

The National Club has just issued a very able paper upon the proposed robbery of the Irish branch of the United Church, addressed to the Protestants of the united kingdom. We presume not to enter into competition with this excellent paper, which in a masterly style, expresses the perfidy of the Roman Catholic witnesses in 1825, and the gross contradiction of all the Roman Catholics ever since, as well as the manifest iniquity of the spoliation scheme; but there are one or two supplementary remarks that it may be worth the while to offer. The property of the Irish Church may be rated as worth in value, for the fee-simple, something under 6,000,000l. sterling. Now, suppose it were open to the state to make a new distribution of that property, as certainly it is not, would the Romanists be contented with their fair share of it in lieu of all demands—marriage fees, christening fees, masses, marriages, &c., &c.

Sir Francis Head, the latest and not the worst authority, estimates the proportion, of Romanists to Protestants as seven to five, the Protestant proportion, however, increasing, and the Romanists decreasing, so rapidly that he anticipated, with reason, a Protestant majority in a very few years. Take them, however, as they are: would Romanists be contented with five per cent. interest on seven-twelfths of the church property—viz., 3,500,000l. principal, or 175,000l. interest—in lieu of all those dues which Mr. Massie told us a few years ago amounted to two millions and a-half sterling per annum, and which now certainly exceed ten times 175,000l.? No this would never do for 3,000 archbishops, bishops, priests, nuns, monks, and friars. Next we are told that the Protestant clergy do nothing! Why, they do all that the priests will let them do, and a great deal more than the priests like them to do. Were they idle during the famine? Or do they ever refuse their religious ministrations to any who seek them? Let Mr. Bright or Mr. Joseph Hume, Dr. Cahill, or any other church reformer of their class, ask for any religious service, and we promise that he will not ask in vain. Mr. Bright will be baptised—a rite to which, being a Quaker, he has never yet been subjected. Mr. Hume will be taught the existence of a deity, and the other elements of Christian truth; and Dr. Cahill will have his recantation, if sincere, cordially accepted. The truth is, that it is not for doing nothing, but for doing too much, that the Irish clergy are held up as marks for robbery. If they were indolent and careless, they would be allowed to draw their stipends, and dream away their lives in peace, as to many of them did in the middle of the last century. The real cause of the furious crusade excited against them is that they are doing their Master's work with so much zeal, and with such success, as to threaten that Ireland will soon cease to be in any degree a Popish nation. "Ireland," says the honorable member for New Ross, "is ceasing to be a Roman Catholic nation." Again, says the same Mr. Duffy, "in many parishes at present the priest gazes on his empty chapel." "Our nation and our church are perishing," says Priest Fitzgerald of the cabbage-garden. Now, as happily we hear nothing of cold infidelity in Ireland, the losses of the Roman Church must be gain to the Protestant Churches; but we are not left to an inference upon the point, for Mr. Lucas, editor of the *Tablet* and member for Meath, vice Mr. Henry Grattan, plainly admits that proselytizing is the cause of the desolation of Romanist places of worship, not only in remote parts of Ireland, but in the metropolis of the island itself, viz.—"We learn from unquestionable Catholic authority, that the success of the proselytizers in all parts of the country, and, we are told, in the metropolis, is beyond all that the worst misgiving could have dreamt of." These horrid proselytizers are, of course, the Protestant clergy. Rob the villains by all means. Rob them, Friend Bright. Rob them, Mr. Joseph Hume. Such fellows ought not to be suffered to live. The good old Jewish anti-Christian missionaries has been tried without effect. There is nothing for it but to starve them out.—*Standard*.

A proposal has been issued from Downing Street, for erecting a memorial in honour of Wellington, which has been cordially responded to. It is proposed to erect and endow a College for the gratuitous or nearly gratuitous education of the orphan children of meritorious Officers in the Army. The Queen's name appears at the head of the subscription list for £1,000—Prince Albert, the Duke of Cambridge, the Premier, and a number of the nobility and gentry give £500 each—the amount already reaches £25,000.

MR. GLADSTONE AND DR. M'CAUL.—A curious correspondence has been published between Mr. Gladstone and Dr. M'Cauley, arising out of a statement made by the latter at the meeting of the clergy at St. John's College, to the effect that Mr. Gladstone had "seceded from the Church of England," and that "directly Mr. Gladstone's secession became known, the enemies of the Church in Ireland entered upon a movement for the professed purpose of promoting a scheme of

religious equality." On being called to account by Mr. Gladstone for this absurd statement, Dr. M'Cauley replied that the "secession" alluded to was "from the Church of England to the Episcopalian Church in Scotland," and quoted with somewhat ludicrous prolixity passages from Mr. Gladstone's published letter to Bishop Skinner, to prove that the Right Hon. Gentleman had not only "seceded," but himself announced his "secession." The correspondence closes with a letter from Mr. Gladstone, in which he endeavours to enlighten Dr. M'Cauley on the fact that the two churches being in full communion with each other, membership in one does not involve "secession" from the other, and requests that "when Dr. M'Cauley may again find occasion to impute to him, as fact, what he (Mr. G.) conceives to be an absurdity and impossibility, particularly if it be such as to imply dishonesty, Dr. M'Cauley will do it as of his own authority, and not as of Mr. Gladstone's."

