

of England, and endeavour to remove from her formularies their truly Scriptural views of Divine Grace, accompanying the ordinances of the Christian Church."

No duo pains, we fear, is systematically and earnestly taken, generally speaking, to promote a right understanding of the principles of the Book of Common Prayer. In too many instances, indeed, those principles are sadly departed from by clergymen themselves. And it deserves, we cannot but think, to be a subject of strict Episcopal investigation, that not only are the doctrines of the Prayer Book honestly and fully taught, but that their ritual requirements are thoroughly and effectually carried out in the Services of the Sanctuary.

It is most satisfactory, however, to find that while among ourselves the proposal to touch the Prayer Book, even as to any new arrangement of its services—though we are among those who think that this much might be advantageously; if only judiciously, done—has excited a degree of alarm which tells forcibly of the jealous interest with which it is regarded; in England, the bolder and more dangerous project of altering the Liturgy, is arousing the most determined feelings of resistance, among both the laity and the clergy. The words we have quoted above form part of a series of Tracts that are being published in furtherance of that resistance, and as preliminary to the formation of a "Liturgy Preservation Society," as a lay movement against the devices of the discontented.

The report we elsewhere give of the proceedings of Convocation in England, furnishes equally striking proof of the firm resolve of the more influential portion of the Bishops and Clergy of the Church to resist the attempt to deprive the Prayer Book of the assertion of those great Catholic verities, which are the evidences of its divine character, as they are the principles of its Apostolic constitution. The attempt is that of men who, refusing to rise to the Scripture standard of the Prayer Book, must have that standard brought down to their own level. In the Upper House of Convocation, more especially, it will be seen that the idea of expunging, or even altering anything, was not for a moment encouraged. Even a re-arrangement was regarded as a thing to be jealously guarded; and the following justly cautious resolution was the utmost that the Episcopal Bench could be induced to adopt:—

"That, in any modification of the Church's rules, as to her Services, it should be a fundamental principle, that the Book of Common Prayer should be retained entire and unaltered, except so far as shall concern the Rubrics thereof, and allow of the division of the present and the formation of new Services by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful; and that no division of the Services would appear to us desirable which would not insure the use of the whole Order of Morning and Evening Prayer now contained in the Book of Common Prayer on Sundays and holy-days."

This, then, we trust, will be a guide and direction—an example and a caution—for our own right reverend House of Bishops, when they come to decide upon the Memorial that is now before them. There is equal cause with us, as with our Mother Church, for such care and prudence. "Division of the present, and the formation of new Services, by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful"—all this is what we want here, as much as they do in England; and here, as there, no doubt, it will be accomplished. But there must be no tampering with the Prayer Book—that must be maintained in all its integrity. For, as Hooker well observes, "No doubt from God it hath proceeded, and by us must be acknowledged a work of His singular care and providence, that the Church hath ever more held a prescript form of Common Prayer, although not in all things everywhere the same, yet for the most part retaining still the same analogy,"—that very analogy, indeed, which they who seek its revision would at once destroy, involving, as it does, those Catholic truths which they deny, and from which they seek to escape. There is, it is true, a restraint; but it is a wholesome, because Scriptural, one. It obliges them to "hold fast the form of sound words," which the Church has ever held, and which we are bound to gratefully retain, and dutifully revere. Yes—we admit it is a fetter. But it secures that care of discipline which is love. And,

"The glorious soul, that her devotion plies,  
Is not in the wealth of ancient Lurgies,  
Why should she not her crown of freedom prize?"  
—N. Y. Churchman.

We learn that Sergeant-Major O'Donnel, of the 76th (Highland) Regiment, at present serving in the Crimea, is about to be promoted to a commission.—*Chronicle.*

### News Department.

From Papers by R. M. S. Africa, April 12.

