

That even Henry the Eighth had thought it necessary to consult convocation before he abolished the monasteries; and that the suppression of bishoprics, the compulsory commutation of tithes, the spoliation of the cathedral property, the alteration of the ecclesiastical courts, without the approval of convocation, were most dangerous precedents, which might easily be used for the complete destruction of the church, whenever her enemies should gain a little more political power than they lately possessed. The arguments against the amendment were brought forward, not so much on principle as expediency; not in opposition to the doctrine that convocation ought to be consulted, but on the supposition that the friends of convocation would be more likely to gain their object by letting the original sentence stand, than by passing the amendment. It was said, and all present will remember the kind spirit and ability in which it was said, that the sentence was inserted by the bishops to meet the wishes of those who were friendly to the revival of convocation, and that therefore it would be ungracious to alter it; that coming from their lordships, it was a great point gained, and would have more weight than any stronger expression emanating from the lower house: that many could remember that, ten years ago, it would have been accounted folly to have spoken of convocation as a deliberative assembly, and now we had the bishops themselves coming forward, and speaking of it as able and willing to treat upon such church matters as the Queen might wish to consult them upon. These arguments had such weight, that the amendment was negatived by a large majority.

The next paragraph that occasioned any discussion was this—'We thank your Majesty for the interest you have taken in the welfare of the Church, and for the measures you have sanctioned for its improvement.' It was asked by many, 'What are the measures alluded to?' Of course the answer was, the different measures which have lately passed the legislature, to wit, the compulsory commutation tithes, the spoliation of the cathedrals, the alteration in the ecclesiastical courts; and as no one stood forward in defence of these measures, it was unanimously resolved to leave the sentence out. This speaks volumes; and it is right that all interested in the Church should know it. It shews not only that the modern system of legislating for the Church (i. e., without convocation) is unsatisfactory and unsafe, but that the measures themselves are disapproved of by the whole lower house—that is, by the deans and archdeacons, and the representatives of the cathedral and parochial clergy. After this silent but expressive condemnation, it is to be hoped we shall have no further alterations in the Church till convocation has been consulted upon them.

The address, as amended, was then passed, and taken by the prolocutor to the upper house. Their lordships after a short interval, sent word that they had agreed to the alterations. The archbishop informed us that, owing to circumstances, her Majesty would not be able to receive the address for some time to come, but we should have due notice when the day was fixed.

I will add a few remarks. It is not pretended that the preceding account is anything more than a very imperfect sketch, chiefly from memory, of what passed on the occasion. Much more was said on other points; but as my own attention was chiefly occupied with what I considered the two cardinal paragraphs, I am not able to recall the rest of the address. No well-wisher to our Zion can read even the foregoing imperfect sketch of the first meeting of the present convocation without thanking God and taking courage. Nothing is wanting but the Queen's permission, and that would not be withheld, if our spiritual rulers saw fit to ask for it, and churchmen would be seen "doing the work which is proper unto them"—that is, deliberating upon such measures as not only shall concern the settled continuance of the doctrine and discipline of the Church of England, but may tend, under God's blessing, "to lengthen her cords and strengthen her stakes, and enable her to enlarge the place of her tent, and to stretch forth the curtains of her habitations." In conclusion, I would observe, that it would be most unjust to impute any blame either to the sovereign or the advisers of the crown for not having consulted convocation on ecclesiastical affairs; they might fairly conclude that, as the Church did not ask permission to deliberate, she was content to let the other branches of the legislature act without her. Neither would it be just to lay the blame wholly upon the bishops; the members of the lower house are most in fault; they have neglected their duties, and have thereby been deprived of their rights. They have not taken the trouble to attend the meetings of convocation, and thereby shewn their willingness to do what belonged to them; what wonder, then, that the bishops have concluded that the inferior clergy were not anxious for the revival of convocation. The lower house consists of 143 members, but not more than twenty-five were present. In future, let the cathedral and parochial clergy elect as their prolocutors men who will attend the meetings of the convocation, then the bishops will understand that the clergy are desirous for the restoration of our national synod, and they will state their wishes in the proper quarter, and with the certainty of their application being attended to. No minister who pretended to be a friend to the Church would venture to dissuade the sovereign from consulting convocation upon ecclesiastical affairs.

