

Jesus

England,
Patron-
have no
y not be
patron of
parishes is
al-classes
es posses-
t extent :

ings.

2
0
7
1
1
6
3
8

parishes,
ect enough
wsons pos-
shared by
or people.

Here we
wer of the
to the pri-
must hear
rather than
no connex-
s willingly
nical to the
e damnable
ong all the
therefore of
ght of thine

of England,
olding more-
ty is there a
n to livings,
e man often
of increased
the incomes
t readiness to
by the imme-
receive the
nothing. A

clergyman may have a living on which he resides, and it may produce £500 a-year. Another living worth £500 more may have been given by will, or in another way, by a friend, or a bishop, or a relation, or the crown. And he may have bought another for £5,000 or £7,000, bringing him in £300 a-year. Besides this, he may hold the situation of a Prebendary in one of the cathedrals, worth £500 more. In fact he may have as many livings as he can in any way obtain. Even in the Province of Canada the iniquitous practice is begun. He who is called Lord Bishop of Montreal is, in the first place, the said Lord Bishop; in the second place, he is Archdeacon of Quebec; and, in the third place, he is the Rector of Quebec. And he who is called Lord Bishop of Toronto is, first, the said Lord Bishop; secondly, Archdeacon of York; and, thirdly, Rector of the City of Toronto. Why three offices to one man? Because three salaries are connected with the three offices. But no doubt the work is rightly performed; for the bishop, being so close to the other two officers, will take care that the archdeacon looks well to his vocation; and woe be to the rector if the bishop catch him sleeping at his post! The power of presentation in Canada is, I believe, entirely in the hands of the two bishops; and therefore, as they have presented themselves with two offices each, they might see fit to present themselves with, or, technically speaking, *collate* themselves to, other well-paying benefices. *'Cursed be he that doeth the work of the Lord deceitfully.'*

VIII. I am not a member of the Episcopal Church of England, because I dislike the system of *Curacy*, or ministers or ambassadors of Christ performing their work by proxy. When a man has a number of livings, he cannot of course live in them all; nor can he perform divine service in five or six parishes in one day, even supposing the parishes were contiguous; he must therefore hire some brethren of the church to take his pulpits and perform his duties. Also, when a man is incapable, because not a minister, he must employ a minister, and thus the layman and the clergyman share the living,—the one for doing nothing, and the other for doing all. There are many lay-impropriators who have the sole right to the incomes of parishes; and who have only to make a bargain with some spiritual person, and have the spiritual duties run over, when they receive the tithes, having performed the only condition necessary. Again, a minister may have lost his taste for reading prayers and reading sermons so often, if he ever had such, and he may resolve to give up the employment; but he cannot think of relinquishing the tithes. So he hires a curate, and the cheaper the better, who undertakes the rector's work, and receives a moiety of the reward. Curates are wanted for incapable laymen, and for monopolising and lazy clergymen. The system of curacy is woven into the constitution of the Episcopalian Church, and is made necessary by the holding of sinecure rectories. The following, from a Parliamentary return to the House of Commons in 1834, and partly