

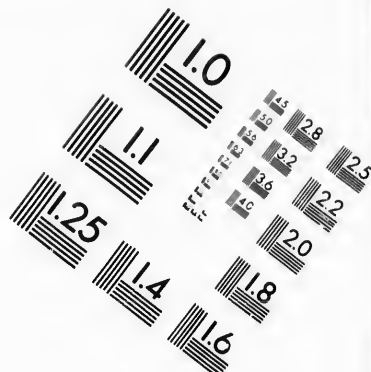
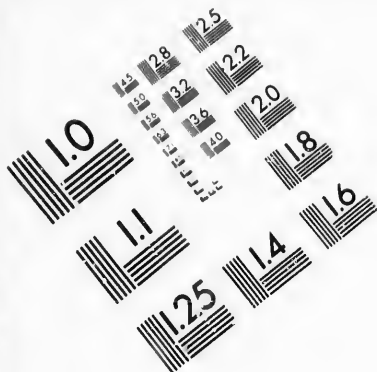
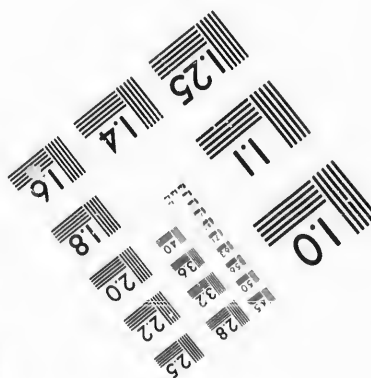
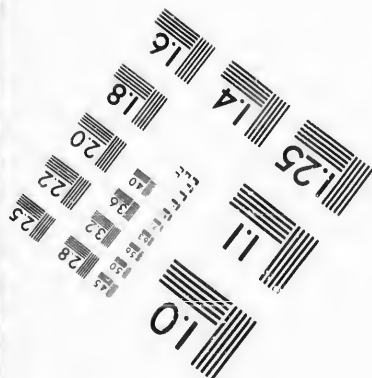
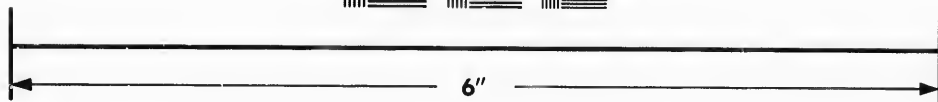
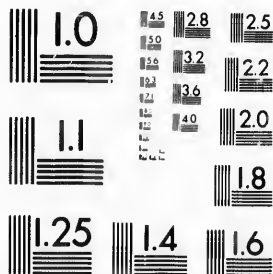


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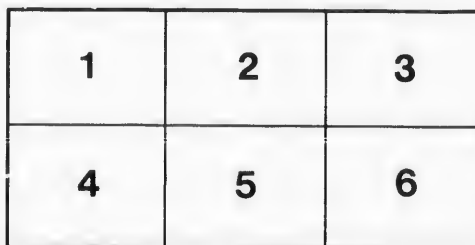
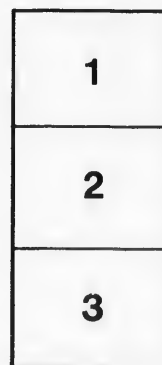
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SEASONABLE SHOVE
TO THE
MEMBERS
OF THE
ANGLICAN CHURCH,
IN THE
DIOCESE OF QUEBEC,
BY
THE VENERABLE BEADLE.

QUEBEC:

PRINTED BY MIDDLETON & DAWSON, LOWER TOWN.

1858.

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THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
TIME
BY
JOHN STOW
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SEASONABLE SHOVE

TO THE

M E M B E R S

OF THE

ANGLICAN CHURCH,

IN THE

DIOCESE OF QUEBEC,

BY

THE VENERABLE BEADLE.

~~~~~  
Q U E B E C :

PRINTED BY MIDDLETON & DAWSON, LOWER TOWN.

1858.

"Aergerniss hin, Aergerniss her! Noth bricht Eisen, und hat kein Aergerniss. Ich soll der schwachen Gewissen shonen so fern es ohne Gefahr meiner Seelen geschehen mag. Wo nicht, so soll ich meiner Seelen rathen, es aergere sich daran die ganze oder halbe Welt."—LUTHER.

(TRANSLATION.)—"Scandal and offence! Talk not to me of scandal and offence. Need breaks through stone walls, and recks not of scandal. It is my duty to spare weak consciences as far as it may be done without hazard of my soul, though half of the whole world should be scandalised thereby."

~~~~~  
"Se i nostri pensieri saranno veri, nuovi acquisti si saranno fatti: se falsi, col ributtargli, maggiormente verranno confermate le prime dottrine."—GALILEO.

(TRANSLATION.)—"If our ideas or reflections are just and true. fresh accessions will be made to truth by publishing them; but if they are erroneous, their confutation will establish more firmly the other way of thinking."

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A SEASONABLE SHOVE
TO THE
MEMBERS OF THE ANGLICAN CHURCH,
IN THE
DIOCESE OF QUEBEC.

We are fond of calling the present an enlightened age ; witty writers call it the golden age : but there are some among us in Quebec, who do their best to make it a mediæval age. In times of ignorance and priestcraft, when the great majority of men were not conscious that they were born with the god-like faculty of reason, or that it was the business of life to develop and apply it, a teacher or discoverer of truth was exposed to the hazard of fire and faggot. The stars, which illumined those dreary periods, were but passing meteors, the brilliancy of whose light was soon quenched by tyranny and oppression. Stern and cruel though such persecutions were, they were levelled against the leading men of the age. It seems to have been reserved for the mediæval aspirants of this city to make themselves supremely ridiculous by persecuting a poor inoffensive Beadle like myself. Metaphorically speaking, my cocked hat has been flattened and the gold lace been torn from my coat. An act of injustice has been done to me more befitting the Middle Ages, or a despotic government, than the nineteenth century and the city of Quebec.

I had made a few remarks in one of the newspapers upon certain weaknesses and eccentric whims, which were indulged in by some of our clergy,—a foolish aping of mediæval customs, the adoption of a singular and by no means elegant costume, &c. In answer to these remarks a reverend gentleman of the name of Veritas published a

fiery reply, more remarkable for vehemence of expression than for cogency of argument. In his opinion clergymen, even when wrong, have no right to be found fault with. My statements were denied in the most positive manner ; and I myself, in no measured terms, represented to be a liar and a thief. With the most unblushing effrontery this audacious scribe did not hesitate to say, that no clergymen in Quebec wore the M. B. waistcoat, abstained from shirt collars, dressed in coats of a peculiar cut, or dated their letters from the eve or day of some Saint. Now, as people in Quebec can every day see clergymen dressed in the peculiar style which I had described, what object could be gained by a denial of a fact, of the truth of which every one has ocular demonstration ? I may be of opinion that the dress in question would show to greater advantage as a scare-crow in a turnip-field than upon the limbs of a civilized human being. But it *does* seem strange that people, who are ashamed of it, should yet be weak enough to wear it. I thought it proper to send to the paper a reiteration of my statements, mildly but firmly expressed ; after waiting patiently for eight or ten days, and finding that my remarks were not published, I determined to enquire why, in this particular case, the usual etiquette observed by the Press in such matters was departed from. I was courteously informed by the Editor, that the insertion of my letter had been interdicted. Knowing that the ostensible proprietor of the Chronicle is a very timid little man, and would never have ventured to have taken such a step on his own authority merely, I determined to sift the matter thoroughly. I soon discovered that one of the real proprietors of the paper and a notorious busy body had been worked upon by some of the interested " clique " to use his influence to prevent the insertion of my letter. Their interference was successful ; and Veritas and his party at once assumed the honour of having killed the venerable Beadle. An unprejudiced party may perhaps think that even a knock-down stroke of that description is but a felon blow. This is not the first time a similar game has been played in Quebec by the same party ; but, in this instance, they will find that they have reckoned without their host.

