object now is to direct them wisely. At the present moment, circumstances have given extraordinary imauthority this shall be done, we must postpone.

## THE CHURCH.

COBOURG, FRIDAY, MARCH 7, 1845.

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Deferred Extracts from our English Files.

On our first page will be found the pastoral Letter of the Archbishop of Canterbury on the strifes and animosities which have lately, -upon such wretched pretences,-been allowed to disturb the peace of the Church. This letter of his Grace is characterized by his usual gentleness, wisdom, and discretion; and if England be entitled to the name of "Christian England," this paternal appeal cannot be without its tranquillizing effect upon the boisterous passions, and disorganizing conduct, which of late have so wickedly been allowed to become rampant. We gladly annex the following remarks of the London Morning Post upon this admired document, and upon the divisions which it is designed to allay :-

"When one considers the difficulties in which the Church has been for some time placed by the violence of parties, and the indiscretions of well-intentioned persons, to say nothing of those whose Romish or Puritan predilections may have led them to wish for changes in her liturgy or constitution,—it does, indeed, seem a matter of great thankfulness, that the Primacy of the Church of England should have been placed by Providence, at such a crisis, in the hands of a man of age and experience. And this blessing has been enhanced by the fact. that these qualities have, in the present instance, been conjoined with an uncommon degree of calmness of temper and clearness of judgment. The present Primate has all along been as remarkable for that meekness and gentleness of demeanour which have endeared him to every one who has had access to his person, as for that even-handed justice which gives weight to the good intentions of those of whose opinions and practices he is known to disapprove.

We can scarcely flatter ourselves that the admirable tetter we have now laid before our readers will furnish no materials for those who are disposed to cavil. But we trust there are not many such. And we are fully persuaded that the great mass of the good sense and good feeling of the country are predisposed to receive with heartfelt affection and respect any communication which the Archbishop may think proper to make. We believe this to be true even of a very large proportion of the re-spectable Dissenters. But within the Church the feeling is, to all influential purposes, universal. And such feelings the present letter is eminently calculated to confirm and increase; for, whatever may be men's views of the rubrical questions which have so unhappily agitated the Church of late, all calm-judging men of whatever party,—all who have any love for the Church, or any desire to promote the great and beneficial objects for which all laws, all forms, all rubrics, and all the frame-work and machinery of our ecclesiastical constitution are designed, -must feel that the lessons of peace and moderation this letter inculcates with such genuine and unaffected meekuess and wisdom, are the only lessons that can be followed with any, the remotest, hope of bringing about and maintaining that living unity of heart and soul, which, in due time, will undoubtedly bring about a real and substantial uniformity, and correct irregularity, wherever correction is needed or desirable,—that union without which all external uniformity, however precise and un-

corpse. "We trust these observations may not appear presumptuous. We shall be greatly misunderstood if we are supposed to imagine that any thing we could say can ment emanating from so high and so deservedly venera- der the proposed division virtually an abolition of all

We repeat our hope that this "madness of the peotheir great "sin against the Lord."

the temper of the Gospel; never was there a case in by a Royal Charter, solely and exclusively to her own right, and those who have assumed the novel claim to novelties of the times,—that the Church of England overawe and control them, more manifestly wrong. must, at the bidding of a Colonial Legislature, strip Never was there more gentleness, tenderness, and con- herself of her distinctive character as a Church of ciliation on the one hand; nor more of ungodly pas- Christ, and reduce herself to the level,-nay, place sion and un-christian perversity on the other.

history of the Church. She has borne the conflict mination which has started into existence within the for the storm excited by foes without and hollow- educational endowment. hearted friends within, she has compromised no principle, -she has sacrificed no element of truth.

jesty and her might; and reverence and honour, con- and the degradation of truth. She may be despoiled gratulation and welcome, will, we firmly believe, soon of every acre of her Collegiate property; but in the follow this heartless and thoughtless language of con- integrity of her principles, —in her rigid adherence to tumely and invective. Her true children will love the Gospel features of "Evangelical Truth and Aposand cling to her, with a warmer and more undivided tolic Order," she will be the Church of England still. heart; and through her teaching and example, we As a specimen of the practical effect of the proposed world, the heedless flinging away of the interests and currences in England:safety of the immortal soul.

We have much satisfaction in giving insertion to the Report of the Select Committee of the Legislative Assembly upon the Petition of the members of the Church of England, that the portion of the Clergy Reserves allotted to her, in the final adjustment of that vexed symbol of prelatical purity has been withdrawn from the question, should be placed under her own management pulpit by a counter command of the Episcopate.

"Another defeat has, also, been sustained in the Court and control. The Report which we now publish, indicates a very correct view of the whole question, and fragment of religious property that has been conceded the Successionists. Surely the White Shirt will now, for privileges is implied in the very name of those who are designated as Conservatives in the House, we cannot but look for a hearty support to this Petition from them; while the Roman Catholic members of the Lelege and advantage which they have been allowed so long to enjoy unmolested themselves.

The University agitation is likely to assume a different direction from what was originally anticipated. if the members of the local government are imprudent enough to force on a crude, and undigested, and im-

been taking active measures within the last few days, on the subject of the projected College Bill. The rumours which were current for the past week, that the Govern-

this Province, will, for the next twenty years, be Episcopalians, but they are to attend a college governed by Presbyterian, Methodist, Baptist, Independent, and Roman Catholic Councillors. So perishes the hope of a University education for the children of Canadian Churchmen within the Province.

