

## TO CORRESPONDENTS.

Want of space constrains us to postpone till next week the "Common Place Book," and several editorial articles including one on *Liturgical Reform*.

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.  
Regular practice every Wednesday, at eight P.M.—  
Terms of admission, Performing Members 2/6 per annum;  
Non-performing 1/6.  
J. P. CLARKE, Mus. B.Sc. Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2d Lesson
S	Jan. 30, SEXTAGES EST. 1 M.	Gen. 3.	Matt. 27.
M	31	Exod. 8.	Matt. 28.
T	Feb. 1	Exod. 9.	1 Cor. 12.
W	2, PER. B.V. MARY	Wisd. 9.	Mark 1.
T	3	Exod. 12.	Mark 2.
F	4	Exod. 13.	Mark 3.
S	5	Exod. 14.	Mark 4.
S	6, QUINQUAGESIMA SUN.	Gen. 30.	Mark 6.

a. To verse 20.

## Canadian Churchman.

THURSDAY, JANUARY 27, 1853.

## THE CONFESSIONAL.

There appeared in our issue of the 13th inst., a communication signed an "English Churchman," upon which differing as we do in many important points from the views therein advanced, we deem it necessary to make some remarks.

The writer asserts that our Church sanctions auricular confession, and in proof of his allegation cites the general confession and absolution in the morning and evening prayer.

But because the Church instructs us that we should "at all times humbly acknowledge our sins before God," and most chiefly so acknowledge and confess them when we are assembled for His worship; and then, because the whole congregation are required to accompany their minister in a *general confession* addressed to their "Almighty and merciful Father"—a confession in which he humbly himself before God as well as they; does this, forsooth, sanction *private auricular confession* in vestry, or confessional, or any other convenient place?

Next he adduces the last part of the exhortation in the Communion Service. This however, does not in any way, either recommend or authorize the practice of *regular confession* as a proper or necessary preliminary to the holy Communion.

The Church's *rule* is self-examination. "What is required of them who come to the Lord's Supper? To examine themselves." (See Catechism.) So also in this very exhortation that he quotes, the people are bidden "to search and examine their own consciences, that they may be worthy partakers of that holy table;" and it goes on, "The way and means thereto, is first, to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God." Then after stating more particularly the points which this self-examination should embrace, it is added that "if there be any who by *this means* cannot quiet his own conscience" he may seek counsel, and advice, and absolution of some minister of God's word.

It is evident that this is only an exceptional permission, to meet the case of an unusually perplexed and troubled conscience.

Of a like character is the confession spoken of in the Rubric to the visitation of the sick. It is not a *rule*, but a provision for an extraordinary case. After a very wise and scriptural course of examination indicated to the minister by the Rubric, it is added "here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." The meaning of this absolution is not involved in the present argument, which only relates to the necessity for confession; but surely that which is only permitted under special circumstances in the visitation of the sick, cannot be fairly taken to authorize the regular and general practice of confession as Romanists have it.

In short in these only instances in which private confession and absolution are men-

tioned, the language affords the strongest affirmative evidence of the intention and mind of the Church, that they are designed to meet rare and particular cases only.

But there is equally strong proof against it in what may be called the negative evidence afforded by the silence of the Church. Considering that at the Reformation confession, with all the rules and instructions concerning it, was an integral part of that erroneous form of Christianity which the church then abjured, the mere fact of the Church having expunged it from her Ritual—from all her injunctions and canons—having forbore to mention it or recommend it, in many places where reference to it would have been most appropriate—this shews that our Church never intended to continue it as part of her system.

Thus it is evident that the instances adduced by our correspondent have nothing to do with confession as a general practice.

But we are told that the great and only difference between the Romish and English confession is, that the one is prescribed by rule, the other is optional, that is, is left to be practiced as people may be persuaded of its necessity for their spiritual welfare; and the people are urged to resume it on these grounds. Why, this would be putting it on ten times stronger grounds than the other. What more forcible ground could it be rested on than moral suasion?

The Church of Rome believes the practice to be right and good, and besides her moral suasion power which she can use as well as others, she makes confession a *rule*; and in so doing she takes the more honest course, for if our Church deemed it good, (as our correspondent insinuates) it is no defence of her system, but rather a reproach, that she does not assert it as a rule.

But in fact we allow that it is a beneficial religious practice—that it is good for the consciences and souls of men (and women). Once admit that the moral suasion engine may be brought to bear in its favour, and no rule would be needed. Once admit that auricular confession may be taught, argued, and morally enforced with all the persuasion that a ministry can use.—It is short that it may be inculcated in the same manner as any other point of religion, viz, by moral persuasion,—(indeed the Gospel itself depends on no stronger agency)—once allow this,—bring up the young in this belief,—train the clergy for it—and the flood gates are opened to the whole torrent of evil that has ever accompanied the system.