Yours truly,
A PROCTOR FOR THE CLERGY IN THE PRESENT CONVOCATION.

leges as by law do shall appoint them or any of them? All this I promise to do. It is not of course meant that this oath prevents, or was ever intended to prevent, the sovereign from consenting to such alterations in the church as may be lawfully made by the constitutional authorities; all that is insisted upon is, that they must have first passed the legislature, and this for ecclesiastical affairs, not the houses of parliament alone, but the parliament and convocation. And to deprive the clergy of their right to deliberate upon matters connected with the interests of the church, plainly to take away from them a right and privilege which by law belongs to them. . . . The following extract from the valuable charge of the Lord Bishop of Down and Connor and Down, proves that the dissatisfaction at the recent changes in ecclesiastical affairs is not confined either to England or the inferior clergy; it extends to Ireland, and the highest orders of the ministry.—'Of the measure by which this and other unions were effected, the destruction of ten Irish bishoprics by act of parliament without the consent of the church, I shall, therefore, say no more than that I offer to Almighty God my humble and hearty thanks that I as well as the general episcopate of the Irish Church did not consent, but offered such resistance as we might to its accomplishment.' . . . It is a happy sign of the progress we are making, that the Bishop of Exeter, in his recent charge, has spoken openly of the necessity of allowing the Church to meet in convocation for deliberation and business. [So has the Bishop of Salisbury. —Ed. Cu.]

BISHOP ALEXANDER.

The following portions of a Letter from the Right Rev. Dr. Alexander, Bishop of Jerusalem, were read at the General Meeting of the Society for Promoting Christian Knowledge, on the 4th October:—

'I need not repeat, what by this time must have become familiar to you from the public papers, respecting our safe arrival, and favourable reception in Jerusalem; but finding that various strange reports have been made, I am sure, by gratifying to yourself, and the friends of religion generally, to hear that there is no truth in our arrival, and that the kind reception we met with on our arrival, had been followed up to this moment treatment from the authorities, both civil and ecclesiastical. The building of the church is proceeding as rapidly as is possible in this country.—There is, in various points of view, a great work going on, in which I trust the right-minded and sound portion of the Church will gladly and willingly cooperate with us. It cannot, and ought not to be, a subject of heartfelt interest and gratitude to every member of the Church of England, that she is now fairly, fully, and, I trust, properly represented, in her

reformed Episcopal character, in the place which is justly due to every Christian, and towards which the world even looks with interest, but in which, alas, hitherto Christianity has been awfully misrepresented. I feel fully persuaded that, under the Divine blessing, much good will be effected by the simple fact of our exercising the ministry of our Church, without trespassing in any way beyond our prescribed limits. I am however anxious to use all lawful means within our reach. I know not how far the Society can extend its help to me; but I am strongly impressed with the desirableness of having a depot or shop for the sale of Bibles, and Christian and other useful books; there is nothing of the kind here. Thousands of pilgrims visit Jerusalem annually, from all parts of the world, among them a number of English travellers, who often inquire after English books. There is at present no prospect of any bookseller obtaining a maintenance merely as such; but if a certain allowance could be made, I feel almost certain it would answer, and much good might be done. Should this plan not come within the rules of the Society, I hope they may be disposed and able to assist me in promoting education in this strangely neglected country. I have had numbers of applications from the neighbouring towns and villages to establish schools amongst them, and I have promised to do so as soon as practicable. From the good understanding which subsists between us and the other churches, I do not anticipate any opposition, though we must anticipate other difficulties. If it is not against the Society's rules, and if the Committee should be willing to extend their labours to this country, it will afford me great pleasure to be in any way instrumental in promoting their objects.

