

## DIOCESE OF FREDERICTON.

**DIOCESAN CHURCH SOCIETY.**—The anniversary meeting of this Society was held in the Sunday School House on the evening of Thursday the 23rd ultimo. His Lordship the Bishop of the Diocese in the chair. The proceedings passed off in the most agreeable and harmonious manner. His Lordship, after prayers, opened the business of the meeting by a few remarks on the objects the Society had in view, and expressed a warm interest in its welfare and prosperity. His Lordship was somewhat indisposed, and we regret to say has not yet recovered his usual health. The Secretary (Rev. Mr. Ketchum), then read the annual Report, which was listened to with much attention, and which shewed a very favourable state of affairs during the past year. His Honor Judge Street, in moving the adoption of the Report, made some remarks suitable for the occasion. Short addresses were also made by some of the gentlemen present. Judge Parker, in moving a resolution, calling on the Society to record an expression of sorrow for the death of the worthy late Bishop of Nova Scotia, made some very feeling remarks on his many amiable and good qualities, and alluded to the long period which he had faithfully served in these Colonies. The following gentlemen were elected Office Bearers for the ensuing year:

W. J. Bedell, Esq., Treasurer; Rev. W. Q. Ketchum, Secretary; George D. Robinson and W. H. Scovil, Esquires, Auditors.

**Executive Committee.**—Wm. Wright, J. V. Thurgar, S. L. Tilley, F. A. Wiggins, Dr. Botsford, Dr. Robb, Joseph Fairweather, B. Wolhaupter, F. P. Robinson, G. D. Street, R. S. Armstrong, Justus S. Wetmore, H. B. Smith, G. J. Dibblee, S. J. Scovil, A. C. Evanson, J. C. Allen, R. F. Hazen, Dr. Tolderry, W. Jack, L. H. DeVeber, Dr. Sharp, and W. Carman.—*St. John's Courier.*

## DIOCESE OF CAPE TOWN.

**CAPE TOWN DIOCESAN DECLARATION.**—We, the Bishop and Clergy of the diocese of Cape Town, in communion with the united Church of England and Ireland, under a deep sense of the duty we owe to God and His Church, and after seeking in earnest prayer for the guidance of the Holy Spirit, do feel that an obligation is laid upon us by the present circumstances of the Church of England, as well as for the purpose of exhibiting our sympathy with Her to whom we are bound by so many ties of love and gratitude, as for disabusing the minds and quieting the consciences of the people committed to our care, to make this our solemn declaration:

1. That we do most cheerfully and willingly acknowledge to belong to the Queen's Majesty that prerogative which we see to have been given always to all godly Princes in Holy Scripture, by God himself; that is, that they should rule all states and decrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain, with the civil sword, the stubborn and evil-doers. (Articles xxv.)

2. But, whereas to the Church of God alone has been entrusted, by her Divine head, the keeping of the faith once delivered to the Saints, and consequently "authority in controversies of faith." (Article xx.) And whereas, this office of the Church hath ever been allowed, so far as we know, by all Christian States,—

And whereas, it is most certain that the title of the Church of England in particular, freely and effectually to exercise this office, is bound up with the ancient rights and liberties of the Church, and is thus part and parcel of the inheritance of Englishmen, by Magna Charta "confirmed to them for ever," most plainly acknowledged in many legislative enactments since, and never at any time revoked.

And whereas, it is equally certain, that by immemorial usage, confirmed by many Statutes, a "National Synod is the true Church of England by representation." (Canon cxxxix.)

And whereas, it appears that a Court has been recently established as the Supreme Court of Appeal in England, in matters affecting the Faith, by Act of Parliament, without the consent of the Church; which Court may be composed mainly, if not entirely, of persons alien from, or positively hostile to, the Church.

And whereas, the said Court has itself declared its own incompetency directly to decide points of Doctrine, though it is currently believed to have done so by implication.

We do further believe, that we cannot consider this Court as entitled to express the judgment of the Church of England in points of Doctrine; and therefore, while we are ready and anxious to listen dutifully to the acknowledged voice of the Church, we cannot accept from such a Court any interpretations or decisions in a controversy of Faith. And we do, moreover, fervently hope and pray, that Her Most Gracious Majesty the Queen, in the exercise of her undoubted prerogative, may be moved to protect the ancient liberties of the Church of England, and to remove those obstacles which, at present, prevent the Church from meeting to deliberate in a free and lawful synod, not only upon such questions pertaining to the faith, as have been recently brought into dispute, but also upon such other subjects as affect the vital interests of the Church.

