

sake of losing no time in fruitless discussions, that the very best machinery established for moral ends will never work of itself.

I may be permitted, however, to make one or two practical remarks. The proposed age of fifteen is, I should think, not at all too early at which to select boys with a view of preparing them for Missionary service. At the same time, special and separate education ought to be granted, not to go before general education. A judicious teacher will be careful not to force the former before its time; and will quietly watch over and direct the special tendencies of a boy's mind, without intimating to him of what he is doing.

The development of desire and intention to become a Missionary needs to be gradual and spontaneous, if it is to be ultimately firm and lasting. But the teacher, knowing the end he has in view may adapt his own course accordingly; and I would venture to say, that that course will be most successful, which is conducted with the most constant reference to the character intended to be formed. We will suppose a person wishes to mould a future Missionary; one, that is of fervent piety, strict self-denial, untiring industry, firm self-control, genuine kindness of heart, ardent affection towards the souls of men,—all these are, properly speaking, habits; and the formation of them in the boy may be going on, consciously to the teacher and unconsciously to him, among the innumerable opportunities furnished by the school, the parish, the church, the poor, and all the incidents of daily life.

I ought to apologize to you, Sir, for unintentionally occupying so much of your space; but I feel, that the discussion of this vast subject, so new, I am sorry to say, to most Churchmen, ought to be thoroughly ventilated, and followed up by a vigorous course of simultaneous action, in all quarters. Whether this will be best promoted by periodical meetings of delegates from different parts of the country, interested in the subject, or by other means, I leave to others able to judge. Only let us resolve, in the name of the Lord, that something shall be done, and that without any further delay; and let it be understood, that *St. Augustine's College is pledged to co-operate to the utmost of its power.*

I am dear Sir, yours very faithfully,

HENRY BAILEY.

St. Augustine's College, Dec. 1852.

Sir,—I am thankful to find that the scheme which I ventured to propose, and which you have been so good as to insert in the *Colonial Church Chronicle*, has called forth the valuable remarks and suggestions of your correspondents, "T. D." and "X."

As the latter writer seems to invite further explanation of my meaning, I will take the liberty of adding a few words upon the kind of education and training for the Missionary work which I supposed such boys might receive in their respective neighbourhoods, before being drafted into schools or colleges established for this express purpose.

By "the highest education which the neighbourhood afforded," I did not for a moment contemplate their being sent to boarding schools, but that they might receive some of their instruction as day scholars, from the age of 14 to 17, or even longer at good public schools, or with a clergyman's private pupils. And I doubt not that in most instances, such instruction would be given gratuitously to a youth who was dedicated to the Missionary work, and was preparing himself to go forth at the bidding of the Church to any part of the world. That which is so difficult to afford in public schools—the moral and religious training—I would secure by having our pupil board with the parochial minister, the curate (?) or schoolmaster, whose special charge it would be to impress him with a proper estimate of his high calling. In the course of a few years, a "Missionary School" would offer advantages probably unattainable by any other means. But the commencement of the youth's training might very well be in his own neighbourhood, and this would tend to awaken that sympathy between himself and his patrons, which would prove so advantageous to both parties, and which should be religiously maintained through life.

The present system of pupil teachers, and the regular instruction they receive from the schoolmaster, affords an opportunity of elementary training to our pupil, if he joined their class, without any trouble or expense. And this with the addition of religious teaching from the clergyman, would be a good foundation for a higher course of studies hereafter. If, therefore, I am correct in this view, there is no reason why the selection and initiatory training of well disposed boys should not be commenced without delay. And while this is going on, the more difficult work might be considered, of providing Missionary schools—the more difficult, because here different religious views might have to be consulted,—into which to draft our Missionary pupils.

One point, however, I would urge as of the utmost importance to the success of this or any other plan for training Missionaries, and as the true security against failure and disappointment, viz. that these youths must be taught, from first to last, that the life to which they are called implies a self-dedication of themselves to God, a life of self-denial, for the sake of carrying the glorious gospel of the Redeemer to the ends of the world; and that they must be ready to die, if need be, in the prosecution of this work. In Roman Catholic countries, they call forth the heroism of their novices, and test their sincerity by placing before their eyes representations of the cruelties to which former missionaries have been subjected; and our pupils, if we would avoid sowing the seeds of unhappiness and failure, must at least be told the truth—that a life of hardness is before them; nor must they be tempted

to seek holy orders from any worldly considerations, such as the respectability of position to which they may thereby be elevated, or the maintenance to which they may be entitled. Let them be familiarized from the first with the idea of self-sacrifice for religion's sake; and then they will not shrink from the trial when the time draws near for receiving their final call to go forth to their arduous task. In early youth they will, indeed, be unable to realize the full extent of their undertaking; but God's grace will neither fail us nor them, if we train them aright, but will gradually reveal what is in store for them, and confirm them in their good resolutions.