'Earnestly praying that the Divine blessing may rest abundantly on all your labours of love, and hoping you will extend a portion of them to Zion and Jerusalem, the city of our God, I remain, your faithful friend and servant,
"M. S. ANGLO-HIEROSAL."

It was agreed that books to the value of One Hundred Pounds be placed at the Bishop's disposal.

THE CHURCH.

TORONTO, FRIDAY, NOVEMBER 18, 1842

It is, we believe, more than a twelvemonth ago since we noticed the formation of *The Parker Society for the publication of the Works of the Fathers and Early Writers of the Reformed English Church.*—The labours of this Association have now commenced in good earnest, and four volumes have issued from the press, containing the works of Bishop Ridley, Archbishop Sandys, Bishop Pilkington, and Roger Hutchinson.

It is impossible for one who looks back upon the Reformation with a feeling of religious gratitude (and he who does not is no faithful member of the Church), not to rejoice in the opportunity thus afforded of becoming acquainted with the writings of those holy bishops and priests to whom, under God, he is principally indebted for the pure light of the Gospel, and deliverance from Papal tyranny. There is a solemn awe in reading the recorded thoughts of men who suffered at the stake, in the dungeon, or in exile; their every word seems marked down, as if they were conscious that God's eye rested upon it: there is an old English plainness, a homely truthfulness about almost all that remains of their works, that admits us into their most meaning, and almost brings their earnest utterances before our eyes; all these charms and attractions are so inseparably, at least in our mind, connected with the writings of the English Reformers, that we never approach them but with an emotion of reverence, and a strong sensation of gratitude for all that they endured and achieved in purifying the National Church. Men, indeed, they were, with few exceptions, of immense learning and gigantic intellectual powers. As mere masters of the English language, whom shall we name equal to Ridley or Jewel? What modern page can exhibit a purer flow of "undefiled" vigorous, and elegant Anglo-Saxon than the *Farewell* of the former, or the *Treatises* of the latter?

It is not, however, so much on account of their scholarship and their mental endowments that we love them,—though without these their labours would have, perhaps, been ineffectual,—but our best affections are theirs because they courageously recovered for us the Christian truth and the Christian liberty of which Rome had so long and so cruelly deprived the world. We have seen the three first volumes of *The Parker Society*, but have had no opportunity of reading them through. The fourth, however, being *The Works of Roger Hutchinson*, is now before us, and from this as well as from the preceding and subsequent publications of the series, we hope frequently hereafter to extract such portions as may possess a general interest, and inculcate lessons of practical holiness. On this occasion we shall content ourselves with selecting a passage, from the biographical notice of Roger Hutchinson, which rolls away a cloud that has too long rested upon the venerated memory of Archbishop Cranmer:—

Hutchinson may next be traced in connection with a subject which engaged the attention, and has in some degree called the reputation of the leaders of the Reformation in the reign of Edward VI.—the heresy and punishment of Joan Bocher, otherwise named Joan of Kent. It was the opinion of this unfortunate woman, that our blessed Saviour did not take his body from the Virgin Mary, but passed through her as light through a window. Her holding that opinion she was summoned before the priests and certain other commissioners appointed to inquire concerning heresies, and by them was committed to prison, where she was kept more than twelve months, "in hope of conversion." To that end she was also visited at various times by Cranmer, Ridley, Goodrich, Bishop of Ely, Latimer, and, as it now appears by the following page, by Lever, Whitehead, and Hutchinson; and all these eminent men made strenuous but ineffectual endeavours to bring her to a more accurate belief. . . . She was led to the stake at Smithfield, and in accordance with the barbarous practice of several centuries, was consigned to the flames on the 2nd of May, 1550.

