

after listening to the objections urged. "No more, if it please your Majesty," was the reply. "Then," said the King, "if this is all your party hath to say, I will make them conform, or harrie them out of the land: or else do worse!"—*Southey's Book of the Church*, p. 429. There have been, all along, too many Jameses. In a recent visit to the mother country, we found men of this type existing still, in the lay ranks as well as in the clerical; persons, we mean, who seemed to us to mis-read the real temper of the bulk of their fellow-countrymen; and we were led by a study of their doings and writings to the conviction that the day is near at hand when the theory of identity between the historic Church and the population in the midst of which it is placed, will, even in law, be relinquished there, as it is already in Canada.

The lesson taught to the Anglican Church in Canada by the local events which we have been reviewing, is not yet learnt in the mother country; but its inculcation is agitating society there at the present moment. The issue will be, there can be little doubt, in harmony with the issue of other movements in the direction of civil and religious liberty in the British Islands, resulting finally in the very condition of things which we see about us here.

Is it not well that it should be seen, at home and here, that endowments, however convenient when possessed, are not of the essence of the Anglican Church? Is it not well that in some manner the fact should be made plain, that in societies, ecclesiastical as well as civil, individuals cannot be absolved from the duties of succour and maintenance which they owe to the body of which they are a part?—duties which become obscure when the work of succour and maintenance is for a series of ages carried on by the inanimate agency of the produce of land. In the history of man, there can be little doubt but that endowments, for one thing, have led successively to indifference to truth, to a consequent corruption of truth, and then to a perpetuation of that corruption.

"Ah! Constantine! to how much ill gave birth,
Not thy conversion, but that plenteous dower
Which the first wealthy Father gained from thee!"

Dante, Inf., xix.