#### THE CROWN AND COLONIAL BISHOPS.

THE curt answer with which Sir George Grey met Mr. Dunlop's question respecting the appointment of Canadian Bishops can hardly be supposed, either by the Minister himself or by any one else, to dispose of the difficulty which was raised. The Legislature of Canada, with the assent of her Majesty's representative, has declared that "it is desirable to remove all semblance of connection between Church and State;" yet the semblance, and something more, is retained, so long as the head of the State nominates the chief pastors of the Church. There is no objection as to the general policy of the Imperial Government towards the provinces of Canada; we profess to leave their whole internal administration to themselves, we have recently acted on that profession in a manner deeply affecting the resources and the efficiency of the Colonial Church. The plain dictates of political logic would seem to require that we should make good our professions in respect to Episcopal nominations, as we have already done in the kindred subject of parochial endowments. Or, if we retain the right, we must prove at least that the Canadian Legislature did not include its exercise among those political links which connect the Church with the State.

As to this, no doubt it may be said that the Canadian Parliament has tacitly assented to the continued interposition of the Crown in episcopal nominations, and that, so long as no sense of grievance is expressed, it is unnecessary and impolitic for the English Government to propose a change. This would not, indeed, be the reply of a fair-seeing statesman; but it would be very consistent in the organ of such a Government as Lord Palmerston's, which must regard ecclesiastical questions in general as simply an intrusion into the sphere of more important affairs. *Quies non movet* would naturally be their maxim, as it was of Sir Robert Walpole, the pattern and hero of universal Whiggery.

Nor, indeed, can the Canadian Assembly complain with much justice of the existing state of things, so long as the Church herself does not disapprove of it. The Legislature, on its own part, expressly repudiates the right or duty of interfering in the affairs of religious bodies; it cannot, therefore, with any show of reason, object to their voluntary methods of administration. Whether Queen or Pope, patrons or vestries, be the recognised dispensers of ecclesiastical preferment, cannot be a matter of consequence to that civil power which has washed its hands of the whole concern. In the event of an objection being expressed by the Church, the Assembly would indeed be bound to support it, and to vindicate in her behalf the colonial freedom which has already been vindicated at her cost. Sir George would then probably feel himself bound to take a little more interest in Mr. Dunlop's question.

Meanwhile, we have no direct evidence as to the real feeling of the Canadian Church; whether she desires to hold fast every link which still binds her to the Mother Church, or whether she is drifting willingly towards the position of her American sister. That position is not, perhaps, quite so satisfactory as in our impatience of Parliamentary control we sometimes imagine. We have been struck by some very sensible remarks on the subject contained in a recent Charge by the Bishop of Montreal, in which that excellent prelate confirms what has been already said by the Bishop of Fredericton as to the limited numbers and scanty resources of the Church in the most parts of the United States. It is by no means clear that it would be well for Churchmen in the Colonies to assimilate themselves more closely to that pattern. The only thing which could fairly oblige them to do so would be an abuse of the power of nomination, which the Crown has up to this time retained. For many years the selection of Colonial Bishops was made on principles so just, and in a spirit so friendly to the Church, that no one would have taken exception to such a patronage; rather, we were inclined to regret that such names as Selywn, Fild, Medley, Gray, and many others, had so few counterparts in our Diocesan appointments at home. There is less confidence for the future. Sir George Grey, as Secretary for the Colonies, has had the presumption to overrule the opinion of the Bishop of New Zealand as to the arrangements necessary for his own diocese, and interposed the official objections of Downing-street against the claims of a missionary prelate, who had laboured, as few ever laboured before, in the isles of the South. So the Bishop has left us, and is now on his voyage—a prosperous one, we trust and pray—to the vast diocese which he thought to have divided on a wise and well considered plan for the interest of the Church in all time to come. Sir George Grey knew better than the Bishop, and New Zealand is still an undivided Sea. If this were a fair sample of Ministerial interference with a Colonial Church, we could well understand that Canada might wish to enjoy such a privilege no longer. The Crown did not endow her bishops, and could not on that plea claim the right of nomination, as in the older countries of Christendom. Political reasons are expressly overruled by the Colonial Legislature. It remains, therefore, that the Crown should show its warrant for the exercise of this patronage in its right discharge, that the continuance of such a privilege should be justified by a faithful and devoted Episcopate appointed under its power.—*Guardian.*