And here, although but indirectly connected with our present author, it may be allowable to remark, how much undeserved odium has been thrown upon Archbishop Cranmer in connection with this case of Joan Bocher, in consequence of an erroneous and untruthful statement by Lever, respecting the opportunity which is urged, if not forced, the young king to the signature of the death-warrant upon which she suffered. All classes of objectors to the Reformation have availed themselves of this presumed fact, to magnify the clemency of the king, by way of contrast to the Primato's "impunity for heresy." Cranmer's name is not mentioned in the passage in his life to be more extremely difficult, if not incapable of defence: they have mostly contented themselves with alleging that it was contrary to the general tenor of his life, and with bringing forward the entry in the Privy Council Book to prove that he was therefore presumed to have granted her the benefit of the clergy. Cranmer's name is not mentioned in the entry in the privy-council book, instead of merely referring to it, in proof of the single fact of Cranmer's absence. Had that been done, it would long ago have occurred to some one that it contains evidence that Bocher's story, for which he does not assign any authority, could not be true. Amongst the minutes of the business transacted by the council (C. 16), be it remembered, under the will of Henry VIII. were the actual Governors of the kingdom during the minority of Edward VI. on the 27th April 1550, is the following entry:—

'A warrant to the L. Chanceller to make out a writ to the Sheriff of London for the execution of the sentence pronounced against the said Bocher, and to be burned for certain detestable opinions of heresy.'

It appears from these words, that, in conformity with the ordinary legal practice of the period, Joan Bocher was executed upon a writ of *hæretico comburendo*, addressed to the Sheriff of London, and issued out of Chancery, upon the authority of a warrant signed, not by the king, but by the council. It would have been contrary to constitution, if the king had signed any such document; it is quite clear, from the

entry quoted, that, in point of fact, he did not sign; and the narrative which the worthy martyrologist was misled into inserting, concerning the king's "putting his hand" to the warrant, and the tears which the sobbing writers have declared that his submission to the stern pleading of his spiritual father were accompanied, all vanish.

Hutchinson's biographer then adds, so "that no doubt may remain upon the subject, that it was not customary for the King to attend the meetings of the Council," and shows that on the very day when the writ was issued for the execution of Joan Bocher, the King's name does not appear upon the list of those present, and that a matter was referred by the Council to him for consideration,—and also, what is still more to the point, that the name of Cranmer, as well as that of the King, is not included among the names of those who were present.

It is a grateful office to wash out the black stains which error and malice have cast upon the white robes of two such holy martyrs as Laud and Cranmer.

The publications of *The Parker Society*, we are sure, will be attended with the happiest effects, and will do little less to the promotion of apostolic order than of pure scriptural doctrine. Hutchinson had a bias towards the Puritan in him, but he expressly asserts (besides avowing many other doctrines which it is now attempted to show the Reformers did not hold) his belief in the divine authority of a threefold ministry. "I do believe and confess no more orders of ministers but three, that is, deacons, and presbyters, and bishops. These three the Scriptures alloweth, and shewed the manner of their creation, and declareth their offices and duties." Hutchinson died in May or June, 1555.

In addition to the publications of *The Parker Society*, there is another series of works called *The Library of Anglo-Catholic Theology*, in the course of publication. This noble body of divinity is of immense value, and already includes some works of Bishop Andrews, Bishop Bull, and Archbishop Bramhall. We shall again advert to these two excellent undertakings, in the hope that they may find supporters among the Clergy and Laity of Canada.

