

compassion and mercy each man to his neighbour, and bearing the burdens of one another we may obtain of thy favour the supply of our wants."

The first part of this petition is certainly consistent. It acknowledges our grievous national sins the greatest of which is the infliction of the ignorance and irreligion—the guilt and misery of a State Church.—It implores forgiveness and *professes* sympathy for a suffering people.

The second part is strangely inconsistent. It declares that the Archbishop and his colleagues are so wedded to their wealth and luxury that they have no heart either "to will or to do" for the poor—yet professes a wish that they might be *made willing* to part with their legal spoil!—that they might have a heart to curtail the splendour of their equipage!—and to lessen the sumptuous extravagance of their living!!!

This solemn mockery was perpetrated in all the national churches in England on the 11th of October 1846. Since then between *one and two millions of the poor have DIED OF FAMINE AND DISEASE*—and since then *about 50 millions of dollars have been spent upon the State Priesthood in England and Ireland!!!*

It is worthy of remark that Dr. Whately, the Archbishop of Dublin refused to submit to the Order in Council, and protested against the form of prayer issued from Canterbury and published in the State Gazette as both illegal and *blasphemous!* He regarded the famine as a righteous judgment from God,—not to be propitiated by State manufactured prayers.

Where, let me ask, is the boasted spiritual unity of the Hierarchy?—Externally it is broken and disjointed:—internally it is a perfect moral chaos. Its gold, its political power, its articles, its rubrics, its stereotyped formularies, are all of "the earth earthy:—It wants the vitality arising from general individual intelligence and pervading moral character:—the unity arising from obedience to the governmental principles of the Christian Church as taught in the New Testament. This political or law church has not a single feature of the Constitution of the Church of Christ about it, altho' it does embrace many good but mistaken men within its pale. It is in fact only a monstrous abortion of Statecraft whose original may be traced to the polluted murderer Henry VIII. of infamous memory. This monarch, and his successors *to this day*, have only changed places with the Pope of Rome, while both have usurped the place of Christ as the lawgiver and Sovereign of the Christian Church.—This therefore is *THE POPERY OF PROTESTANTISM—THE DAUGHTER OF THE GREAT WHORE.*—Yet in derision of common sense and truth it claims to be "THE CHURCH!" like the maniac, who, in his cell claimed to be "THE KING!"

Ecclesiastical Slavery at Guelph.

Or the Great Shirt Question.

It would appear that *the surplice question*—the all-important subject whether the Clergy were *lawfully required to wear a second shirt over their outer garments*—had been the theme of a grave and learned discussion by the Bishop of Montreal, which sometime ago, occupied no less than 7 columns of the *Montreal Courier!*—and also of a ghostly manifesto from Toronto to the whole of this Diocese. From the latter it appears that after pro-

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