The proposed amalgamation is of too absurd and odious a nature [we speak it without the slightest desire to offend] to be tolerated or argued upon. Our Presby-terian, Methodist, and Roman Catholic friends must feel equally opposed to such an educational union, as we are. A petition was hastily got up, to the three branches of the Legislature, and forwarded by Wednesday's post to Montreal. In twenty-four hours it had between three

and four hundred signatures.
"We cannot avoid mentioning one significant fact.— At the general election, out of about 600 votes for the Government candidates, about 425 were members of our

"MEMORIAL

"Addressed to the several branches of the Provincial Legislature, by the Members of the United Church of England and Ireland, residing in the City of Toronto.

"Respectfully sheweth, - That your Memorialists have heard, from public rumour, that a measure is about being introduced into your Honourable House, the principle of which will be the erection of a University, the executive of which will be invested in a Convocation or Caput, composed of the Heads of a number of Colleges, repre-

"That your Memorialists, without expressing their very strong opinions on the subject of any legislative alteration of the terms of a Royal Charter, respectfully urge on your Honourable House, that the principle of the rumoured measure is one which can never be sus-tained by the members of the Church of England and Ireland, and which must amount to their practical exclusion from any benefit from the endowment of King's College, and that any amalgamation of the nature contemplated by the Bill in question, will be received with the most unqualified alarm and sorrow by nearly all the members of their Church, from its highest ecclesiastical

authority to its humblest layman.

"That your Memorialists protest, as strongly as their respect for your Honourable House will permit, against any legislation on a measure of such paramount importance to nearly a third of the population of Upper Canada, under circumstances which virtually preclude any expression of opinion from them, as to its merits or de

"Your Memorialists most respectfully urge on the consideration of your Honourable House, that they are generally acquainted with the sentiments of the members of the Church of England and Ireland throughout this Province, and venture to assert that if time be allowed, the table of your Honourable House will be loaded with petitions against any measure which could place an Institution, in which their children would seek for education, under a governing body composed of the representatives

of various religious denominations.
"Your Memorialists, therefore, most earnestly request your Honourable House not to entertain any measure affecting King's College, at this late period of your Ses sion, when a very large and faithful portion of Her Ma-esty's Upper Canadian Subjects must be therefore denied the simple justice of an opportunity for a constitutional expression of opinion on a measure so vitally affecting their dearest interests.

"And your Memorialists, &c. &c. &c.
"Toronto, 25th February, 1845."

By all sober, and dignified, and honest rules of legislation, when a certain party are to be despoiled of rights, privileges or property which have been conceded to them, it is at least but reasonable to do so in the manner least offensive and injurious to that party. The deviating, can be no better than the mockery of a lifeless plan of partition should be divulged in sufficient time to admit of some general expression of opinion on the part of those who are to be despoiled; that, if a partition must take place, it may be done without those eded to add weight or to draw attention to a docu- minor aggravations and restrictions, which would renright, interest, and property.

It is certainly a novel state of the times when, by ple" has reached its height; and that the sobrieties an enactment of a Colonial Legislature, the Church of of a sound religious feeling having returned, there will England is to be forced into a position abhorrent to be a correspondent humiliation and penitence for their her innate principles, and destructive of her integrity great sin, -not against ecclesiastical authority merely, as a branch of the Church of Christ. And she must and against the rule and order of the Church,—but accept this position, to which the inconsiderate, the selfish, or the malevolent would reduce her, or consen For never was there a case in which the temper of to be deprived of all share and interest in the endowthe world was more directly and distinctly opposed to ment of a University, which was originally assigned, which the rulers of the Church were more decidedly control. This, we affirm, is one of the most startling herself under the control in her own educational semi-And after all, we regard it as a bright day in the naries,—of every wild and conflicting sect and denowith that example of patience which our crucified last three hundred years, or submit, as the alternative, Master has taught her; and though she has grieved to the total loss of all share and interest in this He will afterwards visit the several stations intermediate

To this alternative we may indeed, by possibility, be reduced; but need we say, that any alternative will This is the best evidence we can desire of her ma- be accepted rather than the sacrifice of consistency

trust, will be a speedy abandonment of the worst "no- amalgamation scheme, upon which we offered some velties" of the present degenerate day, -namely, the few remarks last week, we subjoin the comments of sacrifice of truth to self-interest, and, in grasping at the Observer, a Dissenting paper in the Congregational the petty distinctions and fleeting possessions of this or Independent interest at Montreal, upon recent oc-

"Puseyism has recently experienced a considerable We have much satisfaction in giving insertion to the of the Knights of the White Shirt, is sadly crest-fallen.

sets forth the reasonableness of the Petition preferred by the Church, in so clear a light, that we should Credence Table. The Society to pay the costs. The think there can be no dissentient voice to its adoption.

What is sought for, is the preservation of the little

without an Altar!! What a sad mishap has thus befallen to her; and as the preservation of existing rights and a season at least, be exchanged for robes of sackcloth;

And it is to the Christian control and guidance of the authors of such ribaldry that the youth of the gislature must discern, from the very language of the Church of England in Canada West are to be sub-Report, how ungracious and impolitic it would be on jected, according to the provisions of the University their part to refuse to the Protestant Church a privi- scheme which, it is said, is gravely to be submitted for the adoption of our Legislature! Her Collegiate endowment, we repeat, may be filched away from her.may, at one swoop, be torn from her hands,-but the Church of England will never be a party to the impiety and guilt contemplated in this unjust and un-

enough to force on a crude, and undigested, and impracticable measure at this late stage of their Session.

