He entered into conversation with her, and expressed his sorrow that she did not belong to the Roman Catholic Church, as some members of her family did. Miss Munk saw the same person several times subsequently, and conversations always ensued on the subject of the Roman Catholic religion. On the 19th of November Miss Munk was again spoken to by the person referred to, and whilst walking with him towards Heavitree, was pushed into a shop in an unoccupied house, and there compelled by the person she had so often met, and in the presence of another man, to swear that she would recant the doctrine of the Church of England, and follow those of the Church of Rome; also to attend midnight mass at Christmas, and not divulge what had happened, or the name of Mr. Horan, or give any clue by which the parties would be known to her friends. She was compelled to take this oath by a threat that her friends should never hear of her again if she did not. She was also told there was another young person whose friends would never hear of her, if she refused to take the oath. She was then told to go, and remember what had been told to her. A series of letters was also addressed to Miss Munk, advising her to renounce the Church of England, and to join that of Rome; but when Miss Munk let her parents know what she had done, and some friends were consulted, those epistles assumed a threatening tone, and in one, the writer vowed by all the power of heaven and hell to have revenge, for he had sworn to his priest that she should not escape him; that he knew every room in the house, and to let Miss Munk know that he did so, he threw a stone into her window. It would appear that Miss Munk's brother is a Roman Catholic, but an investigation which was entered into by the Rev. G. H. Shield, the Rev. Mr. Lyne, and others, exonerates him from being directly or indirectly implicated in this extraordinary affair. A reward of £25 has been offered for such information as may lead to the conviction of the parties who illegally administered the oath to Miss Munk, or of the person who threw the stone into the bedroom.

The Rev. Dr. McNeile having made same statements relating to the Roman Catholic Confessional which had been much misunderstood, he has addressed a letter to one of the London newspapers, a copy of which will be found below. Some of the Roman Catholic Journals have spoken of this matter, as if something very shocking had been said. We think a most criminal and illegal abuse of the confessional is very forcibly exposed.

**DR. McNEILE AND THE CONFESSORIAL.**  
To the Editor of the Evening Mail.

Sir—I have sent a copy of the enclosed letter to the *Morning Chronicle*. As the statement to which it refers was copied from the *Morning Chronicle* into the *Evening Mail*, may I request the favor of the insertion of this letter?

I am, Sir, your obedient servant,  
London, December 17. HUGH McNEILE.

To the Editor of the *Morning Chronicle*.

Sir—I do not often see your paper, and since I saw the impression of last Friday, I have been incessantly occupied. With your readiness to publish a statement to my prejudice, without any inquiry into its accuracy, I appreciate the courtesy which induced you to offer to

publish my reply. It will be an act of justice in which a free press should delight, for all the journals which have reprinted your statement to give insertion to this letter. Without further preface I will state facts:—

"On Sunday morning, the eighth ultimo, I preached a sermon on the words of Saint Paul (1 Cor. iv. 5), 'Therefore judge nothing before the time until the Lord come, &c.' I showed from the context that the things referred to were the hidden things of man's heart, in reference to which no man should attempt to judge his fellow-man; and distinguished them from outward actions, which are to be, and must be, judged by man; pointing out the appropriate tribunal which God has appointed for each of these judgments—the civil magistrate, from day to day, for the one; our Lord Jesus Christ, in the day of His coming, for the other.

"Enlarging on the Christian duty of not judging the secret things of the heart 'before the time,' I contrasted with it the anti-Christian practice of the confessional, in which the Romish priest institutes inquiry into the secrets of men for the express purpose of pronouncing judgment. I showed that, according to their system, the priest stands there as God, and that it is mortal sin to conceal anything from him. All is told, and he appoints what he judges a suitable and adequate penance. The penance being performed, the affairs of the penitent's soul are considered as settled up to that date. He is distinctly told that the absolution given him is judicial, and that what the priest thus declares on earth God ratifies in Heaven. The penitent is relieved from the working of an accusing conscience, and society defrauded of the benefit which would have resulted from an open confession.

"This led to a statement of the secrecy of the Romish confessional, on which I quoted thus from the evidence of Drs. Doyle and Magaurin (Roman Catholic Bishops) before a committee of the House of Lords in 1825:—

"Right Rev. J. Doyle, D.D.  
"Would a priest think himself justified, in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?"

"No, he cannot, more than the means he uses with the individuals themselves.

"Could he not warn the person against whom the crime is intended to be committed?"

"He cannot."