We find the following very gratifying paragraph in the *London Church Intelligencer*, of the 12th Oct.—'GREAT ACCESSION OF WESLEYANS TO THE CHURCH IN THE DIOCESE OF MADRAS.—It was stated at Exeter by Archbishop Robinson, at a meeting of the friends of the Society for the Propagation of the Gospel in the East, that five Wesleyan teachers, one of them a superintendent, had gone to the Bishop of Madras and renounced their errors, begging to be admitted to the privileges of communion with the Church of Christ, and expressing themselves ready to undertake any office, and to be in the service of the Church. The Bishop, after due probation and examination, entrusted them with the office of catechist, and the district in which they are now labouring in the steadfast profession of the Apostles' doctrine and fellowship, is one of the most flourishing in the Diocese of Madras. The whole of their missions and schools have been blessed under the superintendance of the Bishop of Madras, under whose fostering care the Church is lengthening her cords and strengthening her stakes, and enjoying in a great measure, under the Bishop's apostolic rule, the blessing of that Church unity, for which our Lord so earnestly prays in the 17th chapter of St. John's Gospel, and he is, as in the primitive times, raising the Psalmist's prophecy, that Christ should have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

We are also indebted to the same indefatigable journal for another proof, though from a different quarter, that Christian unity and Christian truth are walking hand-in-hand, throughout the British Isles:—'CONVERSIONS FROM POPERY.—On Sunday, the 2nd inst., two respectable men renounced the Romish religion, in St. Andrew's Church, in the presence of a densely-crowded congregation. Four others were expected to be converted to a future day to conform to the faith of the Established Church. The Rev. Thomas Scott preached an impressive and affectionate sermon from Ephesians, i. 8:—"By grace are ye saved through faith. The converts afterwards partook of the Lord's supper, and expressed the renunciation of the Romish faith, and the adoption of the faith of the Roman Catholics were present. This seemed to be the service and the sermon with the most undivided and solemn attention.—*Dublin Statesman.*'

In every part of the world, the sheep of Christ's divided flock seem bending their course towards "the old paths, where is the good way," and where "rest for souls" may be found.

We copy the subjoined paragraph from the *Chatham Journal*:—'The Rev. Mr. McDonald, who we stated in a late number of our paper, would be in Chatham on the 29d. in consequence of the "Brothers" not arriving until the evening of that day. We will be unable to hold his intended meeting until the next day, Wednesday, the 23d inst. Many of the influential Protestants of the town have, we believe, signified their intention of being present, and aiding in the laudable object the Rev. gentleman has in view.'

We believe that Mr. McDonald is a Roman Catholic Priest, and that his intended visit to Chatham is connected with the object of erecting a place of worship for the members of his communion. Now we trust that among "the influential Protestants" alluded to, there is not a single member of the Church of England; for no Churchman can contribute to the support of Popery, without lending himself to the maintenance of a system, which the Articles and Homilies of his Church most explicitly and strongly condemn.

It would argue great insensibility and ingratitude on our part, if we did not fail to acknowledge and to rejoice in the following very kind and partial allusion to our editorial labours:—

'(From the *New York Churchman*, 29th October.) We are happy to see that *The Church* has republished in its columns the Sermon of "the good and highly gifted Bishop of Exeter," and, strongly recommended it to an entire and attentive perusal.'

The labours of this able and uncompromising journal in upholding the principles of the Christian Church, and of the civil government under which it lives, ought to be a constant source of thankfulness to all sound friends of religion and civil liberty. It is seldom indeed that a head so clear and a heart so generous as are manifested in the conduct of this noble journal are brought to the support of any cause. We make no apology for referring to its political principles, for we hold the man that refuses to uphold, as far as he conscientiously can, the civil institutions of his country, to be recreant to his principles as a Christian. That hostility should be manifested to this journal, and an opposition paper talked of, is not strange; but only the natural consequence of its fearless-ness and ability; but it would be strange and disgraceful to the Church if every word of opposition did not awaken for the journal a tenfold more cordial support, and rally its friends around it with a more determined spirit. And such we are happy to learn is the fact; "the Bishop of Montreal," who has recently written "will not be a party to any such project as that of getting up a paper in Montreal in opposition to *The Church*," and those most likely to be informed in the matter say, that no such project will be attempted. We could expect no less from the Canadian Church.

