

as an endowed section of the Church in the mother country was the surest way of depriving her of her strength. The history of the Protestant Episcopal Church in the United States demonstrated to every candid mind, that nothing could be so unfavourable to the Church in the colony as any such treatment of her by the Government at home. So long as the Church in the United States was dependent on this country—so long as it maintained the tobacco tithe in Virginia and its other rights and privileges—so long was it spiritually weak, distrusted by the nation, and timid and feeble in itself; and he believed that it only regained its full vitality when set free. He saw no reason to doubt—if the minds of the people were not too much alienated by the hostile legislation of this country—that the colonists of Canada would follow the wise example of the United States; and, having received power to deal with the question, would do so righteously and wisely.

The Bishop of Exeter exclaimed that his right rev. brother had said that which was only not true, but which was quite contrary to the truth. So far was he (the Bishop of Exeter) from having supported the measure of 1810, he had done his utmost to oppose it. In committee he had moved the assertion of the word Protestant in one of the clauses in order to exclude those sects who had no right to the property. He divided the house on that occasion and was beaten: he did his utmost to defeat the measure, as he considered it a breach of faith as regarded the Church. His right rev. brother had stated that he had surrendered to the colony all that belonged to their domestic legislation. But that there had been a reservation with regard to some matters was clearly shown by the colonists asking the Imperial Parliament for the power to deal with the reserves in question. It was because the colonists had not the right that the Imperial Parliament were now asked to surrender it. The Legislature of Canada had already swept away a college which had already been endowed with grants of waste land in the country.

The Bishop of Oxford wished also to explain. He alluded to one or two words in the speech of his right rev. brother, which, though not likely to lead to a hostile meeting, yet required some notice from him (a laugh). His right rev. brother had said that what he (the Bishop of Oxford) had stated was not only not true, but contrary to the truth. Now with all humility, and meekness of spirit (a laugh), he must say that what he had said was not altogether incorrect; for, though his right rev. brother had taken one division on the measure of 1810 with reference to the insertion of the word Protestant, he had assented to all the other stages of the bill, and had allowed it to pass without (as we understood) a protest.

The Bishop of London said that, with respect to one of the observations of his right rev. brother of Oxford, on the subject of finality, he must say in his opinion that if there ever was a question in which finality ought to be observed it was the question before them. The property in question was never given to the Legislature of Canada, and they had no right to deal with it. The question, therefore, was not one of those matters which pertained to colonial legislation. If Canada were to become independent of this country their Legislature might then deal with it; but so long as Canada was a colony of this country, so long was the Legislature of Canada bound by the conditions of a British colony. One of those conditions was the maintenance of the Clergy Reserves as a means of supporting the Protestant Church in the colony. His right rev. brother had spoken of secularisation as if it were a mere shadow; and had said that the Legislature would no doubt make sufficient provision for religious instruction. But what confidence could be placed in a Legislature which had acted as in the instance pointed out by his right rev. brother of Exeter? He would as soon trust a lamb to a wolf as hand over the Clergy Reserves to the Canadian Legislature. He could not agree in many of the remarks which had fallen from his right rev. brother of Oxford. It never seemed to have struck him that the terms which he had applied to the Church of Canada might be applied by others to the Church nearer home. He for one could never consent to alienate property which had been set apart for the diffusion of Christianity among Protestants in the colony. Every year vast numbers of emigrants were going to that colony; and what provision, he should like to know, had the British Government made for their religious instruction? Other countries did not act in that way. France never sent out a body of colonists without providing them with spiritual instruction. In Canada the Church of late years had been making great strides. If the whole of the reserves in question were divided among the clergy of the five hundred and fifty parishes

in the colony, each clergyman would not have more than £71 per annum; and yet they were about to take from them the means which had been provided for the support of the Gospel in the colony. He could not consent to do so, and should vote against any measure having such an object in view.