The above declaration is signed by the Bishop, by the Rev. A. J. Menimen, Archdeacon of Graham's Town; by the Rev. M. A. Newman; T. C. Welby, and J. Green; Rural Deans, the Rev. H. M. White, Principal of the Diocesan Collegiate School, and by thirty other Clergy of the Colony.—*John Bull.*

## UNITED STATES.

## DISTRICTING OF THE CITY BY THE PAROCHIAL CLERGY.

We have been presented with a neatly executed map, showing the boundaries of the several city parishes, as agreed on by their Rectors. Notice of the plan was given some time since in our columns, and we are glad to hear it has been carried out. It is not, of course, intended to interfere with the permanent congregations of the Churches, but to appoint to each Clergyman his sphere of duty in visiting the poor and destitute, and thus lighten the common burden. The Ecclesiologist has some good remarks on the subject, which we give for the benefit of our readers.

"The determination of parochial bounds within the Church, is a deeper question than most persons think, and we therefore congratulate our fellow Churchmen on the step forward here taken, however feeble, for its practical establishment everywhere. The necessity felt has at length conquered the difficulty of attaining, and a partition of the ground in this great city has at length been made by agreement which ought to have been from the first made by Canon Law. This necessity has arisen out of Christian care for the poor, but the blessing of the arrangement will be found to bear equally on those who have the spiritual charge over them. Hitherto that charge has been felt by the conscientious parish priest, as a burthen he could never

adequately discharge. In this multitudinous city, with its 10,000 weekly immigrants, in addition to its own pauperism, vice and ignorance, "the field was as the world," a labour as exhaustive as it was desponding and ineffective, because unmeasured, and we can well imagine the Christian labourer, however zealous and hopeful, sitting down at the end of a day's toil, with a feeling almost of despair at the boundless task before him. Were it but for the relief that it brings to the missionary labors of our city clergy, we should hail this movement with joy. But it has deeper aspects than this. The work itself will be tenfold better done. The pastor will henceforth know his flock and the flock their pastor,—so far, at least, as relative rights and duties are concerned. It is in truth, but applying all work in order that it be well done—subdivision of labor—the great secret of economy of time and of periling. To every man "his own work," that when his Lord returns to take account of his servants, each may answer for his own talent. Therefore, though "the field be the world," which the gospel ministry is to cover, yet is each one in that ministry to have his own undivided labor of his hands, and the best affections of his heart, and for that little world he is alone responsible. Therefore, from the first planting of Christianity was this principle of local divisions felt and acknowledged. Even while as yet unpartitioned, St. Paul reasoned upon it in his own case as a necessary men's labours." But what was thus from the beginning reasoned on as a principle, with the progress of the Gospel became the law of the Church, and as such of binding obligation at all times and in all branches of it. Our own branch, we must acknowledge, has been the most backward of any in its recognition and enforcement. There is only one Diocese, we believe, (Maryland), in which this exhaustive principle is laid down and effectually carried out, namely, that the Church is to cover the land, and therefore that each Church should have its own metes and limits, bordering and not trespassing. We must say we take some little credit to ourselves for this movement, having been among the first to recommend it, and we give an extract from an article in our April number of 1849, p. 119, to the whole of which we refer our readers. "The Catholic system we believe, and the one we advocate, is, that Parishes are and ought to be founded in the soil, and that they should have certain bounds on the face of the earth. \* \* \* If we are the Church of God, against which He has declared the gates of Hell shall not prevail, let us show our confidence in our Mission, and go in and possess the good land which He has given us; not merely by individual efforts in scattered places, where a few Churchmen can be congregated, but also by the powerful and rightful legislation of the Church, establishing God's Kingdom in this land, in its more minute as well as its grander division. As Joshua divided off the Land of Promise to the Tribes and families of Israel, even before he had subdued it."

**A ROMISH COLONY.**—The Little Rock Banner of the 17th, states, that five hundred emigrants from the country of Wexford, Ireland, have arrived at that place. They have come over to America at the instance of Bishop Byrne, who intends to form a settlement of this settlement, as a test of the capacity of Irish Romanists to form a flourishing community by themselves.

