

subordinate 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 moment, circumstances have given extraordinary importance to existing differences, and the means to compose them. The consideration how, and by what authority this shall be done, we must postpone.

THE CHURCH.

COBourg, FRIDAY, MARCH 7, 1845.

CONTENTS OF THE OUTSIDE.

On the calling of clergies in the Holy Eucharist in the Cathedral of St. John's, N.B. The Sacrament a barrier against Heresies. The Archbishop of Canterbury and the Church.

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 tranquilizing 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 admirable document, and upon the divisions which it is designed to allay.

"When one considers the difficulties in which the Church has been placed by the violence of the parties, and the indifference 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 Primate of the Church of England should have been placed by Providence, in 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 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 whose opinions and practices he is known to disapprove.

"We can scarcely flatter ourselves that the admirable letter we have now laid before our readers will furnish 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 Romish and Puritan members of the House of Commons, and of all influential persons, universal. And such feelings the present letter is eminently calculated to confirm and increase; for, whatever may be men's views of the various religious denominations, most earnestly request 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 meekness 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 a correct 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 repeat our hope that this "madness of the people" has reached its height; and that the sobrieties of a sound religious feeling having returned, there will be a correspondent humiliation and penitence for their great sin,—not against ecclesiastical authority merely, and against the rule and order of the Church, but their great "sin against the Lord."

"For never was there a case in which the temper of the world was more directly and distinctly opposed to the temper of the Gospel; never was there a case in which the rulers of the Church were more decidedly right, and those who have assumed the novel claim to overawe and control them, more manifestly wrong. Never was there more gentleness, tenderness, and conciliation on the one hand; nor more of ungodly passion and un-Christian perversity on the other.

"And after all, we regard it as a bright day in the history of the Church. She has borne the conflict with that example of patience which our crucified Master has taught her; and though she has grieved for the storm excited by foes without and hollow-hearted friends within, she has compromised no principle,—she has sacrificed no element of truth.

"This is the best evidence we can desire of her majesty and her might; and reverence and honour, congratulation and welcome, will, we firmly believe, soon follow this heartless and thoughtless language of contumely and invective. Her true children will love and cling to her, with a warmer and more undivided heart; and through her teaching and example, we trust, will be a speedy abandonment of the worst "novelties" of the present degenerate day,—namely, the sacrifice of truth to self-interest, and, in grasping at the petty distinctions and fleeting possessions of this world, the heedless flinging away of the interests and 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 question, should be placed under her own management and control. The Report which we now publish, indicates a very correct view of the whole question, and sets forth the reasonableness of the Petition preferred by the Church, in so clear a light, that we should think there can be no dissentient voice to its adoption. What is sought for, is the preservation of the little fragment of religious property that has been conceded to her; and as the preservation of existing rights and 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 not only the Roman Catholic members of the Legislature, but also the members of the Church of England, who are to be subjected, according to the provisions of the University scheme which, it is said, is gravely to be submitted for the adoption of our Legislature! Her Collegiate endowment, we repeat, may be flung 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 unchristian measure.

"It appears from the following article, which we extract from the Churchman's Newspaper of the 21st January, that the subject of the Pastoral Letter of the Lord Bishop of Toronto, in regard to the peculiar state of suffering in which five Clergymen of this Diocese have been left, is attracting attention in England. The language employed in this article is strong, but not stronger than the peculiarities of the case demand.

"The Circular of the Lord Bishop of Toronto, to be found in another part of to-day's paper, discloses something more of the wretched legislation and faithless conduct of the Government towards the Clergy. Perhaps some of your legal correspondents will have the goodness to resolve my doubts on the legal points referred to.

"I am, Sir, Your very obedient servant, CANTLICK.

Canada Church people, set apart for an institution exclusively under the control of his own communion. He is now told that a Government calling itself "Conservative," and professing to be a friend of the Church, was to be found adverse to her interests. When the secretary in Canada, some of whom had till then talked largely about the voluntary system, clamoured for a share of the Clergy Reserves which were given to "the Protestant Clergy," the State Lawyers were called upon to give an opinion on the meaning of the phrase Protestant Clergy, when they declared, what we shall never believe, that it included preachers of all sorts of Protestant sects, as well as the Clergy. But every person, caring nothing for party politics or party purposes, of either the high or the low, who, as a private citizen, 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. But what of all that? These agitators were to be considered as the Government any trouble, was and quiet to be sacrificed.