The Duke of Newcastle said, with reference to a remark of the right rev. prelate who spoke last, who had maintained that one of the conditions imposed on the Colonial Legislature was the maintenance of the Clergy Reserves, he must say that, on looking through the whole history of this question from 1775 down to the present time, he could find no such condition. In referring to the Act of 1810, the noble earl opposite had confounded it with the Canada Union Act of 1810; and the right hon. gentleman who had preceded him in his present office had stated that there was such a condition in that Act, with the view of preventing the Protestant Church in Canada being overthrown by the Roman Catholics. The Act of Union preceded the Clergy Reserves Act, but he could find no such condition in it. The right rev. prelate opposite (the Bishop of London) had stated that he had no faith in the Canadian Legislature, and that he would as soon trust a lamb to a wolf as the Clergy Reserves to that Legislature. He regretted that such strong terms had been used by the right rev. prelate, because they might induce them to endeavor to fulfil his prophecy. He knew not on what the right rev. prelate grounded his apprehensions. At this very moment the Canadian Legislature were voting considerable sums for the establishment of a Church of England College, and to the Clergy within the province for educational purposes. He believed the question to be one exclusively colonial in its character. The right rev. prelate near him had said that he would sooner see the colony independent than place in its Legislature the power of dealing with these reserves.

The Bishop of London said that what he had stated was that, if Canada was independent, then it might deal with the reserves.

The Duke of Newcastle accepted the right rev. prelate's correction. The noble earl opposite had cheered the right rev. prelate's remark, and that noble earl had distinctly stated that he would sooner see the Canadian Government independent of England than see the right of the Imperial Parliament abandoned.

The Earl of Derby said that he had stated that, if Canada were independent, then it would have the right to deal with this property, and that he would rather see the colony independent and possessing such a right than be a Minister nominally possessing the power of controlling the Colonial Legislature, and yet compelled to yield to it, that to which it had not the right.

The Duke of Newcastle thought that that was much the same thing as that which he had asserted. On that occasion he should not say more, but should reserve any further remark till the measure was before them. Their Lordships then adjourned.

HOUSE OF COMMONS, TUESDAY, March 1.

EXTRADITION OF FOREIGN REFUGEES.

Lord Palmerston, in answer to Lord Dudley Stuart, said that no application had been made to this country by any foreign Governments for the extradition of foreign refugees; and that any application if made, would be met with a decided refusal. The Government could not take any other course without fresh powers from Parliament; and, even if they were disposed to apply for such powers (which they were not), they could not do so with any chance of success.

THE LATE BISHOP OF LINCOLN.—The funeral of the late Bishop of Lincoln took place on Tuesday. He was interred in the small burial-ground attached to the church which he had recently erected at Rischolme. From the intense feeling of regret at his death which was expressed by all classes it is manifest that had the funeral been of a public character it would have been attended by large numbers of the clergy and laity from every part of the diocese, but at his express wish it was strictly private. The service was read by his intimate friend Dr. Jermie, and around the grave were gathered, according to the custom of olden times, all the members of his afflicted family and household, his wife, his daughters, his son, his sons-in-law and brothers-in-law, his chaplain and secretaries, his tenants and neighbors, and his oldest friends, Dr. Ainslie, Master of Pembroke, Cambridge, and others, who had come from a distance to pay the last mark of respect to his memory. Thus, with all the simplicity which he had loved in life, were consigned to their humble resting place the remains of that meek and lowly follower of

his Lord, whose name will be cherished with affectionate veneration as the wise and good Bishop Kaye.

NEW BISHOP OF LINCOLN.—The Rev. J. Jackson, of St. James's, Piccadilly, will be the new Bishop of Lincoln. The reverend gentleman is an excellent parish priest; and we frankly confess that, as such, he is far more likely to achieve excellence as a bishop than if he had been merely a great scholar. He richly deserves the advancement; and he will employ it, we feel assured, only to the honor and glory of that Master whose faithful servant he is. We cannot but repeat our satisfaction that the Government has not gone to the college cloisters to dig out a learned sage for the office; but has looked where we have ever said Government should always look—among the administrators of large parishes—as being the most likely to efficiently administer in the larger sphere of episcopal dioceses.

