

Correspondence.

(To the Editor of the Canadian Churchman).

REV. SIR.—Having seen a communication in your paper of the 12th inst. under the Signature of "a British Churchman," and considering that such communication must have been written under a slight misapprehension, I beg in reply to state the following particulars with respect to what has been urged by your correspondent, and to state them from a knowledge based upon personal observation and experience. The first point in the letter of "a British Churchman" that I would notice is the statement that the hood of the Master of Arts of Oxford has been assumed by the M.A.'s of Kings College Toronto; this assertion I can deny from personal observation of both hoods. True they are similar, but yet the King's College M.A. hood is not by any means identical with that of the Oxford Master, as the shape of the hoods of Oxford is different from that of King's College, and the lining though red in both, is of a different shade in the one from that in the other.

Your correspondent then questions the right of King's College to confer on her Graduates the privilege of wearing a distinctive academical badge in the administration of divine service—inasmuch as the Canons of the Church clearly imply that no University but one exclusively under the control of the Church can properly possess such a power.

Why the Graduates of an institution in which Students of theology were prepared for Holy Orders and in which Divine Service was performed daily should not wear "a badge" merely "academical" significant of the honours won in the literary department of the University, I can not see, and will leave to your readers to judge, nor upon examination of the Canon can I see anything which may be understood to imply that King's College Graduates have no right to the wearing of the "distinctive academical badge."

Your correspondent then proceeds to speak of King's College in her "present position." I would with respect to this inform "a British Churchman" that, that institution (I am sorry to say,) had no existence since the 31st December 1849 and therefore when your correspondent speaks of her "present position," he displays either wilful or inadvertent ignorance of the subject about which he writes.

"A British Churchman" then relates the fact of his having witnessed the administration of the Communion service by two clergymen, the one a real M.A. of Oxford and the other a King's College M.A.—and expresses his regret that the University of Oxford suffered vastly in having a degree of M.A. which she confers on one of her alumni rendered valueless and obscured by the authority of an institution, not only not in connection with the Church, but which professes to have no religion of any kind.

What, I would ask "a British Churchman" does he mean by "a real M.A. of Oxford," are there spurious M.A.'s of Oxford. I have shewn that King's College Masters wear a different "academical badge" from those of Oxford, and can glean no other meaning from the expression "a real M.A. of Oxford" than that there are at Oxford or elsewhere, spurious Oxford M.A.'s.

With regard to the last paragraph I have quoted viz. "an institution not only not in connection with the Church, but which professes to have no religion of any kind."—I am utterly at a loss to imagine what idea possessed the mind of "a British Churchman" when he penned the passage. If he meant King's College, I think as I have stated before that a preparation of young men for Holy Orders and a daily service, proves that the remark cannot apply to her, and if he means the University of Toronto, there is not a single case of a clergyman in the Diocese of Toronto having graduated since its establishment. Under these circumstances, Rev. Sir, I think that the consideration of a Canadian Synod might be directed to more laudable objects than the redressing of grievances that exist only in the brain of "a British Churchman."

Apologizing for the length of this explanation, which I thought due to the Clergy who are graduates of King's College, I beg to conclude with the hope that you may find it a corner in your invaluable Journal, and oblige one who was

A STUDENT OF KING'S COLLEGE.

THE PROTESTANTISM OF THE CHURCH OF ENGLAND.

(To the Editor of the Canadian Churchman.)

Sir:—

There appears to exist in some quarter, a morbid horror of the term *Protestant*, as if it embodied everything that should be eschewed by all good and orthodox churchmen. Such a tirade against Protestantism as that of the Rev. S. M. Neale, copied in your last week's journal. I should hardly have expected from any one but a thorough-paced Romanist.—To use almost his own words,—"Why you would think it was Dr. Newman who spoke."

However, Mr. Neale's lecture may be useful as affording an insight into the feelings of the extreme men on that side, just as the occasional extracts from the "Record," &c., with which we are favoured elsewhere, make us acquainted with the no-Church predilection of some of the other section. Party—party, seems the crying evil of the day within the Church, and my own beliefs that true Church principles, and the Church's safety, will be found with the moderate majority, who are equidistant from the extravagancies of either extreme.

Mr. Neale, then, I affirm, is chargeable with the very error which he tries to fasten upon others. He gives a meaning of his own to the word *protestant*, and then cries, "Lo, the absurdity of protestantism."

I will, however, take one of his own admitted positions, and try him by his own words. He says, "thus, you see, there is a certain conventional sense which in the course of ages attaches itself to a word, and which individuals have no power to detach from it." Now despite his attempts to mystify the term *Protestant*, and show that it means either nothing at all, or else something that Churchmen should repudiate. I maintain that the word has a sufficiently clear and definite signification—a conventional sense, which he has no right or power to detach from it and of which no Churchman need be ashamed. He himself, as we shall presently see, admits the meaning which the whole Christian world assigns to it. Why then "run a muck," like an infuriate Malay, against protestantism, striking right and left at every shape in which he fancies that he perceives it.

But I will take his fallacies one by one. If Mr. Neale's purpose was, for effect's sake, to be startling and paradoxical, he has succeeded, but not without much false reasoning and self contradiction.