It is not in the nature of Englishmen to submit quietly to tyranny, or to allow their opinions to be suppressed, be-

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cause influential people assume the power of gagging the press. I ought perhaps to have known that I was defeated in argument, and to have humbly bowed to my *learned* superiors. What right has a poor Beadle, who has only truth upon his side, to oppose the opinions of the wealthy and the powerful? But I think it will always be found that any tyrannical attempt to suppress public opinion, whether by gagging the Press or any other way, will not redound to the advantage of the gaggers, however high their position or however large their fortunes. I at once determined not to be put down by any "clique," but to publish in this city a pamphlet containing my views, and to send an account of the mismanagement of, and mal-practices in, Church affairs in this diocese, to one of the London papers.

I have thought it necessary to make this explanation before entering upon my subject. I will do my best to speak what I believe to be the truth, and to avoid vulgar personalities. I will not allude to the insults and injuries, which have been inflicted upon myself, nor will I trust my temper to write upon the petty persecutions which for twenty years were so meekly and patiently borne by one—a scholar and a gentleman—who formerly occupied among us, (soon may he occupy it again!) a clerical post of high *official* importance. My object is to show that the affairs of the Church in this diocese are badly administered, that doctrines are taught at variance with the doctrines of the Church of England; that those, who teach these doctrines, are favoured, that those who oppose them are frowned upon and snubbed.

There is among us a "clique" of clergymen, who pride themselves upon holding ultra views upon such matters as: Episcopal government, holy orders, the efficiency of the sacraments, the authority of the fathers, the guilt of schism, the importance of vestments, ceremonies, and solemn days. These men regard themselves as especially constituting the Church; consider the clergy, who do not think as they do, as schismatics who ought to turn Presbyterians or Methodists; and look upon the laity in general, as a kind of adjunct, which cannot well be got rid of. The celebrated Mr. Newman, before he seceded to the Church of Rome, maintained that the Church, in virtue of the authority which she had received from Christ, could dogmatize

cally decide upon all matters of doctrine or ceremony, whether of the present day or of eighteen hundred years ago. It would be unjust to the followers of Mr. Newman and his friend Dr. Pusey in this diocese to suppose, that they do not coincide with them in this matter. It may therefore be well to examine into the real nature of these high pretensions ; to enquire whether the Church of England is of that exclusive character which it is represented to be ; and to see, if any authority can be found for that apostolical succession, which is able to confer on uneducated upstarts the awful power to bind and loose.

The history of the Reformation in England differs much from that of the Reformation in Scotland and on the Continent of Europe. Powerful men both in Scotland and on the Continent sided with the Reformers for political purposes ; but it was the men Luther, Calvin, Knox, who gave the movement its peculiar character. In England the divines at the head of the movement were Statesmen in the largest sense of the term. In the one case, there was a fierce zeal for the purification of the Sanctuary, for the destruction of everything which bore the remotest resemblance to Romanism ; in the other, there was a desire to restore the purity of the Church by abolishing only those ceremonies which were not warranted by Scripture, or the practice of the earlier Christians. The Reformers in England were neither zealous visionaries nor architects of ruin, but statesmen of broad and comprehensive views. It is to this circumstance that our Church owes her moderate articles, her decent ceremonies, her noble, and pathetic liturgy. Historians of all shades of opinion have always admitted, that her formularies were framed in such a manner, as to admit to her highest offices men, who differ from each other more widely than a very high churchman from a Roman Catholic, or a very low churchman from a Presbyterian. It is this broad and comprehensive basis, which is her peculiar glory ; and which makes her, in the largest sense of the term, Catholic and Universal. Any attempt to narrow that basis is prejudicial to her best interests, and should be sternly resisted by all those, who have her welfare really at heart.

Every candid person, who is at all acquainted with the history of the Church, must admit that there have always been two parties in it—High and Low. At dif-

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ferent periods those parties have been known by different names ; and the leaning of the Church has been sometimes High, sometimes Low. Yet it has always been acknowledged that men of the most rigid integrity, scrupulously honest, and differing widely in opinion, who would not sign a Confession of Faith which they did not believe for the wealth of the world, are not practically excluded from the Church of England. Let any one compare Archbishop Whitgift's Lambeth Articles with Bishop Marsh's Eighty-seven Questions, John Newton with John Wesley, Denison and Bennet with Carus and McNeile, and he must at once be convinced of the truth of this. Every reasonable person must admit that a man, who puts a Calvinistic interpretation upon the doctrines of Predestination, Reprobation, Election, &c., may yet be as useful a clergyman as one, who puts an Arminian interpretation upon them. But, whether it is admitted or not, it is certain, that the Articles of the Anglican Church were framed expressly with a view to admit into its ministry divines of both ways of thinking. It seems to be reserved for the Diocese of Quebec to exclude all clergymen, who cannot adapt their opinions to the one-inch rule of a miserable clique ; whose ideas are not the result of reading and observation, but the feeble imitations of feeble imitators.

To a careless observer perhaps the broad basis, on which the Church of England takes its stand, may at first seem strange ; but it is in reality the widest development of that doctrine, on which Protestantism is founded. The teaching of the Church of England is not, that opposite opinions are true, or that truth and falsehood are equally good ; but that there is no visible body, to whose decrees men are bound to submit their private judgments. Yet the " Clique " may say, that " the Church of England has that authority, because she has ordained hereditary Ministers of the Truth from the time of our Lord Jesus Christ and the Apostles in an unbroken series." That the truth is the truth, and that the Church teaches the truth, all will readily admit ; but what proof is there of the Apostolical succession ?