We may be told that if properly and judiciously used, and under certain restrictions, no harm may arise, but rather good. Alas! that delusion is as old as Satan. "Ye shall not surely die!" Who shall be competent to use properly and judiciously a system which the experience of ages has proved to be calculated to foster and draw out the worst passions of human nature? Let the thing once take root and be sanctioned in any way, and the mere pen and ink restrictions of a Church would be as gossamer threads against its corruption.

But will it not do good? In return, we would ask, has it done good? Besides, the mere chance of some benefit is no argument for the adoption of a proved and known evil. Was it begun at the first with any other intention but to do good? Shall we impugn the piety—whatever we may think of the discretion—of the Christians of the age when the first germs of the practice appeared, so much as to suppose that they began it with a bad design, or that they contemplated the evils that would ensue?

The same good can be done in safer ways. What auricular confession is when practised as part of an authorized system, is testified by the state of religion and morals in all those countries where Popery holds sway, unawed by the proximity of, or association with a purer Christianity; and constantly being confirmed by the personal evidence of those who have come out from the midst of its corruptions, and have revealed its secrets.

If indeed we would degrade the Church to the level of that grossly superstitious system against which she has so long protested—revive the Confessional!

If we would demoralize her people,—if we would corrupt her Clergy—revive the Confessional!

But, we are no alarmists. We do not anticipate a fear that the practice will be revived. The moral sense of the age, backed as it is by the Bible, the Prayer Book and the usage of the Church, will not admit such an outrage upon all that is "pure, lovely, and of good report!"

## FUNERAL OF THE DUKE OF WEL-LINGTON.

Some of Canadian contemporaries following the example of a few English radical journals, have taken exception to the amount of money disbursed upon the funeral obsequies of the great Duke. As a fitting rebuko

to such sordid cavillers we quote the following remark from our excellent contemporary the *Calendar*. We rejoice to find such bracing sentiments enunciated by a republican print in these latter days of money-making and overweening thrift:—

"The funeral of the Duke of Wellington it is estimated cost £80,000. Nelson's with which it is compared, cost but £14,000. Yet Parliament has voted it almost unanimously, and the nation will pay it with enthusiasm. Nor let any churlish person deem this sum spent in vain. It is the testimony of a nation's gratitude. *And national gratitude, thus evinced, will not fail to produce the great-souled patriot to stand in the imminent deadly breach, in the hour of need.*"

The idea so well expressed of the *Calendar* is finely brought out by the Rev. Robert Montgomery in his recently published poem, entitled "*The Hero's Funeral.*" Of this production we may take occasion to observe that it is a lyric worthy at once of the author and of the theme, and forms a perfect panorama in verse of one of the grandest and most suggestive spectacles which the modern world has ever witnessed. We subjoin that portion of the poem which has more immediate reference to the subject of this article:

## "CONCLUSION.

"The booming echoes of the minute-gun  
Hark! how they roll from London's castle-towers,  
Pr. claiming the sepulchral rites are done;—  
Yet, ere the World resumes its wonted powers,  
While dying notes from many a distant knell  
Sink into silence with a sad farewell,  
A moralizing gloom on man descends,  
And, not unfitly, with the Pageant blends,

## NATURE'S ANALOGY.

In red magnificence of evening-dyes,  
O, like a paradise of cloud, there lies  
A pomp aerial, such as poets love,  
O'er the rich heavens which radiate above.  
There, musing on some breezy height,  
Enthron'd in lowliness and light,  
A lone spectator stands to view  
The day-god wear his parting hue,  
When gliding down the crimson'd west,  
He wraps him in his regal vest.—  
How exquisite awhile to be  
Surrendered up to sky and sea!  
As, drinking in the splendid whole,  
He mingles with Creation's soul,  
While hissing waves, with pensive lull,  
And cadence faintly beautiful,  
Chime with the hour, till earth and air  
An elemental magic wear,  
And so entrance impassioned hearts,  
The soul forgets, the scene departs.—  
But while they dream, the cloud-pomp dies  
A beautiful death along the skies;  
The pallid dews of night descend,  
And dimness and ejection end  
Those witching spells of sunset-hour,  
Which give to poetry its power.

## MORAL CONTRAST.

So would it be, when this great Day shall close,  
Which bore the Warrior to his dead repose,  
If tinsell'd pageantry, or painted scene  
Gave the true witness which to day hath been.  
But when the blazonry of public Woe  
Dissolves in nothing, like an air-born show,  
The deep significance which underlies  
All outer-forms is one that never dies,  
But melts into the moral life within  
And prompts that spirit where those Aims begin  
Which soar beyond a passion for renown,  
And learn from Duty how to win the crown.—  
For England's people, from the humblest clan  
Of working poor and toil-worn artisan,  
From town, from hamlet, and the hawthorn side  
Where the lone cotters in contentment bide,  
Have each received within the plastic mind  
Ennobling thoughts which elevate mankind.  
And thus, perchance, when other palms are won,  
Time will reveal how much this day hath done  
To form the patriot in the public heart:  
Or, teach the warrior his predestined part,  
And so, as far as pure example can,  
Those seeds, whose harvest is—heroic Man!"