It appears from the following article, which we he had been regularly ordained, constituted or appointed, extract from the Churchman's Newspaper of the 21st take the oath of allegiance, and obtain a certificate: they It appears from the following article, which we We copy the following from the Toronto Patriot, as January, that the subject of the Pastoral Letter of an index of the high-wrought and intense feeling which the Lord Bishop of Toronto, in regard to the pecuis every where growing up, and spreading, upon this ill-judged movement of the Executive:

We are glad to find the members

The language employed in this article is strong,

In the Lord Bishop of Toronto, in regard to the Peace a certified its the Clerk of the Peace a certified its the Clerk of the Peace a certified its the Clerk of the Peace a certified its to th of the Church of England and Ireland in this City, have but not stronger than the peculiarities of the case demand :-

christian measure.

"The Circular of the Lord Bishop of Toronto, to be ment were about bringing in a Bill on the basis of Mr.

Baldwin's detestable measure, and forcing it through dring the present Session, without giving a moment's time duct of the Government towards the Church. It was to the country to speak its true sentiments, have awakened the deepest feelings of indignation throughout the City. "No Churchman believed for a moment that any the Clergy Reserves, which are now divided amongst the change or shift of party, could possibly place him in a worse position than having a share of the endowments of God's Ministers; but even of the portion of their property King's College, proportioned to the number of the Upper designed, or pretendedly designed, for them, they

subordinate and non-essential accident. Since that | Canada Church people, set apart for an institution exclu- now, it seems, to be deprived. It is remarkably unforsubordinate and non-essential accident. Since that time she has advanced in majesty and strength, and her usefulness has increased tenfold. Energies have been roused which cannot sleep again, and the great object now is to direct them wisely. At the present voluntary system, clamoured for a share "Such is the reward prepared for the single-hearted Reserves which were given to "the Protestant Clergy," portance to existing differences, and the means to compose them. The consideration how, and by what compose them the consideration how, and by what compose them. The consideration how, and by what compose them the consideration how, and by what compose them. The consideration how, and by what compose them the consideration how, and by what compose them. cluded preachers of all sorts of Protestant sects, as well as the Clergy. But every person, caring nothing for party politics or party purposes, of conciliating dissenting preachers and other such agitators, knew that teachers of dissent, if Protestant, were not Clergy, and never so designated either in State documents, by government officials, or even by dissenters themselves. all that? These agitators were to be conciliated; and the Church, being always so peaceable and quiet as never to give the Government any trouble, was of course to be

"And now, again, it appears, that through some intentional or most unaccountable bungling in the Clergy robbery act, by which the Reserves were to be so grievmisappropriated, the Crown Lawyers, on being appealed to, give it as their opinion that Clergy appoin succeed those who die may starve, or the people may be left destitute of the means of salvation; for so bunglingly for the Opposition candidate. Such are the supporters whom it is rumoured the Government now intend insulting by their hideous University Bill. We trust that it will not be passed this Session."

Thirty-six alone from the same communion voted drawn up is the Act that further legislation is necessary. But why then, on seeing this, did not our Conservative and Church Government at once proceed with further legislation? All the last session of parliament passed over, without any motion being made on a read space. on this most important subject by any person in either House. If this were not really the case no person could imagine such utter carelessness to exist in Parliament respecting the Church. When the Whigs proposed the Appropriation Clause respecting the Temporalities of the Church in Ireland, it suited Sir Robert Peel's purpose to oppose it, and to stand up as a mighty defender of the interests of the Church; but when the Canada Approprition Clause or Act was before Parliament, scarcely a word of opposition was uttered on the subject. As though forsooth, the souls of the people of Canada were not as valuable as the souls of the people of Ireland! But there was in the Canada affair a different political object to accomplish, and hence a different course of political conduct was pursued. And just as in Ireland, while the Clergy are deprived of their rightful property, a batch of govern-ment lay commissioners are unjustly and sacrilegiously paid out of it far higher salaries than the Clergy receive, when they do get the pittance still professedly reserved

Such is the reward of peace and loyalty towards the British Crown and Government. In the Canadian rebellion, got up by dissenters from the Church and enemies of British connexion, not a single Churchman was found otherwise than opposed to rebellion, and in favour of peaceable submission to the British Monarchy; and yet, for teaching this loyalty and peace, and thus saving the country heavy expenses of war, and of military and civil establishments, the pions and self-denying servants of God are to be starved, and their enemies fed with their

bread. What is this but a premium upon rebellion, and a rebuke to loyalty and obedience?

"The United States were lost to England through her refusing to establish the Church there on a broad and stable basis; and let her rulers look to it, that they do not, through similar neglect and impolicy, lose the remainder of their American possessions, which they know are at present retained to them by but very slender ties. Subjection to the powers that be can never be relied on, unless it be based upon religion, and never can be loyally and cheerfully rendered but from religious motives.