## ARRIVAL OF THE "EUROPA."

The *Europa* arrived at Halifax on Wednesday evening, the 26th instant, with seven days later news from Europe. She brings sixteen passengers. On the 16th ultimo, at seven o'clock, A.M., she spoke the U. S. Mail Steamer *Arctic*. The *Asia* arrived at Liverpool on the 9th.

The *City of Glasgow* sailed thence on the 12th for Philadelphia.

The *Atlantic* has been towed to Liverpool to undergo necessary repairs.

The English money market is easy. Bank rates are unchanged. The last return of the Banks gives £13,600,000 as the amount of bullion in the issue department.

The attention of the English public is chiefly occupied in the exciting debate going on in Parliament relative to the Papal Aggression. Four nights of continuous debates resulted in gaining for Lord J. Russell permission to introduce his Bill of Pains and Penalties by a majority of 332.

On a motion of Mr. Disraeli, involving the principles of Free Trade, the Government only carried the point by a majority of fourteen, in a full house; most of the Irish Members, who have heretofore sustained the Ministry, deserted them, and voted with Mr. Disraeli. The Protectionists are greatly elated at their prospects.

The Chancellor of the Exchequer was expected to deliver his Budget on the 17th. The trade and revenue, it is said, are even more satisfactory than heretofore, and it is expected that many obnoxious taxes will be repealed.

Attention is being daily more and more directed to the Western coast of Ireland, as a place for the transatlantic Packet Station.

A maniac named Gaul was brought up at the London Police Office, on Friday, charged with threatening to assassinate Lord John Russell.

The weather in England has been unusually mild for the season, and without any appearance of cold weather.

In the National Assembly, leave was granted to bring in a bill for the calling together the Consuls-General, in case of any insurrection from a statement of the financial condition of the country; it appears the estimated excess of the expenditure on the receipts for the present year is 55,500,000 francs.

Consols closed at 96 and a fraction, for money and account. American securities are steady, United States 6's of 1867 are quoted at 108½ a 109; for 62 102½ a 103½.

The Dotation Bill has been lost in the French Assembly, by a majority of 102. The breach between the President and the Assembly appears to be every day becoming wider. It is now proposed to organize a national subscription to relieve Louis Napoleon from his embarrassments.

Semi-official advices from Dresden state, that with the sanction of Russia, Austria and Prussia have agreed to reinstate a Central German power.

## Further Extracts from English Files.

**THE LATE SIR ROBERT.**—Dr. Cockburn, the Dean of York, has published in *Colburn's New Monthly Magazine* a memoir of his brother-in-law the late Sir Robert Peel. Thence we learn that Sir Robert Peel, in remonstrance against adoption of the principles of free-trade. He read the following answer:

"I have been a long while making up my mind on this subject. I have felt that free-trade was unwise and injurious; but a serious and unprejudiced investigation, gathering information from many quarters inaccessible to but to a minister of the crown, I am convinced the happiness—perhaps the existence—of thousands and tens of thousands depend upon having free interchange of the necessities of life. Can I allow any consideration of consequences, which may or may not be to an individual, to have the slightest weight in determining a matter of such universal interest? *Rueum.*"

The following is the V's estimate of the private character of his distinguished kinsman:—

"It may be expected in concluding such a memoir of a decidedly great man, some account of his private character should be given by one who knew him so well. Sir Robert Peel was a pious Christian, a firm believer in revealed religion, scrupulously attending public worship, and encouraging private prayer. He was exemplary in all domestic duties—a dutiful son, a kind husband, and an indulgent father; he was brave, generous, placable, honourable, and true; and these in the highest degree. Had there, no faults? Nothing in this world is perfect; the faults of Sir Robert Peel were the almost necessary consequence of his position in the world. He was cold, unfriendly, proud, [no wonder.] He was selfish—no, not selfish as concerning the blessing of others, but he seemed to live by himself and for himself. His great talents, his extensive learning, his immense wealth, his high station, raised him above the common race of mortals. He stood like a statue on the top of a lofty column, for men to gaze at, but not to approach. Goldsmith, in describing an amiable man says that 'his pity gave ere charity began.' The very contrary was the case with Sir Robert Peel. He gave from a sense of duty, not from feeling. The head-taught not the heart. Sir Robert built churches, endowed schools, gave money to hospitals, joined all public subscriptions. Reason and revelation both assure that such donations, produced by genuine Christianity, are far more beneficial to society than the mere ebullitions of pity; but such donations proceeding from no sympathy, they excite no sympathy. The fill no eyes with tears of gratitude, no mouth with shouts of praise. Thus stood this great and good man, alone amidst an astonished crowd, surrounded by many followers but few friends—universally admired, but rarely loved."

