

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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## CHARGE

OF THE MOST REVEREND THE ARCHBISHOP OF CANTERBURY, DELIVERED BY HIS GRACE IN THE CHURCH OF ALL SAINTS, CANTERBURY, ON WEDNESDAY THE 30TH SEPTEMBER, 1840.

My Reverend brethren—When first I was called as Archbishop to this great diocese, the topics upon which I was led to address the clergy assembled on an occasion like the present were mostly of a general nature—of great importance indeed, though without any particular application to the existing state of the church as compared with former times. The clergy were then in the peaceful exercise of their functions—undisturbed by open hostility; and the only interference in the concerns of the church on the part of legislature was confined to its internal improvement, and the better regulation of its discipline. But from the time of my advancement to the very responsible situation which, however unworthy, I have now the honor to fill, a very material change has taken place in this respect. The attention of the crown and the parliament has been directed to every part of our social system, and among the number of measures adopted in consequence are many which immediately or remotely affect the interests of the church. Of this latter description the most important are, perhaps, the alteration in the Poor Laws, the new system of registration, and the regulation of the laws relating to marriage. Whether the inconveniences which have arisen in the working of those measures are only such as must be expected in great alterations of matters so extensive and complicated, and for which remedies will be suggested by experience—whether in their effects on society good or evil will ultimately be found to preponderate, or whether any of them have been productive of trouble uncompensated by any advantage, it would be a waste of your time to inquire. The clergy with that moderation and temper which always distinguished them as a body, feel it their duty to obey the laws of their country—to assist in the removal of difficulties which may obstruct their salutary operation, and in the prevention or mitigation of the evils, if any, which they may be calculated to produce.

In my remarks upon a measure of the greatest importance relating to the affairs of the church, I will be brief. I allude to the commutation of Tithes, which, after many abortive attempts, has been effected in a manner as little liable to objection as could be expected, with the single exception of depriving the title owners of all prospective advantage, and thus excluding the clergy from a share they otherwise had in the growing prosperity of the country. But whether those losses, the extent of which is uncertain, are not more than compensated to the clergyman by the facilities given him of collecting his tithes without incurring the charge of extortion, or provoking the hostility of his parishioners, deserves to be well considered. Far am I from advising the clergy to abandon their just claims. That which might be laudable, or at least obligatory, with regard to our rights as individuals, would be highly reprehensible in respect of the property which we hold in trust for the church. This applies to the question which has not yet been finally settled—assessment of tithes to parochial rates; and with still greater force to the demand of the dissenters for the abolition of church rates—a demand without the foundation of justice, and which would inflict, in its consequences, a heavy, and perhaps an irreparable, blow on the spiritual interests of the poor. In regard to this and other measures of a similar nature and tendency, however inconsistent with our notions of justice, or true policy, our opposition must always be regulated, as it has hitherto been, by principles of Christian charity. We should insist on nothing but what we deem to be reasonable, and should never disgrace our profession by intemperate language, by personal violence, or use unwarrantable means in the assertion of our rights.

A measure more immediately affecting the internal economy of the church is what is commonly called the Clergy Discipline Act—an Act which affords more effectual means for punishing offences, which, I am happy to say, are of rare occurrence in these days, in our church, and which will add little to her real discipline. Our dependence in this respect must rest on the character of her ministers—their prudence, their piety, and their sense of their duties—their disposition to obey her laws and injunctions, and to submit to lawful authority. The infliction of penalties may operate in the way of example, but they seldom reclaim the delinquent who has disgraced his profession, or wipe the blot from his character which makes his ministrations useless. Yet, the powers conferred by this Act, cannot be regarded as unimportant, while they afford the means of relieving the church of the imputation of indifference to the conduct of her ministers, or of removing an offender from the charge of a flock he is no longer worthy to feed. It were indeed freely to be wished, that the law were more expeditious, and that a less expensive mode of proceeding could be devised, consistent with that regard to reputation and property which is required by the laws, and which the clergy have a right to expect, in common with all their fellow subjects. There is, however, little reason to think that this law will be frequently acted upon, when we regard the progressive improvements that for many years have been observable, the attention of the clergy to their duties, and the notions entertained by young men who seek ordination, of the responsibility they take on themselves in entering the service of the church. That any of those who engage in our holy profession, with a sincere desire of promoting the honour of God, and bringing their fellowmen to salvation, should so far depart from their principles, as to fall into scandalous offences, is by no means likely. Even where higher considerations have not due weight, a profound regard for decency, and public opinion, will prevent gross violations of the law.

