DIOCESE OF FREDERICTON.

(Continued from our last.) A LATTER to the Venerable and Rev. Charles Thorpe,

D. D., of. R. S., &c. In several places in his " Notes, Mr. Johnston speaks of the Church of England with reference to her being, or not being, the Established Church of the Province. I will venture to say, that that subject was never mentioned to him by any well-informed member of the Church; nor did it, I am pretty sure, ever form a subject of conversation with any of them, except on occasions when he might himself have introduced it. That is a point on which we feel perfectly indifferent. Not so, Mr. Johnston. He refers to it repeatedly, for instance at vol. 1, p. 6, vol. 2, p. 58, p. 184. In one of these places he declares that a "kind of half establishment was originally granted to the English Church;" that in New Brunswick "it is in some measure established, but it is not established by Provincial law;" yet "the Church of England claims to be established in the Colonies." In this Mr. Johnston is quite right; the Church of England does claim to have been established. not however by Provincial law, but by an authority acknowledged in the Province before any body was created in it, authorized to enact a Provincial law. The same Letters Patent, under the Royal Sign Manual, which authorized the assembling of a Legislature to make laws, and the formation of Courts of Justice, with Judges to administer the laws when made, established the Church of England. And, accordingly, when the Legislature met " to hold their first Session," ing the Church established by the same power which had called themselves into existence, they merely passed a law, which still remains the 4th on the Provincial Statute Book, having for its title "An Act for preserving the Church of England, as by law established in this Province, and for securing liberty of conscience in matters of religion." The Church of England has no reason to be either proud of or pleased with, her connexion with the State of New Brunswick, and would be ready at any moment to transfer all the honor which may be implied in such a connection to Mr. Johnston's favourite Free Presbyterian Church, or any other sect which is ambitious of it. In the meantime, until the transfer is properly effected, notwithstanding Mr. Johnston's deep displeasure, I think it is quite probable that we shall continue to use our present legal designation, until another is given us by competent authority, and that we shall continue to call ourselves. whether he approve of it or not, "The Church of England as by "law established in this Province of New Brunswick."

From the establishment of the Church, your Reader in Chemistry passes on to the provision for the maintenance of the Clergy. On this head he has a great deal to say, particularly at vol. 1, p. 2, vol. 2, p. 58, p. 181: "The Episcopal Clergy of the Province have hitherto, I believe, been almost entirely supported by remittances from the Propagation Society at home;" "those of other denominations are supported by their respective congregations." "The Church of England has no Provincial endowments." "The Bishop has been very zealous in placing more Clergy, and building more Churches; but these Clergymen, not being sustained by the people to whom they administer, have not that hold upon the affections of their congregations which the reciprocal bond of giving and receiving begets among other denominations." "It has in reality no power, no peculiar influence, and no funds. It has, in fact, in these Colonies, less hold upon the people than either Presbyterians, Baptists, or Roman Catholics, because its Clergy have hitherto been supported as missionaries. Being independent of the people in pecumary matters, they have not cultivated them as other sects have; and till they are disengaged from home dependence, and are thrown upon the liberality of their own people, will not compete, on equal terms, with the rival denomination."

Whother the terms may be equal or unequal in Mr. Johnston's opinion—and of that opinion I know nobedy so fond as your Reader himself—I have shewn that we do compete with his favourite rival denomination, the Presbyterians, and beat them on every point in which a comparison can fairly be instituted. While we have 53 Clergymen, they have only 23 Ministers, and these not acting together, assisting and communicating with one another, but split up into four hostile bodies, building Churches and organizing congregations one against the other, as I have shewn to be the case at Dalhousie, by an extract from "Notes." vol. 2, p. 3. That we have so large a number of Clergy while they have so few, is chiefly attributable to the support we receive from the Society for the Propagation of the Gospel. being so much greater than that which the Presbyterian Ministers receive from their Missionary Societies; for it is a fact, of which Mr. Johnston was not aware, or if aware of it, which he took care to suppress, that many of the Presbyterian Ministers are not supported wholly by their respective congregations, as he leaves his readers to infer from what he does say, but are assisted like our Clergy by remittances from home.

