

nerable Bishop, and was evidently received by him in the same spirit in which it was given. Nor was this only a becoming tribute to him, but it has the advantage of removing from a discussion into which the rights of the Episcopate must enter, and be freely spoken of, all fear of giving pain or offence in a quarter where no member of the Church would wish to cause such feelings.

The advowson of the forty-four Rectories belonged solely to the Crown, in virtue of the endowments having been given by the Crown. This is the well-known, ancient, and still acknowledged principle of that right of presentation to a benefice which is called patronage; and has ever been freely accorded to the Crown, to individuals, or Corporations, as a just return for a certain permanent maintenance secured by the donor to the Church for ever.

This patronage is purely a secular matter; at least as far as the term "secular" can be applied to a matter in which the Church is interested. It is a question of Church Temporalities, and is quite distinct from the spiritual rights and office of the Church and its ministry. These are regulated and taken care of in other ways. The Patronage of benefices has never, as an original and essential right, pertained to any one class or order of men in the Church: for spiritual rights, and the duties of a spiritual office, having reference only to the souls and consciences of men, do not primarily, or per se, embrace a power over lands and their revenues. Bishops by their office could send whosoever they thought proper to preach and minister to various congregations; they could distribute their Clergy through their Dioceses as they found expedient; but in the allotment of lands to the support of spiritual persons, another party came in to be considered, namely, the original owners of the soil. A spiritual office would could not of itself originate such an ownership; for it could not dispossess the first proprietors.

The Church's title, therefore, to lands and their revenues, is derived from the secular proprietors, and has been by them granted in various ways; sometimes with reservation of the patronage to themselves and heirs, or as an appanage to the manor or estate from which the globes were set off, the advowson in this case passing with the estate; sometimes the patronage has been given to Colleges or Ecclesiastical Corporations; sometimes to Bishops, and when glebes were granted out of the public domains, the patronage remained in the Crown. In all these various modes of patronage, one invariable principle has been recognized, that the donor might reserve or vest the patronage as he pleased, inasmuch as the endowment originated with him. Such patronage, therefore, has always been considered a temporal right, and even when annexed to a Sep, has always been derived from secular persons. Nor has it been found contrary to the interests of the Church to accept endowments upon such terms, the more especially as the person possessing the advowson was under an obligation, as Patron, to protect and defend its rights, such being the first meaning of the word.

Neither can it be strictly said that this was the admission of what has been called a "pounds, shillings and pence" principle into the disposal of the Church's benefices. It was not conceding to individuals a right of interfering in spiritual things because they were able to give of their abundance; but it was allowing them a certain privilege in a Church matter, in consideration of the piety and regard for the Glory of God which must be assumed to have dictated a gift of endowment productive of permanent benefit to the Church.

H. C. C.

THE RECTORIES.

LETTER II.

The change in the Patronage of the Rectories caused by the late Statute is very material; and however intended, cannot be injurious to the Church, nor is it an innovation upon any established custom or principle. The Patronage was of right strictly and solely in the Crown. Of that patronage the Crown has formally divested itself, and transferred it to a certain Ecclesiastical Corporation in which the same rights are now vested as legally and effectually as in the former patron; nor with reference to the rights of the Bishop in the appointments of the Diocese, was the transfer any infringement upon those rights; for however we may justly complain of a want of respect on the part of the Government here towards the Bishop, in not previously consulting him, the Crown only transferred what was absolutely its own, namely—the patronage of certain Rectories endowed by the Crown.

The Government has hitherto exercised this patronage, on the recommendation of the Bishop; and this as a matter of necessity, since the Rectorial lands do not furnish a sufficient maintenance without the addition of the missionary stipend from the Society for the Propagation of the Gospel, which is dispensed by the Bishop. This rendered the Crown's right of presentation almost a barren privilege; still the right was there, in the Crown, not extinct, though in a certain sense dormant, and not permitting any independent action on the part of the Patron, but always formally recognized; for the Letters Missive requesting the Bishop to institute came in every case from the Crown.

But, as before observed, the acting upon the Bishop's recommendation was a matter of necessity; and as that necessity would gradually diminish, as the patronage would gradually be required that reality and independence of action which is inherent in the privilege. As the

Glebes from time to time become successively adequate to the maintenance of the Rectors, without missionary allowances, the patronage would have come to be exercised, as all Crown patronage, by the Ministry of the day; and we may be sure that the Government would not have been slow in assuming its right to bestow, as soon as any of the Rectories became worth bestowing.