Supposing it possible, that any Clergyman of the Anglican Church could trace his spiritual genealogy up to the Reformation, there remain 1600 dark and gloomy

years during which at times Arian, Pelagian, Armenian and other doctrines prevailed over the orthodox. For the first two centuries we have no definite information concerning the Episcopal order. There is no decisive testimony that the Episcopi, or Overseers of the little Christian congregations, widely scattered throughout the Roman Empire, had received holy orders. But grant that they were "ordained witnesses of the truth." The very greatest obscurity hangs over the history of the Church during the middle ages. We know that Bishoprics were openly sold, that boys of ten and fifteen were made bishops, that abandoned women bestowed sees on their lovers, that the papal chair was degraded by the foulest sensuality and the blackest incest. It is well known that in England in the reign of Alfred, there was not a single priest south of the Thames, who could read, and but very few in the North, who were better educated. Thousands of heathens were frequently baptized by these illiterate priests on the field of battle. Unprincipled adventurers from the civilized East passed themselves off upon the ruder and simpler people of Europe as men of zeal and ability; and, there is the strongest reason for believing, occasionally attained the Episcopal office without having received the rite of baptism. Just before the Crusades St. Bernard (in very bad Latin) laments the utter dissolution of ecclesiastical discipline in parts of Europe, and the engrafting of heathen rites upon the Christian Religion. Now it has been ably argued, "how then can any clergyman feel confident that he is really a successor of the Apostles, when his succession depends upon an immense number of such contingencies as these:—whether under King Ethelwolf, a stupid priest might not, while baptizing several scores of Danish prisoners, who had just made their option between the font and the gallows, inadvertently omit to perform the rite on one of these graceless proselytes?—whether, in the seventh century an impostor, who had never received consecration, might not have passed himself off as a bishop upon a rude tribe of Scots?—whether a lad of twelve did really, by a ceremony huddled over when he was too drunk to know what he was about, convey the episcopal character to a lad of ten?" The acute and learned Dr. Chillingworth thus states the conclusion, at which he had arrived on this

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subject : " That of ten thousand probables no one should be false ; that of ten thousand requisites, whereof any one may fail, not one should be wanting, this to me is extremely improbable, and even cousin-german to impossible. So that the assurance hereof is like a machine composed of an innumerable multitude of pieces, of which it is strangely unlikely but some will be out of order ; and yet if any piece be so, the whole fabric falls of necessity to the ground : and he that shall put them together, and maturely consider all the possible ways of lapsing and nullifying a priesthood in the Church of Rome, will be very inclinable to think, that it is a hundred to one, that among a hundred seeming there is not one true one ; nay, that amongst those many millions, which make up the Romish hierarchy, there are not twenty true." Nothing can be more certain than that the early reformers of our Church did not hold those opinions concerning the Episcopal office and its virtues, which are so much in vogue among the " Clique." I will pass by the very strongly expressed opinions of Bishops Jewel and Hooper, of Ridley and many others, who might be thought to have a leaning to Calvinism, and will take my stand by two men who are acknowledged by the highest churchmen to be plenary authorities—Archbishop Crammer and the judicious Hooker. The former of these eminent men regarded the office of Bishop merely as a civil office, which, at the death of the King, who had given it, ought to be resigned like any other office. When Henry VIII died, the Archbishop and his suffragans resigned their Bishoprics, and were re-appointed by new writs under Edward VI. Hooker, with a boldness worthy of his high and statesmanlike intellect, admits that even ordinations can be made without the presence of a Bishop. He uses these remarkable words : " There may be sometimes very just and sufficient reason to allow ordination made without a bishop, where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain ; in case of such necessity, the ordinary institution of God hath given oftentimes, and may give, place. And therefore we are not simply without exception to urge a lineal descent from the Apostles by continued succession of bishops in every effectual ordination."

I am an Episcopalian by birth and by conviction, and I look upon Episcopacy as the most salutary form of

church government. It is not for me to enter upon the discussion of the exact difference, if there is a difference, in the meaning of the words *Episcopus* and *Presbyter* in the early days of Christianity. That has been, and, perhaps, will always be, a subject of dispute among the most learned men. Bishop Hooper was of opinion that the episcopal vestments ought not to be worn; Bishop Jewel, that they are a stage dress, a fool's coat, a relique of the Amorites; Archbishop Grindal, that consecration of bishops is a mumnery; Bishop Ponet, that the word *bishop* should be disused entirely in the reformed Anglican Church. The Church of Rome holds that episcopacy is of divine institution, and that certain supernatural graces, of a high order, have been transmitted by the imposition of hands from the time of the Apostles. In the reformation of the Anglican Church, the leading reformers retained episcopacy, but did not pronounce it to be essential to the welfare of a Christian community, or to the efficacy of the sacraments. I have already quoted the opinion of Hooker. I may add, that the man who took the chief part in reforming our church, was Archbishop Cranmer; and that he plainly avows his conviction that there was no distinction between bishops and priests; and that the laying on of hands was unnecessary. What chance would a clergyman have of getting on in the diocese of Quebec if he ventured to hold the opinions which were held by the two last named divines? *

* Those who wish to see how the Church of England, within half a century, was changed from the Church of Cranmer to the Church of Laud, would do well to consult Hallam's Constitutional History and the first chapter of Lord Macaulay's History of England. They will there learn how the Episcopal office, from being looked upon by the early reformers as an ancient, decent and convenient ecclesiastical polity, gradually came to be regarded by a new set of divines as essential to the welfare of a Christian community, and to the efficacy of the most solemn ordinances of religion; how many things, which had been looked upon by the early reformers as superstitious mummeries, were converted into objects of almost idolatrous respect. But it is with great diffidence that I direct attention to the luminous history of Lord Macaulay; for, a few years ago, the bishop of Quebec, in a charge to the clergy of his diocese, expressed an opinion, *ex cathedra*, that, before twenty years had elapsed, the history in question would probably be forgotten. The public, throughout the British Empire and the United States, seem to have been of a different way of thinking.

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It is, surely, wrong to look upon ordination in any other light than as a mere form and ceremony. It is, surely, blasphemy to suppose that mere men can impart the gift of the Holy Spirit to any one they choose. But it is certain that, when ineapable men are ordained, they possess the gift of emptying churches, and of insulting the common sense of congregations.

The chief officer of the church in this diocese is a most amiable, gentlemanly man, an elegant scholar, with a large superficies of general reading, and a great fund of anecdote. He must, indeed, be a dull man who could not pass an agreeable evening with Dr. Mountain. Unfortunately, his lordship labors under two great deficiencies : he has no administrative talent, and his power is despotic. In England, deans and chapters and the laws of the land are salutary checks upon the powers of bishops. If any one receives unjust treatment from a bishop *there*, he can appeal to the laws of the land for redress, with the confident assurance that he will obtain redress, if it is his due. However good or excellent a man may be, it is always bad to entrust him with despotic power. Bishops, as well as beadles, are but men, and not always the wisest of men. They may not have striking, indecorous vices, but they have not always been preferred for talents and virtues.— It does not follow that, because a man is a bishop, he may not also be shallow, arrogant, and vindictive. The unrelenting hatred which bishops show to men of genius and talent, or to those who venture to think for themselves, has become a proverb. That I may not seem to exaggerate, I will use the language of one of the best writers of this century, a dignitary of our church, the most excellent and honest of men :—"Bishops, like other men, are subject to the infirmities of old age ; and in the decay of strength and understanding, will be governed, as other men are, by daughters and wives, and whoever ministers to their daily comforts. There is no doubt that such cases do occur, and that, when they do occur, they produce a very capricious administration in ecclesiastical affairs. I have seen, in the course of my life, as the mind of the prelate decayed, wife-bishops, daughter-bishops, butler-bishops, and even cook and housekeeper-bishops."

There is a delusion, into which bishops not unnaturally fall ; and it is as well that they should be reminded that it is but a delusion. They talk of *their* clergy, of

their diocese, &c., as if these things belonged to them as their household goods and chattels. It would, perhaps, be right to remember that clergymen, dioceses, even bishops themselves, only exist for the public good. Men's feelings are not to be measured by their incomes; poor men may be as learned as rich men, and a slighted, despised, down-trodden beadle may occasionally feel a pang as great as a bishop, when he is refuted.