"The Letter of the Bishop of Toronto so strikingly depicts the condition of the Clergy of the Church of Canada, who are thus treacerously left by the government to starve, that if what his Lordship says will not move government for ample redress, nothing that we can say will move them to take so fraternal, useful, and, we will add successful, a course. It is lamentable to see that almost every sect, paltry as it may be as it regards its numbers and influence, can induce the government to nient low level of subserviency to his patrons! numbers and influence, can induce the government to attend to its wishes; while the large body of Clergymen and Churchmen, possessed, as they are, of nineteen-twentieths, of all the learning, wealth, and influence in the land, suffer the Church and their brethren to be almost totally neglected. If the hurchmen here in England would unite, and manifest but the most moderate activity upon the subject, there is no doubt that justice could be obtained for their ill-used brethren in Canada, But Churchmen are quiet, and the government know that, and consequently treat Church matters as they like. We do hope, however, that no sooner will parliament be opened, than that this and some other matters affecting the welfare of the Church will be introduced into Parliament, and not withdrawn or compromised, but firmly pushed forward to success. This Canada business must not be lost sight of. Meanwhile, we shall be glad to receive from any of our brethren in Canada any informa-tion that may be usefully employed in England in behalf of the Church of Canada.

We would request the attention of the Editor of the Churchman's Newspaper to the question of the niversity as discussed in the last number of this ournal; and if, in connection with the case of hardship in which he so rightly proposes an interference. he could be instrumental in awakening an interest in our behalf on the subject of the College Endowment, -of which we are likely to be stripped altogether,he would add another to the favours already conferred.

Our Travelling Agent will proceed on a Collecting tour westwards from this office, immediately after Easter, -visiting the townships intermediate between this and Toronto and proceeding from that city northwards as far as Newmarket and Holland Landing .between Toronto and the town of London, including the Niagara District.

## Communications.

To the Editor of The Church.

22nd February, 1845. Sir,—The subject of this communication will, I trust, be a sufficient excuse for my requesting you to publish it, my only object being to resolve two very serious doubts.

The questions are these-Can two Members of our Church be lawfully married by a Dissenting Minister?

Can one of our Members lawfully intermarry with a Dissenter by means of a Dissenting Minister?

The Courts of the United Empire, in the year 1842, pronounced the illegality of such marriages, a dictum which was subsequently confirmed by the House of Lords: when an Act was passed legalizing those only which had

But to refer to our Provincial Laws upon this important

The Act 33 Geo. III., cap. 5, authorizes Justices of the Peace to celebrate marriages, provided there be not five Ministers of the Church of England within the district; and if fewer in number, neither of the parties living within eighteen miles of a Minister of said Church, and the form of the Church of England to be observed.

The Act 38 Geo. III., cap. 4, which was reserved for the Royal assent, extends this privilege to Ministers of the Church of Scotland, Lutherans, and Calvinists, according to the rites of such communities severally, and provided one of the parties married shall have been a member of such

ommunity at least six months before such marriage. The Act 11 Geo. IV., cap. 36, which was also reserved for the Royal assent, extends the privilege still further to the Ministers of the Church of Scotland, Lutherans, Presbyterians, Congregationalists, Baptists, Independents, Methodists, Menonists, Tunkers, and Moravians; but excludes Calvinists and the proviso above italicised.

Now this is the last Act upon the subject, it does not repeal either of the former, consequently I conceive that by the Act 38 Geo. III., cap. 4, the Ministers of the Church of Scotland, Lutherans, and Calvinists, are the only Ministers who can legally marry any persons not belonging to their own congregations under the proviso therein contained, and not including Members of the Church of England.

Another most important question is involved in this.—
The fourth section of the Act 11 Geo. IV., cap. 36, provides that not one of these several Ministers shall be deemed or taken to be such unless he shall produce proof to the Justices of the district in which he shall reside, that are also severally required, (by sixth section, under a penalty of £40), once in every twelve months, to return to the Clerk of the Peace a certified list, under their hands,

ject; but I should not consider any marriage of Members of our Church duly solemnized by any but our own Perhaps some of your legal correspondents will have the goodness to resolve my doubts on the legal points

I am, Sir, Your very obedient servant,

It is, unfortunately, too true that persons without eduation, ability, respectability, or other necessary qualifica-ion, have, from party and political motives, been added tion, have, from party and pointed motives, been added to the list of Justices of the Peace; but I cannot think it fair play to make such sweeping charges as the writer of the article in the *Patriot* does, and, whoever he is, he is not sufficiently informed on the subject,—there being a remedy for most of the cases he alludes to. Complainants are wrong; if they bring their cause before an ignorant istice, or abide by his decision or charges of fees, &c.; et, if unjust, an appeal is, in most cases, allowed, and besides, a Justice is always liable to action or indictment

By the Laws of the Province, 4th and 5th Victoria, chapters 25, 26, and 27, a Justice is authorized to settle complaints against parties, such as trespasses on lands, malicious injury to property, and offences against the person. I have never heard of cases of slander, (proseuted in England in the Ecclesiastical Courts), criminal onversation, ejectments or claims for dower, being rought before a Justice of the Peace; but cases may arise out of those causes which may authorize a Justice to bind the parties to keep the peace. Disputes between nasters and mistresses and servants for wages or miscon luct, may be brought before a Justice of the Peace, and settled in a prompt and far less expensive manner than in a Court of Law, and the Justice has a right to interfere ecording to law in cases of forcible entry and detainer.