In reality, then, the change is in favour of the influence of the Bishop: vesting the patronage in the Church Society, of which he is ex officio President, it reserves to him in perpetuity and a legal right, a previous voice in the presentation to the Rectories, which was only accorded to him before by courtesy, or through a necessity which must gradually have disappeared.

So far I have spoken of the Patronage as purely a Church Temporalities question, and as distinct from the spiritual rights which pertain to the Bishop as the chief pastor, to whom is committed the oversight of the Diocese, and who is responsible for the fitness of the subordinate ministry. These rights are guarded by the process of institution, which is solely the Bishop's act, and in which he exercises his discretion and judgment, as to the fitness of the person presented to him by the patron.

It may be as well to observe that what is popularly termed—the appointment to a benefice, includes three separate acts; 1st. the Presentation of the clerk to the Bishop by the Patron; 2nd. the Institution, or admission by the Bishop; 3rd. Induction by mandate under the Episcopal seal addressed to the Archdeacon, which is the formal investiture of the new incumbent with the possession of the church and its endowments.

This right of Institution is the same under all forms of patronage and in whosoever vested: it belongs to the Bishop wholly and absolutely in virtue of his high spiritual office, and is part of the action of that office; it constitutes a check upon the abuse of the right of patronage, by preventing unsuitable or immoral persons from being intruded upon a benefice, by the favour of a careless patron, to the injury of the Church and of the interests of religion. Still the right of institution cannot be arbitrarily exercised, as ecclesiastical law limits the power of refusing to institute to a period of 28 days; and if a clerk consider himself unjustly refused, an appeal lies to the higher courts. Briefly it may be said that while Patronage confers the right of choosing an Incumbent for a Rectory, Institution gives the right of rejecting him, but with the necessity of shewing sufficient grounds for refusal.

Under the present Patronage of the Rectories, matters need never go so far as a refusal to institute; for the Bishop having a disallowing power in all by-laws of the Society, it is not to be expected that he will approve of any plan which does not give room for the exercise of his judgment on the fitness of a nominee at a preliminary stage of the appointment.

In all propositions respecting the management of this Patronage this ought to be borne in mind—though in some it has been overlooked—that the patronage is now in fact positively in the Church Society, that the Bishop's Presidency necessarily gives him a leading voice in all the acts of that Society, and consequently in its Patronage; and that such voice now pertains to him as essentially as any other legal trust vested in the Bishop of Toronto and his successors. To ask the Bishop of the Diocese to surrender in favor of any particular persons that voice in the Patronage of the Rectories, which, as President of the Corporation in whom the Advowson is vested, he now for the first time legally and in his own right possesses, would be an unreasonable and unjustifiable demand.

H. C. C.

ENGLISH ECCLESIASTICAL.

THE OPENING OF CONVOCATION.—PROVINCE OF CANTERBURY.—Yesterday being the day after the meeting of Parliament, the Convocation of the Clergy of the Province of Canterbury was opened at St. Paul's Cathedral. The Archbishop of Canterbury arrived at the Chapter-house, on the north side of the Churchyard about eleven o'clock, and was received by the Dean of the Arches, the Vicar-General of the Province, the Chancellor of the Diocese of London, the Advocates and Proctors of the Court of Arches in their full dressed robes; and these functionaries forming into procession, accompanied his Grace across the Churchyard to the Cathedral. The Archbishop wore his scarlet Convocation-robe over his usual Episcopal dress; his train was borne by a gentleman usher, and he was accompanied by his Chaplain, and attended by Mr. F. Kayvet, the Apparitor-general. At the entrance of the Cathedral the Archbishop was met by the Dean of St. Paul's and Canons Hale and Villiers, the Bishop of Winchester, Oxford, and Llandaff (wearing their Convocation robes), the Deans of Ely, Bristol, and St. Asaph, Archdeacon Sinclair and G. A. Denison, Drs. Jeremie Jeff, and M'Cauley, the Reverend J. Jackson and a number of Clergy in their gowns and hoods. The assemblage attracted a considerable crowd of spectators in the Churchyard, but the public were not admitted into the Church. The procession from the western door through the nave into the choir would have had a very imposing appearance, but its effect was unavoidably marred by the preparations for the funeral of the Duke of Wellington. The operations of the workmen were of course suspended for the time; but the way through the Church lay amid such a forest of piles of beams that it was impossible to obtain a complete view of the entire train. The Archbishop took his seat in the Dean's stall in the

choir; and the rest of the assemblage having also taken their places, the Junior Bishop (the Bishop of Llandaff proceeded, in a remarkably clear and distinct tone, to read the Litany in Latin, with the addition of a prayer for the Convocation, that, assisted by God's grace, they may be able "ea omnia investigare, meditari, tractare et discernere, quo honorem suum et gloriam promovant, et in ecclesiam cedant profectura."