The recommendations of the church commissioners, which were already before the public when I had last the satisfaction of meeting you, have, at length, after some modification from the wisdom of parliament, passed into law. On the changes thus introduced, affecting the condition of three great classes of the clergy—the Bishops, the parochial Clergy, and the Chapters of Cathedral and Collegiate Churches,—I shall trouble you with but a few remarks.—The subject has been so fully discussed—the principal features of those measures, and even the minute details, have been so long before the public, that it cannot be necessary to repeat that which must already be known to all who take an interest in these matters. My observations, therefore, will be brief.

The changes in respect to Bishops, so far as I can learn, have been greatly approved of. The points which

required correction, were the unequal allotment of territory to the jurisdiction of the several Bishops—the unequal distribution of revenues, and the necessity arising hence for assigning Cathedral preferment or benefices without cure of souls; to make up the deficiencies of income in the poorer sees. These anomalies have now been removed. The labours of the Bishops have been more fairly apportioned by a union of sees, and the division of dioceses, or the transfer of districts from one diocese to another, with regard to the exigency in each case. A competent maintenance has been provided for every Bishop, by a taxation of the richer sees. The necessity of commendams being thus done away, all subordinate preferments will be left to the Clergy; and the Bishop, having no other charge to distract his attention, will be enabled to devote his whole time to the care of his diocese, his parliamentary duties, and the general concerns of the church. The approach to an equality of the revenues of the Bishops, will have the further advantage of diminishing the frequency of translation. Occasions there may be, when the power of removing a Bishop from one diocese to another may be exercised with advantage to the church. It is therefore wisely retained. But, generally speaking, it is better for the Bishop to remain in the station in which he was originally placed, than to be translated to another diocese; for some time must elapse before he can acquire local experience, or obtain personal influence, which is the slow growth of years.

The necessity has long been perceived of strengthening the hands of the spiritual rulers, and increasing the efficiency of the church, in regard to parochial ministrations, and thus securing to every parish the presence of a clergyman, and consequently the performance of duties which can never be so fully provided for as by incumbents living on the spot. By Acts which have lately passed, the extent of non-residence has been subject to progressive diminutions by reducing the number of exemptions, by limiting the grant of license, by abridging pluralities, and facilitating the erection of glebe houses. The extent of the subjects prevents me from enlarging on the particulars, or even enumerating the principal matters which have fallen under the notice of the legislature. Explanation would be indeed superfluous. It is desirable that every clergyman, however well acquainted with the laws of the church, should, in all doubtful concerns of importance to himself or his parishioners, apply for instruction to his diocesan, before he proceeds to act. I have known instances of excellent clergymen who have lost important advantages and been involved in serious difficulties, by the neglect of this salutary precaution.

In reference to all that has been done on this head, I may fairly presume that on the whole it is approved of by reason, and by the feelings of both clergy and laity, with the exception of those who desire, what at this time and in the present state of the church is impracticable—the entire abolition of pluralities.

I am now led in the order of things to a subject of equal importance, on which there has been a considerable difference of opinion among wise and good men—the recommendations of the Church Commissioners in respect of the Chapters of cathedral and collegiate churches, which have now received the sanction of parliament. Since the hour of contest has passed, each party, I apprehend, is agreed in acquitting the other of culpable motives, however they dissented with respect to the effects those measures would have on the well-being of our national church. As the matter is finally settled, discussion on the arguments which have been urged with great force and ability on both sides of the question, could lead to no useful result. The principle in which the operation originated—zeal for the church, suggests a consoling reflection, that among those who the most disapproved of the measure, none will be found who will not cordially agree with its promoters in using their utmost endeavours to avert any evils that may arise from chance. If it should be found from experience that the efficiency of our church is increased—that the blessings of her Apostolic doctrines and her pastoral care are most extensively dispensed to the people—that a sense of the benefits which she imparts and the sacrifices to which she has consented has strengthened her hold on the respect and affections of the country, they will be among the first to rejoice at results so different from what they anticipated. If those views should be realised, the church, when assailed on future occasions, will find herself in a strong position. Her defenders will appeal to the improvement in the spiritual condition of the people, which has been effected at her expense. They will show that the funds which remain for the sustentation of those magnificent fabrics have been calculated on the lowest possible scale consistent with the due celebration of her solemn services—that rewards for eminent learning and piety have been more largely reduced in number and value, than under circumstances of less pressing necessity might have been thought desirable. They will protest against the injustice and impolicy of disturbing arrangements, prepared after careful inquiry and mature deliberation, and confirmed by the authority of the state; they will call in the aid of others of the friends of religion and order to secure the peace of the Church, and protect her from factious violence and sacrilegious rapacity. Their arguments will make a great impression, as being evidently founded in truth, and our means of resistance will be available in their fullest extent when we have no vulnerable parts to defend.

