

permitted such an appropriation of the collections. In future it will be imperative upon all parishes to remit to the Parent Society the whole of their collections, with the exception of any sums which the donors may, at the time of subscribing, devote to any special and pressing local object.

EDWARD H. DEWAR,
Chairman.

Thornhill, Feb. 21st, 1861.

GORE AND WELLINGTON DISTRICT.

List of Parochial Meeting, Gore and Wellington District. Revised at Guelph on the 9th inst. Annual Meeting at Hamilton, Thursday, March 21,..... 7 p m

The Clergy are hereby notified that no deputations were appointed for the foregoing meetings—each clergyman is therefore requested to make arrangement for his own.

J. GAMBLE GEDDES,
Secretary.

DIOCESAN CHURCH SOCIETY.

The Parochial Meetings in the Midland District will be held as follows: 1861.

St George's, Kingston (annual meet'g) 7th Mar. A. STEWART,
Secretary.

Foreign Ecclesiastical Intelligence.

ITALY.

A golden opportunity is offered to the Church of England. Shall it be lost? A new people has made its appearance in Europe. Henceforth the Italians are a nation. Politically, their destiny appears fixed. But what of their religious future? There are warring elements among them. The old Papal party is still strong, the infidel party is not weak. Congregations of Plymouth Brethren are already established at Florence. There are bishops and priests who hold aloof from King Victor Emanuel as an excommunicated heretic; there are bishops and priests who bid him go forward in the name of God. Garibaldi is the hero of Italy, and Garibaldi calls the Pope antichrist. Freedom of thought has been purchased as well as freedom of action; and what will be the result of free discussion on an impulsive and quick-witted people who have hitherto been fed on such intellectual fare as the Jesuits' system of government has thought good for them? There is a strong effervescence in the Italian mind, and from it may issue a vague Protestantism declining into infidelity, or an intensified Romanism, or, finally, one of the fairest churches with which Christendom could be graced.

English sympathies have been, throughout the late events, with the Italians and the Italian cause. We have heartily rejoiced to see the political regeneration of that beautiful and long down-trodden land. Our desire for her religious regeneration is equally strong, not only because her political status can never be secure without it, but also because we see what a mighty influence it would have on the cause of truth and righteousness throughout the world.

But how is this regeneration to be effected? Is it by drawing off individuals into separate Protestant communities? Such a policy never has succeeded in effecting any great movement, and never will effect it. It is the petty harrassing policy which Rome has been attempting to

carry out in England—drawing off here a wife or daughter, there an enthusiastic young man, but leaving behind feelings of embitterment against herself, which have more than counterbalanced her successes. In Italy, this policy would be peculiarly pernicious. For what would be the communities into which such persons could be gathered? The only form that they have as yet taken is that of Plymouth Brotherism, and Plymouth Brotherism is not the religious future which we hope for Italy.

Internal reformation—reformation of the national church, wrought from within by the impulse of the national mind—this alone will suffice for the religious regeneration of Italy. And why should it not be effected? If at any time, there is hope now. To throw off the supremacy of the bishops of Rome would seem to be the natural policy of Victor Emanuel and Count Cavour; and when once that clog was removed, reform would come, as surely as it did in England in the sixteenth century, in spite of Henry VIII's efforts to retain Popery without the Pope. There are many in Italy, amongst the clergy and laity, who do understand the difference between what they justly term "true Catholicism" and "Romanism;" but, of course, these are more enlightened. The majority believe that Romanism and Catholicism are identical; and the more stirring and excited amongst them, being determined to cast off the former, are in danger of throwing aside the latter. Their error is one of ignorance. They have been carefully trained and educated in it, and no little study, as well as clearness of thought, must be needed, in order that they may divest themselves of it. We believe that there are few persons in England, and we are sure that there are fewer in Italy, who are aware that down to the middle of the eleventh century, the church of North Italy was wholly independent of the Bishop of Rome—as independent of him as is the Archbishop of Canterbury at the present day—or, to use a more exact analogy, as are the Bishops of New York and Edinburgh of the Primate of England. Yet this is an undoubted fact, witnessed to throughout by history with unhesitating and unflinching voice. We have not space for enumerating all the proofs of this statement from the time of the Emperor Aurelian (see Euseb. H. S. vii. 30) onwards. Two or three instances will suffice, and, of course, the later they occur, the more important they are. We will name three.