The Litany being ended and an anthem sung.—"O, pray for the peace of Jerusalem."—The Rev. Dr. Jeremie, Regius Professor of Divinity in the University of Cambridge, preached a Sermon in Latin, taking for his text, Mark xiv., 34, a passage ending with the admonition, "Tarry ye here and watch." Upon this last word—"vigilate" the discourse was in fact founded. Adverting to the causes that called for vigilance at this time, he first mentioned the Rationalist party—men striving to deprive us of all consolation and hope—"quæ satura uicivocatur dissimulata Nemesis opinio-nis sum." Parsing then to a greater danger, seeing that men are less inclined to be cast about in doubt all their lives than to suppose that they are in a safe port, the Preacher proceeded to characterize the Romish Church, of which he observed (adverting to such cases as that of the Madriais) that that Church, not content with shutting the doors of the Kingdom of Heaven, like the Scribes and Pharisees, did what neither Scribes nor Pharisees ventured upon, for when persons sought that Heavenly kingdom they sent them to prison and the gallies. But that Church not only proscribed Scripture, but also the use of the reasoning powers of men. Dr. Jeremie dwelt on the necessity of relying entirely on the written Word, considering the authority of Scripture to be the hinge of the differences between that Church and the Reformed. He noticed next the call to watchfulness in consequence of internal enemies and discords. There were many vehement men who would shut the door of the Church to all who differed from them in any respect, and tear asunder what had been well conjoined. He earnestly deprecated such a mutilation, and adverted to the case of the Nonjurors. People might say he was timid. Timidity was not blameable when it was shewn, not in shrinking from danger, but providing against it. In that most solemn Temple in which they were met, whosoever one looked of course the memory recurred to that great leader, whose death caused such profound grief to fall upon all, that it seemed to each like being deprived of a parent. There were many reasons why people would naturally look up to a man in that high position, but what mainly caused such unity of admiration was his strong sense of duty. To many, like the mother of Siseria, thought little of the devastation and evils of war, and dwelt on its rewards and spoils; but the veteran soldier, who knew what war meant, was always the most steady and earnest adviser of peace. We might well keep his example before us.—"Nobis certe, si quid inconsultus paravimus, nobis obstat imago illius gravis et eximie prudentis viri, qui ad omni partium studio longissimi laboris, qui sua commoda patrie commoda semper posthabuit, qui civium animis utcumque incitos, a periculis et violentioribus consiliis ad quietam et cogitata revocabat." But, looking upon the noble building in which they were gathered, where (said the Preacher) "pendent funeris ac sepulture opera interrupta" we need not merely think of that great man, of whom it was soon to be the "domus ultima." Other melancholy thoughts might come into the mind. When the Jews looked upon the temple at Jerusalem, they beheld its splendour with admiration; our Saviour saw the vain show pass away, and nothing left but blackened ruins. Our divisions had just been alluded to; no institution was so strong, no empire so stable, that it might not be overthrown by intestine discord. Yet he would not wish to appear to speak words of ill omen respecting his mother Church. If there were evils, they should be approached with solicitude and tenderness, as the wounds of a parent. Then, after a glowing description of the Church, and recognition of the benefits she confers, the Preacher, reminding the assembly of the day on which he was addressing them, concluded with an earnest aspiration, "Tu vero, qui hoc olim die in summo nostro periculo subveniens, nocturnas improborum hominum insidias immanemque conjurationem patefactisti et dispulisti, patefacias nunc et dispellas quicquid sit in consilio amicorum, quicquid sit in nostris ipsis mentibus enbrarum!"

The Sermon being over, "Gloria in Excelsis," was sung and the Archbishop pronounced the benediction in Latin; and then his Grace and the members of Convocation repaired to the Chapter-house. There the Bishops being seated and the other Clergy standing, the Queen's writ for summoning the Convocation was read by Mr. F. H. Dyke, the registrar, and the return and certificate of the due execution of the mandate to cite the Province. Afterwards, to adopt the description official programme, "the registrar pronounced the Bishops mentioned in the return; the Archbishop referred to the Vicar-General to report upon the certificates transmitted by them and the registrar read the schedule of contumacy by which all parties cited and not appearing were pronounced contumacious, with a reservation of the penalties until a further day." The Archbishop, in Latin, then admonished the Clergy of the Province to withdraw, under the direction of the Dean of St. Paul's, to the aisle on the north side of the choir of the Cathedral, there to form themselves into a Lower House, and to choose a prolocutor, and to present him for approval and confirmation to his Grace in "a certain upper chamber, commonly called the 'Jerusalem Chamber,' situate in the Collegiate

Church of St. Peter at Westminster." on Friday, the 12th inst. to which day the Archbishop then adjourned the Convocation.