**SIR JOHN FRANKLIN.**—Despatches have been received at the Admiralty from Captain K. Lett, C.B., of Her Majesty's ship 'Herald,' dated at sea the 14th of October, 1850, on his return from Behring's Straits. The 'Herald' had communicated with Her Majesty's ship 'Plover' on the 10th of July, at Chamisso, where the 'Plover' had passed the preceding winter. The two ships proceeded to the northward until they sighted the sick ice, when the 'Herald' returned to Cape Lisburne, in quest of Captain Collinson's expedition, and on the 31st fell in with Her Majesty's ship 'Investigator,' which had made a surprisingly short passage of 'Herald' remained cruising off Cape Lisburne, and again fell in with the 'Plover' on the 13th of August, on her return from Point Barrow, Commander Moore having coasted in his boats, and minutely examined the several inlets as far as that point from Icy Cape without gaining any intelligence of the missing expedition. Commander Moore and his boat's crew had suffered severely from exposure to cold. Capt. Lett, having fully victualled the 'Plover,' ordered her to winter in Grantley Harbour (her former anchorage at Chamisso Islands not being considered safe), and then returned to the southward, on his way to England.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

## To the Editor of the Church.

SIR,—A skirmish has been going on in the *Quebec Mercury*, which ended, I think, on Saturday, the 8th inst., between certain champions respectively of the Churches of England and Rome. The questions agitated were, originally, the independence of the ancient British Church, and the reality of the recent conversions from Romanism to the Established Church in Ireland. Other questions connected with those naturally arose in the course of the discussion.

I see that the writer on the side of the Church of England, in his second letter, announces his determination not to be drawn on any further in the controversy; and I observe also that the Editor, having received some fresh communication or other, after the reply to that second letter by the writer on the side of the Church of Rome, wishes to close his door, and to have done with the subject. The Romish writer, however, seems to have taken pretty free advantage of the other, that he meant to appear no more in the *Mercury*; for he has hazarded a great many things, which, if his opponent had not tied his own hands and stopped himself from coming out again, at least in that paper, he could beyond doubt have very easily overthrown. I have been moved, as the matter stands thus, and would perhaps so continue, to offer upon the subject a few thoughts, which follow here.

If I were an unsettled man in religious faith, and seeking out the truth that I might save my soul, and if any body could put me exactly in possession of the manner in which the defenders of the Church of Rome conduct their defence, it would certainly go a very great way to satisfy me that their cause is a wrong one. I cannot possibly help seeing, that they in particular, are remarkable for availing themselves of all which will serve to help their case, without very nicely and scrupulously looking into the soundness of what they are saying, or its agreements with the realities of the case in hand. It is very true that there are other controversialists also who are not clear of blame in this point; but it is a way of managing arguments which seems to belong to the system of the Church of Rome. Any thing borrowed from any quarter which will serve the purpose, for the moment—any confident assertion which will pass with half-informed people for truth—any shift which will explain away plausibly a strong circumstance which makes against them;—such things as these are very freely resorted to by many of the vindicators of that Church. This may be thought uncharitable; but it has been forced

upon my mind by long observation, and I only wish that Christians of that faith, who undertake to defend it, would look into this point themselves, and see whether they are not a little less particular sometimes than they ought to be, in laying hold of whatever will produce the effect which they want, without examining its real worth and solidity, and foundation in truth.

I think there is a great specimen of all this in the letters of the Romanist writer to whose productions I am referring you. His first letter has been answered; but his second not being replied to, it contains statements, which, if left unnoticed, may mislead the minds of different persons; and I think it may do some good to take two or three samples in this way, which I shall proceed to do here. Though my remarks will not appear in the same paper, there may be many readers of that paper who will also see *The Church.*