We will not enlarge upon the satisfaction and encouragement which such a generous and emphatic testimony has afforded to us; neither do we feel ourselves at liberty to put on record the approval which has been privately conveyed to us, by some of the highest dignitaries and profoundest thinkers of the American Church. But this we will say that the principles which we have hitherto advocated to the best of our ability, shall ever be our guides, and that it will be our continued endeavour to walk in the middle way between Romanism and Dissent, to foster loyalty, and to denounce the elevation of rebels and bad subjects to the highest offices of the State.

The *Churchman* faithfully condemned the mad and treasonable insurrection of Dora, as likely to lead to the disruption of the Union; we condemned the Letter of Sir Charles Bagot to Mr. Lafontaine as likely to lead to the dismemberment of Canada and the British Empire. The *Churchman* did his duty as a Republican; we have attempted to discharge ours as a Royalist. We pray that the late revolution in this province, (for it is nothing less,) may end as innocuously as the wicked outbreak in Rhode Island.

A handsome piece of plate, intended to be presented by the Bishop and Clergy of the Diocese to the Rev. A. N. Bethune, as a slight acknowledgment of the services he rendered to the Church in the management of this Journal, may be seen at the Depository of *THE CHURCH SOCIETY*, 144 King Street. When the presentation has taken place, we shall furnish particulars more at large.

The Catalogue of publications offered for sale by *The Church Society* is continued on the fourth page, and will be resumed next week.

The Bishop of London's late most important Charge, —a Review of the Rev. H. Caswall's work on Mormonism,—some late interesting proceedings of the American Church,—and other matters, which have been upon our hands for months, shall be attended to at the earliest opportunity.

We shall also endeavour in our next number to notice several publications from the Canadian Press, with which we have been favoured during the last few weeks.

We believe that it is in contemplation to establish a Parochial Lending Library, for the use of members of the Church of England and Ireland, in this city.—Such an undertaking, we are sure, will be well supported; and we hope it will not be confined exclusively to works of a religious character, but that it will embrace history and science, and every description of literature that may be rendered subservient to the glory of God, and the improvement of the human mind.

The articles from the London journals, relating to Canadian affairs, which will be found in another column, will be read with painful interest.

The Times takes a manly stand, and views the late proceedings in their true light.

The Standard supposes that Sir Charles Bagot acted under necessity. This is a mistake. Sir Charles, when he insisted upon the appointment of Mr. Hincks, gave a plain and unequivocal preference to the republican and disaffected class of the community over the monarchical and loyal portion of it represented by Mr. Cartwright. Again, when Mr. Lafontaine refused the terms first proposed by Sir Charles, there was no occasion for a second attempt being made to meet that individual's DEMANDS. Had the country been appealed to, it would have supported the Governor-General in the stand he might then have taken. But we altogether deny that any necessity ever existed for the late lamentable, and we fear, mischief-fraught surrender of the honour of the Crown and total abandonment of the loyalists. Besides, what is wrong in itself can never be justified by any supposed necessity.

The article from that influential Parisian newspaper, the *Journal des Débats*, contains some mistakes; but, notwithstanding that, it enunciates some fearful prophecies which, but for late events, would never have caused us one moment's uneasiness.

The Hincks-Wakefield Cabinet proved in their reckless and anti-British career: Mr. Murney's dismissal is another aggravation of their political crimes. That gentleman's manly and argumentative letter leaves us little to say, beyond offering him our sincerest thanks for his loyal and independent conduct.

The health of Sir Charles Bagot, we fear, is very much shattered. Dr. Crawford, an eminent physician, has been summoned from Montreal to Kingston, and we hear it stated, and we believe with truth, that His Excellency's medical advisers have recommended his immediate return to England. We sincerely trust,—however strongly we have been opposed to His Excellency, and we look back upon our opposition with an applauding conscience,—that many years of domestic enjoyment are reserved to him in his native country, and that he may live to see his Canadian policy yielding fruits less bitter and poisonous than those which we have predicted will flow from its adoption.