1st. Respecting "the Bible only being the religion of Protestants," he says, "I can allow no force in it as regards myself, because I am not a protestant;" and yet a little farther on he acknowledges, "in another sense the word protestant means one who protests against Rome; and in that I have no objection to call myself one." Then he is a protestant in the general conventional meaning of the word. Who calls himself a protestant in any other sense? However in what way Mr. Neale both is and is not a protestant, may be left to his own logic to elucidate.

2nd. Next he adds, "I can allow it no force as regards the Church of England, because the Church of England never was, is not now, and I trust in God never will be protestant." Why, what a piece of far-fetched rhapsody is this! Whatever his peculiar idea of protestantism may be, he, on his own shewing, has no right to deny that the Church of England is protestant, in that settled conventional sense of the word in which it is always applied to the Church.

In that very sense which he himself admits, as above, the Church of England has been since the Reformation, is now, and I trust always will be, *protestant*, despite this and all similar attempts to unprotestantize her. Was not the whole course of her reformation as much a protest against Romish errors, as if her Bishops had been parties to the first formal appeal against the decrees of the diet of Spire? Can we open the works of the leading Reformers, without being struck with the energetic, unmistakable protest against Romish doctrines, which runs through all their writings? What were their actions, their efforts, but one continued protest against Rome, what were their deaths but martyrdoms in attestation of the same protest?

The same character of uncompromising protestation, which they stamped upon our Church then, she has maintained ever since. What stronger denial of Romish errors can be found than in our articles, which declare that the Church of Rome "has erred, not only in living and manner of ceremonies, but also in matters of faith;" that her leading tenets and practices are "fond things, vainly invented, and founded upon no warranty of Scripture, but rather repugnant to the word of God;" that five of her so called sacraments "are not sacraments of the Gospel," but corruptions of it; and that her masses are "blasphemous fables and dangerous deceits."

For those who take an interest in the subject, I may state, that no fewer than eighteen of the 39 articles are direct contradictions of Romish errors.

This, I think, completely refutes Mr. Neale's extraordinary statement, and proves that the Church of England is protestant, in the very sense of the word which he admits, and in which every one else uses it.

3rd. In the next place he argues, that people have no right to call themselves protestants, because perhaps they do not know much about the Diet of Spire and the protest which gave rise to the name. But this makes nothing against our use of the word. The Diet of Spire was a packed jury that favoured the Pope and condemned the Reformers. Their protest against its decrees, was a protest against Rome; and whether we would now endorse every sentiment of that document is of little moment. In the great principles which it embodied of a denial of the prevailing system of Rome we are much protestants as they were, and in the very same sense in which they were.

H. C. C.

BIRTH.

In this city, on the 13th instant, the wife of Thomas Buines, Esq., of a son.

DIED.

May 7th, Jane the beloved wife of Richard Staples, and daughter of William Dawson, Cavan, aged 18 years, much respected by all who knew her.

On the 11th inst., of inflammation on the lungs George Addison, aged 4 years and 7 months eldest son of Robert C. Manners of this City.

On Saturday, the 14th instant, in the 66th year of his age, Col. C. B. Turner, K. H., late of her Majesty's service.

Midland District, Clerical Association.

The next meeting of the above Association will be held at the Mohawk Parsonage, Tyendinaga, on Wednesday and Thursday, the 25th and 26th of May.

HENRY BRENT, Secretary.

New Advertisements.

A Lady requiring a GOVERNESS, is desirous of obtaining one accustomed to tuition including a good knowledge of music and singing. She must be of the Established Church of England, and fond of the Country. Apply to C. A., office of "Canadian Churchman", post paid.

VENTILATION.

THE Subscribers are now prepared to furnish at their Foundry, the most powerful and economical house-warming and VENTILATING STOVE in the world—of three different sizes—from that which will warm Churches or other large buildings to the smallest office. Specific directions will be furnished gratis by application to Henry Ruttan, Esq. of Cobourg. J. R. ARMSTRONG & CO.

Toronto, April 30, 1853.



PROCLAMATION.

G. BOWES.

MAYOR OF THE CITY OF TORONTO.

WHEREAS the Common Council of the City of Toronto, have by Resolution required me to proclaim TUESDAY, the 24th inst., being the Anniversary of Her Most Gracious Majesty's BIRTH, a PUBLIC HOLIDAY. These are therefore to request the Citizens of Toronto, to observe the BIRTHDAY of her Majesty, as a holiday, and to close all offices, or other places of business, Schools &c., on the same day.

J. G. B.

Mayor's Office,
Toronto, May 18, 1853.



Celebration of Her Majesty's Birth Day.

GRAND FESTIVAL BALL.

THE NATIONAL SOCIETIES OF ST. ANDREW, ST. PATRICK, & ST. GEORGE.

WILL celebrate the approaching Anniversary of the Queen's BIRTH-DAY by a union BALL at the St. LAWRENCE HALL on TUESDAY, THE 24TH MAY INSTANT.

Tickets may be had of any of the Members of the Committee, or at the Stores of Messrs. Nordheimer, Rowsell, Scobie and Armour.

