

from trading. The second, that of the 74th Canon, which requires in Deacons ability to give an account of their faith in Latin. The third is that of the 73rd Canon, which prohibits the Bishops from ordaining Deacons without an ecclesiastical stipend. Such are the preventives which hinder men, who are or have been in professions, the country gentleman, the banker, the merchant, or trader, from becoming Deacons. There are no other legal or ecclesiastical impediments; nor does it appear that the removal of these would in any way affect the priesthood, which would be kept clear, as at present, from the intrusion of persons of inferior qualifications and position, by the demand of superior learning and by the necessity of relinquishing all secular employment.

Of the extent to which the number of ministers serving in the Church as Deacons would be increased by the removal of these impediments, it is impossible at present to form any idea. But of this we may be assured, that if the opening of the Order of Deacons in this way to persons in secular employments were declared to have the approval of the Episcopal Bench, the feeling of the laity upon the question would be very easily ascertained, and the necessity and expediency of taking further measures for carrying the purpose into effect would be clearly seen. The extension of the Order of Deacons may probably be safer than the creation of a new Order; if found inoperative, it would have much less appearance of failure, and if proved useful, the number of persons in respectable stations seeking admission to it would probably from time to time increase. To this I may add, that the relation of the Diaconate to the Church and to society is so clear and defined as to ensure respect for those who may be admitted to it, in whatever condition of life they might be; but were a new Order created, there must be much uncertainty as to the light in which the people at large might regard it; and especially if persons of inferior qualifications as to manners and station should happen in the first instance to obtain admission to it.

I cannot, however, conclude without expressing my apprehension, that if the extension of the Order of Deacons should not be accompanied on the part of the Church by the recognition of some lower Order of Ministers, Readers or Catechists, much disappointment may be felt by those earnest men who have offered their services as Sub-deacons, of whom many might shrink from the Deacon's office.

Respectfully submitting these statements to your Grace's consideration,

I remain, My Lord Archbishop,

Your Grace's faithful servant,

W. H. HALE,

Archdeacon of London.

The Lord Archbishop of Canterbury.

THE COLONIAL CHURCH AND THE SUPREMACY.

THE *Guardian* thus ends an able article on "The Colonial Church and the Supremacy":—"We do not well know what to make of the doctrine of the Royal Supremacy, metamorphosed, as it has come to be from the course of events, from what it was in the days of the Tudors and Stuarts to what it is in a constitutional monarchy with Parliamentary government, even in England. Still; in England, tradition and history give it an intelligible place in our complex system. But in the Colonies the anomaly is extravagant. In a voluntary and unestablished body, which, except in some trifling matters of honor and precedence,—much better, as they probably soon will be, given up,—is absolutely undistinguished by the State