The *Victoria Chronicle*, a paper published at Belleville, and devoted to the interests of Mr. Attorney-General Baldwin and the present government, thus speaks of Mr. Murney:—

'That Mr. Murney is an extensive Proprietor in the County of Hastings we admit; and further we understand that the duties of the office of Clerk of the Peace have been performed by Mr. Murney for the last three years, to the general satisfaction of the public. His qualifications, we should be most unwilling that any political observations of ours, should be construed into animosity, or personal feelings, against a gentleman who, whatever his political opinions may be, is generally esteemed in private life.'

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collected in aid of the funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:—

Amount previously announced 225 0 9

The Treasurer has since received the following, viz.:

The Church at Woodhouse, through the Rev. F. Evans	3 15 0
St. John's Church, Jordan, Louth, £1 15 0	
St. James' Church, West Dalhousie, £1 11 10	
through the Rev. G. M. Armstrong	3 6 10
St. John's Church, Peterborough, through the Rev. R. J. C. Taylor	5 1 6
St. James' Church, Kemptville, £1 7 6	
Christ Church, Marlborough, £1 2 6	
St. George's Church, Kingston, £2 10 0	
The Church at Penatungashene, through the Rev. George Hallen	5 0 9
	£244 14 11

4 P. M. 16th November, 1842.
T. W. BIRCHALL, Treasurer.

LETTERS PATENT UNDER THE GREAT SEAL, CONSTITUTING THE BISHOPRIC OF TORONTO, DATED 27TH JULY, 1839.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.

To all to whom these presents shall come, Greeting: WHEREAS His late Majesty our Royal Grand Father King George the Third, did by his Letters Patent under the Great Seal of Great Britain, bearing date at Westminster, the twentieth day of June, one thousand seven hundred and ninety-three, in the thirty-third year of his reign, erect, form, ordain, make, and constitute the Provinces of Upper and Lower Canada and their dependencies in America, to be a Bishop's See, to be called from thenceforth the Bishopric of Quebec, and his said Majesty by his Letters Patent did name our well beloved Jacob Mountain, Doctor in Divinity, to be the first Bishop of the said See of Quebec and its dependencies, and did give and grant to the said Jacob Mountain and his Successors, Bishops of the said See of Quebec and its dependencies, full power and authority to confer the Orders of Deacon and Priest,—to confirm those that are baptized and come to years of discretion,—and to perform all the functions peculiar and appropriate to the office of a Bishop, and also by him or themselves, or by his or their Commissaries or Commissioners, to exercise Jurisdiction Spiritual and Ecclesiastical in and throughout the said See and Diocese, according to the Laws and Canons of the Church of England which are lawfully made and received in England, in the several causes and matters expressed and specified in the said Letters Patent and other Statutes in that behalf made, and to confer the said Letters Patent, as by reference thereto had more fully appeared, so that the said Charles James Stewart might by virtue of such nomination and appointment, enter into and possess the said Bishop's See as the

Bishop thereof during his natural life, without let or impediment of his said late Majesty, his Heirs or Successors, subject nevertheless to any separation or division of the said several Provinces of Lower Canada and Upper Canada, and constituting the said Bishopric into several distinct Sees, as he might at any time hereafter be deemed fit and expedient to be made: And whereas we have thought fit to separate the Province of Upper Canada from the said See of Quebec, and to erect, form, ordain, make, and constitute the said Province of Upper Canada into a new and distinct See or Bishopric, to be called the See or Bishopric of Toronto, and to give and grant that this our intention may be carried into due effect, we having great confidence in the learning, moral probity, and prudence of our well beloved John Strachan, Doctor in Divinity, now Archbishop of York in our said Province of Upper Canada, and appoint him, and we do hereby give and grant to the said John Strachan, to be Bishop of the said Province of Toronto, and to be the said Bishop of the said Bishop's See of Toronto, and may by virtue of this our nomination and appointment, enter into and possess the said Bishop's See as the Bishop thereof, and his Heirs or Successors, and to confer the said Letters Patent, as by reference thereto had more fully appeared, so that the said Charles James Stewart might by virtue of such nomination and appointment, enter into and possess the said Bishop's See as the