The value of that "reciprocal bond of giving and receiving," which your Reader enlarges upon, and the advantage of the Clergy being made dependent on voluntary contributions, are not equally seen and acknowledged by all travellers. Charles Lyell takes a view of the subject which is quite at variance with the opinions expressed by Mr. Johnston. He attributes (Travels in North America, vol. 1, p. 206) the extraordinary growth of the Church of England in the United States, which has quadrupled its numbers in a period during which the population has only doubled," in a great measure " to the possession of large endowments, rendering it less dependent on voluntary contributions." Mr. Johnston says, in an off-hand sort of way. that "other denominations are supported by their respective congregations," but from some of his statements it would seem as if that support was not very ample. On one occasion, vol. 2, p. 3, he met a Free Church Minister, who expressed himself as "dissatisfied with the country," alleging that "the farmers could get no money for their grain and other produce from the merchants." On this Mr. Johnston observes-" as he has ! to depend on his furning friends. I suppose, mainly for his support, he may suffer more than others from this system of barter which is almost a necessity in a new country," and, " is not to be considered as a peculiar drawback to this locality." Far from that, it is a drawback which spreads itself over the whole country. I wonder whether this was the only Presbyterian Minister who spoke to Mr. Johnston on this subject, and told him how he was made to suffer by being mainly dependent upon his friends? Whether he heard of any one of them having made out an account for many years arrears or stipend, amounting to some hundreds, and offering to take a tenth of the amount, in discharge of his claim, if they would give it to him ? Mr. John-

p. 58, that he was one day accompanied by Mr. Wark, a member of the Provincial Legislature, and a Free Church Presbyterian. From this gentleman he received a letter, which he condenses in his "Notes," but publishes in extenso in his "Report on the Agricultural capabilities of New Brunswick." In this letter Mr. Wark says, in reference to the rural districts of the Province,--" Extensive settlements are now frequently met with, containing neither a Church nor a resident Clergyman of any denomination, and on enquiring the cause it will generally be found, that they are composed of several different denominations, none of them sufficiently numerous to "support a Clergyman." And such is the effect of this composite character of the inhabitants of the rural districts, that the Established Church of Scotland has not one Minister stationed in a country settlement, all of them being at the seat of Government or in sea-port towns, with the exception of one Missionary attached to the Presbytry of St. John; the Free Church has only five, and the other two bodies only one each; while the far larger number of the Church of England Clergy, thirty of them at least, are stationed in country missions. To remedy this evil, Mr. Johnston, on the authority of Mr. Wark, recommends the adoption of the plan pursued by the French population which is to extend old settlements instead of forming new ones. He says he knows Presbyterian settlements not able to contri-" bute half the support of a Minister, which are capable "of indefinite extension," and to these, which belong to the Free Church, he invites an accession of Free Church settlers; and adds "there are, no doubt, other "denominations similarly situated." No doubt there are, and other denominations would reap from such an arrangement as much benefit as they would; but valuable as the suggestion really is, there is not the most remote prospect of its ever being acted upon. Meanwhile, by means of the larger measure of support which we derive from home, the Church of England is able to employ in the rural districts nearly five times as many Clergymen as can be furnished for that service by the whole Presbyterian body. If, however, to use Mr. Johnston's language, the Clergy of the Church of England "should become disengaged from home dependence," that Church would speedily be reduced to the same state as the Established Church of Scotland, and be compelled to close most, if not all, of her country missions; while the clergy would be reduced to a far worse state than theirs, for the Presbyterian Ministers are continually returning to Scotland and receiving preterment there, an advantage from which the English Clergy are precluded by the Act of 1819.

## ENGLAND.

## EPISCOPAL INCOMES.

The Morning Herald gives the following comparative table of the incomes assigned to the different Sees in 1837, and of the incomes actually received in 1850, as certified by the Bishops in a return laid before Parliament. It should be borne in mind, however, that the arrangement made in 1837 was not intended to come into operation until after the avoidance of each We have marked with an asterisk the Sees in which no avoidance has taken place, and which are not, therefore, subject at present to the standard of 1837, except the See of Durham, Dr. Malthy having been appointed prospectively on the understanding that his revenue should be regulated by the scheme:-