In this small diocese, there are not any of those extended opportunities of patronage which wealthier dioceses enjoy; but no one will venture to say that talent is more appreciated here than elsewhere. Indeed, it is notorious that talent is excluded, not encouraged; and that nepotism flourishes, as much as it can flourish, in a soil so rugged and barren. It cannot be asserted that the exclusion of talent and the advancement of noodles are fortuitous. Talent, when discovered, is sent to some out-of-the-way place, with as little delay as possible: Noodle has only to assume the externals of the "clique," make a few hearty meals on toads, and he will at once be fostered and cherished. He may be an ignorant and incapable man; he may empty churches; he may be a presumptuous puppy; he may drive family after family to dissent; but what care they? Their motto is that of honest Jack Falstaff:—"Play out the play, you villains."

I believe it is generally admitted that the clergy of this diocese surpass the clergy of other dioceses in want of education, and in deficiency of general knowledge. It may be argued that you cannot expect men of any high qualifications to settle down upon the pittance that our clergy receive. But it would be easy to get scores of well-educated, useful men, superior to the congregations which they would teach, if such men were encouraged, not snubbed. If the whole revenue of the church in England were divided equally among the clergy, the average salary would be £350 a year. If the same were done with the income of the church in this diocese, the average yearly salary would be £200. But in England there are many livings of £70, and even some of £40 and £30 per annum. We have nothing so poor as this in Canada; yet, that many men have lived respected on those miserable pittances, every one knows. Qualifications far higher than a few additional pounds of income made *them* honored and respected. The class has been well described by one

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who spoke from experience:—"Learned men in hovels, with sermons and sancepans, lexicons and bacor, Hebrew books and ragged children—good and patient—comforters and preachers—the first and purest paupers in the hamlet, yet showing that in the midst of worldly misery, they have the hearts of gentlemen, the spirits of Christians, and the kindness of pastors."

One of the greatest drawbacks to the progress of the church in this diocese, is the University of Lennoxville. That wretched place of education embodies all the worst vices of merely theological colleges. You could hardly, perhaps, look to it for a large and extended plan of education, for a course of study which would develop the mind by general reading; but the narrow-minded views which it inculcates, exceed belief. To say that I have seen men ordained from it, who knew nothing of Hebrew, Greek, or Latin, would not be to say much; but I have known men who have been six years at the School and College, and yet not able to translate a single line of Latin. What can be more contemptible than that flood of degrees which has been so lavishly let loose upon all parts of the province? When a man is allowed to put B. A. or M. A. after his name, it is to be supposed that he has at least made himself master of one art or science.—Every one knows that, in the Lennoxville degrees, the exceptions to this rule are sufficiently numerous to strengthen it. Is it not notorious that, in the honorary degrees which that University conferred, merit and scholarship were not distinguished so much as private influence and wealth? Is not this a prostitution of the noblest honours, is not this a degradation of the sacred name of learning? Yet if a man ventures to come forward to lift up his voice against such enormities, he is looked upon as worse than a parricide.

We ought perhaps quietly to allow the canker-worm of ignorance to eat away the fairest flowers of knowledge, and sap to the foundation the walls of our Zion. Any attempt to stop the progress of decay is denounced as betokening a discontented spirit. To hint that a man, who is not able to translate a verse of the Greek Testament, cannot be made a more learned man or a more eloquent preacher by hanging a Master of Arts' hood upon his shoulders is regarded as schismatical and impious.

If we are to judge the tree by the fruit, we shall not form a very favourable opinion of the Theological training pursued at Lennoxville from the sermons which are preached by its alumni. The leading characteristic of their style of preaching is decent debility ; their sermons for the most part are tedious essays, full of common-place doctrine.—The audience expect an absence of very ludicrous errors, of striking beauties, of eloquence that moves the heart and awakens the conscience. It is but fair to this “clique” to say that they do not generally disappoint their audience.

In other professions, such as the Law or Politics, men must depend in a great measure upon their eloquence and other intellectual qualifications. A bad advocate will lose his client's causes ; a man, who cannot speak in Parliament, will not get on. The promotion of a clergyman to the pulpit, which he has no ability to fill, fatigues his audience, and brings discredit upon preaching, as a species of public instruction. Since the church property in this diocese has been confiscated, it is evident that we must come to the voluntary system. But it is evident, that that system will not work, if the principles upon which it depends, are entirely ignored. Is it too much in the Laity to think, that they have a right to select their own Minister, subject to the approval of the Bishop ? They pay him, and therefore it may be supposed that they would choose, for their own sakes, the man who most combined learning with eloquence, and purity of conduct with the power of imparting religious instruction. But, as things are now managed, they are compelled, (the late instance at the Cathedral Vestry is a notable exception)- to accept any one that may be thrust upon them. Remonstrance is vain ! They must swallow the *black draught* prescribed to them, whether it be sweet or bitter, to their taste or against it. It is curious, and by no means pleasing, to reflect, that in these ministerial selections every quality seems to be taken into consideration before brains. Real learning and ability, honesty of purpose and manliness of disposition, are virtues which may rot unnoticed. Toad-eaters, time-servers, fawners with a mincing gait, preachers of the dropping-down-deadness style—these are the men whom we should delight to honour,

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The consequences of these vagaries have been woeful in the extreme. With the exception of an oasis here and there, church affairs are a desert of bickerings. These are never met in a straightforward, manly manner, which would mitigate them, if it would not entirely put a stop to them. It is "the church *this*," and "the church *that*," but for the church we ought to substitute the "clique."—In truth, by bad management the Church has been brought to such a position, that it no longer advances or progresses with the population of the country. "The population of the Church of England," (says his Lordship the Bishop himself, in his published address, dated 17th March, 1849,) "has not increased within the last 20 years."

At the annual meeting of the Church Society of this diocese, held in January last, a remarkable instance of this fact was given by a gentleman who has resided in, and is well acquainted with, the townships. He stated that, twenty years ago, there were only two churches in his part of the country—an Anglican and a Roman Catholic church. Now there are two Roman Catholic churches, two Methodist, and one Presbyterian. The population of that township has greatly increased: the Roman Catholics have doubled their church accommodation; two Methodist churches and one Presbyterian church have sprung into existence; the Anglican church remaining in statu quo. A melancholy inference must be drawn from the above facts. It is certain that great defects must exist somewhere. That the people generally in the district are zealous in the cause of religion must appear from the number of churches which they have recently erected. It remains for the public to decide whether the people or the parsons are to blame for the non-advancement of the Anglican Church.

But have we not seen similar, if not worse things, take place in the immediate vicinity of our city; for instance, the case of the Church at Point Levi. The Anglican Church in that village was once well filled, now it is empty. The unbecoming conduct of a rude and violent man, whose ungovernable temper brought disgrace upon his profession, was a primary cause of this untoward event. It has been said, that the discouraging result would not have happened, if the people had behaved in a generous and liberal manner. But is it reasonable to suppose, that they would support a man, whose insolent and overbearing conduct

rendered him personally disagreeable ; and whose violent behaviour in the private affairs of life, outraged their sense of propriety ? In the meantime, the Roman Catholic, the Presbyterian, the Methodist churches flourish, and receive our spiritually destitute with open arms.

