

can bring a dead body to life. But when Jesus has quickened us, we shall as surely perform all those actions, which demonstrate the soul to be spiritually alive, as a dead body, when raised by Divine power, will surely perform all the functions of a living person.

The Beretan.

QUEBEC, THURSDAY, MARCH 6, 1845.

Those subjects of Her Majesty in this Province who hailed the Union of the two Canadas as a means of binding the community together in one body, cannot but feel mortified at the partial repeals which our Legislature effects by acts of severance, rending the united Province again into two, as it was before Lord Sydenham came to preside over the councils of this part of our Sovereign's dominions.

The answer will be readily given. The preponderance of the Roman Catholic religion in Lower Canada requires it. In Upper Canada the portion of the inhabitants which professes that faith, does not form so powerful a body as to put forth demands for a measure particularly framed to suit its purposes; provided Protestants have no extra privilege given them, the Church of Rome there will be content with being placed on an equal footing.

In the mean time, the bill does not satisfy the Church of Rome neither. "We have seen with regret" say the Melanges Religieux "that the Clergy, who hitherto have shown themselves so zealous and have done so much for elementary and collegiate instruction, are subject to an election, before they can exercise a right or function which Lord Stanley considered one of their special privileges.

How vain the attempt to conciliate the power which holds this language, unless its own terms be conceded to it. "Dogmatic, moral, and religious instruction is inseparable from public school education, and it ought necessarily to be under the control of the Church." Less than that cannot satisfy the writer of the article; and since in Lower Canada "the almost totality of the popula-

tion is catholic" he does not see at all "why the faith of that population could not have been secured and yet that of other religious denominations not attacked."

It gave us much pleasure, in our last number, to disavow all reference, in our remarks upon the excessive power committed to the Superintendent of Education, to the gentleman now filling this situation. We have not the honour of personal acquaintance with that officer, but if the Melanges judge correctly of him, new alarm must arise. After stating all that the Church of Rome demands, it is admitted that under the present Superintendent's management, there would be guarantee, and the Church would have nothing to fear: but, alas, the Superintendent is not "immortal" nor "unremovable;" and moreover, he has masters over him, and could not always act according to the light which he has that "the Church is the infallible guardian of the faith."

We must do ourselves the pleasure of stating that we have read this able article in the Melanges Religieux with great interest. It contains a deal of sound, weighty truth; it states fairly and openly what the Church of Rome, in order to be true to her unalterable character, must claim. But then it must strike every enlightened legislator that such claims cannot be accorded to her by the leading features of a bill designed to provide a general system of education, embracing equally with the Roman Catholic, the Protestant who cannot admit for his children the dogmatic and religious education which the Roman Clergy would impart.

ECCLESIASTICAL.

Table with 2 columns: Name and Amount. Includes entries for Miss Mountain, Miss Scott, W. McTavish, Honble. J. Stewart, etc.

Quebec, 1st March, 1845. T. TAIGOR, Treasr. TORONTO CHURCH SOCIETY.—The Collections hitherto made towards the Fund for the support of the Widows and Orphans of the Clergy in the Diocese, 113 in number, amount to £471 13s. 7d.

five Clergymen remaining without support, through the refusal on the part of the Government to pay their salaries.

A remittance of £300, sterling, had been made for Spring importation from England. THE TALBOT DISTRICT BRANCH held its first Anniversary at Simcoe, on the 30th of January. An encouraging account was given of the progress of church-building within the District, but at the same time the want of at least two additional Clergymen to minister within it was strongly urged.

THE ARCHBISHOP OF CANTERBURY'S LETTER TO THE CLERGY AND LAITY OF HIS PROVINCE.

For a considerable time past my attention has been anxiously turned to the divisions in the Church, occasioned by difference of opinion with respect to the intention of certain rubrical directions in the Liturgy, and diversities of practice in the performance of Divine Service. These questions, relating to matters in themselves indifferent, but deriving importance from their connection with the maintenance of uniformity and order in the solemn ministrations of the Church, are rendered difficult by the ambiguity of the rubrics in some instances, and, in all, by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law.

It has long been observed that, in the performance of Divine Service in the generality of our parochial churches, there has been a deviation, in certain particulars, from the express directions of the rubric, and that, in some cases, a difference in respect to the sense of the rubric has led to a diversity in practice. In regard to such points, in themselves non-essential, the most conscientious Clergymen have felt themselves justified in treading in the steps of their predecessors; and hence the irregularity (for all departure from rule is irregular,) which seems, in some instances at least, to have existed from the beginning, became inveterate.

At the same time, I am sensible that those who object have much to allege to their justification. If the written law is against them, they plead an opposite usage, in parochial churches at least, reaching back, perhaps, to the time when the intention of the law-giver was best understood, superseding its literal sense, and determining its real meaning; they appeal to the general consent of bishops, clergy and laity, implied in the absence of any effectual interference during so long a period; they object to the sudden revival of rules, which in their opinion are obsolete, and still more; to their rigid enforcement after so long a term of abeyance.

garded with suspicion when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our Church. It must also be granted that the intention of the Church is not always clearly discoverable from the language of the rubric, nor determinable with absolute certainty from the records of early practice. In such cases it may with some show of reason be said, that, as the eminent men to whom the several revisions of the Liturgy were successively entrusted, did not see the necessity of giving directions so precise as to ensure a rigid conformity in every particular, we may be contented to acquiesce in slight deviations from rules suggested by convenience, and sanctioned by long usage.