But, whatever the issue may be, nothing could be more fatal to the church than disunion among her ministers, in whose concurrence in promoting her interests, by a faithful discharge of the duties belonging to their several station, her stability and efficiency must depend. This truth, important at all times, is entitled to particular consideration at the present crisis. From the time of the French revolution, which, bursting forth on a sudden, like a volcano, spreading terror and desolation over Europe, the antagonist powers of good and evil have been constantly active, and the period seems to be approaching which shall decide the issue of the contest. We, at that time, beheld, with dismay and astonishment, infidelity avowing its principles, and mustering its forces for battle, against all that was revered and sacred in the Christian world, in the hope of subverting the Throne and Altar by force of arms. At a moment when opposition seemed to be fruitless in the powers it brought into the field, it was suddenly scattered by the hand of an overruling Providence. Far was it, however, from losing sight of its object. It continued, in the calm that succeeded, to prepare in darkness and secrecy for future action, and having recruited its forces it no longer conceals its hostile designs against our established church.

On the other hand, a spirit has been raised which is

steadily and energetically working in defence of our sacred establishment, and the truth which it is formed to uphold—a spirit which is greatly extending its influence and increasing its power. Under these circumstances it is very desirable that we should understand our real position—that we should know the strength of our enemies—the support we may expect from our friends, and the means of defence on which we may safely rely.

It would be unwise to conceal from ourselves that there is a formidable combination against the church. Among those who would rejoice in her downfall may be mentioned the unbelievers in God and Divine Revelation—who, in principle, are hostile to religion, or regard it but as an instrument in the hands of a person who may discard it at pleasure, when he finds it unpalatable to his purposes. Of these some few perhaps, and only a few, may be favourably disposed to the church, in consideration of the benefits derived to the state, from her usefulness in the maintenance of peace and order. Another division consists of believers in Christ, but prepared by their prejudices, and jealousies, or their notions of ecclesiastical government, or zeal for their peculiar tenets, to unite even with those they most disapprove of in effecting the ruin of the established church. With these may be classed, as concurring in object, though widely differing in principle, the professors of liberal sentiments, who regard all forms of faith as indifferent, and look on all Christian communities, including the church, as entitled to equal consideration, or, in other words, to equal neglect. To these must be added the advocates of the voluntary system, who, regardless of the confusion which must ensue on an alienation of the funds by which the teachers of religion have so long been supported, and shutting their eyes to the failure of their favourite plan—whether from choice or necessity, it has unhappily been tried—have, notwithstanding, persuaded themselves that the great mass of the people would be benefited in spiritual respects by the abolition of the church establishment.

The numbers of our adversaries are swelled by the co-operation of irregular bodies, whose opinions and purposes are practically represented, at least, by the Chartists and the Socialists, and who, though in general disclaimed as auxiliaries by the classes above-mentioned, will, eventually, forward their designs; for it cannot be doubted that whatever has a tendency to loosen the obligations of morality, or weaken the sanctions of religion, or disunite or confound the social orders of society, must operate against the efficiency—I might say the existence—of the established church.