POPISH PERSECUTION.—At the Achill Petty Sessions, a Popish Priest, named Henry, was fined £5. for an assault upon a Scripture reader, named Coleman.

POPE'S APOLOGY.—ANOTHER MEDIATOR.—The Pope has passed a decree of "Benediction of the venerable servant of God, F. Paul of the Cross, professed Priest and under the Most Holy Cross and Passion of Our Lord Jesus Christ." The decree authorizes the exposition of his body and relics for the public veneration of the faithful, and the recitation of his Office and Mass at his yearly festival.

LIBERAL BEQUESTS.—The executors of the will of the late Mrs. Mary Halford, of Newcourt, near Exeter, have just paid the following magnificent charity legacies left by her will:—The Deaf and Dumb Institution, £1,000; the Blind Institution, £1,000; the Exeter Dispensary, £1,000; the Exeter Eye Infirmary, £1,000; and the Government Benevolent Institution, London, £1,000; and a free of legacy duty.

THE AUTOGRAPHS OF THE DUKE OF WELLINGTON.—We are in a position to state that more than nine-tenths of the letters of "F. M. the Duke of Wellington," treasured by the autograph hunters, were written by Mr. Greville, his Grace's secretary, who writes a hand very much like that of the Duke in his best days. For the last ten years the Duke's writing was very indifferently—latterly almost illegible. None but a compositor in a newspaper office, accustomed to all sorts of viliheroglyphics could possibly decipher the characters. We know of one long letter addressed by his Grace to a minister of Lord Derby's Cabinet which to this hour has not been unravelled. It is in the memoir of the *Times* that the Duke wrote a good hand to the last; but the writer must only have seen the fictitious notes written in the Duke's name. No man could have attached the same character to the original communications absolutely proceeding from the trembling hand of the venerable warrior. This statement—for the truth of which we pledge our editorial reputation—will perhaps induce people to pause before they throw away their money upon letters which derive their only value from the fact of their being written by Mr. Greville in Apsley House and elsewhere.—*United Service Gazette*.

UNIVERSITY INTELLIGENCE.

In a Congregation held on Thursday, the following degrees were conferred, viz.:—B.A.: G. B. Allen, Magdalen hall; M.A.: G. F. Bullock, Queens; Rev. W. P. Stanhope, Rev. J. Allgood, Brasenose; Rev. E. Jones, Jesus; Rev. R. J. H. Rice, Exeter; Rev. R. Nicholson, Oriel. B.A.: F. E. Torre, R. R. Watts, W. Marshall, A. C. Ainslie, University; H. P. Wolrige, Exeter; A. R. B. Wright, J. Yoland, Queens; W. W. Dixon, E. Lennox (Scholar), Brasenose; R. E. Bartlett (Scholar), Trinity; E. P. Davies, M. J. H. Beever, Jesus; W. B. Dalby (Scholar), D. F. Wilson, T. C. Baring (Scholar), Wadham; C. M. P. Gillam Pembroke; W. Nixon, T. Davidson, Worcester; J. P. Mackenzie, H. Pulley, W. Walters, St. Mary hall; C. F. Hayter, C. W. Chaplin, H. H. Merling, Magdalen hall; W. T. Sankey, New Inn hall; A. Hard, St. Alban's hall; H. E. Mackworth, St. Edmund hall.

OXFORD.

On Wednesday last Mr. G. Allen, of Magdalen hall, and of the Cathedral, Armagh, performed an exercise for the degree of B.M.

The examination for "Moderation" Class Men commences on Monday, December 6. There are upwards of fifty candidates.

The Hon W. S. T. W. Finnes has been admitted an actual Fellow of New college, as of kin to the founder.

Mr. W. Barber, Commoner of Queens', has been elected Exhibitioner of Worcester college, on Mr. Kay's Yorkshire foundation.

CAMBRIDGE.