We can all remember how, in Quebec itself, the most generous offer of making over a valuable property to the Church was rejected, because the conditions annexed to the offer appeared not to coincide with some strange and incomprehensible whims. Some of the most respectable citizens of Quebec purchase a church, and are anxious to make it over to the Church of England. They most respectfully notify the Bishop of this proceeding, and offer to make an endowment for the clergyman, who is to have charge of the church, with a certain stipend. The Bishop replies in a manner sufficiently mysterious for an oracular response, that he will take the matter into consideration. Letter after letter is written. On the part of the Committee the correspondence is carried on with the greatest respect towards the Bishop, and in a plain, common-sense way. His Lordship's answers are painful in the extreme. Conscious that for the good of the Church he ought to accept the generous offer of these gentlemen, his letters represent a strong internal struggle between his personal feelings and what he believes in his heart to be right and proper.

If the gentlemen, who purchased that property, still wish to dedicate it to the use of the Church of England, and the Bishop of Quebec still refuses his consent, why should they not apply to his Metropolitan, the Archbishop of Canterbury ? It would hardly be believed in England, that such eccentricities would be allowed to influence the government of the Church in any part of the world. The least that can be said in the matter is, that such suicidal policy deserves to be exposed.

These are some of the pitiable effects of playing at Church ; these are some of the results of the teaching of the " clique ;" these are some of the consequences of applying the one-inch rule of Lennoxville measurement to the affairs of actual life. It may be said that such things are bad enough, but much worse remain behind.

The young clergymen who compose the " clique," have gradually gone on from position to position, until they seem to have lost what little sense they may ever have had.

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During the last winter it was publicly proclaimed from the pulpit of St. Matthew's Chapel, that "the Blessed Virgin is ever a Virgin." What is the natural deduction from such a statement but this, that the Saviour is not the Son of the Virgin Mary? That the Virgin Mary brought forth a son, and yet remained a Virgin, is nowhere taught in Scripture. St. Luke says distinctly that after the days of her purification according to the law of Moses were accomplished, the child was brought to Jerusalem to be presented to the Lord; as it was written in the law of the Lord that every male that *openeth the womb* shall be called holy to the Lord. St. Matthew tells us that when, in obedience to the command of the Angel, Joseph took Mary to wife, he knew her not *till* she had brought forth her first-born son. And we are informed in the 13th chapter of his Gospel that, when Jesus came into his own country and taught in the synagogue, it was asked: "Is not this the carpenter's son? is not his mother called Mary? and his brothers (the Greek word is *adelphai*) James, and Joses, and Simon, and Judas? and his sisters (*adelphai*) are not they all with us?" A dreamy, namby-pamby sentimentalism may console itself with vague, unsubstantial, meaningless visions, because "if it is sin, it is sinning in good company;" but a plain common man, who has his Bible for his guide, must come to the conclusion that the mother of a family is not "ever a Virgin." It is pitiable to hear a protestant clergyman teach such an absurdity; it is still more pitiable to hear that his Diocesan pronounces him a man after his own heart. There is certainly but one step from such a doctrine to that of the Immaculate Conception, whatever doctors or fathers may have favored it.

The theologians of the "clique" may probably think that I have never read Pearson on the Creed, and other writers who support his particular views upon the theme—"Ever a Virgin." The words of Bishop Pearson are: "*We believe the mother of our Lord to have been, not only before and after His nativity, but also for ever, the most immaculate and blessed Virgin.*" A goodly array of the Fathers have argued on both sides with the usual amount of vehemence and dogmatism. Those who are opposed to the doctrine, quote Scripture against it, in the same way that any plain man would do now-a-days. Those who are

in favor of the doctrine appeal to an *old tradition*, which affirmed that Joseph had a former wife, of the tribe of Judah, by whom he had six children; viz., four sons and two daughters. This much is certain, that the most eminent of the Fathers differed in opinion concerning the theory, and that no authority can be found for it in the plain reading of Scripture, or in the authenticated doctrines of the Church of England. It would take up too much space to show, on the present occasion—although it would not be a difficult task—how a doctrine so opposed to the comprehensive minds of our earlier reformers gradually found favour with certain members of the Anglican priesthood. In the dark ages of the Church, it was a favourite move of priestcraft to unite the fascination of female sex and loveliness with celestial dignity. Thus, in different countries, the Virgin was made to take the place which such goddesses as Venus, Diana and Astarte had occupied in the minds and feelings of the vulgar. Hence Milton, in one of his minor poems:—

And the mooned Ashtaroth
Queen of earth and heaven both.

One of the whims or hobbies of the “clique” seems to be the revival of the Confessional. The doctrine of the Church of England upon this point is plain and distinct. If any members of that church are troubled in conscience, they may apply to their spiritual guide of their own free will for spiritual advice or assistance. The same practice is followed by Protestants of all denominations. Not the slightest authority can be found for converting such applications for spiritual advice into anything like the compulsory confessional of Rome. Yet it is a positive fact, that, within the last few months, young people in this city have been advised to confess; nay, that a Protestant clergyman has actually asked a mother to leave the room in order that he might put questions to her daughter in private.

A few weeks ago, it was asserted from the pulpit by one of the “clique,” that a certain amount of fasting was equal to a certain amount of penitence. In consequence of this assertion, many families left the chapel of which he had temporarily occupied the pulpit. I cannot presume to say on what authority his assertion was made. I do not remember any authority for such a doctrine in scrip-

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ture, nor even in the works of any *Protestant* divine. One would readily admit, that occasional abstaining from meat is beneficial, physically speaking; that a continued abstinence, by producing weakness of body, may also produce humility of mind. The Church of England has appointed certain days, which *may* be observed as fasts; but she wisely attaches no merit to the observance of them, and leaves it to her members to act according to their judgment and their consciences. To assert that fasting is considered meritorious by the Church of England is heterodox to her doctrine; to teach that any amount of abstinence from meat is of equal value with a sincere and genuine repentance, must in the eyes of all Protestants be considered a soul-destroying and damnable heresy.

In the preparation of candidates for the Confirmation recently held by the Bishop of Quebec in the Anglican cathedral, a Catechism (Dr. Beaven's) was used which contains the following passage (page 65):—

"What is the seventh Commandment?

"Thou shalt not commit adultery.

"What is the meaning of adultery?

"Unlawful connexion between men and women.

"What is the great evil of this sin?

"It defiles the temple of God. 1st Cor. iii. 17 :
vi. 18, 19.

"How so?

"Our bodies are the temples of the Holy Ghost. 1st
Cor. vi. 19.

"Tell me of a person in the Old Testament who was
tempted to this sin, and would not be guilty of it.

"Joseph. Genesis xxxix. 9.

"What does Solomon say of those who commit this
sin?

"Proverbs vi. 32.

"What does he say of bad women who tempt persons
to this sin?

"Proverbs v. 3—5."