Assigned in 1837.	£	Received in 1850	. £
Canterbury 1	5.000	Canterbury	
York 10		York, 1849	19,217
		<b>,,</b> 1850	9.457
1		(Pd. to Comiss. 3,7	
London 10	0.000	London	19.895
1 42 4	B.000	Durham	38,619
	-,,,,,	(Pd. to Comiss. 11,	2007.)
Winchester	7,000	*Winchester	28,388
10. 4 4	5,200	St. Asaph	6.355
'		(Pd. to Comiss. 1,	
i		Bangor	6,163
Bath and Wells :	5,000	Bath and Wells	6,971
Carlisle	1,500	*Carlisle	4,324
Chester	4,500	Chester	2,725
	4,200	Chichester	5,319
ļ		(Pd. to Comes. 65	50/.)
	4.500	St. David's	5 Ú29
Ely	5,500	Ely, 1849	9,223
•		, 1850	4,223
		(Pd. to Comss. 3,	0001.)
Exeter	5,000	Exeter	1,919
	5,000	*Gloustr. & Bristol	4.170
Hereford	4,200	Hereford	4,468
Lichfield	4,500	Lichfield	6,034
	5,000	*Lincoln	4,961
Llandaff	4.200	Llandaff	4,398
		Manchester	4,200
	1,500	Norwich	7,271
Oxford	5,000	Oxford	6,402
	1,500	Peterborough	4,456
	1,500	*Ripon	4.770
Rochester	5,000	*Rochester	4,607
	5.500	Salisbury	6.128
Worcester	5,000	Worcester, 1849	12,813
		4 1850	5,430
	J	(Pd. to Comss. 1,1	1007)
THE DEBATE ON CONVOCATION.			
As might have been expected the difficulties and the			

As might have been expected, the difficulties and the supposed dangers attendant upon the revival of the Church's representative action formed a prominent topic in the discussion. But these were but objections on the surface, and were felt to be so even by those who urged them. It was the Bishop of Oxford who carried the question from these external skirmishes to the real battle-ground,-the fact, acknowledged by some, denied by others, that the Church of England is a Divine institution, possessing powers and rights which no human authority can either confer or take away. This is the real point at issue,-whether the Church of England be really and truly, as her faithful sons believe her to be, a branch of the Holy Catholic Church of Christ, or whether she be a mere creature of the State, deriving from the State her commission, and subject to be moulded by the State according to its pleasure and convenience. If the former be conceded, the State cannot presume to defraud the Church of that which she holds as a gift from her Divine Lord; if the latter view be insisted on, she must repudiate her history and abdicate

Upon this ground, then, the conflict will hereafter have to be sustained. The members of the Church claiming their own, must take their stand, as the Right Revered Prelate so ably and so nobly did, upon her Divine right. It is not necessary to the success of their

and other religious bodies. Mr. Johnston says, vol. 2, | not interfere with the rights of others, they are entitled to demand perfect freedom in acting upon their belief. Speaking only as between man and man, pleading before a civil power which, as at present represented, like another Gallio, careth for none of these things, the Church of England has as good a right to claim the exercise of the functions incident to that Divine Commission of which she believes herself to be possessed, as any other religious body in the land to carry out its own platform. The fact that the Church is the National Establishment, cannot affect this claim; on the contrary it strengthens the obligation of the State to maintain her in the full and free enjoyment of her rights. If, by the changes which have taken place in the constitution of the State, some portions of the machinery of the State have become unfitted for that action which they formerly had upon the Church, this may be, and is an excellent reason for revising the relations between Church and State; it can be no reason for depriving the Church of her own inherent rights.— Since Parliament, as now constituted, comprising men of all creeds and denominations, is no longer a body to which the Church can look with confidence for the regulation of her affairs, that is but an additional reason why the Church should be permitted to regulate them herself. And to this issue there can be no doubt that both men's opinions and the force of events are rapidly

> There are two features of last night's debate which are peculiarly worthy of observation. The first is the unanimous consent of all the speakers, that whenever the representative Assembly of the Church is revived, its first business must be to adapt its own constitution to the altered circumstances of the times, and to make provision for the introduction of the lay element into the administration of the Church, under such limitations as are rendered necessary by the fact that the guardianship of her doctrine is in an especial manner committed c her Episcopate. On this part of the question, both the Bishop of London and the Bishop of Oxford expressed themselves in a way which cannot fail to give full satisfaction to those who oppose the revival of the functions of Convocation, under an apprehension of clerical domination. From the tone which the two Right Reverend Prelates, as well as the Archbishop of Dublin, took upon the point, it cannot be doubted that an efficient reform of our Synodical Assemblies will be taken in hand without delay, so soon as the Crown shall have issued the necessary license for the purpose.