At a Congregation held on Wednesday, the following degrees were conferred:—M.A.: F. R. Kite, St. Peter's; S. Seaman, H. H. Westmore, Queens; L.L.B.: T. D. Miller, Magdalen; B.A.: G. Dodson, R. S. J. Williams, Trinity; J. Smith, St. John's; A. H. Wyatt, Clare hall; W. F. Matthews, W. N. Stedman, Catharine hall; T. W. Anderson, Jesus; T. R. Collyer, Emmanuel; W. G. S. Windham, Downing.

At the same Congregation, J. W. Bramah, M.A., Melton, Oxford; and W. P. Probert, M.B., Jesus, Oxford, were admitted ad eundem.

DUBLIN.

The following were appointed on Saturday last University and college officers for the ensuing year:—Registrar and Senior Dean—Rev. H. Lloyd, D.D.; Professor of Greek and Auditor—

Rev. T. Luby D.D.; Senior Proctor and Cathedral—Rev. J. L. Moore, D.D.; Bursar—Rev. J. H. Todd, D.D.; Senior Lecturer—Rev. W. D. Sadleir, D.D.; Junior Dean—Rev. J. W. Stubbs, A.M.; Registrar of Chambers—A. S. Hart, L.L.D. (Junior Bursar); Censor—S. Toleken, M.D.; University Preachers—Rev. Dr. Lloyd, Rev. Dr. Luby, Rev. Dr. Sadleir, Rev. R. V. Dixon, A.M., Rev. G. Salmon, A.M., Rev. J. W. Stubbs, A.M., Greek Lecturer—Rev. J. A. Malt, A.M., Assistants—Rev. G. Longfield, A.M., Rev. H. R. Poole, A.M., Rev. J. Y. Rutledge, A.M. Sub-Lecturers—J. W. Bulow, A.M., R. M. Connor, A.M., R. B. B. Carmichael, A.M., B. Williamson, A.B.

THE LORD RECTORSHIP OF GLASGOW UNIVERSITY.—The Earl of Eglinton has signified his acceptance of the Lord Rectorship of the University, to which office he was elected on Monday week, and in accordance with a letter from his Excellency to Principal Macfarlan, Tuesday, the 30th inst., has been appointed for the formal installation of the new Lord Rector into office.

WEEKLY CALENDAR.

Date.	1st Lesson	2d Lesson	3d Lesson
Dec. 26, S. AT CHRISTMAS.	Isaiah 37.	Acts 6b.	
ST. STEPHEN 1st M.	" 38.	Acts 7c.	
M " 27, ST. JOHN A. & E.	Eccles. 5.	Rev. 1.	
	" 6.	Rev. 22.	
T " 28, INNOCENTS DAY.	Jere. 31.	Acts 25.	
	Wisd. 1.	1 John 5.	
W " 29,	Isaiah 61.	Acts 26.	
	" 62.	2 John.	
T " 30,	" 63.	Acts 27.	
	" 64.	3 John.	
F " 31,	" 65.	Acts 28.	
	" 66.	Jude.	
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S Jan. 1, CIRCUMCISION.	Gen. 17.	Romans 2.	
	Dout. 10a.	Coloss. 2.	
B " 2, 2d S. AT CHRISTMAS.	Isaiah 41.	Matt. 1.	
	" 42.	Rom. 1.	

a To ver. 22.

b From ver. 8 & chap. 7 to v. 30.

c From ver. 30 to ver. 35.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS.

Regular practice every Wednesday, at Eight P.M.—Terms of admission, Performing Members 25c. per annum; Non-performing 25c.

J. P. CLARKE, Mus. Bacc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

Canadian Churchman.

THURSDAY, DECEMBER 23, 1852.

NOTICE.

We regret to state that owing to the absence of the editor through indisposition, the *Editorial* in the leading article of last week, were unfortunately omitted. The copy being destroyed, we are unable to rectify the error, which greatly destroys the sense of the article.

CHRISTMAS.

We feel and acknowledge the difficulty of offering anything on a subject like this, to awaken or retain the attention of our readers. That love of novelty which is the characteristic of the human mind, was surely never more strongly exhibited than at the present time, and the theme upon which we would invite meditation is old. It cannot be hailed with that excitement which usually heralds a discovery or an invention; but rather does it demand a pause in the onward hurry of life; solicit an interval of indifference to the dreams of gain; and invite to contemplations which, however profitable and even hallowing, can add nothing to their claims by the hope of a temporary recompense. Yet are there feelings lingering amongst us which we trust neither time nor changing customs shall ever be able to destroy. In many quiet hearts, that may, perhaps, have little sympathy with the cold selfishness of the world, dear associations still find a home. The desolating blast may sweep the plain; and the scorching sun assail the mountain; but in the quiet recesses of the valley, rivers run on and green grass waves. Even now, we doubt not, many a pilgrim is travelling towards the shrine of a sanctified home, to lay his heart's best offering upon the altar of parental love. Years may have passed away, and in the present period of adventure how many seas may have rolled between; yet old associations return with this festive season, and nature's that may have borne the inclemency of seasons and the pains of privation, acknowledge the influence which they exercise over the heart. A good as well as a great man confesses that he can entertain little respect for him who can visit the ruins of a venerable temple, or traverse the scene of some decisive conflict, without being awakened to devotion by the one, or aroused to courage by the other. We should be equally careless about those who could regard with indifference a season when the heart is prodigal of its best emotions;