### UNITED STATES.

LARCENY OF MONEY FROM R. M. S. AFRICA.—The *Boston Daily Chronicle*, of 27th says:—Yesterday morning upon the arrival of the *Africa* at this port, Deputy Chief Ham went on board, having been informed that between \$2500 and \$3000 in gold and bank notes had been stolen from on board. It appears that Mr. Collaty, a passenger from Liverpool, had with him, in his cabin, a dressing case containing the above sum. The steamer reached Halifax on the night of Tuesday, remaining at the wharf an hour and a quarter, leaving at 10 o'clock A. M. On waking in the morning Mr. C. found that his cabin had been entered and robbed. Deputy Ham proceeded to the disagreeable duty of a search, in his usual gentlemanly manner and finally came to the conclusion that while the steamer was at Halifax, the money was stolen. Mr. Collaty can sustain his loss with the most heroic composure.

The last New York Herald has a mass of correspondence from its friends in Mexico. Under date of Laguna de Terminos, April 24, we find the following:—

The steamer *Iturbide* arrived here a few days since, from Vera Cruz, having on board His Excellency, General Ampudia, on his way to Merida, the Capital of this State, as Governor of Yucatan, being appointed to that station by Santa Anna, the Legislature of the State being abolished. He was received here amidst the roaring of cannon and the spattering of rockets; a grand ball was given to him at the Governor's house, and, strange as it may appear, those who most detested him for his cowardly feat at Tobacco, in boiling the head of Santunan in oil, a few days ago, were the most obsequious and fulsome in their flatteries. I asked one of the chief actors in this farce to solve this enigma for me, as I could not understand it. "Oh," said he, "General Ampudia is a friend to all foreigners, and he has explained that affair in Tobacco very clearly and satisfactorily; he is one of the most humane persons living, and actually shed tears when he was apprised that a fried head was being exhibited in the plaza.

We are now making preparations to build an arsenal on an extensive plan, and as the people are taxed to the utmost, they begin to inquire where the means are coming from? Some of the wags say—oh, there is plenty of money in the United States yet, and Santa Anna will sell some of the barren sierras or mountains, when his funds are exhausted, which, from all the complaints I hear, seems to be the case now. The general opinion in this State is, that his star is sinking, never again to rise, unless his brother Pierce comes to the rescue.

We are now building two Catholic churches in the place, but for what purpose I cannot tell, as the large church in the plaza would contain double the number of inhabitants who now reside here. One of them however, was commenced in 1833 by a zealous Catholic who, on being attacked by the cholera, made a vow to the Virgin Mary, that if he recovered, he would build her a church. After spending \$6,000 on it, he gave it to the priest; by this act he endeavored to clear his obligation. But on being taken sick a few years since, his conscience smote him, and he inserted a clause in his will, binding his heirs to finish the church, which they compromised by paying a certain sum to the authorities; and now the people are taxed to complete the pious drama.

A gentleman from Vera Cruz, who arrived here in the *Iturbide*, informs me that the exactions of Santa Anna, on every class of industry, have so paralyzed commerce, that discontent prevails in every corner of the country; particularly in the city of Mexico, where smothered curses are breathed from the palace to the cottage.

Under date of Caracas, Feb. 10, we find the following trait of Christian liberality on the part of the Archbishop of Venezuela:—

VENEZUELA.—His Lordship the Archbishop, in the plenitude of his bigotry and superstition, has issued his proclamation to all the children of the Catholic Apostolic Church of Rome, directing his curates to inflict all its pains and penalties on those who are guilty of reading the version of the Bible distributed by an agent of the London Bible Society, at present here.—His Lordship also directs that all persons who have been so imprudent as to buy or have in their possession such books, shall deliver them immediately to the curate of their respective parishes, so that they may be remitted to him (the Bishop). Nearly every member of Congress has possessed himself of a Bible, as also of the life and reforms of Martin Luther, published in New York. It is to be hoped they will open their eyes to the superstitions of the Roman Catholic Church, and bid them to follow the example of New Granada, and separate Church and State, leaving the Church to take care of itself, without assistance from the public treasury.

### NEW BRUNSWICK.

The very high price of provisions in this and all other markets, and the risk of a general famine, if the causes which have produced the present scarcity are allowed to continue to operate, well deserve the serious consideration of all thinking men. The cause of the scarcity and dearth of the articles usually produced