Will it be believed that this indecent *revised* book was
actually given to boys and girls of fifteen and sixteen years
of age to study? I will readily admit that, in different
ages of the world, different ideas are entertained with
regard to propriety of expression. Terms which are con-
sidered delicate in one age, become coarse and vulgar in

another; and it is a mere matter of fashion, whether a thing is to be designated by a plain noun substantive, or by a circumlocution. The Holy Scriptures are of Eastern origin, and partake of the flowery rhetoric and strong metaphor of eastern compositions. Written thousands of years ago, being a history on which the prospects of the human race depend, they state facts plainly and literally; and omit nothing which is necessary to connect the links of the chain of evidence. Many dreadful crimes are plainly and literally recorded in those parts of the Bible, which are even publicly read in our churches. But is it therefore proper to direct the thoughts of young girls and boys just entering life to a private examination of the sin of adultery? I believe members of the "clique," who refer young people to such passages of Scripture and the indecent comments of Dr. Beaven, do so upon the principle that it is proper to call things by their plain names; in short, to use their own expression, that a "stick is a stick," and should be called one. The feeling of decent society is strongly against such a practice. It may be questioned, whether it is at any time commendable for a young man to explain the nice distinctions of adultery to a young unmarried girl. If a "stick is a stick," I for one say, let the father or brother of the girl so insulted prove it, by breaking a good cudgel over the back of the fellow who dares to take so unjustifiable a liberty with his relative.

The story of Joseph and Potiphar's wife, in former days, took as strong a hold of the imagination of Jewish rabbins, Mahommedan kalas, and Persian poets, as it seems to have done upon the prurient fancy of the "clique." They loved to discourse upon the beauty of the frail Zuleika and the virtue of the Hebrew youth.—The Italian painters also have not neglected to adorn, with all the splendour of their genius, and with all the vividness of their colouring, a subject so congenial and so interesting. If the "clique" would put an engraving of Titian's celebrated picture of the subject in the next *revised* edition of Dr. Beaven's Catechism, they would find that it would considerably increase the sale of the work. I throw this out merely as a suggestion.

But in order that I may not be supposed to give a one-sided view of Dr. Beaven's work, by merely quoting

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his remarks, when they are of an indecent character, it would, perhaps, be as well for me to show how supremely ridiculous he can be, when he assumes a pious vein. In the 63rd page of his "Help to Catechising," he says:—

"What do you mean by works of piety?"

"Things done for the honour of God.

"Give an instance.

"What the clergy do in church, ringing the bells to call people to church, &c."

Any one might expect to find teaching of this sort in a Roman Catholic catechism; but few persons would have deemed it probable that a Protestant catechism would give as the prominent instances of works of piety, "what the clergy do in church, ringing the bells to call people to church," &c. Clergy, who do duty in a church, and persons who ring the bells to call people to church, in ninety-nine cases out of a hundred, receive payment for what they do. A reasonable deduction, therefore, from Dr. Beaven's instance, is that those laymen, who daily offer up prayers in public, and who do not receive a farthing for the prayers which they offer up, must be the most pious of men.

The wretched course of education pursued at Lennoxville, combined with the ordination of uneducated men, completely destroys the usefulness of the pulpit in this diocese. In the present age, philosophical explanations of that vast range of subjects, in which the might and majesty of the Creator's power are so clearly manifested—from which such useful arguments can be drawn—by which the analogy which exists between the Book of Revelation and the Book of Nature can be so plainly demonstrated—would be incalculably useful in such a society as this. Opinions are widely spread among certain classes of people, that the revelations of science are sometimes at variance with the Bible. Now, would it not be well for divines to explain to their flocks how each revelation of science, how the discoveries and researches of every traveller, far from throwing doubt upon the divine origin of the Holy Volume—incontestibly prove it to be the book of God? Would it not be well, occasionally, to show how each fresh discovery that is daily made, gives us new insight into the glorious power of the Almighty; the wonderful tenderness, mercy, and foresight of that boundless wisdom, which arranges and harmonizes all the jarring

elements of Matter and Mind. But, say these foolish young men, *we* have faith; *we* believe these things; *you* ought to have faith; *you* ought to believe these things.—In other words, their whims and fancies are to be preferred to the wants and wishes of the people. What is the consequence of this neglect? A book is written in a popular style, containing indirect arguments against the divine origin of the Bible. Half-educated people imagine that they have lighted upon a mine of wisdom, which has been hidden from the rest of mankind; and, full of conceit, they hasten to impart their views to others. The inquiring spirit of the age will not be content to take religion upon trust. The result is that, if the proper explanations concerning the history of the Bible, and the historic and scientific confirmations of its truthfulness, are not entered into by clergymen, infidelity and disagreement must increase. Nothing, perhaps, advances such opinions more than an affectation of contempt, the use of strong words, and the assumption on the part of a holy bully or pious swaggerer. It is impossible to kick and cuff men into a belief. A pretended contempt may or may not veil a want of learning. It is certain that it leads the weak to think that arguments, which are abused, cannot be answered satisfactorily; that they are not answered, in short, because they are unanswerable.

I am actuated by no personal ill-feeling against the weak, silly fellows who play at Church. Being but a plain, common-sense Beadle, I may, perhaps, be allowed to feel a pity for them not unmingled with contempt. I may, occasionally, be indignant when I see them prostituting a holy office, and degrading, as far as their puny means may be able, a noble institution. I may think, when I see some of them flitting in their recently-acquired academic hoods, to which they have no substantial title, that they are acting a lie. But these are peculiarities, perhaps eccentricities, of feeling. Those persons, whose taste has been developed by reading, who look at the facts of history, and are not worshippers of idols, may well be shocked at the unblushing manner in which facts are perverted; at the impious way in which texts of Scripture are misrepresented and distorted. That feeling will be especially strong when they see a hollow morality taught on Sundays, followed by quarrelling and backbiting on

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the other days of the week ; when they see a supreme attention paid to the cleaning of the outside of the cups and platters, and but little note taken of those glorious emanations of the Eternal Wisdom, of that sublime and wonderful moral government which, in its comprehensive grasp, satisfies alike the intellect of archangels and the understanding of children ; which teaches us to be just and virtuous and charitable, and that one good deed is better than ten thousand professions.*

I am perfectly aware that I shall be looked upon as a "troubler of Israel," as caricaturing the motives and blackening the opinions of the "clique," even by those who disapprove of their conduct. For it is hard to believe that men who profess such a zeal for religion, will act precisely in the way to stop its progress. But my conscience acquits me of any such attempt. There are many in this city who know that everything that I have stated is true. To write merely to convince those who are already convinced, would be to display but the courage of a boaster. Before condemning the evil, I have thought it my duty accurately to inquire into the facts of the case. The conclusion to which I have come is, that the real "troublers of Israel" are the men who, by the attempted introduction of novelties, or by the revival of ceremonies long disused, give offence to those to whom they ought to give consolation. Their conduct seems to deserve no other praise than the Supreme Judge awarded to the friends of Job for their partial and uncharitable defence of his justice :—*My wrath is kindled against you, for ye have not spoken of me the thing that is right.*

I should not have troubled the public with these remarks, had my answer to "Veritas" been published, as by the etiquette observed in such matters, it ought to have been. I felt as most Englishmen would feel, that the sup-

* Some may think that too great a prominence is given to the philosophy and ethics of theology. My reason for dwelling upon those points strongly, is that our clergy in this diocese scarcely ever use the discoveries of science, the researches of travellers, oriental customs, &c., in the illustration of the Scriptures. The plain, practical, sublime morality of the Gospel is seldom dwelt upon and elucidated. From the beginning to the end of the year, we hear doctrinal sermons ; doctrinal, not in a large and comprehensive sense, but in the narrow and confined manner of a peculiar school.

pression of public opinion, by gagging the press, was not to be borne. I have, therefore, given this "Seasonable Shove" to the members of the Anglican Church; and may publish, ere long, in a leading London Paper, some details of the malpractices in, and the mismanagement of, the Church in the diocese of Quebec.

