

cause to believe them to exist. I gave other motives as those by which I was actuated, and it is usual among christian men to believe that the motives on which they profess to act are the true ones.

I regret this imputation on the part of your correspondent, first, because it obliges me unwillingly to occupy your space on a matter of no very great importance. A step which would have been unnecessary had "A Graduate" confined himself to the statement of his opinion, and those facts relating to the subject which were within the sphere of his personal knowledge. I regret it further, because under the too strong influence of perhaps a proper jealousy, for the honor of his hood, he (probably without intending it) has adopted a tone so sarcastic and patronizing that it holds out no small temptation to answer in a like spirit, which would be a matter of little difficulty, for it is still easier to answer sarcasm with sarcasm than to answer argument by the same means.

With reference to the correctness of the matters of fact stated by "A Graduate," I have nothing whatever to say. They are the results of his personal experience, and must therefore be unhesitatingly received. They simply corroborate the statement of my previous letter that it is the custom of the Church at home for literates to wear a badge.

The fact of this being a recent custom does not prove it to be so great "an abuse" as your correspondent contends. In the present day a very much larger measure of attention is given to these ecclesiastical matters than was formerly the case, and many customs are revived, some of which would perhaps "be more honored in the breach than in the observance," but the majority of which are unquestionably good. An assertion that the custom in question belongs to the former class, can hardly be considered a proof of it, even when made by "A Graduate."

If it is "an abuse," I am sure I would be among the last to suggest its adoption. I am an enemy to all unkindly feeling, and if such a matter as this is to lead to "protests" and uncharitable imputations of silly and unworthy motives, I would most heartily join in consigning the whole affair to oblivion. Even though I continue to retain the conviction that it is an ornament countenanced by the law and customs of the Church, I would be willing to act on the apostolic maxim that things may be lawful which are not expedient.

I was not aware that the assumption of the badge was regarded as "an abuse" of so alarming a nature, as to call for the reprobation of all sound Churchmen, and the indignant protest of all graduates. Neither was I aware that the Bishop of Manchester (whose reputation for Churchmanship, by the way, does not stand particularly high) had expressed such a strong disapproval of the custom.

I was aware however that the Bishops of Carlisle, Chichester, London, Exeter, Chester, and perhaps others, have for some years (the "Graduate" has told us how many) allowed men who were non-graduates to wear the badge whether ministering for a time or holding preferment in their diocese.

I was aware of various Churches in the Diocese of London and Exeter which were served daily by the three or four priests connected with them, some of whom, my own eyes being the witnesses, wore graduates hoods and some literates badges; but I was not aware any jealousy existed on the subject and I did not hear of any protest being made.

I was aware, on the testimony of my own ears, that the adoption of these badges was advocated by several graduates of Oxford, one of whom is now in this diocese, and it was in some degree owing to the influence of their views that I threw out the suggestion contained in my former letter.

I have been informed that the late excellent Bishop Coleridge required the students of Coleridge College in Barbadoes (which is not a University) to wear a black hood not unlike the ordinary shape of such ornaments, and as they had no degrees he instructed them to place the letters S.C.C., (Scholar Coleridge College) after their names. This was, I believe on the ground, that the hood was a token that the men who wore it were educated men, while its peculiarity prevented its being supposed that their education had been obtained at either of the English Universities.

The custom in England must, one would suppose, have some authority, or it could hardly have become so general in a few years as to induce robe makers to advertise the St. Bees hood and the literates badge among other vestments of a similar description.

Now, whatever measure of authority may arise from the sanction of individuals on a subject of this kind, the weight of it appears to me in the present instance to be in favour of the assumption of this badge—for against the disallowance of the Bishop of Manchester I put the allowance of the Bishops of London, Exeter, Chichester, Carlisle and Chester—and against the "surprise" of the "Graduate" and "some others," at their allowing it, I put the very decided steps taken, many years ago, by Bishop Coleridge,—or if I am in any degree misinformed upon that point, though I have seen both the letters and the hoods used, then I put the countenance of "some other" Graduates of Oxford, and the present prevalence of the custom which has become sufficiently general to induce robe makers to keep the "literate badge" on hand ready for use. Such authority may go for what it is worth. I beg leave only to observe that it was not invoked by me as authority. I merely mentioned the fact, which these things prove, and which is admitted by "A Graduate" that it is the custom—or as he terms it, the "abuse" for literates in England to wear a badge. Whether it is or is not an abuse must be proved by the canon, and I am sure that the "Graduate" himself will not think I am

speaking sarcastically or slightly when I say that the majority of those whom I have brought forward are able to interpret it as he can be.