"And now, again, it appears, that through some intentional or most unaccountable blundering in the Clergy robbery act, by which the Clergy Reserves were to be divided, the Crown Lawyers, on being applied to, give it as their opinion that Clergy appointed to succeed those who die may starve, or the people may be left destitute of the means of salvation; or so bunglingly drawn up is the Act that further legislation is necessary. But by 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, or a word spoken on this most important subject by any person in this House. If this were not really the case, how could we 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 country; but when the Canada Appropriation 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, and that the Government should be more anxious to accomplish, and hence a different course of political conduct was pursued. And just as in Ireland, while the Clergy were deprived of their rightful property, a batch of government commissioners are unjustly and sacrilegiously taking out of the hands of the Clergy, and selling when they do get the pittance still professedly reserved to them.

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, representing the numerous Christian bodies in this Province. 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 proposed measure is one which can never be sustained 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 resolution, 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 demerits.

"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 late year of your Honourable House will be marked by petitions against any measure which would place an Institution, in which their children would seek for education, under a governing body composed of the representatives of various religious denominations.

"The Letter of the Bishop of Toronto so strikingly depicts the condition of the Clergy of the Church of Canada, who are thus treacherously left by the government to starve, that if what his Lordship says will not move our brethren here in England to petition the Imperial 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 all the powers that be in this country, in regard to 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 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 very slender ties. Submission to the powers that be can never be relied on, unless it be based on religion; and religion can be really and cheerfully rendered but from religious motives.

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"We would request the attention of the Editor of the Churchman's Newspaper to the question of the University as discussed in the last number of this journal; 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,—which we are likely to be stripped altogether,—we 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.—He will afterwards visit the several stations intermediate between Toronto and the town of London, including the Niagara District.

Communications.

To the Editor of The Church. Feb. 17, 1845.

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

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"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 use anything better than an empty name.

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ADMONITION TO CHURCHWARDENS.

"My churchwarden has placed in my hands to-day a printed paper, which contains certain resolutions passed in the Church of St. Charles, at Plymouth, and at which it appears you had the misfortune to preside. The placard bears your signature, and I shall therefore regard you as responsible for its transmission and contents. My Wardens have expressed himself in a very dignified and manly manner, 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 appointed, a few leading demagogues of a faction in a Township, could, 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 quantity of whiskey, and bringing himself down to a conventional level with the mob, or what is called public feeling. 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 for the last are very trifling, and as they are signed by some one of the Magistrates, which he bills 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 anything they do for them, including taking affidavits, and a clerk's fee for every tavern licence, is handed over to him.

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to continue the services in your several churches as they now are, making no attempt to approach nearer to an exact observance of the rubric, unless you shall, in any instance, ascertain that the wish of your people is clearly in 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 beg pardon, I mean, of omitting or garbling portions of the offices of the Church, especially the 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 elsewhere; such violation of the Church's law must not lay claim to indulgence.

"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 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 unpleasant 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 to do.

"This last is a subject on which I would not dwell. But I am desirous 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 their authority, which is misapplied to 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 conduct; it is plain, therefore, that the terms in which he had claimed the right to act and speak, in relation to the lawful order of his Bishop, were not intended by him to imply (for he has since expressly denied) that he had exercised that right, as his words themselves induced me to conclude.

"Of all 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 if 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 I have so long endeavoured 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 asserted, 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 use anything better than an empty name.

"I am, rev. and dear brethren, your affectionate friend and brother, H. EXETER.

ADMONITION TO CHURCHWARDENS.

"My churchwarden has placed in my hands to-day a printed paper, which contains certain resolutions passed in the Church of St. Charles, at Plymouth, and at which it appears you had the misfortune to preside. The placard bears your signature, and I shall therefore regard you as responsible for its transmission and contents. My Wardens have expressed himself in a very dignified and manly manner, 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 appointed, a few leading demagogues of a faction in a Township, could, 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 quantity of whiskey, and bringing himself down to a conventional level with the mob, or what is called public feeling. 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 for the last are very trifling, and as they are signed by some one of the Magistrates, which he bills 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 anything they do for them, including taking affidavits, and a clerk's fee for every tavern licence, is handed over to him.

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