In calmly reflecting on the whole matter, it really *does* seem too bad, that a parcel of boys, unfledged bantlings of an unfledged University, should be allowed and encouraged to create trouble and confusion in the Church by the introduction of novel forms, ceremonies, and doctrines, which are disagreeable to nine-tenths of its members in this diocese. The unfledged ones do not possess so much learning as the laity; and, therefore, surely ought not to be permitted to dictate to them any new or strange customs, which may happen to take their fancy. To do so is surely to pass a condemnation upon the wisdom of those who established the old forms and ceremonies which we all admire. Will these young men pardon a Venerable Beadle for asking them in the words of Rabelais:—

"Pray, why is it that people say men are not such fools now-a-days as they were in the days of yore? I would fain know, whether you would have us understand by this saying, as, indeed, you logically may, that formerly men were fools, and in this generation are grown wise? Why did the modern wisdom begin now and no sooner?—What were we the worse for the former folly? What the better for the succeeding wisdom? How should the ancient folly have come to nothing? How should this same new wisdom be started up and established? Now, answer me, an it please you?"

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A P P E N D I X

THE following epistle was received from my respected fellow-officer in the church, while the foregoing remarks were passing through the press; and, in verity, I conceive that no apology is requisite on account of its insertion in this place. The reader will perceive that I had taken the precaution of submitting my manuscript to the critical judgment of my experienced friend, whose lucubrations, in another public print, had been checked in the same injudicious and cowardly manner as my own.

An Epistle from "the Clerk of our Parish," to the Venerable Beadle:—

VENERABLE SIR, AND MY ESTEEMED FRIEND,—Since you did me the honour of refreshing my eyes with a perusal of your valuable manuscript, entitled, in Baxterian phrase, "A Seasonable Shove," two publications have made their appearance in this city, professing to be answers to the letter addressed to the Lord Bishop of the diocese by the Cathedral Lecturer. In my humble opinion, such attempts are not devoid of presumption; and appear to the Clerk of our Parish as an unwarrantable assumption of the Episcopal authority; inasmuch as the learned and courteous dignitary, should he see fit, would be much abler to answer an appeal addressed to himself than any two of his juvenile Clerks, whether they venture to do so (as in the present instances,) in a bitter or in a jocular spirit.

Should you have patience sufficient to wade through these two elaborate productions, O venerable friend, you will soon perceive, as every person who has expressed an opinion thereupon in my hearing has constantly affirmed, that neither the Clerk of St. Matthew's nor his jocular associate has attempted to disprove the statements, or confute the arguments of the Cathedral Lecturer. In fact, they appear to avoid grappling with the main question, or dealing with the subject on broad general grounds; and while the one has recourse to egotistical and self-laudatory details, apart from the great principles involved, the other endeavours, in

a tissue of very poor and common-place jokes, distinguished by exceedingly bad taste, to deride the reasoning with which he is evidently unable to cope in a sober and rational manner. Incapable of arguing according to rule, these worthies produce assertions, which they manifestly expect to be received as truths, and to be digested in the same biassed and prejudiced spirit with which they are brought forward.

It would further appear that there has been collusion between the two writers; for, identically the same points are referred to by the serious respondent, as by his would-be witty coadjutor. If this latter personage really is, as it has been positively asserted, a clergyman, he certainly deserves severe reprehension for his miserable quirks and quibbles on so serious a subject. Surely it is questionable whether clergymen should approach such a cause in jest at all; but it is, beyond doubt, inexcusable for any one to print such wretched attempts at wit. You and I, my venerable friend, are allowed, almost officially, to soothe our troubled minds by imbibing "the fragrant weed," without any impertinent remarks on our domestic comforts, while we discuss ecclesiastical topics; but Timothy, self-yclept "Truth-lover," would, it may be imagined, leer in a fiendish manner at St. Paul himself, if, with truly Christian magnanimity, the great Apostle of the Gentiles were to recommend to him, as he did to the genuine Timothy, the use of a little wine for his stomach's sake.

Such antiquarians as ourselves, venerable sir, in ecclesiastical customs, are aware that the introduction of the fragrant weed into Europe was nearly coeval with the Reformation itself; and that, notwithstanding the astounding counterblast of that great upholder of Episcopal government, James the First, of doubtful memory, it has been found as impossible to prohibit the use of the one, as to arrest the course of the other. In such a climate as this, it would be absurd to restrict the few indulgences which our parsons may here enjoy, and which have never been denied to members of their profession, either in Ireland or England. From that learned scholar, the Reverend Dr. Parr, whom it would be impossible for the most purified imagination to separate from his pipe, down to Archbishop Whately or the Bishop of Vermont, we need not be at any loss to find orthodox practical appreciators of the fragrant weed. We may say with the Clerk of St. Matthew's, (page 19,) "if we sin in using these *comforts*, we sin in good company."

Collusion between the two pamphleteers is proved by similar references to the same points. On the article of fasting, Doctor P.

is twitted about baptism of adults for the baptism that some clerics and he shew the subject with persons seldom joke, however the force of the force at all ad should be a gregation o relished as Quebec. F joint sentim fasting, by Westminster that a Gen lovers of tr stand by a would secon abstinence food. How is a fair sp lover betr of the Art ference to his early a but he ou a puseyit demurring applied to the Cleri day!" S he belon elaborat Altho to relish should t believin seem p wrony. consider

is twitted about his ignoring the authority of the Service for the baptism of adults. The Doctor had evidently in view the Service for the baptism of infants, as being of so much more general use, that some clergymen have never had occasion to use the other; and he shewed good taste and cautious reverence in not treating the subject with such ribaldry as Mr. Truth-lover. Weak-minded persons seldom hesitate to sacrifice propriety for the sake of a joke, however poor; especially if the joke distracts attention from the force of the arguments they attempt to cope with. If his practice at all accord with his preaching, the Clerk of Saint Matthew's should be a good authority on fasting—at least so thinks the congregation of St. Peter's; but his opinions on the subject are not relished as highly as, perhaps, they ought, by the Protestants of Quebec. His friend more particularly tries to defend their conjoint sentiments and the dogmas of good old Robert Nelson about fasting, by the practice of the Methodists! and by the fact of the Westminster assembly of Divines actually petitioning Parliament that a General Fast should be appointed. These simple so-called lovers of truth seem to be unconscious that Presbyterians understand by a fast or fast day, a day of prayer and humiliation; and would scout the idea of attributing any merit to so many hours' abstinence from meat, or substituting eggs and fish for grosser food. How absurd and puerile is such reasoning—yet the instance is a fair specimen of their powers of argument. Timothy Truth-lover betrays equal ignorance in his absurdly literal application of the Articles of the Westminster Confession of Faith. His reference to the respectable body of Methodists may be excused from his early associations, (*est in juvenis, est in equis patrum virtus!*) but he ought not to judge the Westminster Confession of Faith by a puseyitical standard. Imagine such Arcadian twins as these, demurring to the time-honoured designation of Sabbath-day, as applied to the Christian Sunday; "for," (parenthetically simpers the Clerk of St. Matthew's,) "Christians do not observe that day!" Such a remark more clearly indicates the class to which he belongs, than the most self-complacent defence that could be elaborated.