I cannot see how Justices are to extort money from gnorant disputants in the guise of fees, &c.; for, in general, people appear to have a tolerably clear idea on this head. By the Act 4th and 5th Victoria, ch. 12, Justices are to make returns of Convictions, and if they receive more fees than those allowed by Act of Parliament, (4th Wm. IV. ch. 17), they are liable to a penalty of twenty pounds, one-half of which goes to the informer: therefore a rapacious Justice cannot legally fleece a neighbourhood, although aided by an active constable, not a bailiff as the writer of the article calls him: he, the bailiff, (not a very pleasant visitor), is the officer of the Sheriff or of Courts of Law. Heretofore it has been difficult to find efficient ersons to act as constables, from the very poor remune ration they in many cases received for the services performed: should the party convicted, in case of non-payment of fine and costs, or either, be committed to gaol, both the Justice and constable lost their fees. In July last, the Magistrates of this District, in Quarter Session, took this into consideration, and, in case of the party being ommitted, the constable is now paid by the District. The Justice is entitled to sixpence for a summons for witnesses, (the necessary names being included in one). I have never seen all the Smiths, Browns, and Greens, rought forward; but I have seen many Greenhorns leave their work and come forward merely to see the fun as

I agree with the writer of the article, that no man, to whom the fees of office are an object, should be a Justice of the Peace; but I can tell him that if there were no fees, the Justice would be annoyed with frivolous complaints every day, which could only tend to make a worse feeling among the inhabitants, than would otherwise exist,—therefore I should be sorry to see Stipendiary Magistrates introduced in this part of the Province. If they were, there must be one at the least in every Township; and as he ought to be a person of integrity and ability, who would do equal justice to the poor man as to his rich a-year.\* Now I will state from my experience, generally speaking, that the Justices of the Peace in a Township do not get over ten pounds a-year in fees amongst them, and I can safely say I have expended more money in protecting persons from oppression than I ever received in fees, &c.: besides, were Stipendiary Magistrates apto starve, that if what his Lordship says will not move our brethren here in England to petition the Imperial ship, aided by agitation, or what is called public feeling, would be continually complaining and trying to get them put out of office, to be succeeded by a popular character, whose only merit might be in drinking the greatest quan-

An erroneous idea prevails in this country that the Magistrates in England do not receive fees, &c. This is quite a mistake, for they generally divide into divisions, hold petty Sessions, and employ a clerk to assist them: the fees go to this person, and he has summonses, &c. signed by some one of the Magistrates, which he fills up and issues on application. A clerk to a division of Magistrates is a respectable office, and he is very fairly paid; for whatever fees the Magistrates receive for any thing done by them, including taking affidavits, and a certain fee for every tavern licence, is handed over to the

I have no doubt the writer of the article in the Patriot means well, and I hope to see him follow up and expose those Justices of the Peace he finds acting against the laws, and moreover, that he will impress upon the government, and particularly upon our representatives, the Members of the House of Assembly, the impolicy and injustice of adding the names of further improper persons to any new Commission of the Peace.

Companion of Salatowness, you pronounce the Orlertory as a thing of Popish ordinance, whereas in the churches of Rome, there is no such collection of alms during Divine Service at all.

3. You proceed to denominate the other usages de-

Your's very obediently, A. J. P.,

Feb. 17, 1845. Newcastle District. [It is very obvious that the writer in the Patriot intended merely to expose the unfitness of many of the Magistrates, appointed from political bias, during the last two or three

in the hope that such a system is now at an end.—ED.]

(To the Editor of The Church.)

Queen's College, Kingston, 3rd March, 1845. Sir,—I observe, from your publication of Friday last, that a Correspondent, under the signature of "Amicus," has procured insertion for two documents on the subject of the much talked of University Bill. One of these, "it is said, emanates from the Bishop of Toronto:" and "Amicus" adds that "the Bishop's views are noble in conception, and generous as well as just to all parties."

The other document (which, you must have observed, s accompanied with "remarks" not of a very Catholic or charitable description,) is asserted to be "the Queen's College scheme for settling this question; which seems to have been adopted, in an evil hour, by the Government, and is at present circulating amongst the members of the Legislature, under the sanction of the Administration." Permit me to ask of you the favour of assuring you and

your readers that your Correspondent "Amicus" is altogether misinformed and at fault, in ascribing No. I. of his

two documents to Queen's College. Queen's College is as yet utterly unacquainted with the character of the measure for the regulation of the Colleges of Upper Canada, intended, it is said, to be submitted by the Executive to Parliament. I presume, however, that when any measure on the above subject is introduced, Queen's College, as one of the parties somewhat concerned, will be apprized of the fact; and it may naturally be expected that when the office-bearers of this Institution have Government proposal on the subject under consideraon, they will exercise their undoubted privilege and right to make "remarks" upon it. I need not assure you of its eing my confident hope and expectation that in the character of their remarks, the spirit manifested in those of "Amicus" will not be imitated. If the views of the Government on this important question shall be found to be "noble in conception, and generous as well as just to all parties," the authorities of Queen's College will, I trust, oincide with the general voice of the country in awarding to the Administration its due meed of praise. And I am persuaded that this will be done by them with a degree of cordialty which hitherto they have not been permitted to experience or express, should the discovery be made that such views have originated with the Lord Bishop of Toronto. I am, Sir,

Yours very respectfully, THOMAS LIDDELL.