I speak of training Evangelists—men who shall be pioneers of the Church in new and uncivilized countries, and if the Church would have such men single-minded, what better and more appropriate language can she address to them than that which our blessed Lord addressed to his own disciples whom He sent out two and two, through Judea—"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, &c. . . . for the workman is worthy of his meat?" "having meat and clothing" our missionary must "therefore be content." Beyond his first outfit by the *Society for the Propagation of the Gospel*, and an annual supply of clothes from his patrons or friends at home, the less property he possesses, the better. Nay, his very poverty in this world's goods will prove his best introduction to the strangers among whom he sojourns. The very fact of the well-educated man expatriating himself, and forfeiting all opportunities of worldly advancement, for no other purpose than to minister to them the Bread of Life, will assuredly win for him a home and a welcome, and will open their hearts to make some return for such disinterestedness, and their consciences to receive the message which he comes to deliver.

Let this then, be one principle of our scheme: to send to the Colonial Bishops carefully trained men who, will be no tax upon their pecuniary resources, but who are prepared to go forth, and make their way as they can, for the love of Christ among the people to whom they are sent. Acts of Christian heroism do not admit of recompense in this world, and an offer of reward only repels the noble-minded. If, when men are required for a missionary enterprise of extraordinary difficulty and danger, our Bishops had the courage to call upon the Church's sons to offer themselves to the work for nothing, we should see brave men step from the ranks equal to the occasion. The very call itself would kindle a spirit of enthusiasm, which would break down the cold conventionalisms in which we are educated; and many whose zeal is now fettered by the prudential considerations of the day, would rejoice to dare more and suffer more in the vast and glorious field of Evangelical labours to which the Church of England is summoned by the providence of God.

I will conclude by observing, in reference to your correspondent's suggestion that this proposal for increasing the staff of Missionaries should be printed for circulation, that I am ready to carry out the suggestion in any way that may be thought advisable. The best plan probably, would be to ask advice of the committee of the *Society for the Propagation of the Gospel*, under whose sanction, and in whose name alone, the paper could be printed and circulated with the fairest hopes of general acceptance.

I am, Sir, yours faithfully,

CECIL WRAY.

Liverpool, Dec. 8. 1852.

—*Colonial Church Chronicle.*

DIocese of Edinburgh.

ST. COLUMBA'S.—The old Mission of St. Columba's, notwithstanding the daily round of holy work which devolves upon Mr. Alexander, continues to flourish under his indefatigable care. On the evening of the Sunday before Christmas the Bishop of the Diocese attended Divine Service in St. Columba's, and afterwards administered confirmation to 25 persons, converts to the Church. The schools are well attended, and remarkably efficient; and the interest which the pastor and several members of the congregation take in the welfare of the children, cannot fail to secure their affection, and to make some impression on the minds of the parents.

ST. ANDREW'S HALL.—This institution is now in full operation, and answers the most sanguine anticipations of its friends and founders. The usual examination took place on Wednesday, the 22nd, in presence of the Bishops of Edinburgh and Glasgow, some of the Clergy, and several ladies and gentlemen, who seemed to take a deep interest in the proceedings. There were present about 60 boys, and 84 girls, and 60 of both sexes in the infant-school, which was an object of great attraction to the visitors. The greatest credit is due to Mr. Barnacle, and the various subordinate teachers, who must have been very assiduous to have produced such forwardness in the children. It was surprising to hear those in the infant-school giving answers upon the Church Catechism, for it proved that care was taken to make them more than parrots—to make them understand their lessons. And the active missionary, Mr. McGeachen, by the ability which he displayed in questioning the boys in Bible history and the Catechism, shewed his fitness for the important work to which he has been appointed. The examination ended with a distribution of prizes to the most deserving by the Bishop of Edinburgh, who delivered an appropriate address to the children. These schools, besides their own intrinsic importance, are the instruments for qualifying the normal teachers for their work of instruction; and we call upon Churchmen to come forward liberally with their contributions towards St. Andrew's Hall, and to supply the deficiency in the funds of

this institution, in which the whole Church is so deeply interested.