"Right Rev. James Magaurin, D.D.

"Are not the parties who commit a murder generally known to the priests?"

"I do not think they are."

"Supposing it were stated to him in confession, would the priest think it consistent with his duty to divulge any part of a communication which was made to him in confession?"

"I do not think he would."

"Might he not disclose so much of it as would prevent the perpetration of the crime without committing the person who has made the confession?"

"He could not divulge any part of it."

"Commenting upon all this, I said that whatever fiction might be in the priest's mind concerning his church and her authority, he was, in the eye of the law of both God and man, as guilty of the murder in such a case as the deluded wretch who actually committed it, and no punishment could be too severe for him; no, not capital punishment. I had no sooner uttered this expression than I felt it would be taken out of its context and misunderstood, and I immediately made an attempt to modify it. In this I did not succeed. I felt at the moment that I had not expressed myself clearly, and I do not wonder that I was misunderstood.

"Under ordinary circumstances, I would have taken no further notice of the affair in public; but the circumstances of Liverpool at the time, were peculiar. We had just had a town's meeting convened by the Mayor to address Her Majesty on the subject of the Papal Bull recently published. At that meeting several Roman Catholic priests appeared, and an attempt was made to create a disturbance and defeat the object of the meeting. It had been my privilege to resist that attempt, and when it failed to address the meeting at some length. The excitement occasioned by this in the town had not subsided. I was engaged and advertised to deliver a lecture on the Papal canon law on the 10th, and some anxiety was felt lest further disturbance should arise. My apprehension was, that the expression I had made use of, as above described, would be seized upon and turned to account to aggravate the feeling already excited against me in the Papal party in the town. I determined therefore, to disarm hostility, as far as I could, by candidly expressing in the evening, the regret which I sincerely felt at having used a phrase in the pulpit so liable to misconception. I was not to preach in the evening; and therefore, after the second lesson, I said a few words from the reading-desk, avowing my regret for having used an expression in my sermon in the morning, which a moment's reflection would have caused me to avoid, as palpably liable to be misunderstood; that I had realized this regret secretly before God, and expressed it honestly before them.

"These are the facts of the case. And now, Sir permit me to add, that it is not a fact that any peculiar sensation was manifested in my congregation in the morning; that it is not a fact that any remonstrance of any kind was addressed to me by any member or members of the congregation after the morning service; that it is not a fact that I ever said I had no consciousness of having used the language in question. I knew, and knew perfectly what I had said. One gentleman of the congregation wrote me a note, not of remonstrance, but of kind inquiry, to ascertain whether he had understood me aright. His note was brought into the vestry before the evening service, just as we were leaving the vestry to go into the church, and not read till after the service.

"I do not feel called upon to make any comments in self-defence upon all this. I understood full well the ordeal to which every man must be exposed who adopts consistently the tone which, for many years, I have felt it a Christian duty to adopt. I have counted the cost, and make no complaint. It is, however, right that exaggeration and misrepresentation should be met by facts.

"In conclusion, bear with a little further trespass on your space, while I transcribe a passage from a pamphlet written by a clergyman, the Rev. L. J. Nolan, who had been a Popish priest. He was converted to the faith of the Gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded. He lived several years after his publications, but is now dead. His 'third pamphlet,' published in Dublin in 1838, at pp. 23-25, contains this statement:—'But, my friends, the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still I dared not give the slightest intimation to the marked-out victims of slaughter. But, though my heart now trembles at my recollection of the murderous acts, still

my duty obliges me to proceed and emmerate one or two instances of the cases alluded to.

"The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention, but, alas, all advice was useless. No dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machination to his confessor, seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgement of it to a priest. Awful to relate! yes, awful! and the hand that now pens it shudders at the record it makes, a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins. Oh, my dear Protestant countrymen, you will now naturally ask, whether am I or the perpetrators of the bloody deed most to be censured?—I, who knew the murderers and the murdered previous to the act,—I who had met the intended victim of slaughter in the public streets but a short time antecedent to his death?"

"I must now proceed to the recital of another case.

"It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the man after taking the draught. The perpetrator of this foul deed came to confession and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at the time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known in the confessional, I could not even hint at the propriety of sending for medical assistance, for the Romish doctrine impressed inviolable secrecy on my lips, and prevented my giving the slightest intimation of the malady, whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies. Oh, monstrous system of confession! Oh! thou iniquitous tribunal! Thou cloak of crimes—thou abettor of wickedness—thou brutal murderer!"