Of these several parties, the most violent are the least to be dreaded. Direct attacks on our sacred institutions would create instant alarm, and unite the great body of the nation in their defence. But who can believe that the result would be equally certain if the blessings of religious instruction and worship were withdrawn from the bulk of the community—if our churches were suffered to fall into ruin for want of the means of repair—if no adequate provision were made for the spiritual necessities of the population daily increasing—if the youth of the country were allowed to grow up in ignorance of her doctrines, and the practice of Christianity! With assailants so many in number, and possessing the means of extending their influence by means of that powerful engine, the Press, it would be highly imprudent in us to rely on the goodness of our cause, without availing ourselves of the means which are within our reach, of defeating their projects. Of the sufficiency of these means, under the blessing of God, we have no reason to doubt. In the very dangers which threaten the church we find ground of security. The assaults of which she is the object, have excited the sympathy and quickened the energies of the better part of people in her defence. Their demonstrations of attachment, and assurances of support, I have the satisfaction of thinking are not ebullitions of a transient feeling; but the expression of sentiments founded in principle, and likely to be as permanent as the causes in which they originate.

The importance and extent of the benefits dispensed by the church, and which cannot be supplied from any other source, and her legitimate claim to authority in her sacred character, have, of late years, been recognised in a degree unknown at any former period since the reformation. The increasing zeal of the clergy—their attention to their professional duties, and their exemplary forbearance under the insults and calumnies that have been heaped upon them, have had their proper effects on the well-disposed portion of the community. Possessing, as they now do, in a more than ordinary degree, the salutary influence on which the success of their ministrations depends, they have only to continue the course which has produced this happy result, with the same Christian spirit and increased exertion. A wide field is open before us, presenting objects so vast and so numerous, that if we had no other reliance than on our own unassisted strength, we could not reasonably hope to succeed in attaining them. The church, at home and abroad, implores our aid, and it is only by answering her call with efforts commensurate to the exigency that we can enable her to sustain her character, or even to place her in security.

In looking at the state of religion at home, the first thing that strikes us, is an evil of a formidable magnitude, and destructive as far as it extends to the efficiency of our church—the inadequacy of her means for the entire accomplishment of the purposes implied in a national establishment. The spiritual destitution existing in some parts of the kingdom is truly appalling. In these less populous counties, we can hardly conceive the want of religious ministrations which is felt in districts where hundreds and thousands of poor and ignorant workmen are collected from all parts of the country, for the working of manufactures or mines; without places of worship for public devotion, and beyond the reach of pastoral care. And the lamentable consequence of this abandonment are seen in turbulence, profaneness, intemperance, and every species of moral depravity. Even here we have to deplore the insufficiency of the church for the satisfactory discharge of pastoral duties—not only in towns, where the population is greater, and the incentives to vice are more abundant, but in extensive rural parishes.

But in the places mentioned above, the great disproportion of churches and clergymen to the neighbouring towns, proves, to a certainty, that multitudes must necessarily be left in a state of heathen darkness. I confidently appeal to your judgments and consciences, whether consistently, I will not say with Christian charity and christian principle, but even with common prudence, we can doubt the propriety of remedying an evil which deprives a large portion of the community of the

means of grace, and diminishes the hope of future improvement by alienating their minds from the church. But even in places where they are amply provided with churches and pastors, there is reason to fear that, from the want of instruction in childhood, there are many who call themselves Christians, who yet derive little advantage from those opportunities of learning their duties, and attaining a knowledge of Christ. It is true, that on comparison of past times with the present, we shall see great reason to be thankful that Almighty God has blessed the exertions of his servants with a large increase, and at the same time we shall perceive the injustice of the reproaches which have of late, been passed on the church, of our being indifferent or hostile to the general diffusion of knowledge. The number of schools which have been founded within the last thirty years, and principally through the instrumentality of the clergy, afford decisive testimony in our favour. Considerable progress has been made in the work of education, but still we acknowledge its incompleteness. Not only have the means fallen far short of the need, but even where the means are sufficient, they do not always fully answer the end. Many children who pass through the schools exhibit no fruit of instruction in after-life. This failure is common to the children of all classes—whether educated in the bosom of their families, in classical seminaries, or parish schools. The causes, are in all instances, nearly the same—the bad example of parents, evil communications, temptations acting on the passions of inexperienced youth, and neglect of the ordinances of religion. As far as the poor are concerned, these evils, though they will never cease to exist, may be, in a great measure, obviated, by judicious care and attention. It is part of our pastoral duty, not only to promote the establishment of schools, and provide competent teachers, but to encourage both teachers and children in the performance of their duties respectively, by frequent inspection. The parent should also be reminded of the obligation that lies on him to attend to the conduct of his children; and a great point will be gained if young persons, after leaving the schools, could be prevailed on to consider attendance at church as a sacred duty.—Sunday schools, for the continued instruction of those who have passed through infant and national schools, might be rendered conducive to these or other useful objects. A system thus accomplished would prepare the minds of the young to profit by the instruction of their pastors in after-life.