1. In the year 827, Angilber Pastrella was Archbishop of Milan. Of him Ughellus writes:—

"Suffultus Magni Caroli privilegia et gratiis, charasque Ludovico Pio Imperatori Lothoricoque ejusdem filio, a Romanâ Ecclesiâ ita defecit ut per inauditam superbiam cum Romano Pontifice de potestate deque dignitate decertare non vercundaretur. Pessimum exemplum ita ad successores detransiit ut per ducentos ipsos annos ea contumacia illos abduxerit infeceritque."

The colouring is, of course, that of Ughellus. The fact is clear, namely, that in the ninth, tenth, and eleventh centuries, the Archbishops of Milan regarded themselves as equal to the Archbishops of Rome.

2. In the year 1059 Peter Damiani was sent by Nicolas II to reduce the Ambrosian Church to submission to the Petrine. The words of the clergy of Milan to him are these:

"The Ambrosian Church, according to the ancient institutions of the fathers, has ALWAYS been free, and has not been subject to the laws of Rome; and the Pope of Rome has no jurisdiction over our church as to the government and constitution of it."

Damiani, by his great personal influence, and by the force of circumstances, to a great extent succeeded in his mission. He may be regarded as the man who induced the "Diocese" (i. e. the

national church) of North Italy to accept the papal supremacy. Yet how loosely the papal authority sat on the Milanese may be seen by our third instance, which brings us to the twelfth century.

3. In the year 1123, Anselm Pastrella the fifth was elected Archbishop of Milan. In 1125 he went to Rome, to confer with Honorius II; and in his conference, "with good and brisk arguments, he asserted the customs of the Ambrosian Church with the prerogatives of that Archbishop and city."—

"Unde ipso Papa huic prudenti viro dixit: Frater, meditatus et episcopus venisti, sed si vis frui auctoritate Archiepiscopii Copi in temporibus meis, necesse est ut stolam suscipias a manibus meis, aut, sicut ego suscepi, ad altare Sancti Petri. Hinc Dominus ille Mediolanensis Roboaldus Albensem adjuravit ut sibi consuleret. Tunc Roboaldus ille Albensis sic ait, quod prius sustineret nasum suum scindi usque ad oculos quam daret sibi consilium: ut susciperet Romæ stolam et Ecclesiam Mediolanensium prepararet hanc novam et gravissimam quam Honorius Papa dicabat sibi imponere mensuram. Mediolanum igitur ipso Archiepiscopo sine stolâ reddidit et eundem Albensem Episcopum secum reduxit. Verum Archiepiscopale sedem non ascendit donec Ubertus de Marignano, ejus scriba, juravit quod ipse dominus suus Anselmus nulli minimento honoris Ecclesie Mediolanensis consensit, et quod ipsum Albensem ille Episcopum Roboaldus auctoritate sua confirmavit. Deinde Pontifex iste Anselmus sedem et Castella Archiepiscopatus in beneficio cleri et populi recuperavit." Landulphus quoted by Ughellus.

Here is a foundation on which a Churchman may build, and on which a statesman may act. Let the churchman of the new Italian kingdom be once fully assured that the authority claimed by the Pope of Rome is a mere usurpation, and that their church was free from it for more than a thousand years, and may be free from it again without their thereby sacrificing their Catholic character, and we believe that they would not be unlikely to reclaim the rights and liberties of their National Church.

The Church of England has a work to do in Italy. It is not the work of destruction which Gavazzi would desire to effect in Naples, or the work of division which Guiccardini has been carrying out in Florence. It is to aid the higher and nobler spirits of Italy, in Church and State, to work out their own reformation on Catholic principles, as the Church of England reformed herself in the sixteenth century.

1 See Allix's "Ancient Churches of Piedmont," p. 114, Lond. 1690.

COLLECTIONS UP TO MARCH 1, 1861.

To END OF Vol. 8.—Sir J. B. R., Toronto; Rev. S. O., Cape Cove; Rev. D. C. H., York; Rev. J. A. P., Stirling; Rev. A. P., Guelph; Mrs. D., Clayton; H. C. H., Muncey Town; Rev. H. W. S., Aurora; Rev. T. P. H., Springfield.

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