The Rev. Berkly Addison's mission among the poor at the west end of Edinburgh has been eminently blessed; and his successful work proves what may be done in the way of Church extension, where there are zeal and activity. During the past month he was enabled to offer to the Bishop nearly 100 candidates for confirmation; and the evening service in the school-room of St. John's on the second Tuesday of Advent presenting a most interesting spectacle, when these hitherto lost sheep were brought home, and admitted to the full privileges of the sacred fold.

May the Great Shepherd continue to bless Mr. Addison's efforts, and put it into the hearts of his rich congregation to provide for the spiritual wants of their poorer brethren, and either to welcome them into St. John's, or to build another temple in which they may worship their maker in the beauty of holiness, and with external decency.

DIocese of Glasgow and Galloway.

We are rejoiced to publish the following extract from a private letter on which we can rely:—

"An unheard of thing, in these stingy days, has been executed for our Church at Greenock. Sir Michael Shaw Stewart, Bart., has permanently endowed the Incumbency with £300 per annum, together with £100 per annum for a curate providing the daily service never ceases. Such a man is worth praying for. Long may he live, and may there live many more like him!" To this prayer we are sure our readers will cordially respond, for if there is a man in Scotland deserving of our earnest prayers, it is this excellent Baronet, whose purse is always open to the necessities of the Church, for there is not a single good scheme projected, which does not aid with his munificence. The spring of his charity is never dry.

The Bishop held a confirmation at St. John's Church, Anderson, on Friday the 19th instant, after morning prayer, when sixty-three persons principally of the poorer classes, were admitted to the holy rite. It will be very gratifying to Churchmen in other places to learn that, under the many trials through which this interesting congregation has passed, it has flourished; and this year, besides not having to apply to the Church Society for aid, the offertory at St. John's on Oct. 23d, for the Society, amounted to £12, 2s, this is an unmistakeable sign of prosperity!

From our English Files.

DR. WISEMAN AND POPISH CHURCH DISCIPLINE.

To the Editor of John Bull.

St. Paul's Bermondsey, Dec. 24. 1852.

Sir,—Anxious to ascertain Dr. Wiseman's opinion of the conduct of Priest Donovan, the woman-flogger, I wrote him a letter, of which the following is a copy; he has not however, vouchsafed a reply. Whatever might be the cause of this silence, I think it right the public should be made aware of the fact.

It is currently reported that he undertook the defence of Donovan, and as he wishes to be considered the Primate or chief Pastor of England, it would be well if he would let us know whether the system of cudgelling is one of his recognized appliances for knocking our heresy out of us, or whether it is only to be adopted in exceptional cases, such as those of poor women who have no means of defending themselves. We benighted Protestants think such a system rather ruffianly; but we are not infallible, and I am of opinion the people of England would feel much obliged to the Doctor for some information upon this interesting point. I am borne out in this opinion by the very decided objection they have shown (whether properly or improperly) to the violent plan adopted against heretics in Tuscany and other countries where the Doctor's religion prevails.

Had the lowest person in England asked his Grace of Canterbury (the real Primate of all England), whether he approved of a Protestant Clergyman beating a poor woman for being a Romanist, I'll answer for it he would have sent a reply in the negative by return of post.

I remain, Sir, your obedient servant.

JOHN E. ARMSTRONG, LL.D.,

Incumbent of St. Paul's, Bermondsey

(COPY OF A LETTER TO DR. WISEMAN.)

St. Paul's Bermondsey, 13th Dec. 1852.

Sir,—A parishoner of mine, of the name of Daniel Donovan, a Priest of your Church, has been convicted of an assault upon another of my parishoners, named Mary Murphy, because she presumed to have her children baptized in my Church.

Now, Sir as you are recognized by the Roman Catholics as their spiritual head in this country, I wish to know whether you approve of Mr. Donovan's conduct towards one of my poor people?

I am induced to ask this question with a view of ascertaining whether I am to expect in future that similar acts of violence are likely to be resorted to by the Priests of your foreign Church. Whatever your answer may be I intend to publish it for the information of those whom it may concern.

I beg to add that the same Mr. Donovan falsely accused me of cruelty to a poor woman after her confinement last June, and endeavoured to bolster up his accusation by getting a Protestant young gentleman to sign a lying document, which that young gentleman repudiated afterwards, and for which he apologized to me stating that Mr. Donovan wrote the document, and that he signed it without duly considering it.

Now, Sir, as the accusation was posted up in several of the Romish Chapels after it was publicly refuted, I can't understand how you did not know of it; and if you did, I take leave to say, you ought publicly to have rebuked Mr. Donovan for it. At all events, now, it is to be hoped, you will let the people of England know you do not connive at Mr. Donovan's unmanly and unchristian conduct towards my poor flock.—Your obedient servant.