authorized, and diligently to do and perform all other things pertaining to his Office in this behalf with effect. And whereas we have thought fit that all the other things aforesaid should be firmly holden and done, we will give and grant to the said John Strachan that he shall have and grant to the said Province of Upper Canada, under our Great Seal of our United Kingdom of Great Britain and Ireland, duly made and sealed, to be witnessed by Writtes, under the Great Seal of our Kingdom of Great Britain, bearing date at Westminster, the twenty-seventh day of July, in the third year of our reign.
By Writ of Privy Seal.
(Signed) NORMANBY.
Lambeth Palace, 30th July, 1839.
Let the Papers for the consecration be prepared.
(Signed) W. CANTEBURY.
To the Right Worshipful John Nichol, LL.D., our Vicar General in Spirituals, or his Surrogate.

English Ecclesiastical Intelligence.

RE-OPENING OF ST. PAUL'S CATHEDRAL.—This splendid edifice, which has been closed to the public since July last, is now re-opened. The interior has undergone a thorough cleansing. The choir, which is constructed of solid English oak, has been well scrubbed and newly varnished, and the drains of the choir have been nearly renewed. Many of the monuments have been newly covered with soot, so as to prevent the pollution of the beauties of the sculptor's talent. They have been newly cleaned, and they have the appearance of just coming from the quarry. The whisping gallery, never seen to the greatest advantage, which previously presented but one mass of dust and black. The fine columns now have the appearance of their masterly architecture as when first they were erected. In 1839 we have received gratification in hearing that Thomas Wright, Esq. of Hill Top, in the township of Sharples, has announced his intention of allowing the sum of 100,000 annually licensed in that township, to the Lord Bishop of the diocese for Divine Service, in connection with the established Church, until a church be erected. A gentleman of active habits and great literary acquirements will be entrusted to the management of the fund. An evening duty has been lately ordained thereon. An evening duty has been lately ordained thereon. An evening duty has been lately ordained thereon. An evening duty has been lately ordained thereon.

ENGLISH AND GERMAN CHURCHES.—BERLIN, SEPT. 28.—The Rev. Messrs. Tydow and Von Gerlach, who have been to England to make themselves acquainted with the state of the English Episcopate, are reported to be in the city of Berlin. The German Protestant Church cannot be united with it.—*Manchester Courier*, Oct. 7.

CHURCH-RATES.—St. Peter's.—A vestry meeting was held yesterday in the parish of St. Peter the Great, in this city, for the purpose of granting a church-rate for the current year. A rate of 2s. in the pound was proposed by Mr. Eaton, and seconded by Mr. Conroy, the churchwardens, and carried without opposition. This is highly gratifying, when we recollect that for the last three years this parish has been the scene of factions opposed to all similar proposals. A rate of 1s. in the pound was carried by a majority of 30; in 1840 the majority had increased to 60; in 1841 to 90; and in 1842 all opposition has ceased.—*Worcester Guardian*.

'CLEAN' AND 'REVEREND'.—On Monday last, Messrs. Barnard and Co. proceeded to revise the lists of voters for the borough of Exeter. There were many objections preferred by the Radicals, and only one of them was instituted by that party. Even this was disallowed. The only cases involving any interest were those of Dissenting ministers, described on the lists as reverends; and objected to by Mr. Goodwin on that account. The vote of the "Rev." Thomas Morgan, who was really a plain man, and Mr. Morgan, solicitor, appeared for his father; and Mr. Goodwin opposed the retention of the name. Goodwin's objection was a sufficient qualification. Mr. Morgan, however, proceeded to object to the name of voters for the borough of Exeter. There were many objections preferred by the Radicals, and only one of them was instituted by that party. Even this was disallowed. 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