

Loyalists, will look on themselves as betrayed—cruelly betrayed—by Great Britain. They will be estranged from us. They will then seek either for provincial independence, or for annexation to the United States. Thus the connection between England and Canada will be weakened, perhaps severed. But it may be said that the Romanists of the Lower Province and the Democrats of the Upper Province will be conciliated by this act of concession, and be attached more firmly to the English Crown. A patched truce of a few months may be the result. But soon the sound of exultation will be heard. The din of agitation will rise higher. The sacrifice of the Clergy Reserves at their dictation will be regarded by them as a homage paid by England to their power? Has it any conservative elements in it? Is it animated and controlled by a spirit of loyalty to the Crown of England, or of reverence for the laws of England? Let the recent Canadian insurrection (quelled mainly by Churchmen) supply the answer. The sacrifice of the Clergy Reserves will be an act of parliamentary and national submission to the Democracy of Canada. The Crown will seem to be lying at its feet. This act will aggrandize the power of revolution, and when that power has become more formidable and fierce, then will be the day of shame and dismay to the cause of the English law and of the English monarchy in Canada.

The result of this concession as affecting other colonies is obvious. They also will learn their lesson of combinations. The Canada Reserve Act will be their teacher. Romanism and Radicalism will unite elsewhere against the rule of England. The same elements of antagonism to English authority will be found in other colonies. Indeed, where will they not be found? They will be encouraged by the success of the Canadian confederacy, and stimulated to sedition. They will seem to be dependent on the feeble power of England, which has acknowledged that the colonies are free to commit spoliation and sacrilege. They will cease to be colonies. And by this sure process of disintegration and decomposition the Colonial Empire of Great Britain will gradually crumble away, and England will be shorn of her dependencies, and, at length, perhaps become a petty province of some foreign power.

It is the unhappy and degraded condition of present legislation to have little foresight. Governments are creatures of a day. They feel a pressure which galls them—an immediate difficulty which must be removed. They are circumscribed within the horizon of a few months. Hence with some few noble exceptions they have no faith, and little courage. The race of great Statesmen, we fear is almost past. There is little legislation for posterity, and therefore we must needs tremble for the sorrow of the time.

It has been argued by those distinguished persons to whom we have already referred, that the question concerning the Clergy Reserves ought to be left to the Canadian Legislature, as a question of purely Colonial interest, and not of imperial concern. We confess that these words so used, cause us an involuntary shudder. Mr. Gladstone says, "if this measure belongs to the category of imperial interests, then the Bill ought to be rejected." But it does not, therefore it ought to pass. What then, is the moral of Mr. Gladstone's speech? Be it known to the whole world that the Legislature of England no longer regards the maintenance of endowments set apart for the support of Christianity as a matter of "imperial concern." It is a mere local question, to be classed with timber duties, and taxes on leather.

We will not confound Christianity with endowments for the support of Christianity. Yet in sequestered hamlets and vast and thinly populated districts, like those with which the Church of Canada has to deal, the terms are too nearly identical. And we fear that the sequestration of the Reserves in Canada will be the propagation of Paganism.

But can we admit the premises of the two distinguished individuals to whom we advert? No certainly not. The confiscation of Christian endowments is a matter of imperial concern. Wherein have ye robbed Me? In tithes and offerings. Surely robbery of Almighty God is a matter of imperial concern. And woe to the people that tacitly connive at this act, and woe to the nation that is an accomplice in this sin! His indignation will be upon it—its empire will be wasted—its armies will be routed to the field—and it will learn too late that to honour God is the greatest of imperial concerns, "in regis rebus maxime regium," and that to despise His Name, and to outrage His Honour, and to connive at robbery of His Church, is the sure signal of imperial ignominy, and the certain road to imperial ruin.

Let us consider the consequences of this measure in Ecclesiastical respects.