[In giving insertion to the above communication, we would simply remark that the strictures contained in our ast upon the proposed University Bill, from the pen of Amicus, were not more severe than the nature of the case imperatively called for. We believe that all parties, acuated by a correct principle of justice, will admit that hardly any terms of indignant remonstrance against such a project, could be too strong. - ED. CH. ]

## Ecclesiastical Intelligence.

ENGLAND.

THE BISHOP OF EXETER AND HIS CLERGY. "To the Clergy of the Diocese of Exeter.

"Bishopstowe, Jan. 8th, 1845.

"Rev. and Dear Brethren,—I have this day had the gratification of receiving from his Grace the Archbishop copy of his 'Letter to the Clergy and Laity of the Province of Canterbury.'

"That letter leaves me under no difficulty how to act. Not only deference to his Grace's authority, but in most willing concurrence with the sentiments which he has that the error should be immediately rectified, to settle expressed, I thankfully accept the prospect of an adjustthat the error should be immediately rectined, to settle the future rights of property, and to legitimate the rising ment of our present diversities, by some general measure, which shall have the sanction of the whole Church. In I do not refer to our ecclesiastical polity upon the sub-ect; but I should not consider any marriage of Members the great object which I have had at heart,—the restoration of certainty and vigour to the law of the Church, in all that relates to our public worship,—than by now re-

> be prepared for a final settlement. the views so plainly set forth by the Archbishop: that is, posed and unanimously carried. In moving the 2nd

garbling portions of the offices of the Church,—especially he offices of baptism and burial,—by reason of objection to the doctrines therein involved, or of introducing prayers of private composition, either before the sermon, or

lay claim to indulgence. the great body of my clergy, and of the warm and affectionate sympathy evinced by very many of you, under circumstances of no common trial. These are matters of grateful and enduring remembrance. If there have been some instances of an opposite feeling (as I am bound in sincerity to add that there have been some, however few), I assure those who have exhibited it, that they will not, in our future intercourse, experience any unpleasing recollections of it on my part; and if, on reflection, they shall as readily forgive themselves as I forgive them, I wish that they may have formed a right estimate of what their duty has required, and may hereafter require them

"This last is a subject on which I would not dwell. But I am desirious of saying, with reference to some individuals of high station, on whose public conduct I deemed it necessary to remark, that I rejoice to believe that there was much of misapprehension of motives,—something, it may be, of mistake of facts.

"In respect to one eminent person, in particular, I cannot doubt the statement made by him of his own actual onduct; it is plain, therefore, that the terms in which he had claimed a right to act and speak, in resistance to the lawful order of his Bishop, were not intended by him o imply (for he has since expressly denied) that he had exercised that right, as his words themselves induced me

"Of all the harassing and painful incidents of the last few weeks, these personal conflicts have been by far the most harassing and painful. May they henceforth be as they had never been! But, whatever may have been the temporary results, I do not and cannot regret that I deemed it necessary publicly to assert those principles of Church authority, which it is alike the duty of all of us to recognise and to inculcate. The very vehemence with which the assertion of them has been resisted, proves, if proof were necessary, the necessity of their being assert ed, and our never suffering them to fall into oblivion.

"In conclusion, I congratulate you on the prospect of those principles being, ere long, practically asserted and enforced by our reverend Primate, and thus of his effecting, if it be God's pleasure, a final and peaceful settlement of questions, which (inconsiderate as, for the most part, are the subjects of them) must be settled, if the Church of England is to continue to us anything better

than an empty name. "I am, rev. and dear brethren, your affectionate Rev. Mr. Cronyn-

H. EXETER."

ADMONITION TO CHURCHWARDENS.

Sir,-My churchwarden has placed in my hands to-day ed in the Church of S. Charles, at Plymouth, and at which it appears you had the misfortune to preside. The placard bears your signature, and I shall therefore hold you responsible for its transmission and contents. My Warden has expressed himself very properly and indignantly at the insulting supposition that he could be made the tool of a miserable attempt to introduce your paltry spite against the Bishop into a parish with which I thank God, you have no concern, and in which I do not think there is one man who participates in your ignorance, or would be partaker of your sin. But in order that you may spare yourself future and superfluous trouble, I beg to acquaint you that every measure enjoined by our good and faithful Bishop, of whom the diocese is not worthy, has been already in full usage in this parish for a very long time. The alms at the Offertory, in particular, have been long felt by rich and poor to be a very blessed instrument in the hands of the Church of

And now, sir, since you have compelled me by your intrusiveness to notice you, I shall proceed to make one or two remarks on the unutterable ignorance displayed by yourself and others in your recent proceedings, and on the awful nature of your sin.