With respect to the independence of the ancient British Church, which I take to be about as certain as the previous occupation of Britain by the heathen Roman armies, or any like matter of history, the Romish writer would seek to make the proceedings of the Council of Arles appear favourable to his cause. His opponent had before, in a passing way, mentioned the Council of Arles, where British Bishops were present, as proving that the British Church was not subject to the Pope of Rome at that time. And so he had full grounds to do. A full account of this Council would very distinctly shew the point. But the result of the Council is enough to show that the Fathers of the Church who attended made known their decrees to the Bishop of Rome as they would have done to any other eminent Bishop, and that he was not even regarded as a Patriarch at that time. *Qua decreta communis consilio charitati tue significamus ut omnes scient quid in futurum observare debeant.* This, as well as the proceedings at large, shew that matters were settled without being reserved for the confirmation of the Bishop of Rome. As to his being called Pope, every body knows who has any acquaintance at all with Church history, that this title, which signifies nothing more than father or Papa, was given in old times to all Bishops, and is given to all priests now of the Greek Church. And it only answers to the title of Padre in foreign languages, or Father among the Irish, which now familiarly belongs to priests. In fact, the Latin word for the Pope, as seen just above, is the same as our English Papa, by which children address their fathers. But what the Bishops at the Council of Arles called the Bishop of Rome was *Cheritas*—your friendliness—not your Holiness; and they also called him dear brother. The Bishop of Rome being called Pope, therefore, in those days, proved nothing at all.

But what is the use, after all, of reasoning and arguing about the ancient practices and belief, and rules and usages of the Church, when the point is given up by Romanist writers themselves; and when men whom they boast of as wonders of learning, ability, and piety, write books to show that certain dogmas which distinguish the Church of Rome, and this claim among them, have come out by degrees in successive ages. They have been driven to this, because their opponents have shown so plainly that antiquity is clear and full against them; and so they have nothing left for it but this device of development, which Newman and Mohler have conspicuously put forth. The writer of the *Mercury* has done this in the *Quebec Mercury*, and got out of this difficulty, by telling us that Newman's work was condemned at Rome, and that he was not received by the governing powers of the Church of Rome, till after a correspondence which did away its effect. Now, I have two remarks to make upon this. If any very learned and devoted champions of the Church of Rome confess the plain and numerous differences between antiquity and their Church in modern times, and find out this scheme of development to account for it, how can it be thought that antiquity is really at together in their favour, and that the Church of Rome can challenge every body safely to say that she has ever changed! If this were so very plain, as many Roman Catholics insist, how does it happen that these learned champions of their own, searching into the matter, give up this claim altogether, and hunt out the notion of development for their defence? And secondly, it is wholly a wrong statement which has been made by this writer in the *Quebec paper*, about Mr. Newman. His opponent has referred to Dr. Wordsworth's Letters to Mr. Gordon. Now, if any person will look at Dr. Wordsworth's book, he will see the clearest proofs, which no man can get rid of, that Mr. Newman was extolled and received with open arms in the Church of Rome, as the author of the *Essay on Development*. An Irish Roman Catholic Bishop speaks of it as a work in full accordance with Catholic truth. The Roman Catholic Bishop of Edinburgh delivered a course of Lectures based upon Mr. Newman's Essay, which, upon that occasion, is called by a writer in the *Tablet*, the English Roman Catholic organ, a psychological marvel, with other extravagant terms of praise. The Archbishop of Paris, and other French prelates (the Bishop of Langres included) most affectionately and eagerly welcomed Mr. Newman; and the account of the reception of him in the *Univers*, the grand Roman Catholic organ of France, is mixed up all through with the warmest commendations of his work. The Pope gave him a crucifix, and he had apartments assigned to him in the Propaganda College, without a sign of anything but approval of all that he had done.

Suppose that other Roman Catholic authorities disapprove and condemn him—or suppose that he had really been called upon to retract anything before being received into the Pope's good graces—would not this very circumstance show at least as great a disagreement, and upon a very vital point too, between different Romish authorities, as that which the Romish writer in the *Mercury* throws up against us, between the Bishop of Exeter and Mr. Gorham? But, as to that point, who does not know the violent quarrels upon points of doctrine as well as other matters, within the Church of Rome,—such as those between the Dominicans and Franciscans, the Jesuits and Jansenists, &c. &c.? It is a curious thing enough, that, as is shown by Dr. Wordsworth, the celebrated Bossuet, Bishop of Meaux, attacking a Protestant writer of his own time, condemns as heretical several statements which correspond as exactly as possible to what the French Bishops now have been so delighted with, in the work of Mr. Newman!

The writer upon whom I am making these remarks, wishes to escape from the effect of Chillingworth's letter to his friend Mr. Lewger, by calling him "poor Chillingworth!" and telling us a story of what Lord Clarendon is affirmed to have dropped about his habits of doubting. But how does that (supposing it correct) get rid of all the testimonies from