We are told by the two most prominent advocates of this measure that it is an act of "social justice." The Church (they say) is a minority in Canada. The Provinces are a colony; they ought therefore to be left to settle their own Ecclesiastical affairs. The majority desire the sequestration of the Reserves. *Actum est.* The Reserves are theirs. Which of all these arguments may not in a short time be applied to Ireland? Yes and applied to Ireland by those very same persons who now apply them to Canada? A few years since Ireland had a Parliament of her own. A large portion of the Irish people desire the restoration of that Legislature, and they regard its suppression as an act inconsistent with "social justice." The Irish Church is a minority. Its existence is regarded by some millions in Ireland as incompat-

ible with "social justice." There is the same unscrupulous majority in Ireland as in Canada, of Romanists leagued with Liberals for the spoliation of the Church, and for the humiliation of English supremacy. The work now going on in Canada is a rehearsal on a small scale of what English Bishops and statesmen will soon see attempted on the other side of the Channel. Are Mr. Gladstone and his friends prepared to surrender the Irish Church as a victim to the demands of "social justice?" Let this question be asked now. Let them answer it now.

Let the Canada Bill become the law of the land to-morrow, and in a few days a reply to these questions will be necessary. They are preparing for themselves and for the country, for the Church and for the Crown, a war of civil and religious discord in the Sister Kingdom—a war of race and religion—which will recoil back the long meditated revenge of a foreign foe to humble the power of Great Britain.

It was said on Monday, the 28th, by the eloquent advocate of the Bill in the Upper House that he "believed it to be essential to him as a member of the Church of England to do what in him lay to free the Canadian Church from any fetter that would impede her spiritual action, and disable her from her high enterprise. He believed that to represent to our colonies the Church as an *endowed secler*, maintained from the mother country in hostility to their own feelings, was of all ways the most certain to deprive her of her utility." He should, therefore, support the Government measure. Let our readers mark these ominous words. If this Bill pass, the day will shortly come when they may hear it declared from the Episcopal Bench in the House of Peers to be incompatible with pure religion to maintain the Irish Church in possession of her revenues, in opposition to the desires of the majority of the people, and when it will be said to be necessary "for her spiritual accomplishment of her high enterprise," that she should be shorn of her temporalities!"

SUCCESSION OF THE ANGLICAN BISHOPS.

In times like the present, when Rome is putting forth her utmost powers to extend the circle of her usurped authority, it is most necessary that, the Anglican Churchman should be well armed for the conflict. Most necessary it is that the sons of our beloved mother should be able to render a sound reason why they may not desert her arms for the meretricious fold of the Italian Bishop.

We notice that of late our Romish contemporaries have been making frequent allusion to the figment of the "Nag's Head" consecration. They clamorously argue from the assumed truth of that legend, that the United Church of England and Ireland can lay no better claim to Apostolic commission than the thousand and one schisms which rend and fester Christendom.

The story told by the Papish romancers is to the following effect.

In the early part of Queen Elizabeth's reign the "Catholic" Bishops having been deprived and committed to prison, the parties elected to fill their sees met at an inn in Cheapside London, having for sign a Nag's Head.

To this place the Bishop of Landaff an aged and timorous man, came upon invitation to consecrate the candidates, but being frightened by a threat of excommunication in a message from Bonner Bishop of London, then in prison, he refused to lay hands upon them. Being thus disappointed, the expectants said—"this daring old fool thinks we shall not be Bishops unless we be greased," and then applied to Scory, an apostate monk, who in the reign of Edward VI, had, without consecration, possessed himself of the Bishopric. This person laid his hands upon each of their heads and said: "Take thou authority to preach the word of God sincerely," and so they rose up Bishops.

This relation *Champney* professes to have heard from a priest, a Mr. Bluet who learned it from a Mr. Neale, who pretended to be an eye-witness of the transaction.

The Rev. E. C. Harrington M. A. Chancellor of the Cathedral Church of Exeter, has recently published a well digested little volume, presenting in small compass the arguments and facts bearing upon the subject. These (though familiar to the student of ecclesiastical history,) being scattered through various works, some of them comparatively rare, are not patent to readers in general, and consequently the work in question is calculated to be of extreme utility.