1. You and your party are pleased to object to sermons in surplices as a token of and tendency to Rome. Now the Romanist minister invariably preaches in a vesture of black, and of this you may certify yourself by a visit to the Romish chapel near your own place of abode. 2. Again, with that flippancy which is the invariable companion of shallowness, you pronounce the Offertory as a thing of Popish ordinance, whereas in the churches

3. You proceed to denominate the other usages demanded by the Bishop, under the authority of the Book Collected for the Widows', &c. Were you never informed that there are many in England wherein every jot and tittle of the Rubrics have been carried out without intermission even to the present day? Do you not understand that if many of us, the Clergy, have been guilty of a long dereliction of rubrical duty during many years we still have a right \* The Stipendiary Magistrates in the West Indies, &c. are mostly Army and Navy Officers, and have a salary of £600 stg. per annum. Uniformity (13 and 14 of Car. II. c. 4)? If not, pray borrow and study it, and you will discover yourself t not only grossly ignorant of the Ordinances of the Church, but also of the law of the land. You will find by that statute, that every Rubric in the Book of Common Prayer is a clause in an Act of Parliament, which binds, not only

I pass on to consider your sin. You convened and you held your meeting in Church! You made a Holy Sancheld your meeting in Church! You made a Holy Sanctuary of christian worship, the scene of your rebellion against your bishop and your God! The solemn echoes of that blessed place were polluted by the loathsome language of human and unlawful strife! The sin of sacrilege defined by the canonists to be "anything which shall liminish the holiness of. or make common, sacred places, persons, or things." Moreover, you presided over this conspiracy of strife. You! a warden of the Church, having upon your soul a solemn declaration, tantamoun to any oath, that you would perform faithfully the office of churchwarden, in the spirit, if not in the letter, of the words "So help you God."

Among your canonical duties you are enjoined to provide a surplice for the minister, wherein to perform the whole of Divine Service, "to receive the alms for the poor during the Offertory," and to diligently see that all the parishioners duly resort to their church upon all Sundays and Holy-days. How you reconcile this last branch of your duty with your signature to a printed paper in which you exhort them to absent themselves from Church, I leave to your own soul, and God, and the last day. Meanwhile, the prophet Zechariah will instruct you that you should "let none of you imagine evil in your hearts against your neighbour, and love no false oath, for all these are things that I hate, saith the Lord." Your resolution of thanks to contain Your resolution of thanks to certain of the cathedral-chapter said to be favourable to your schism, has caused me considerable pain; by no means however on account of yourselves, or from any sense of the value of your approbation; but on the contrary, because I feel personal sorrow and professional shame, that among the dignitaries of this diocese, to whom we the inferior clergy should look for example and guidance, there should be found any contented to incur the deep humiliation of your praise. And now I tender you my counsel for the good of your own soul. I have been taught "to have compassion on the ignorant and on them that are out of the way." I forgive, therefore, your interference in my parish-it was futile-and I exhort you to enter into you chamber and shut to the door, and beseech God to forgive you also. Repent. Do your duty in that station of life to which it hath pleased God to call you, and run no spiritual risk beyond it. Study your Bible. Read your Book of Common Prayer, and use it, meekly, humbly. and in the spirit of a Christian man. their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Reverence the Church, and you will draw a calmer breath when you come to die. No weapon that is formed against Her will prosper. Seek at sacred sources religious truth; believe me it is not to be gathered from the barrack or the quarter-deck, in the mart or the store.

I remain,

Your faithful counsellor, R. S. HAWKER. Vicar of Morwenstow. To Mr. RICHARD MARTIN. Churchwarden of S. Charles,

CANADA.

Plymouth.

To the Editor of The Church.

Vienna, February 20th, 1845. Sir,-At a meeting held in the Church of Port Burwell, on the 1st inst., for the purpose of taking into consideration the advantages that might be derived from the formation of a Parochial Association, to aid in carrying out the views of the "Toronto Diocesan Church Society, nquishing my own separate endeavours, and merging ted to take the chair; when, having opened the meeting with prayer, and fully explained the objects of the Societhem in that common effort, which his Grace has announced his intention to promote, when 'the way shall ty, and the necessity for a fervent and heart-felt co-oporepared for a final settlement.'

Meanwhile, I advise you all to act in conformity with interests, the following resolutions were severally pro-

to continue the services in your several churches as they resolution, the Rev. Mr. Cronyn, of London, in an able, Sir,—I have seen with much regret an article headed "The Provincial Magistracy," copied from the Toronto Patriot into the Church paper without editorial note or in favour of such cases and the services in your several churches as they are resolution, the Rev. Mr. Cronyn, of London, in an able, eloquent, and feeling address, enlarged upon the objects that the Church Society has at heart, and, with a lucid-ness that carried full conviction to the minds of his hearin favour of such an advance,
"One reservation, I must, indeed, make, though I hope it is necessary. If the practice in any parish at present prevail (I know not that it does), of omitting or

ses that carried full conviction to the minds of his hearers, entered with a minuteness into the details of its proceedings and the benefits to be derived from its successful working, that was truly gratifying and instructive; in present prevail (I know not that it does), of omitting or the course of his address, he also availed himself of so favourable an opportunity to point out in a kind, an affectionate, and an unobtrusive manner, to those who were anxious for the welfare of the Church, the necessity of ers of private composition, either before the sermon, or elsewhere; such violation of the Church's law must not to their care, from the contaminating influence of insideous teachers and insidious books, and of guiding them "And now, in addressing you on this occasion, most probably for the last time, let me express my deep sense of the value of that support which I have received from the great body of my clergy, and of the warm and affecting and with an apparent warmth and sincerity that augurs well for the successful operation of this infant

> 1. Moved by Mr. J. Draper, seconded by Mr J. M. Crawford-

Whereas a Society has been established under the auspices of the Lord Bishop of this Diocese, now incorporated by Act of Pacliament, the object of which is, the promotion of religious instruction through the ministry of the United Church of England and Ireland;—and whereas in accordance with the Constitution of the Parent Society, a Branch Association has been estal lished for the District of London, and whereas it will tend more fully to carry out the objects of the Diocesan Church Society. If a Sub-Association in correspondence with the District Branch Association be formed in each parish or mission,

Resolved,-That a Parochial Association be now formed for Port Burwell, and the surrounding neighbourhood.