Although Timothy and his Revd. friend appear, both of them, to relish a joke, however vulgar and clumsy it may be, (and why should they not, since we have the authority of the Dunciad for believing that "gentle dulness ever loves a joke!") yet, they seem perfectly incapable of comprehending what is meant by irony. This observation is ground on the fact, that they insist on considering as serious arguments many points which Dr. Percy—

as any one possessed of a grain of intelligence might see—merely touched upon in an ironie strain. As for instance, when referring to a certain topic, he says, *en parenthèse*: “the Romish *grace de congruo*, I presume!” Who, except the Clerk of St. Matthew’s, or his jocose friend, does not at once perceive that this is merely a gentle stroke of covert irony, and not intended as a serious argument? Yet, on such evidence as this do “these same *learned Thebans*” unblushingly attempt to convict Dr. Percy of ignorance as to what is meant by the expression, *grace de congruo*. And so also in many other instances, which it is needless to point out to you, my venerable friend, whose critical acumen I cannot suppose they have escaped. It is to me, however, a matter of infinite surprise, that neither the learned Timothy, nor the learned and Reverend Henry, attempts to charge Dr. Percy with being ignorant of the meaning of the phrase, “benefit of clergy,” when quoting from Nelson a statement that “the Brahmins in India were exempted from legal penalties and tributes;” he adds, in a spirit of very permissible banter, “*benefit of clergy*, I venture to suggest!” Strange that such a favorable opportunity should have been omitted or overlooked.

Timothy Truth-lover, speaking *advisedly*, (so he tells us,) describes his friend as one whose knowledge of divinity is, on the lowest computation, ten times as great as Dr. Percy’s. This is carrying the joke a little too far: the Reverend Doctor, who, beyond doubt, is a true gentleman and an accomplished scholar, after a regular course and training at a British University, was a master in theology, while some of the “unledged,” (like Lady Raekett’s ancestors in White Chapel,) were literally measuring out tape behind a counter.* Thus we see that a person who nominally professes love for truth, does not consider himself obliged to adhere strictly to plain fact. But we turn with disgust from this man’s rude impertinencies and vulgar jokes. We suppose that he and his one-eyed friend, Polyphemus, are identically the same; the unlettered laity of our city will hardly believe that

* The reader will remember that the violent behaviour of the Clerk of St. Matthew’s, at a meeting of the central board of the Church Society, was the primary cause of all the bickerings which have since ensued. In a rash and rude speech, he denounced as *indecent* the report of a committee of the Society. His anger so far got the better of his temper, that he actually accused the Secretary, Dr. Percy, of *foisting* (that is, inserting by forgery,) into the report a paragraph which it was the duty of the Secretary to insert, according to the instructions of the Committee.

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the prominent quotation from Horace, about the Roman lags and "the explosion," is taken from the most obscene and filthy passage in the poet's works,—a passage which could only be referred to, on such an occasion, by one who would not scruple to use Beaven's questions and references on the seventh commandment, or to order a mother out of the room before he would proceed to examine her daughter.

The Clerk of St. Matthew's pleads guilty to the charge concerning the tracts of Nelson and Beaven; and vindicates the work of the former, as if it had been expressly composed for the poor of his suburban district. He may, therefore, be safely left in the hands of the Cathedral Lecturer, until his Diocesan condescends to set matters at rest by answering the important letter, which has been addressed to him. If "the revival of a higher and better state of religion in Quebec, than that with which we are now contented," expected by the Clerk of St. Matthew's to be effected by the wide-spread diffusion of the tract in question, be tediously deferred, the delay must be attributed to episcopal silence. The Reverend gentleman will apparently endure it the more easily, as he speaks of being on the eve of some distant journey, from which "should it please God to bring him back" he hopes to *correct at least one of his errors*. He alludes to this separation so affectingly in another place ("I am on the point of parting with you for a short period—though it may be for ever on earth")—that I was induced to inquire on what wild and dangerous mission he was about to embark; and I ascertained that he had been appointed to the pleasant summer chaplaincy at Grosse Isle, in preference to many of his brethren, whose claims were of much longer standing, and with a pretty little addition to his stipend.

When a clergyman walks out of his way in an ordinary discourse, to proclaim to such a congregation, as that attending the forenoon's service at St. Matthew's, that "the Blessed Virgin Mary remained ever a Virgin;" or when, (as stated in the public papers, and never contradicted,) he asserts from the pulpit of St. Peter's that a certain moderate amount of Fasting is equal in value to a whole year of deep Repentance; or when, on Communion days, he forms a procession up the middle aisle, with the Chapel Warden bearing a metal flagon in his hands,—he should not so confidently "challenge the world to point out a single instance in his teachings or his doings, in which he has stepped out of the line of honest or moderate churchmanship." He may indeed quote Pearson and other crotchety logicians, as he might vindicate Nel-

son ; but unless such doctrines and practices are supported by the Reformed Church of England, and authorised by the unsophisticated interpretation of scripture, we will not have them "foisted" upon us.

By the bye, as touching the above procession, if the respected Beadle of St. Matthew's possessed half as much spirit as the Venerable Beadle, he would not silently suffer himself to be excluded from participating in such a pageant !

The flourishing condition of *our* little Chapel has been alluded to in a tone of self-gratulation. I would not derogate from the merit of any labourer in the vineyard ; but that several causes quite irrespective of the labourer, and depending much on the weight of the *argumentum ad crumenam*, have contributed to this success, is a matter manifest to any one, whose eyes are not blinded by an overweening vanity and self-conceit.

There is one point more, which must be noticed ; allusion is made to the late Confirmation, and Mr. Truthlover remarks, in sarcastic terms, that the class, which should have been instructed by Dr. Perey was "systematically handed over by him to the tender mercies of one, who had the fatal mark upon him, and fed their youthful minds out of Beaven's Catechism." The Jesuitical writer of these words well knew, that Dr. Perey yielded to the earnest solicitations of his former pupil, the Evening Lecturer at St. Matthew's, who assisted in the preparation of candidates according to proposed arrangements. The Doctor was not aware, had not the most distant idea, that Beaven's Catechism was used as a text book, until, at the final examination of candidates, a young lady, by her mother's desire, shewed him the book, and asked whether he approved of it, when she received a decided answer in the negative. What a specimen of malignant Jesuitry in the Rev. Timothy Truthlover !

And now, my esteemed friend, though I hope that these matters will, in due time, be thoroughly dealt with by yourself and others, I send you, meanwhile, these few remarks, that you may honor them, if you see fit, by allowing them to enjoy the light of day along with your weightier comments on kindred subjects. Peradventure they may redound to the edification of many of our brethren, and place some mysterious matters in a clearer light, and

I remain, Venerable Sir,

Your humble fellow-labourer,

"THE CLERK OF OUR PARISH."

Quebec, May 25th, 1858.

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