"I am, Sir, your obedient servant,  
London, December 17. HUGH McNEILE.

We are indebted to the *New York Churchman* for the following item of English news:—

A correspondence has taken place between the Irish prelates and the Archbishop of Canterbury. The former complain that in the Address to the Queen, the English Bishops had spoken for themselves alone, and taken no notice of the Irish portion of the *United Church of England and Ireland*, and that a disposition had been manifested, of late years, to treat the Irish Church as if it formed no portion of the integral Church of the nation. The Archbishop, in his reply, disclaims for himself and his Episcopal brethren any design of this nature, and says the reason of their late proceedings was that the movement of "the common adversary" was directly specially against themselves. He expresses much sympathy and friendly feeling for the Irish Church.

Mr. J. O'Connell and the Irish Roman Catholic members are devising plans to resist the re-enactment of any penal measures against their Bishops or the rest of their body. The agitation meets with some success.

The Archdeacon of Exeter, the Rev. Mr. Bartholomew, has addressed a severe, but well merited and triumphantly vindictory letter to a certain Sir Trayton Drake, Bart., who, at a county meeting, had shamefully abused the Archbishop by scandalous nicknames and railing accusations.

At the meeting of the metropolitan union, to be held on Tuesday, the 14th ult., resolutions were to be proposed declaring that one cause of the Papal aggression was "the suppression of the Synodal functions of the Church of England, and that the Church can deal with this aggression only in her corporate capacity, that is to say, in her National Synod," according to the 139th Canon. Addresses were to be proposed to her Majesty, and to the two houses of Convocation praying them to obtain liberty to deliberate.

The Archbishop of York, in a reply to some of his clergy, expresses his fears that Cardinal Wiseman may, in time, attain to the Papacy, "which might, without vigilance on the part of the English people, disturb the peace and endanger the liberties of the country"—His Grace has a far reaching vision.

A SLY REMARK.—A London contemporary observes, that "The great Smithfield cattle show had its usual millions of visitors from the Queen and her ladies in plain merino dresses, to tradesmen's wives and daughters in brocade silks and jewels."

**SHOCKING ACCIDENT AT THE EXHIBITION BUILDING.**—On Saturday a shocking accident occurred at the building which is being erected for the Grand Exhibition of 1851. It appears that one of the men named Smith was at work at one of the gutters, when by some misfortune he fell to the ground, between fifty and sixty feet below. He was picked up in a senseless state, and conveyed to St. George's Hospital, where it was discovered that both his legs were fractured; and his head having come in contact with a projection of the iron-work, the ball of the eye was smashed; but, notwithstanding these and other injuries, great hopes are entertained of his recovery.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—F. A. CH.]

### "ARCADES AMBO."

To the Editor of the *Church*.

MR. EDITOR.—There are various translations of the above; I leave them all for the ingenuity of those who have not forgotten their school days to point out. I think that in one, if not more senses in which they may choose to take the said words, "arcades ambo," they are all equally applicable to a certain individual, namely the Hon. P. B. deBlaquiere and his confrère the Popish Bishop in Toronto, having the name of deCharbonnell, D.D. Oh! Mr. Editor, is it not singular, that in these times when Popish Bulls are being promulgated in the widely spread Protestant British dominions for the (if not avowed, certainly concealed) purpose of uprooting Protestantism, by subverting, if possible, the Catholic Church of the Empire? (I say if possible, for I verily believe that that attempt

will prove as futile and abortive as any that the great enemy of souls has ever made since time was.) Is it not singular that at such times, so called Churchmen, such as the Hon. P. B. deBlaquiere, holding the office of Chancellor in an University upholding (as we fondly, but, alas! it has proved vainly, hoped!) Protestant ascendancy in this portion of Her most gracious Majesty's dominions, when Her Majesty is the defender of the faith, and supreme Governor in all causes, ecclesiastical and temporal? Is it not singular that he (the said Chancellor!) should join himself (or consent, to join himself, perhaps is better,) with the schismatical Romish Bishop in Toronto, in the cause of education, against his own Bishop; and I verily believe the vast majority of the Clergy and Laity of the very Church in this very Diocese of Toronto, to which he would wish to be considered a sincere friend? Oh! Mr. Editor, may God save us from our friends if those are the only friends the Church has! Is not this the very workings of the Jesuits, whose doings of late years you have been so ably exposing in the last numbers of *The Church*? I leave your readers to make the inference. These remarks are occasioned by its being asserted in a late number of the *Toronto Globe*, in a letter signed P. B. deBlaquiere, that the *Papists were about to affiliate themselves with the said Chancellor!* May he enjoy his company! Our good Bishop has trouble enough without any more being given him in the house of his friends. May God strengthen his hands and prosper the work which he has so ably undertaken. It is the cause of Christ and His Church that the good Bishop of Toronto has at heart. Let us all rally around him, and the more that band deBlaquiere, deCharbonnell, and all the other D's, with the *Toronto Globe*, (par nobile fratrium) oppose and insult him, the firmer let us manifest our adherence to his cause, by not merely giving him the benefit of our countenance—but what is more than all—of our prayers.

