

history can it be called a Mediævalism ; it is no attempt to regain ecclesiastical power, but a simple expression of a principle contained in the theory and idea of the Church of England, and the outward visible body of its life.

These remarks are suggested by the papers relating to the New Zealand Church Constitution that have lately reached us ; from which it would seem that the Bishop has been labouring for ten years past to establish the result at which the Church has just arrived. It would appear that for fifteen years he had been, *malgre lui*, an autocrat, and that no one felt more painfully than himself the evils of such a system, in which all the onus of power and of obloquy fell upon his shoulders alone. There was hardly a clergyman, or a church, or a schoolhouse, or a churchyard in the colony, for the maintenance of which he was not made responsible. If a window was broken in the church, the Bishop was held to blame till it was mended. Gentlemen sat in church with their umbrellas over their heads, because the Bishop, who had advanced most of the money for the building, did not also see to the securing of the saddleboard that had been warped by the sun. To such minutiae were Episcopal autocrats reduced, and deservedly so, if it had been of their own choosing ; but the position was forced upon them ; and the great duty and labour was to impress the clergy and the laity with a due sense of their own responsibility in regard to the maintenance of their own church in the colony. This was no easy task. The plan proposed was unlike the existing state of things in England ; and there is a strong Conservative feeling in the breast of the most Democratic colonist. It was not then till many other minds, lay and clerical, were duly impressed with the real need of the Church, and after ten years' patient discussion and ventilation of the subject, that at last in May, 1857, two Bishops, eight clergy, and seven laymen, met in Synod for a whole month, and produced a Church Constitution, of which we can only say at present that it seems promising and feasible. Of the eight clergy, four were missionary Archdeacons, summoned to represent the natives, the other four were elected ; the seven laymen were elected deputies from all parts of the diocese.

The main principles of the Constitution are—first, that those three orders are, for all legislative purposes, equal, and nothing can pass into a law without the assent of a majority of each ; secondly, that as long as the Prayer book and the Authorised Version of the Bible remain unaltered by the Church at home, the colonial branch binds itself to the full acceptance of the