As he justly remarks "the point at issue (I cannot call it the great point,—I do not regard it as very great) is what is meant by the word 'tippet'—but it is the meaning of that word as used in the canon, that is the point, and such being the case, I have tried in vain to comprehend the object of his referring me to the ladies for information on "the modern acceptance of the word," unless "A Graduate" is fond of sneering for sneering's sake. While I have no doubt as to their ability to decide that "a hood is not a tippet nor a tippet a hood," I suspect that it will give both the Graduate and his referees some trouble to prove from history or the canon that a *liripipe* is a *stole*. The *liripipe* is that part of the hood which hung down, often to a great length from the part which more immediately covered the head, and at the time when hoods were universally worn in place of hats, the length of the *liripipe* served to indicate the rank of the wearer, as may be seen by any one who has the opportunity of referring to Strutt's English dresses. This *liripipe* still forms part of the Cambridge and I believe the Dublin hood, though it has disappeared almost entirely from the Oxford one.

When, in the reign of Henry VI., hoods were discarded and hats began to be worn, the *liripipe* was still retained and was often fastened to them or arranged in a variety of ways—but among those ways I cannot think that the clergy then turned them into the stole, for the simple but apparently conclusive reason, that from the earliest periods of the Church the stole was always one of their ecclesiastical garments, and which was then called the *Orarium*, a name doubtless derived from *Orare*, as it was a vestment worn by Bishops, Priests, and Deacons when engaged in prayer. It is a fact completely beyond the possibility of contradiction that stoles were universally worn by the clergy when engaged in the ministrations at the period when the *liripipe* formed a part of the hood—this may be shown by numberless engravings, brasses and other authorities. It is, therefore, simply impossible that among the various purposes to which the *liripipe* was applied, on the adoption of hats it could have been turned into a stole seeing that vestment was already in use. Historically speaking, therefore, I apprehend that "A Graduate" will find it a task of no easy accomplishment to prove the identity of the *liripipe* with the ecclesiastical garment called the stole.

As regards the canon, I still venture to think that he will find equal difficulty in proving the position which I suppose him to have assumed, (viz. that the *liripipe* and stole are identical,) by any fair interpretation of its words. The only attempt at argument which he makes, is to say that unless the words *liripipium* and *caputium* can be shown to be synonymous the whole of my letter goes for nothing. In answer to this assertion I simply remind "A Graduate" that I never asserted that the things signified by those words were strictly identical, and consequently I can see no necessity for the words to be synonymous. The "Graduate" agrees with me that the decent tippet of black is something which is to be worn instead of a hood, but he has not taken any notice of my argument to prove that, whatever it may be, it is not a stole. Neither has he noticed the fact that the canon is speaking not of ecclesiastical but of academic vestments. I therefore repeat what I said in former letter—

"The express wording of the canon seems conclusive on the point of these decent tippets of black not being stoles, for they are to be worn 'upon the surplice instead of hoods,'—as substitutes that is for an academic ornament, which non-graduates are forbidden to wear. But a stole could not be a substitute for a hood because it was a vestment worn of right by every priest, irrespective of his academic standing. If however it is still argued that stoles were intended by these decent tippets of black, then it must necessarily follow that since stoles are to be regarded simply as a substitute for hoods, it is unlawful to wear both together, and consequently they should be worn by those who have no degree, and cannot be worn by a graduate without a violation of the canon, which so interpreted confines their use to non-graduates alone. This, however, is a position which I conceive no one who is at all informed upon the subject, will be in haste to assume."

I regret the necessity which has led me to deal with this matter at such length. I have now, however, come to a close, having shown, I hope, conclusively that the suggestion which I originally offered is not so entirely without the sanction of law and custom as to constitute it "the great abuse" which your correspondent asserts it to be. I have shown historically and from the law of the Church contained in the canon, that the *liripipe* or tippet, whatever it may mean, cannot mean a stole; (which is the position assumed by "A Graduate") and I have proved by the present custom of the Church at home that many who are quite as competent to interpret the canon as he can be, hold it to be an ornament analogous to a hood, though easily distinguishable from it. I have no present intention of continuing this correspondence, notwithstanding the probability of a rejoinder from "A Graduate." The subject is not worth the time—scarcely worth the paper. I take the liberty of saying, however, that if he sees fit to take such a step, it would be an improvement if in his next letter he were to put more argument and less patronizing sarcasm than characterized his last communication, and when he weighs the testimony and arguments which can be brought against his views and in favour of mine, and is reminded of a fact of which perhaps he is unconscious, viz. that he has indulged in the imputation of senseless and unworthy motives to one who gave no reason for such imputation, and whose true motives and arguments he left unno-

ticed, I have little doubt that the kindly and generous spirit of a Christian gentleman will induce him to acknowledge his error in this respect, even although my arguments may be still regarded by him as unsound, and fail to shake his conviction that in offering the suggestion contained in my former letter I was seeking to introduce in this diocese a custom which he believes to be "an innovation" and an "abuse."