Yours, &c.,

CASSTIGATOR.

Canada West, 1851.

## ANOTHER RUMOUR.

To the Editor of *The Church*.

MY DEAR SIR.—It appears from late English papers that there is a rumour current in England that the Pope is about to found an order of married preachers for the sake of giving employment to those English clergymen who, being married, cannot become Roman priests—and that it is also hinted that the new chaplains will be permitted to use the English Liturgy, with certain modifications.

Will you allow me to call the attention of the readers of *The Church* (especially to those in England) to another rumour.

There is a rumour somewhere or other\* which there is good reason for believing, that the Pope, in the same liberal spirit which distinguished the Councils of Rome during the period vulgarly but now inconsistently styled the "dark ages," when certain followers of Confucius, &c., &c., were allowed to continue the worship of their deities, and their own favourite rites, so long as they would only acknowledge the Pope of Rome as their spiritual head—and trusting to the potency of his own bulls, with the secret assistance of his ingenious and faithful children the Jesuits—to mould all such converts to his own will by degrees—is now prepared to receive into his communion the whole of the English clergy and laity, under the same liberal condition—giving them full permission to believe what they like, worship what they like, and in what manner they like.

EDWARDSBURG.

\* NOTE.—Perhaps in the cells of the Inquisition, whose inmates no doubt feel much interest in the matter.

## Colonial.

**THE LATE MAYOR.**—At the meeting of the City Council, on Monday last, Alderman Ridout, seconded by Mr. Hayes, moved the following resolution, which was unanimously adopted:—

"And whereas by a communication bearing date the 21st inst., George Gurnett, Esq., the late Mayor, has, in consequence of his acceptance of the office of Police Magistrate, felt himself called upon to decline taking his seat in this Council as an Alderman for St. George's Ward:—

"Be it Resolved.—That whilst this Council fully approves of Mr. Gurnett's determination, as being in accordance with the statute, the members of this Council, nevertheless, cannot allow the occasion of his withdrawal from their body to pass by without publicly expressing their very deep regret thereat.

"Be it furthermore Resolved.—That this Council desires to record the high opinion entertained, not only by the members thereof, but by the inhabitants generally, of the valuable and efficient services rendered by Mr. Gurnett during the sixteen consecutive year that he has been a member of this Corporation; and in so doing, the Council expresses unqualified satisfaction at the course adopted by the Government, in having conferred on that gentleman the important office of Police Magistrate, being well assured that no man in the community more richly merits it, or is better able to discharge its functions. And in congratulating Mr. Gurnett on the honour thus conferred upon him, this Council humbly hopes that for many years to come he will be blessed, with health and strength to perform the arduous and complicated duties of his office, to his own honour, and the advantage of his fellow citizens."

**HOUSE OF INDUSTRY.**—A public meeting was held at the City Hall yesterday afternoon to receive the Annual Report of the Committee of the House of Industry, and to elect Officers for the ensuing year. The attendance was by no means large.—The Mayor was called upon to preside. The Report of the Committee was read by Mr. Westmacott, the Secretary. In this document, the Committee stated that the total number of persons relieved during the past year has been 844; number entirely supported in the house, 40; number of children placed out, 18; number of beds, 37. While much good had been thus accomplished much had been left undone, owing to causes over which the Committee have no control.—Particular allusion was made to the large number of children of both sexes who infest the streets, and in a great measure support their parents in a course of drunkenness and vice, by the contributions received. Many of these children have been offered an asylum in this institution, but these offers have been refused. Were they committed to gaol, they would run the risk of coming out more depraved than they now are. The remedy suggested by the Committee was, the providing of a House of Correction for juvenile offenders, where their morals would be attended to, and habits of industry inculcated. The Committee have never refused assistance to the really deserving, but they have