The points on which I have cursorily touched, are of vital importance to the church. Her functions would be imperfectly discharged as long as there is any part of the country which does not experience her care. Her influence on generations to come—her perpetuity as a national establishment, will be greatly endangered if she suffer her children (for so may the children of the poor be emphatically styled) to grow up in ignorance of the faith. But, while the attention of the Christian minister is chiefly directed to the flock assigned to his care, he is no true servant of Christ if he can be indifferent to the fate of the heathen world, or the spiritual interests of our countrymen who are widely dispersed through the British dominions in all quarters of the globe. I speak of the two objects together; because the conversion of the heathen is closely connected with the prosperity of our colonial churches. If the conduct and character of the European population in those remote dependencies of our empire bear evident testimony to the power of Christian principles—notwithstanding their piety and virtue cannot fail to make an impression on the barbarous tribes with whom they are in immediate contact, or maintain commercial intercourse—we cannot give a more decisive proof of zeal in the service of the Lord, or charity to our brethren dispersed abroad, than by furnishing them at once with the means of "working out their own salvation," and holding out the light of the gospel to their benighted brethren. Such aid, I am sorry to say, is greatly needed. The want of due care to provide for the spiritual ministrations of the first settlers—the practicability of which is demonstrated by the Romish establishments in the dominions of France, Spain, and Portugal,—is far from creditable to those governments which profess a purer faith. On the culpability of such omission, or the replies urged in extenuation, there is no occasion to dwell; as a statement of the facts abundantly shews, that whatever be the necessities of our population at home, the destitution prevailing in our colonies is far more deplorable.

In the North American provinces, in the boundless tracts of Australia, the expectations of the church are limited to a few thousands a year. Lands which, as cultivation increased, might afford a permanent, though a scanty, maintenance to a numerous body of clergy, have—whether wisely or not, I do not say, for that is out of the question at present—been reserved or ordered to be sold; whilst, in these, and other colonies, assistance of ministers to full double the number of those at present employed, is required.

Even after all that could be done for the church by the most liberal government, a deficiency would still remain, which could not be supplied without the intervention of voluntary beneficence.

Here, then, we perceive, both at home and abroad, the extent of the spiritual wants, which is an irresistible claim to our charity. The amount of aid which may be transmitted to the colonial churches from the mother country at this peculiar time, will providentially and effectually determine whether our church shall maintain the prominence which is due to its apostolic government, its doctrinal purity, and its connexion with the state; or whether it shall maintain a feeble existence amidst the struggle of conflicting sects. If the favourable moment be suffered to pass, the church of England in the colonies may be compelled to abandon her claim to the exalted position which she ought to occupy. If it is urged that this is the concern of the state, I am ready to grant that both justice and policy require far greater attention to this only effectual mode of improving the public morals that has ever yet been bestowed on it by the government of any country. But instead of finding excuse for inaction in the consideration of what is the duty of others, we must look at things as they are, and endeavour to devise a remedy. In one respect, at least, we have reason to rejoice—that the neglect or inability of governments has afforded a larger scope to the exercise of private beneficence, and multiplied our opportunities of doing "the work of the Lord," and obtaining a share in "the blessedness provided for those who turn many unto righteousness."

If by possibility the propriety could be doubted, of meeting at once such immense demands, we may find

ample encouragement in the consideration of what has already been effected. I well remember the misgivings of others as well as my own, when the system was first tried at Madras, upon the suggestion of a general education in the principles of the established church. But the difficulties vanished successively when the undertaking was commenced in earnest. When the Association for Building Churches and Chapels was formed, the success of the experiment was regarded as doubtful by many persons; yet the institution has continued to flourish, and not only answered its object by the application of the funds at its own disposal, but giving birth to associations for similar purposes—for the employment of additional curates in populous districts, and the relief of the spiritual state of the metropolis by the erection of new churches. The success of this latter undertaking, under the immediate auspices of the distinguished Diocesan, affords incontrovertible proof of what is to be done by a combination of energy with judgment in the promotion of a holy cause.