The other striking feature of the discussion was the earnestness with which the Bishops of London and Oxford pressed for the assembling of Covocation, upon the ground that they themselves, for the exercise of their proper functions, feel the need of such a body.— Recent events have had a powerful effect in forcing this conviction on their Lordships' minds. Having to deal with a system which the times have outgrown, and with a self-willed age, they are at a loss how to adjust and to reconcile the conflicting opinions and tendencies of those over whom they are set to rule.— Authoritative interference on their part, without any authority on which they themselves can fall back, lays them open to the imputation of tyranny and arbitrary conduct; quiescence amidst the difficulties necessarily incidental to their interference, to the reproach of timorousness and indecision. For their own protection, therefore, they require the interposition and the support of an authority superior to their own, which can be found only in the Corporate action of the Church in Synod assembled. It is assuredly no small gain to the cause of the Church that this conviction has taken hold of the Episcopal mind, and we shall not regret the jarrings and inconveniences of late years, if their effect be to secure the vigorous support of the Bishops to the demand of the Church for the restoration of her right of synodal action .- John Bull.

## From our English Files.

THE REVENUE AND FREE TRADE.

The Revenue Table, just published, does not bear out the golden promises of Free Trade. There is on the year ending July 5, 1851, as compared with the year ending July 5, 1850, a decrease of the ordinary revenue, amounting to £503,050., upon the quarter a decrease of £168,769. These defalcations are mitigated in their effect upon the Exchequer by an increase in the excise amounting for the year to £122,273., for the quarter to £94,585.; and in the receipts of the Postoffice, amounting to £74,000, upon the year, and to £30,000. upon the quarter. These reductions, however, upon the deficiency, are obviously of a temporary nature. The increased receipts of the Post-office arise mainly, no doubt, from the Great Exhibition, and, in part, we imagine, from the increased number of emigrants' letters, the result of the expatriation of thousands of our fellow-subjects, who can no longer find semployment for their energy and talents in a country which has turned stepmother to her own children. The increase of the Excise duty is partially attributable to the additions which the Great Exhibition has made to the number of customers, and so far it is of a temporary character. To what extent it may be the result of increased habits of drunkenness, the not unusual accompaniment of distress and destitution, we will not now stop to enquire. We merely point out this consideration by the way, as a hint to our ecconomists that an increase in the excise is not necessarily a ground for rejoicing.

We were painfully satisfied all along that the day must come when the injury inflicted upon our national prosperity by the selfish and wrong-headed policy of the cotton spinners and their Ministerial serfs would tell upon the revenue of the State as it has long told upon the means of individuals. But we are surprised. we confess, at the effrontery with which the Free Trade organs endeavour to escape from the reproach of having deceived the nation with false prophecies and lying divinations. In the first place they argue that the diminution of revenue is attributable to the repeal or reduction of certain taxes, such as the brick duty, the stamp duty, and other items. To a certain extent, no doubt this is the case; for it is under the head of the repealed or reduced items that some of the defalcations appear. But there are other items,—the property and income-tax just referred to, for example, where the defalcation does not arise from any alleviation of the tax, but from the diminished ability of the tax-payers. The fact is, that the case has grown so desperate that the truth, though it may be palliated by false reckoning, cannot any longer be altogether denied. So far from thriving, our prosperity is on the wane, and that from causes so obviously calculated to produce that result, that the futuity of selfishness and party-spirit alone could be blind to their inevitable effect. We have relieved the foreigner of various burthens which he ston's "Notes" clearly show how prejudicially the cause that this Divine right should be universally of admission to our ports and markets. The burthen had formerly to bear, as an equivalent for the privilege tholic" Belgium. We trust the House of Commons. poverty of the people and the extreme scarcity of acknowledged; the right of her members to believe in of which we have relieved him must fall upon some

income of the higher and wealthier classes. A portion of their annual revenue has been confiscated and made a present of to the foreigner, under the specious pretext of Free Trade. And as long as this system is persevered in, so long will the process of impoverishing the wealthier classes, the supporters of the home-market, continue; until at last a check be interposed to arrest the progress of the mischief, that wealth which gaves superiority to this country over all other countries, will have been absorbed as the price paid by the nation for the Cobben-Peelite folly, and the population of these realms will take rank foremost among the bankrupt and pauper nations of the world .- John Bull.