We cannot do better, by way of conclusion, than add the remarks made by the *Morning Herald* of yesterday on this appointment;

"The rise of Mr. Jackson has been remarkable from the absence of all the usual features of such an ascent. A year ago he was merely the master of a proprietary school at Islington. A few years later a chapel was built in the adjacent parish of Hornsey, and he consented to take the incumbency—a post of very small emolument. When Mr. Ward was promoted to the deanery of Lincoln, the Bishop of London wished Mr. Harvey, of Hornsey, to take the rectory of St. James's. Mr. Harvey clung to his rural retreat, and shrank from encountering the toils and difficulties of a large London parish. He suggested to the bishop that Mr. Jackson would well suit St. James's and the bishop adopted the suggestion. Mr. Jackson has only been at St. James's about seven years; but in that time he has thoroughly satisfied every one who has had an opportunity of judging of his singular union of good qualities. In him are found talents which do not often appear in the same person—excellence in the composition and in the delivery of a sermon, unwearied industry, skill in government, a calm and self-possessed temperament, humility combined with dignity, a fearless discharge of duty, with a studied avoidance of all parouship. The trial remains—a trial before which many have fallen—of the possession of grandeur and comparative wealth. One Bishop of Lincoln, though not the last, has left a name behind him which will be noisome for generations to come as synonymous with grasping cupidity. With this beacon-light before him, we may trust that the new prelate will steer far wide of this peril."

"It speaks much for the general estimation in which Mr. Jackson has been held, that Lord Aberdeen's choice has only fallen where common rumour anticipated that Lord Derby's would fall, had a vacancy on the bench occurred during his Premiership. It is also a singular circumstance that the last rector of St. James's was preferred to the deanery of Lincoln, where he will now have the duty of installing his successor in Piccadilly into the episcopal throne. Meanwhile, a new responsibility falls upon the Premier; for to him it will now belong to nominate Mr. Jackson's successor in the pulpit of St. James's, and there are not many men in the Church who can with propriety take that place."

We do not altogether agree with this last observation. We think there are many men in the Church who are equal to the duties required in the Parish and pulpit of St. James's. We only hope that, from those men alone, the selection will be made by those on whom the privilege of doing so now falls.

With regard to this appointment we find it stated, that "although the patronage of the rectory of St. James's rests with the Bishop of London, the Crown will nominate Mr. Jackson's successor, in accordance with a rule which has always prevailed, that whenever any clergyman is raised to the episcopal bench the Crown shall have the right of supplying the vacancy, irrespective of the regular patron." The rectory of St. James's is worth £1,000 a year, and the canonry in Bristol Cathedral which will of course be vacated at the same time, is worth £500 a year. Mr. Jackson will not be entitled to a seat in the House of Lords until another vacancy in the episcopal bench occurs.—*Church & State Gaz.*

FUNERAL OF THE LATE BISHOP OF SYDNEY.—On Saturday morning the mortal remains of the Right Rev. William Grant Broughton, D. D., late Lord Bishop of Sydney and Metropolitan of Australia, were consigned to the tomb with due solemnity in the metropolitan church of Canterbury, in the presence of a vast number of persons who flocked from all quarters to pay a last tribute of respect to the memory of the venerable prelate. At eleven o'clock the large bell of the cathedral began to toll, and the funeral procession was formed in the Dean's-yard, from which it moved slowly to the south door of the church. It was led by a large body of clergymen in their surplices, followed by the lay clerks of the cathedral and upwards of one hundred choristers and students of St. Augustine's Missionary College. Archdeacon Harrison officiated. The services of the day were simple and earnest. All present seemed to feel deeply that in the death of Dr. Broughton the Church, and particularly