From the facts above stated, and the disposition shewn by the public to increase the resources of older societies connected with the church, we may fairly infer that the fountain of charity is never exhausted, and that every drain of its waters creates a fresh supply.—That which is beyond the power of individuals, is often accomplished in combination and exertion. This primary law of our nature never acts in stricter accordance with the precepts of the Gospel, than when led to goodness by a contribution of talent, labour, and wealth, for the advancement of truth and piety. That which is praiseworthy in individuals, is so in bodies of men, united by a spirit of charity, and acting with no other end. You already anticipate my design in recommending to your notice associations of clergy and laity engaged in support of the church, and virtually directed by its rulers. If we sincerely desire to impart to all who dwell in the land, the benefits of religious instruction and worship, and pastoral care, by assisting societies which aid in the building or enlarging of churches, or making provision for additional curates, we may render a service far exceeding the reach of our single ability. In like manner, the blessings of religious training may be secured to the children of the poor, by contributing to the National Society, and to the association which has been established on similar principles in this diocese, which has the greatest claims on your support. Nor has the Society for the Propagation of the Gospel a less right to your bounty. Its exertions of late have been extraordinary, and the church, in many of our foreign possessions, would be desolate if deprived of its assistance. These societies are respectively labouring for the advancement of a cause, which has a right to the aid of every member of our church; and if they represent the general feeling of churchmen, their operations, considered as national, may, in some measure, atone for the indifference shewn by the State to duties of such infinite importance.

It is proved by experience, that the most effectual method of obtaining the requisite aid, is through the agency of local associations. The plan has been adopted in several parts of the kingdom, and, it is with pleasure I add, in this diocese. The example thus set will, I doubt not, be generally followed; and I look forward with pleasing expectation that on my next visitation (if I should be spared so long), I shall find a system established in every parish for collections in aid of these societies. There is no reason to fear that such appeals on their behalf will be prejudicial to the local charities. On the contrary, the practice of giving, will create habits of bounty. Arguments addressed to the feelings and conscience in favour of the institutions, will awaken and cherish pious principles—a disposition to honor God with their substance, and compassionate the miseries of man.

Before I conclude, I may be allowed to offer a few observations of the highest importance not only to the ministers, but to every member of the church. It is evident beyond contradiction, that unity of purpose and action is conducive to the efficiency of all associations, and that their power is weakened by division. And this is particularly true of the church—a society divine in its institution, forming one body, directed by one head, having one hope, and acknowledging one Lord, one faith, one baptism, and one God and Father of all. Separation, contention and strife are directly at variance with the primary notion of a Catholic church, established on principles which imply the co-operation and mutual sympathy of all its members. To these fruitful sources of evil we may trace a great part of the calamities which we have to lament in the present day. If the ministrations of the church are insufficient at home and abroad—if her places of worship are threatened with ruin for want of repair—if schemes have been madly proposed, excluding religious instruction from the schools of the poor, the cause may be found in the acrimonious discord which would sacrifice the spiritual interests of the people to the jealousy of rival sects.—Among the immediate consequences of schism is the dissemination of errors, destructive to faith and virtue.—The evils of dissent are not fully appreciated by those who look only to the respectable ministers of orthodox congregations of dissenters. The name is applied to doctrines and practices of a very different kind; and while it frequently belongs to many pious and good men, it serves to cover the wildest fanaticism and the grossest corruptions of morality. In the present state of things, the best we can hope, perhaps, to obtain is, to draw back such members as are willing to listen to our arguments, to keep peace, and promote the establishment of unity among those who look up to the church as their common mother. Considering the liberal opinion, on even essential points, allowed within the pale of our establishment, we may surely adhere to our persuasions without impeaching the motives of others who differ from us, and we may unite forbearance and tenderness with zeal, in the pursuit of truth. I would it were possible to extend this great principle of unity to all the Churches in Christendom! The dissensions which separated the churches in the East and the West, and the corruptions and tyranny which drove the Protestants from the communion of Rome, have been most injurious to the Catholic church. Reconciliation would indeed be desirable; but reunion with Rome has been rendered impossible by the sinister policy of the Council of Trent, which, dreading the result of discussions on many disputed points, made no scruple of multiplying articles of faith, which, however erroneous, can never be renounced by their church till she abandon her pretensions to infallibility. Yet, I am not without hope that a cordial union may, in time, be established among all Protestant churches. Nor do I