The proceeds of the Ball, after the payment of necessary expenses, will be devoted to charitable purposes.

Executive Committee.

ANGUS MORRISON Esq.,
President St. Andrew's Society.
JOSEPH D. RIDOUT Esq.,
President St. George's Society.
M. P. HAYES Esq.,
1st Vice President St. Patrick's Society.
RICE LEWIS, Esq., J. T. ARNOLD, Esq.,
R. S. MILLER, Esq., J. HALLINAN, Esq.,
A. DRUMMOND,
Sec'y to Committee.

Toronto, May 18, 1853.

TO THE LOVERS OF THE GERMAN LANGUAGE.

THE Foreman system, a very short, easy and most efficient method of learning German—adopted in the Royal Belfast Academical Institution, and in many of the principle Schools and Colleges of the United Kingdom, is now to be had at MR. ROWSELL'S, King Street.

Modern Languages.

DR. FORNERI, L. L. D., a native of Italy, and recently arrived in Toronto, Professor of Modern languages in the Royal College of Belfast, Ireland, from 1836 to 1837, and lately holding the same appointment in the Collegiate Academy, Windsor, Nova Scotia, will be happy to give instructions in ITALIAN, FRENCH, GERMAN, and SPANISH.

Ladies and gentlemen desirous of becoming his pupils are respectfully requested to address (post paid) DR. FORNERI at Mr. Rowsell's King Street, where his testimonials are lying for inspection.

Dr. F. is also prepared to attend Boarding Schools and Public Academies of Toronto.

Ontario, Simcoe, and Huron RAIL ROAD.

IN order to connect with the Boat on Lake Simcoe, the hours for dispatching Trains have been changed.

Until further notice, a train will leave Toronto daily (Sundays excepted) at 10. A. M.

Returning, will leave Macell's Corners at 4h. 30 m. P. M.

Stages will be in readiness to convey passengers to and from the Boat.

Fare to Macell's 2s. 11d.
Fare to Bradford 5s. 0d.

For terms of freight apply at the Office.

A. BRUNEL,
Superintendent.
Toronto, May 18, 1853.

A GENTLEMAN and his Wife, who would appreciate the comfort of a quiet home, would find an agreeable Residence, within 20 minutes walk of the Post-office, in the family of the Advertiser, where there is no other company. References exchanged. Address Home, at the office of this paper.

Toronto, April 21st, 1853.

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MERCHANTS' EXCHANGE.

NOTICE IS HEREBY GIVEN, that the Board of Trade have opened their Rooms in the St. Lawrence Hall, adjoining the News Room, for a daily meeting of Merchants, Millers, and others engaged in Commercial pursuits.

The Doors will be opened at 12 o'clock and close at 1 o'clock P. M. precisely.

Tickets of admission One Pound per annum, which may be had of the Treasurer, JOHN HARRINGTON, Esq.

First Meeting on MONDAY, the 9th of May.

Toronto, May 11th, 1852.

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FRENCH AND ENGLISH

Establishment for Young Ladies,

CONDUCTED BY

MONSIEUR AND MADAME DESLANDES
PINEBURST, TORONTO.

THIS Establishment is composed of, besides the Principles, two highly educated resident English Governesses, and one French.

PROFESSORS:

Of Singing Mr. Humphries.
Of Music Mr. Ambrose.
English Master Mr. C. Luscombe.
Drawing Master Mr. Lucius O'Brien.
Writing Master Mr. Ebbels.
Calisthenics Mr. Goodwin.

Terms per quarter, for Boarders, including all the various branches in English and French, with Music, Drawing and Needlework. £15 0 0

Day Pupils 6 0 0

Singing 5 0 0

Italian 2 0 0

German 3 0 0

Dancing for the Season 3 0 0

Calisthenics 0 15 0

Toronto April 6th, 1853.

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THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL:

MRS. POETTER.

ASSISTANTS:

2nd English Teacher, Mrs. LIDDELL.
3rd English Teacher, Miss KENNEDY.
French, Madlle SIMON.
Master for Writing and Arithmetic, Mr. EBBELS.

Master for Drawing, Mr. BOWEN.
Master for Music, Mr. STRATHY.
Master for Singing, Mr. HUMPHRIES.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing, Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comfort of those committed to her care.

PROPRIETARY SCHOOL.

A Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved—That for the reasons hereinafter stated, the Council having been compelled to relinquish their plans, the Church of England Proprietary School is hereby given up accordingly.

3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.

Whereupon it was resolved—That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves.

TERMS (To be paid Quarterly, and in Advance.)
Education £15 per annum.
Finishing Pupils 5 additional.
Boarding 30

NO EXTRAS.
Boarders will be required to bring their Knives, Fork, and Spoon, Bedding and Towels.

Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street.

JUST PUBLISHED:
A Table of English History.

COMPILED BY MRS. POETTER, FOR THE USE OF HER SCHOOL.

The object of this Table is to present History to the pupil in a condensed form, and Mrs. Poetter's plan is to have it committed to memory, and enlarged upon by questions from the Teacher, after previous study of the different subjects.

Toronto, November 4th, 1852.