I remain, Rev. Sir,  
Your obt. servant,  
PETER BROWN.

January 3rd, 1853.

(To the Editor of the Canadian Churchman.)

SIR,—Although much credit is due to the various exertions which have been made for educating young men for the service of the Church, and in bringing them up for the Ministry, there is yet one point which is unprovided for—I mean, a sufficient acquaintance with the Hebrew language.

It is impossible for any one who has become acquainted with the bearings of this language to forego the conviction that among all ancient tongues there is not one which will better repay its deep study; and who will not regret with me, the inability to appreciate its force and beauty.—But, Sir, what I wish men to dwell upon is the ABSOLUTE NECESSITY of a fair knowledge of it to a Clergyman of our Church. There are many passages in both the Old and New Testaments which are either unintelligible, or convey a wrong or imperfect meaning, to the English reader, and to understand which we can only apply to the Greek or Latin versions, or to our Clergymen. The former frequently leaves us in our ignorance, and the latter often has no better success, because they do not understand Hebrew; because they are ignorant of the language in which all the most important books of the Old Testament are written. This is very much to be deplored, and particularly at the present time when the study of Hebrew is so strenuously insisted on by the several bodies of dissenters. Only suppose an argument respecting the import of a sentence the meaning of which depends on the knowledge of the accurate meaning of one or two Hebrew words. The Dissenter rests his argument on these, and refers to his own knowledge of the original; the Clergyman's knowledge is only through the translations or commentaries. I ask which of these will produce the deepest effect on the bystanders? Certainly the man who refers to his own knowledge and wherein his opponent is not able to answer.

How far a knowledge of Hebrew is required, in England, in candidates for Holy Orders, I know not; but I do know that very few of those of our Clergymen who have been educated in England or Ireland, have even an idea of the language, and probably not more than three in Upper Canada have that modicum of literal knowledge of it, which would enable them to take up a question with reference to disputed readings. Our Canadian educated Clergymen are not to be blamed for their ignorance in this subject, because hitherto they have had no opportunities of acquiring Hebrew. But is this any reason why every effort should not be made to give them the means?

I have the honor to be, Sir,  
Your most obed't Servant,  
A CHURCHMAN.

Colonial News.

A postal arrangement has been entered into by the Postmaster Generals of Nova Scotia and the United States, for the interchange of mails between Halifax and Boston, which will prove of great convenience to the commercial public, at least. Letters to be charged 6d. currency the half ounce,—newspapers free.

The Board of Agriculture has opened an office for the transaction of business connected with the agricultural interests of the Province, on King street, in the brick house, west of Simcoe-street, where the Education office was formerly located.

The Election of School Trustees takes place on Wednesday, the 12th January. By the New School Act, none but Householders and Freeholders who have paid up their taxes are entitled to vote, and not all assessed inhabitants as formerly.

There were two fires in this City on Saturday morning, the first broke out about two o'clock in rear of Mr. Ogden's marble factory, Yonge Street, adjoining Mr. Leask's Dry Goods and Grocery establishment. There was a scarcity of water, and the premises of Mr. Ogden, of Mr. Bell, watchmaker, Mr. Browncombe, bootmaker, and of Mr Masden, gunsmith, and Mr Joy, barber, were completely gutted. The second took place in the machine shop of Mr. V. Parkes, on Adelaide street West, which was entirely destroyed. The building fortunately was detached, so that the fire spread no further than the house in which it originated. A considerable amount of property belonging to Mr. Jas. Gowan was destroyed as well as the property of Mr. Parkes.—British Canadian.

FIRE AND LOSS OF LIFE.

Montreal, Dec. 31,—10 A. M.