The members of the Lower House accordingly walked in procession, headed by Dr. Milman, Dean of St. Paul's, and the Ven. W. Hale, Archdeacon of London, to the aisle on the north side of the choir of the Cathedral, where the chair was taken by the Dean of St. Paul's. The number of the Clergy present was not very large. The names of Clergymen elected as representatives of their brethren in Convocation having been called over by the Dean of Bristol (the very Rev. G. Elliott), the House proceeded to choose a prolocutor. On the motion of the Dean of Norwich (the Hon. and very Rev. G. Pellew), seconded by the Dean of St. Asaph (the very Rev. C. S. Luxmore), the very Rev. GEORGE PRACOCK, D. D., Dean of Ely, was elected to that office. The Dean of St. Paul's and Archdeacon Hale were then appointed presenters, and they returned to the Chapter-house and announced the result of the election to the Vicar General, Dr. Travers Twiss, the Archbishop and Bishops having taken their departure. In the course of the proceedings at the Cathedral some conversation took place with reference to the Archdeaconry of Westminster, but as no accommodation was provided for the reporters, who were at a considerable distance from the Chairman, they were unable to gather its purport. It was whispered about that though nothing could be said yesterday, there will be an animated debate next Friday in the "upper chamber commonly called the Jerusalem Chamber."—Saturday's Times.

SCOTTISH CHURCH INTELLIGENCE.

EPISCOPAL SYNOD.—An Episcopal Synod was held at Edinburgh on the 30th ult., at which there were present the Bishop of Aberdeen, Prinus, and the Bishops of Edinburgh, Brechin, Glasgow and Galloway, and Moray and Ross, when the two following declarations were adopted:—

"That whereas cases have occurred in which the rites of the Church have been demanded at the burial of persons not members of the same, the Bishops declare, That no Clergyman shall be required to read the service of the Church over any such persons."

"That whereas persons refusing to be confirmed have claimed to be admitted to the Holy Communion, the Bishops declare, That any Clergyman who should refuse to admit such persons to First Communion is fully supported by the laws of the Church."

The subject of an authorized Hymnal was postponed. The synod also made arrangements with the Rev. T. Wilkinson, the newly-appointed Government Inspector of Schools.

THE BISHOPRIC OF ST. ANDREW'S.—The election of a new Bishop in the room of the late Bishop Torry will take place at Coupar Angus on the 10th of next month.

COLONIAL ECCLESIASTICAL.

DIOCESE OF MELBOURNE.

ORDINATION REQUIREMENTS.—The Bishop of Melbourne has, in an appendix to his charge, published a statement of the qualifications in respect to knowledge which he will require of all candidates for ordination. They are:—

- 1. An accurate knowledge of the English Bible. 2. Ability to state and to prove the fundamental doctrines of the Gospel. 3. A competent knowledge of the evidences of Christianity. 4. A familiar acquaintance with the Book of Common Prayer and the other Formularies of our Church. 5. A knowledge of ecclesiastical history.

With regard to the Fathers, and the Latin and Greek languages, the Bishop states his reasons for not requiring a knowledge of them. The former, because a superficial acquaintance with them is likely to be prejudicial rather than beneficial; the latter, because Latin is no longer essential for holy orders, and because Greek, although valuable for reading the New Testament in the original, is not indispensable.

ENGLAND.

FUNERAL OF THE DUKE OF WELLINGTON.

The design for the lying in state has been completed by Professor Cockerell, assisted by the practical experience of Mr. Holland, and has also been seen and highly approved of by the Queen and Prince Albert, to whose inspection it was submitted the evening before last by the Marquess of Exeter, who went down specially to Windsor for the purpose. Her Majesty was, we understand, most warm in her expressions of admiration. We were favoured yesterday evening with a sight of the completed drawing, and venture to anticipate that the royal approval will be ratified by the verdict of the public. Commencing at Queen's-row the public will pass into the hall through a partially covered way draped with black cloth, into the vestibule, the dome of which, nearly one hundred feet high, will be gracefully festooned in the same sombre material. The long draperies will descend to the floor, and be finished and held together in the centre by an enormous plume of black feathers, descending in the form of a chandelier. A dim light will be here diffused by means of a few candelabra, this sombre illumination being purposely arranged in order to bring out in more striking