JOHN E. ARMSTRONG, LL.D.,

Incumbent of St. Paul's, Bermondsey.

Dr. Wiseman, Golden-square.

A GOOD EXAMPLE.—On Wednesday, Dec. 22, occurred the death of Mrs. Harriet Maltby, an aged and valued inhabitant of Bath, who has ever been a large and consistent benefactress to the charities of that city. Mrs. Maltby was the friend and contemporary of Wilberforce, Pitt, Hannah Moore, and other departed worthies of the past generation; and her views of the doctrine and discipline of the Church of England were formed on the teaching of the soundest and most orthodox of our great Divines, from which she never swerved to the latest moment of her life. The numerous charities in which she strictly forbade her name to appear, while her contributions were liberal, can never be known in this world, and amongst those which are acknowledged, it may be mentioned that for many years past she usually gave to the National Schools of Bath the sum of £100, without which they must have been given up, or conducted on a very reduced and inadequate scale. She freely denied herself that she might have the greater power to give. It was a common saying of hers that she must not talk of "the widow's mite." She was only the steward of what was entrusted to her and she desired to bestow it accordingly. She died in the 90th year of her age. May many be brought to seek to follow in her steps as she followed in Christ!

JEROME BONAPARTE is named as Presumptive Heir to the Empire. It is said the Emperor is looking round the Continent for a substitute for the Princess Wassa, who has so suddenly refused to become his Empress. Abd-el-Kader has sailed from Marseilles. Mr. Bower the correspondent of the *Morning Advertiser*, who killed the correspondent of the *Daily News*, has been tried and acquitted.

The gentleman who is to replace Mr. Empson in the editorship of the *Edinburgh Review* is Mr. George Cornwall Lewis, long the Whig financial secretary at the Treasury, and on three occasions the unsuccessful candidate for election into the present Parliament. Mr. Lewis is favorably known as an author and is distinguished for his knowledge of political economy—and though not himself a contributor to the higher classes of literature, is said to appreciate literature in all its branches with a hearty and discriminating relish. In his hands, therefore, the *Edinburgh* may probably again become more a representation of general literature than it was under Mr. Empson's management.

The speeches in Parliament of the late Duke of Wellington are we are informed, about to be collected and published uniformly with the famous Wellington Despatches. The collection was commenced by the late Colonel Gurwood,—continued by the Colonel's widow,—and actually corrected in many places by the Duke himself. The speeches will appear with the imprint of Albemarle Street, and the imprimatur of the present Duke.

MOOR'S DUEL WITH JEFFREY.—I must have slept pretty well; for Hume I remember, had to wake me in the morning, and the chaise being in readiness, we set off for Chalk Farm. Hume had also taken the precaution of providing a surgeon to be within call. On reaching the ground we found Jeffrey and his party already arrived. I say his "party," for although Horner only was with him, there were as we afterwards found two or three of his attached friends (and no man, I believe, could ever boast of a greater number) who, in their anxiety for his safety, had accompanied him and were hovering about the spot. And then was it that, for the first time, my excellent friend Jeffrey and I met face to face. He was standing with the bag which contained the pistols, in his hand, while Horner was looking anxiously around. It was agreed that the spot where we found them, which was screened on one side by large trees, would be as good for our purpose as any we could select; and Horner, after expressing some anxiety respecting some men whom he had seen suspiciously hovering about, but who now appeared to have departed, retired with Hume behind the trees, for the purpose of loading the pistols, leaving Jeffrey and myself together. All this had occupied but a very few minutes. We of course bowed to each other at meeting; but the first words I recollect to have passed between us was Jeffrey's saying, on our being left together, "What a beautiful morning it is!"—"Yes," I answered with a smile, "a morning made for better purposes;" to which his only response was a sort of assenting sigh. As our assistants were not any more than ourselves, very expert at warlike matters they were rather slow in their proceedings; and as Jeffrey and I walked up and down together, we came once in sight of their operations: upon which I related to him as rather a *propos* to the purpose, what Bill Egan, the Irish barrister, once said, when, as he was sauntering about in like manner while the pistols were loading, his antagonist, a fiery little fellow, called out to him angrily to keep his ground. "Don't make yourself uneasy, my dear fellow said Egan, 'sure isn't bad enough to take the dose, without being at the mixing up?" Jeffrey had scarcely time to smile at the story when our friends issuing from behind the trees placed us at our respective posts (the distance, I suppose, having been pre-