This morning a little before 2 o'clock, a fire broke out on the premises of Mr. Richard King, Pastrycook and Confectioner, 48 McGill Street, the property was entirely consumed almost immediately, and sad to relate, 4 of the inmates were burned to death, as follows,—Mrs. King, her two eldest boys, and a female serving in the shop, named Jane Macintosh, a native of New Glasgow. Mr. King saved himself by jumping out of the

window, and his wife after throwing out one of the boys returned to rescue the others, but was not seen alive afterwards. The bodies of the missing were recovered from the ruins at half-past 8 this morning, and are at the Union Engine House, awaiting the Coroner's inquest. The workmen were busily engaged in preparing for New Year's festivities. The property was owned by Mr. William Stephen, Dry Goods Merchant.

MUNICIPAL ELECTIONS.

The following were the numbers of votes recorded for the several Candidates at the final close of the Poll on yesterday evening.

ST. LAWRENCE WARD.	
For Aldermen—	Gooderham ..... 152
	Hayes ..... 122
	Monro ..... 113
For Councilmen—	Smith ..... 197
	Lee ..... 159
	Defries ..... 62
Inspector—	Murphy—no opposition.
ST. JAMES'S WARD.	
For Aldermen—	Bowes ..... 417
	Hutchinson ..... 408
	Capreol retired.
For Councilmen—	Romain ..... 421
	Green ..... 253
	Beatty ..... 192
	Nasmith retired.
Inspectors—	Garside ..... 225
	Whiteman ..... 217
ST. GEORGE'S WARD.	
For Aldermen—	Rutherford ..... 110
	Thompson ..... 82
	Duggan ..... 81
For Councilmen—	Ashfield ..... 138
	Wright ..... 132
Inspectors—	Higgins ..... 81
	Perry ..... 56
ST. DAVID'S WARD.	
For Aldermen—	Bell ..... 231
	Brooke ..... 209
	Dempsey ..... 162
For Councilmen—	Platt ..... 236
	Davis ..... 189
	Beatty ..... 163
Inspectors—	Griffith ..... 205
	Sullivan ..... 100
ST. ANDREW'S WARD.	
For Aldermen—	Armstrong ..... 352
	Carr ..... 389
For Councilmen—	Rogers ..... 294
	McDonald ..... 268
	Graham ..... 183
Inspectors—	Mowat ..... 199
	Dill ..... 170
ST. PATRICK'S WARD.	
For Aldermen—	Cayley ..... 160
	Denison, jun. .... 166
For Councilmen—	Dunn ..... 138
	Baxter ..... 92
	Earl ..... 91
	West ..... 27
Inspectors—	Caiger ..... 94
	Laidlay ..... 43
	Evans ..... 36
ST. JOHN'S WARD.	
For Aldermen—	Robinson ..... 244
	Gowan ..... 230
	Sheard ..... 203
	Price ..... 179
For Councilmen—	Dodds ..... 210
	Bugg ..... 239
	Leach ..... 206
	Rowell ..... 189
Inspectors—	Spence ..... 212
	Gibson ..... 192

—British Canadian.

We understand that the Government have determined to undertake the immediate construction of the Sault St. Marie Canal—the necessary sum £120,000 for its formation, to be included in the estimates on the re-assembling of Parliament.

A MONSTROUS TUMOR.—A tumor, weighing 112 pounds, was taken, after death, from the body of Hannah White, of Gill, on the 22d inst. The sack of the tumor weighed 17½ pounds, the balance being water, which, on being emptied out filled a common sized wash tub. It had been in existence for eleven years.—Springfield Rep.

The Hudson Bay Company are about to start another boat expedition to the Arctic Sea to complete the survey of the Northern shores of America, three or four hundred miles of which remain unexplored.

It is perfectly true that gold has been found in the valley of St. Francis as well as of the Chaudiere. The persevering efforts of Mr. Logan have detected it in several localities. The allusion of those two rivers comes from the northern slope of the Green Mountains of Vermont and Maine part of the great Alleghanian Ridge, which bisects North America. It is in them therefore that we must look for the matrix or quartz rock, in which the precious metal is usually found imbedded. The explorations are yet very incomplete, and cannot very easily be pursued during the winter, except it continues as it is now.

The Canadian Institute has positively negated Mr. Morin's project for a Legislative Council, considering it perfectly ridiculous that people should have the right of election without the power to elect whom they please.

A project having been set on foot to build a Merchants' Exchange in St. Sacramento Street, Montreal a Joint Stock Company was started, and all the stock (£25,000 subscribed in one day. The lot of land is bought, and an act of Incorporation will be applied for in February.

The American fishing schooner *Creole*, seized in the Nova Scotian waters for an infringement