2. Moved by the Rev. Mr. Cronyn, seconded by Mr.

Draper-Resolved,-That this meeting is deeply impressed with the importance of the objects provided for in the Constitution of the Parent Society, and will use its best endeav ours to promote the same, viz.—The dissemination of the Holy Scriptures, the Book of Common Prayer, and such other books and tracts as may serve to promote an acquaintance with evangelical truth and with the doctrine and order of the United Church of England and Ireland; the propagation of the Gospel among the Indians and destitute settlers in remote situations, by means of Travelling and resident Missionaries; assistance to clergymen of the Church who may be incapacitated by age or infirmity, and to their widows and orphans; promotion of parochial Sunday, and daily schools; the temporal support of the Church improvement of the present resources of the Church and what-ever measures may be thought best for increasing them. 3. Moved by Mr. Leonidas Burwell, seconded by Mr.

Resolved,-That this Association be open to all the members of the Church of England within its limits; that the annual payment of any sum however small shall qualify a person to ne a member of the same; and that all contrib lowed to specify the object (when they desire it) to which their donation shall be applied.

4. Moved by Mr. J. M. Crawford, seconded by the

Resolved,-That the incumbent of this Rectory be chairman of this Parochial Association, and that the Incumbent and Churchwardens with the following gentlemen J. Draper, J. M. Crawford, Leonidas Burwell, Blackburn, McDermid, Walker, Ker, Springall, and Hutcheson, do constitute a Managing Committee for the purpose of making subscriptions and collections in add of the general ways. tions in aid of the general purpose of the Diocesan Church Society, and that they do report through their Chairman a statement of the same at the Quarterly Meeting of the Managing Committee of the District Branch Association, and that Mr. Blackburn be Treasurer, and Mr. Crawford be Secretary.

(Signed) T. B. REID, Chairman. J. M. CRAWFORD, Secretary. It was then moved that the Rev. Mr. Reid do leave the chair. On motion of Mr. Ker, seconded by Mr. L.

Resolved,- That the thanks of this meeting be resp offered to the Rev. Mr. Reid, for his dignified conduct in the chair, and, also, to the Rev. Mr. Crouyn, for his kindness in attending the meeting at such a distance from his residen at this inclement sea on of the year; and for the very able and satisfactory manner in which, for the information of his hearers, he elucidated the objects and views of the Church Society of the Dramas C. of the Diocese of Toronto.

J. M. CRAWFORD,

102 0 0

PRESCOTT PAROCHIAL BRANCH OF THE CHURCH SOCIETY. The subjoined is a brief statement of the amount col-lected by the Prescott Parochial Committee of the Est District Branch of the Diocesan Church Society for 1844, as also of other sums of money obtained for parish pur-poses, and how they were disposed of:—

Amount of Yearly Subscription ......£ 30 5 Applied thus—
To the Widows', &c. Fund ..... £ 1 5 0 
 One-fourth to the Society
 7
 5
 0

 To the support of our Missionary
 10
 0
 0

 To Parish purposes
 11
 15
 0

and exterior of our Church ... 75 0 0 Besides, for fencing in the church-yard, building a school-room and dwelling-house

for the accommodation of the person who takes care of the Church, &c.

Making a total of...... £307 5

F. Crane.
s. Longley and family
Jones, Esq.
s. Jones
. Solomon Jones
D. Jones Total.....£30 5 0

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the formation of a Fund for the support of the widows and Orphans of the Clergy in this Diocese:

Previously announced (in No. 113), in am't ... 491 13 The Church at Beechville—through the Treasurer of the District Branch Association... 0 2 65 114 Collections, amounting to.....£491 16 12

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, on Septon Gesima Sunday, in compliance with the Pastoral Letter of the Lord Bishop, dated 10th December, 1844:—

£ 55

Previously announced (in number 99) in am't 544 10 The Church at Tecumseth ......£3 15 0
Ditto at West Gwillimbury 3 5 0
—through the Rev. F. L. Osler ......... The Congregation in the Township of Lon-don—through the Rev. Chas. C. Brough 4 10 0 The Congregation in Cayuga ... £2 17 6

Ditto in Caledonia 3 7 6

Ditto in York ..... 4 12 6

Ditto in Walpole ... 3 2 6

—through the Rev. Bold C. Hill ......

14 0 0 The Church at the Delaware—through the Rev. Richard Flood ..... The Church at Lloydtown ..... £2 3 The Congregation at Pine Grove 2 10 3 Ditto at Bolton's Mills 0 15 0 5 8 4

A Widow's mite —through the Rev. Saltern Givins ......

The Congregation at White Service at the Manatoulin Mission—through the Rev. F. 

Rev. George Hallen .. The Church at Port Burwell..... £0 7 6 Donation by Dr. Williams ...... 1 0 0
Ditto by the Rev. T. B. Read 0 12 6
—through the Rev. T. B. Read......

118 Collections, amounting to......