THE BALLOT.—We believe it to be perfect as an instrument of corruption, and a machinery for the most extensive propagation of scoundrelism; a means for substituting the influence of money for those other influences—the influence of character, kindly offices, neighbourhood, and traditional respect-which it would be the business of a wise Legislature to encourage in every possible way. The caucus system in such of the United States as retain the ballot (several have upon experience, we have heard, rejected it) demonstrates that the ballot affords facilities for wholesale bribery, such as could not exist without it; and the purchase of " the long-shore men," at each of our own pure metropolitan elections, demonstrates how easily men maybe bought in masses, and how faithfully they will observe the terms of the sordid bargain in defiance of the obloquy to which they must expose themselves. How much more frequent such bargains would be under the cover of the bailot, which would protect them from all danger of reproach, cannot be doubtful. The 8t. Alban's and Aylesbury elections were quited on Thesday night as proof of the extent to which electors are too often corruptible, and better proof could not be adduced, for doubtless no incorrupt constituency in the kingdom would have returned Mr. Bell or Mr. Bethell to Parliament; but the corruptibility of electors once established, what so convenient form to approach and woo the frail ones as the ballot? One sharp and trusted agent will do it all. Mr. A. or Mr. B, or Mr. C. (we stop at Mr. C. because his initial is notorious), goes down to a vacant borough—say some place as rank as St. Alban's or Aylesbury; he summons the "friends of the people," or the "virtue and independence," or the "real patriot" club to meet him at the "Cap of Liberty," or some other such tavern, - proposes to them. some bloated tradesman or some purse-proud lawyer as their representative, assuring them that the party is the true friend of his country, the hest Protestant, or the most liberal Jew or pro-Papist that can be found (it does not matter a straw which), and that if elected he will be as grateful, twice as grateful, three times as grateful (or, in a higher degree, more grateful, if a competition threaten) as their former representative, who employed 'the Mysterious Man' or 'the Man in the Moon.' The liberal and enlightened electors will perfectly understand all this-gratitude being measured in pounds sterling. They will trust to Mr. A, B, or C, as the perfect type of "honour among " and they will send the grateful tradesman or lawyer to Parliament, without fear of a petition, or of the necessity of a sejourn in the rue d'Hopital at Bou-logne—this is all that will be gained by the ballot, and this we suspect is the gain desired by its chief promoters."-Standard.

What is the career of Lord John Russell, but a constant surrender of the safeguards of the Constitution by piecemeal into the hands of its enemies? To trample on the Church, the twin-sister of English liberty -to foster Dissent, to which England is indebted for the bloodiest rebellion and the most oppressive tyranay on record in its annals—to advance the cause of the Papacy by the feint I a sham resistance, and to obstruct those who would oppose an effectual barrier to its encroachments—to sell Christianity, the most precious... of all the jewels in the Sovereign's diadem, into the hands of the Jew-to efface from the public acts of the Crownand the Legislature every trace of the recognition of a truth and a right whose sauctions are from above -to denude the office of legislator of every qualificstion, from the highest to the lowest, which may prevent that important trust from falling into untrustworthy -to degrade the character of the electiv by merging rank, property, education, every legiti-mate social influence, in the proponderance of mere numbers, and by making the very exercise of the franchise, instead of the straightforward act of a free citizen, the sneaking trick of a skulking coward-such, and similar to this by a thousand indirect methods, is the career, past, present, and prospective, of the political desperado who, to the Queen's great injury, and to her kingdom's serious damage, is the chief adviser of

Happily his days are numbered. The novel experiment which he is trying upon the patience and good nature of the English people, -of proving the strength of his administration by the number of Parliamentary defeats to which it is prepared to submit, -will hardly be successful, any more than the wretched experiment of Free Trade, the failure of which is attested by daily aggravated distress and depression in all directions, and by the loudly expressed sense of all classes of the population on any fitting opportunity-witness, among others, on the very night of the Queen's visit to the City, the shouts of "Protection" repeatedly raised by the passing crowd in front of our office, and uncontralicted by a single whisper of "Free Trade;" as well as the hearty salutes given to our device, which exhibited the ensigns of Royalty resting on the everlasting Word of God. Long may the Monarchy stay itself upon this secure foundation, hidding defiance to the knavish tricks" of its disguised no less than of its open enemies, and cherishing in the hearts of the people the loyal sentiment of the National Anthem, GOD SAVE THE QUEEN!"-John Bull.

A NEW READING OF THE MYSTICAL NUMBER-In the course of a lecture recently delivered by the apostate Newman, the following novel interpretation of the apocalyptic number 666, was propounded:-

Astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast! The number is 666. Now she came to the throne in the year 37, at which date she was 18 years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical

emblem. The Cardinal is, as we intimated in our last, fairly gone. The manifest inconvenience of giving an account before a Committee of the House of Commons of the funds on which he has, in the name of religion, laid his purple-gloved hands, has moved him to consecrate a Chapel in one of the Channel Islands, and thence to take a trip into the more genial atmosphere of "Cawhose summons Dr. Wiseman has set at nought, wil money in the rural districts act upon the Presbyterian its existence, cannot be denied; and so long as they do one. It has been thrown upon the property and the nence" probably intends to stay away till the end of