At some future period we trust to be able to reprint the whole of Chancellor Harrington's treatise, and in the mean time lay before our readers an abstract of its leading contents. For this synopsis we are indebted to our excellent contemporary the *Calendar*.

The Chapter of Canterbury did, on the 1st of August 1559, choose Matthew Parker for their Archbishop, and certified this election to the Queen, which she confirmed by her letters patent. He was consecrated alone, at Lambeth, in the Church, by four Bishops, authorised thereto by commission under the great seal of England, with sermon, with sacrament, with all due solemnities, upon

the 17th day of Dec. 1559, before four of the most eminent public notaries in England, the same who attested Cardinal Pole's consecration, as a comparison of names and handwriting clearly proves; and the rest of the Bishops were consecrated at other times, some in the same and some in the following year. To prove the truth of this relation and the falsity of the other, we produce the Register of the See of Canterbury, as authentic as the world hath any; the Registers of the other fourteen sees then vacant, all as carefully kept by sworn officers as the records of the Vatican itself. We produce all the commissions under the Privy Seal and Great Seal of England, the rolls or records of the Chancery, an act of Parliament express in the point, and all the controverted consecrations published to the world three years before Archbishop Parker's death, whilst all things were fresh in man's memories.

Now the first reason to be adduced against this ridiculous fable is taken from the palpable contradictions and gross absurdities and defects of the Romish writers who have related the silly tale. Some say that an attempt was made to consecrate at the *Nag's Head Tavern*, others that one or more were actually consecrated there, but they name none; others name some, but they accord not in their enumeration. The time, a principal circumstance in all consecrations, is concealed in this fabulous relation; neither did the silly inventor understand that consecration must be performed before one or more public Notaries.—Enough are proved to have been present at Archbishop Parker's consecration at Lambeth; but none recorded the *Nag's Head* consecration!

A second reason against the senseless fable, is the late discovery of it to the world. It is asserted that it was "notoriously known to all the world" in the beginning of Queen Elizabeth's reign, and yet not a single Roman Catholic writer alludes to it for forty years ensuing.

A third reason is the strictness of the laws which will allow no consecration except in a sacred place, with due matter, form and prescribed rites, by four Bishops, or three at least, and that after the election has been duly confirmed, and upon the commission of the King, under the Great Seal of England, under the pain of forfeiture of lands, goods, livings, liberty and protection.

A fourth reason is, that there was no necessity for all this illegality. It was just as easy to perform the consecration in due form and at a proper place as in the manner alleged. As to the competent number of Bishops, we have the satisfactory and reliable testimony of the *Great Seal of England* affixed to the *Queen's Letters Patent*, authorizing the consecration, and directed to seven Protestant Bishops.

Lastly, from *Mason's Vindication* we learn that, "it pleased God to preserve us one witness, venerable for his great age, and every way above the reach of exception, Lord Charles Howard, late Lord High Admiral of England," who testified with many other noble lords, he was present at the consecration, and his relation exactly agrees both with the acts of Parliament and the venerable records of the Church of England.

We are persuaded that no intelligent and upright jury could hesitate for one moment as to the verdict which they should return in such a case. The arguments which support the consecration of Parker at Lambeth, are founded upon incontrovertible facts and authentic documents, whilst the opposite arguments rest upon mere suspicions, and possibilities the most remote.

The consecration of Archbishop Parker being once ascertained, the validity of our succession is established as a necessary sequence.

That Prelates consecration, taking its source in the ancient and unquestioned Episcopate, reunites it in his person to the new, and leaves no space to fill which can give suspicion of the slightest interruption.

It is not strange that the Italian Bishop should lay such a stress upon a fable unsubstantial as the traditions of fairy-land. He cherishes it, even as a drowning man clings to a straw, because it is his only defence against the charge of gigantic schism. If he once admitted that the Nag's Head narrative was a mere coinage, all the sophistry of the vatican would fail to clothe his pretensions to jurisdiction in Great Britain, with the most meagre fig leaves of a pretext!