## OCCUPANCY OF PEWS.

The Bishop of Chichester has addressed a letter to the Vicar and Churchwardens of Horsham, Sussex, on the subject of pews and sittings in Parish Churches. Though a large portion of this document has reference exclusively to the parochial law of England, the following passages may be read with profit by the Churchmen of our Dioceses.

"When you have assigned a pew or a seat, it may not be kept unoccupied to a late period in the Service; but if the parties entitled do not come, you should put into it proper persons with reference to the other occupants, who are waiting and standing without seats.

"If you ask me at what part of the Service may you act, I would refer you in some degree to your own discretion. Distance or nearness of abode may make a difference, and call for some allowance. But all should remember that that worshipper denies his Maker the most acceptable foundation of any Service he can render, who does not begin with the humble confession of his sins, and the imploring of pardon through our ever-blessed Redeemer. It is, therefore, with most extreme reluctance that I can allude to any indulgence beyond the close of the Exhortation. I cannot think it can be necessary; and, in truth,

we know that it is just as easy to be punctual to the right time as to another time ten minutes later. And when we consider who the great Being is whom we assemble to worship, assuredly we must feel that, as unpunctuality towards an equal, or a superior, or a sovereign on earth, may be even a grave offence, so when we present ourselves to join in worshipping God in His House, if our being late proceeds from only carelessness even to the close of the Exhortation, as an indulgence; but I have used the term only because I cannot find one strictly suitable. In truth, too many of the worshippers in our Churches derive little benefit from their attendance there, in consequence of the hurry and unpreparedness with which they come into the more immediate presence of God. They have not given themselves time to collect their thoughts, and consider and feel where they are, and Whom they address; and can they, then, expect that a full measure of responsive grace shall be meted out to them, either during their worship or afterwards?"

## THE MAYOR OF TORONTO.

It has been a matter of notoriety, that for some time there have been rumours in circulation relative to the conduct of the Mayor of Toronto, embodying charges against him not only in his public character of Mayor, but also in his private character of a merchant and citizen, which if true, are of a very discreditable and painful nature. We have hitherto abstained from any reference to them one way or the other, and probably we should not do so now had we not perceived in the columns of the *British Canadian* of Saturday last, the following paragraph:—

"We understand that proceedings are about being instituted by His Worship the Mayor, against some one or more of the parties who are supposed to have made the charges against him, to some of which he alluded in his observations at the City Hall, on Monday last. This is in accordance with the suggestions which we threw out last post, and if persevered in there can be no doubt the public will be enabled to form a true opinion of the guilt or innocence of their Chief Magistrate, in respect of the allegations against him. We understand that eminent counsel have been already retained in anticipation of the threatened proceeding.

It gives us sincere pleasure to find that Mr. Bowes has decided on this step, for a Mayor of this rising city—this Queen of the West—his character whether in his public or private capacity should be above all suspicion—should be such as would place it out of the power of any man "to speak evil of dignities" and should in every respect be such as abroad would fitly represent the mercantile honor and integrity of our city, and at home be such as would become the worthy father of a worthy civic family.

Whether there be any truth or not in the various or in any of the charges thus made against him, either in his public or private capacity, we know not, but respect for the high and honorable post which he fills—respect for the citizens who have placed him there—the sacredness of the trust reposed in him—and above all, regard for public morality demand that the charges made should not be left unnoticed by him but investigated, and sifted to the uttermost. Less will not satisfy the citizens—less will not vindicate public morality and our civic character, and less will not retain the Mayor of Toronto in that honorable and irreproachable position which he should hold alike in the estimation of the citizen and the stranger.

Since the foregoing was in type, we perceive that at the meeting of the Council on Monday night, a special committee was moved for to investigate one of the charges alluded to, but the motion was lost on a division. We suppose that legal proceedings impending, it was deemed unnecessary.

## ANGLO-AMERICAN MAGAZINE.

The February number of this meritorious periodical has just come to hand, and from the necessarily hasty examination which we have been able to make of the contents, we think it at least equal, if not superior, to any of its predecessors. As the history of the war of 1812 advances its interest increases, and the author continues to treat his subject with dignity and impartiality. We are glad to learn that by directions from the Post-Master General the postage of the magazine is reduced to three half-pence per number. This arrangement holds out a great encouragement to new Subscribers.

## CHURCHMAN'S ALMANAC.

We would call the attention of our readers, and the Clergy in particular, to Mr. Rowse's advertisement of the Churchman's Almanac. It contains a Calendar of the Proper Lessons and Psalms for every day in the year a list of the Clergy in the Dioceses of North America, and as correct a list, as under the circumstances could be obtained of the Bishops in the United States, and a variety of