when the young and the old meet together; when momentary estrangement or necessary toil is forgotten; when the absent are embraced; and when adventurous spirits, by the revival and confirmation of early imparted lessons, are nerved for a fresh struggle in the conflict of life, or directed in the path of an honorable ambition. Long may an observance productive of such effects be cherished amongst us; and may those who look forward with eager expectation be enabled to rejoice that their warmest hopes have been realized!

The name of the season, however, would remind us that it is suggestive of even higher and more profitable thoughts. The Christian can never be forgetful of the event which has ranked it amongst the highest festivals of the Church. In his feelings to man, however dear be the relation that unites him, he will not be forgetful of his duties to God; and as he reflects upon that mysterious event which brought peace upon earth, and opened up a way of reconciliation for the sinner, his feelings will rise above even the best that this earth can impart, as he joins in the exalted salutation—"Glory to God in the highest." Here joining in the same strain with those whose day of trial has long passed away, the heart must experience the conviction, that there are ties, which, unlike those of earth, can never be broken. Periods like these may refresh a river in the desert; but the heart will become more earnestly fixed upon that rest that remaineth for the people of God. And though we may be entreaching upon the province of others, may we not be permitted to offer a word of exhortation. How painful that such a season as this should be so often unworthily employed! How is it possible to reconcile that which is so often presented, with the event commemorated, or the thoughts which it ought to produce. Painful evidences will still arise of the effects of man's depravity; and we trust we shall not be considered as stepping beyond the line of our duty, when we warn our readers against turning an opportunity and a privilege like this into an occasion of condemnation. When reflections can be so easily anticipated, it is useless to add any more; yet it is impossible to be indifferent to the happiness of those for whose benefit and instruction our humble efforts have been so constantly employed. We conclude then in the christian hope, that the hearts of many may be bettered as well as softened by the exercises of this happy season; and that while man is gladdened by the sympathy and friendship of man, all may be strengthened and purified by the Grace of God.

CONVOCATION.

We are glad to see our staunch Protestant contemporary, the *Dublin "Sentinel,"* is in favour of the revival of Convocation, as may be seen by the subjoined extract from its "Answers to Correspondents."

"A Constant Reader and Admirer of your valuable Paper," dates from Exeter, and fears that we are not aware that the revival of convocation is clamoured for by the Tractarian and philo-Tractarian party, for their party purposes. He mistakes—we know it well. We are convinced a very great number, perhaps the majority of the pro-convocationists, are hearty, worthy, stiff-necked, stupid creatures, whose cry is, 'The temple of the Lord, the temple of the Lord are these.' But none of these things move us. The Lord on high is greater than the voice of many waters—yea, than the mighty waves of the sea. The Church needs great changes—not in her constitution, not in the spirit of her services, but in her practice. A way should be opened for the adhesion of orthodox Dissenters, open-air preaching should be arranged on a grand scale—nobility, nobility, and people all combining. The cathedrals should be, in their vast extent, made available for the public services—Dr. McNeile in one end, Dr. Croly in another, Dr. Melville in a third, and the Archbishop of Canterbury in the main pulpit, while 10,000 voices should join in the 'Old Hundred.' The light should be made to shine, that darkness might flee away. Showers of blessings should be sought for, instead of a brazen sky surcharged with the curse of the hidings of his countenance. These are glorious things required by the Church, and the convocation should, at least, suggest them. Let us see will it. God requireth we should not fear. If I suggest wax candles, rood-screens, and, in general, Bénédictism or babyism, what harm can it do? A great deal to the Tractarian party; none to the Church.

We do not adopt all the opinions and plans in the above extract, and we regret some of its expressions in reference to those whom it disapproves; but we do most cordially believe that unspeakable practical benefits would result from bringing Convocation into active operation; and we do think that puerilities and irregularities of all sorts would soon sink into their proper place, when sincere and pious men met together on common ground to consult for the well-being of the Church; and if party spirit should drag forward party projects, they would be discussed openly, face to face, by intelligent and pow-