EDUCATION IN MADEIRA.

Some of our readers may possibly desire to have one or more of their sons educated in Madeira from considerations connected with health and constitution. To such parties we can with the utmost confidence recommend the "English Collegiate School" established last year in that beautiful Island. The head Master is the Rev. Alexander J. D. O'Neely, formerly of Glasgow, a gentleman well known to us as a sound Churchman, and an ex-

perienced and successful teacher. Many are the advantages which this institution holds forth, and we shall be happy to furnish more detailed information to any parties desirous of obtaining it.

THE INFAMOUS MARRIAGE BILL.

We boldly trusted that the all but unanimous burst of indignation with which the attempt of Dr. Rolph to secularize marriage, had been received by an outraged community, would have insured its abandonment. In this expectation we have been disappointed. The Dr. has announced the determination of Government to proceed with the revolting measure, thus wantonly and audaciously bidding defiance to public opinion.

What a hollow sham is *Responsible Government* after all! Practically this expression means nothing more than the determination of a dominant faction to ride rough shod over the feelings and convictions of the people whom they mis-govern!

Even our republican neighbours view the matter with astonishment and disgust. Hear in what terms the *Albion* speaks on the subject:

"Dr. Rolph proposes to pass an Act which shall repeal all former Marriage Acts, and then by simple enactment allow the sacred ceremony of matrimony to be performed by Magistrates and others in the most simple form. It is henceforth to be a more civil contract, wholly divested of religious forms, ceremonies, and obligations. The effect of such an enactment can be readily imagined, and we shall think meanly indeed of public opinion in the first British colony in the realm, if such an infidel and dangerous law be made. It aims a blow at the root of all morality, and its consummation would be a disgrace to the age in which we live. We had better embrace Socialism and Mormonism at once."

DIED.

At his residence in Nassagaweya, on the 21st of January last, after an illness of 11 months, the Rev. Geo. Graham, aged 75 years.

The funeral of this Rev. gentleman took place on Monday 24th, at the Church in Nassagaweya, where he had been doing duty for the last eight years, making him a total of 41 years a minister. The prayers were read by the Rev. Mr. Marsh of Norval, after which the Rev. T. Greene Rector of Wellington Square, preached a very appropriate and impressive sermon to a large and respectable concourse of people who came to pay their last duty to him who they respected as their Pastor.

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CHURCH AT THE FALLS OF NIAGARA, CANADA WEST.

A BAZAAR will be held about the middle of August, next, at Drummondville, Falls of Niagara, for the purpose of raising funds to assist in building a Church in that village; those who are kindly inclined to lend their aid, are earnestly requested to send contributions to either of the following ladies, before the first of August.

Mrs. Ingles. Mrs. Leonard.
Mrs. Woodruff. Mrs. Blackwell.
Mrs. Murray. Mrs. Mewburn, Stamford
March, 1853.

Wanted for a Seminary.

A LADY of some experience to take charge of the advanced Pupils in a School for Young Ladies. Satisfactory references as to ability will be required. Applications to be addressed "Box 411, Post Office, Hamilton."

Hamilton, March, 15th, 1853.

BAZAAR.

A BAZAAR will be held in the Temperance Hall, OAKVILLE, the 15th and 16th of June, for the purpose of creating a fund to assist in the erection of a Parsonage-House.

The following are a few of the ladies who have kindly consented to take part in the above undertaking, to whom all intended contributions should be sent, before or about the first week in June.

Mrs. Jarvis.
Mrs. Col. Bigger. Mrs. Grantham.
Mrs. Pettit. Mrs. Geo. Chisholm,
Mrs. Wm. Thompson. Mrs. Wm. Langrey.
The BAZAAR will close on the evening of the 16th, with a Concert of Vocal and Instrumental Music, at which several accomplished performers, both professional and amateur, are expected to be present.