Now, whatever may be the force of the arguments on either side, a difference of opinion will probably always exist in regard to the contested points. But all parties will concur in regarding these points as of far less importance than the maintenance of that mutual confidence which, next to support from above, forms the main strength of the Church, producing the harmonious co-operation of its several members, and disposing the people to look up with reverence to their pastor as their spiritual instructor and guide.

The case, then, if fairly considered with reference to the existing dissensions, and the results to be expected from their continuance, will show the necessity of mutual forbearance to the peace and the honour, I may even say, to the safety, of the Church. The laity, it may be hoped, will see the propriety of respecting the consciences of such of the clergy as have held themselves bound to strict compliance with the express direction of the rubric, without regard to former dissent; and the clergy will perceive the expediency of not pressing too harshly, or abruptly, the observance of laws which, having by themselves and their predecessors been long suffered to sleep, have now the appearance of novelty. I am fully alive to the importance of uniformity in the celebration of Divine Service; but I think it would be purchased too dearly at the expense of lasting divisions—a consequence which, I trust, will be averted by a suspension of the existing disputes.

What I would most earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made with the sanction of the proper authorities.

On the particular questions which disquiet the public mind, I think it undesirable to pronounce an opinion. Upon careful examination, I have found reason to think that some of these questions are more difficult of solution than is commonly imagined, and that the meaning which occurs at first sight is not always the most correct. And the general question, in respect to what should be conceded to usage in controlling or modifying the written law, seems to me to be open to much doubt.

In order to guard against misapprehension, I think it proper to state, that all I have here said is strictly confined to the rubrical questions which have occasioned the present agitation. All change in the performance of the service, affecting the doctrine of the Church, by alteration, addition, or omission, I regard with unqualified disapprobation. I may further remark, that the danger to the Church would be great, if Clergymen, not having due respect either to episcopal authority or established usage, should interpret the rubric for themselves, should introduce, or curial ceremonies at pleasure, or make Divine Service in any way the means of expressing their own theological opinions or party views.

adoption, in the hope that, through the blessing of God, it may lay the foundation of lasting peace; "and to this end"—(I borrow the words of a learned and pious ritualist)—"to this end may a learned and pious ritualist"—"to this end may the God of Peace give us all meek hearts, quiet spirits, and devout affections, and free us from all prejudice, that we may have full churches, frequent prayers, and fervent charity; that uniting in our prayers here, we may all join in His praises hereafter, for the sake of Jesus Christ, our Lord, Amen."

W. CANTUAR. Lambeth Palace, Jan. 11, 1845.

THE LIVERPOOL BRANCH OF THE PASTORAL AID SOCIETY held its Annual Meeting on the 29th of January, the Lord Bishop of Chester in the Chair. Collections were taken up on behalf of the Society, on the Lord's day preceding, in nearly all the churches in the city, which produced upwards of £300.

PARISH OF WINWICK, LANCASHIRE.—This charge includes a population of 20,000, and the income is calculated to be £4,220. Measures are in progress for dividing both the parish and the income into five or six livings, with church-buildings and parsonage-houses. The liberality of the Earl of Derby, as patron, is spoken of as an example to other patrons who may wish to follow his steps.

THE REV. CANON WOODHOUSE of Norwich Cathedral, has tendered to the Bishop of the Diocese his resignation of the benefice he holds and his canonry, because he entertains objections to the literal acceptance of certain parts of the ritual of the Church of England, and he thinks it needful to submit to any sacrifice, rather than risk even the suspicion of countenancing dishonest practices with respect to subscription. His objections are stated to be to the damnable clauses of the Athanasian Creed, the form of absolution in the office for Visiting the Sick, and part of the form for ordaining Priests. The Bishop at once gave a decisive answer, that he would neither accept nor encourage his resignation.

ST. SIDWELLS, EXETER.—The popular feeling against the use of the surplice in the pulpit is so strong that on the publication of the Bishop of Exeter's letter, withdrawing his order for the use of it, the hope was entertained not only that it would not be introduced where it had not been worn in preaching before, but also that it would be laid aside where it had for some time been used in the pulpit. Great excitement arose, when it was found that in the church of the above parish, both the Rev. Francis Courtenay, Curate, in preaching morning and afternoon, and the Rev. Dr. Coleridge in delivering an evening lecture, wore the obnoxious vestment.

CONVERSION OF A WHOLE BROTHERHOOD FROM ROMANISM.—The following letter has been addressed to the Editor of the London Record; it sufficiently explains itself. Sir,—Deeming it necessary that the public should have accurate information respecting the dissolution of the Youghal monastery, and the conversion of its inmates to the Protestant faith, I beg that you will have the goodness to afford me space in your next publication for the following brief statement:—Previous to attaching myself, in 1838, to the presentation order in Cork, I had been connected with the Christian Brothers, and was intrusted at an early age with various important offices. From Cork I was sent to the Youghal monastery, of which I was appointed Superior. It is needless to add, that I was held in high esteem by Roman Catholics in general, until I began to waver in religious opinions, mix freely with Protestants, and became so disaffected with the errors of the Church of Rome, that I renounced those errors and became a Protestant.

From the time I first appeared to hold communion with those opposed to the Romish belief, and hold religious conversations with the Rector of the town, I had to endure a