

Thus, my Lord, Government refused to confide to the Church of the Sovereign this small portion of her patrimony; but they very readily entrusted ten times as much in value and extent to the Romish Church in the same Colony.

Now, it is believed, that under this unscrupulous management, the share of the Church, or 1,250,000 acres, will not realize one-third of their true value; but, assuming that they may, on the average, realize six shillings and eightpence per acre, or, for the whole, £420,000, which, at the present rate of interest in the province, may produce £25,200 per annum, what is this for the support of all the Protestant Clergy who will ever be in this vast province?

Nor is this all: a money capital is not like tithes or land, of a steady value, but liable to fluctuation and contingencies, by which the income may be diminished. This same capital, for instance, would afford only half the revenue in the three per cents in the mother country, which it does at present here, while the incomes of the Romish Clergy arise from land, and are not only permanent, but liable to no such diminution.

My Lord, we have not yet done: this pittance, miserable though it be, is once more in jeopardy, because the constitutional power which Government possesses, of declaring the settlement of 1840 final, has not been exercised.

As respects education in Upper Canada, we have at present no Church institution in which the higher branches of literature and science can be taught.

In 1827, an university, connected with the National Church, was established by royal charter, and liberally endowed with lands, expressly set apart for that purpose, so far back as 1798, by the command of George the Third, of worthy memory, and now yielding a revenue of £11,000 per annum. But because it was so connected, though not excluding the youth of other religious denominations from the educational benefits it afforded, it became an object of attack; and after a long struggle, an Act was passed, which came into operation on the first of January, 1850, not only destroying the royal charter of King's College, but establishing a new university under a different name, from which all religious instruction, according to any form of doctrine, is excluded, all religious observances are virtually abolished, and graduates in Holy Orders declared ineligible as members of the Senate.

The members of the United Church of England and Ireland, thus deprived of an university with which they could in any sense, as religious men, co-operate, felt it their duty to sacrifice endowment rather than principle; and as it is impossible for them, great as the sacrifice is, to hold connection with an institution essentially un-Christian, they have taken measures to establish an university in strict connexion with their Church, without asking for any pecuniary aid.

But here, my Lord, again the policy of your Government interposes, by various annoyances, to compel us to send our youth to the anti-church university. Among others, our application for a royal charter to enable us to confer degrees in the arts and faculties, and to manage our own property and affairs, (although such charters have already been conferred on two religious communities in the Colony, far inferior in number,) has been as yet without success. Hence, there is at present no seminary in Upper Canada in which the children of conscientious Churchmen can receive a Christian and liberal education; for the institution at Cobourg is very limited, and confined to theology.

Even in regard to common schools, the prevailing influence of the Roman Catholics effects a distinction, by allowing them separate schools, a privilege denied to the Church of England.

Such, then, my Lord, is the state of the United Church of England and Ireland in this noble province: degraded, crippled, and impoverished by the policy of the home Government, both in England and in Canada, and her complaint treated with indifference and neglect.

And yet of a sudden your Lordship manifests a marvellous indignation against the Pope for doing in England what he has been long doing to a far greater extent in this Colony.

An Archbishop has been created by the Pope, and powers allowed to the Bishops, which are not permitted even in Roman Catholic countries.

Moreover, soon after Her Gracious Majesty Queen Victoria erected the See of Toronto, and appointed its Bishop, a Priest was sent by the Bishop of Rome to assume the same title, calling himself Bishop of the new See, and establishing himself in the same city.

The rightful Bishop thought first of complaining of so glaring an infringement of primitive and Catholic order; but seeing, from the treatment received by the Right Reverend Dr. Broughton, the first Bishop of Australia, that instead of redress, he would meet with contumely and derision, he thought it wiser to forbear.

The facts thus established, my Lord, present a curious commentary on your Letter. You give more than usual efficiency to the Romish hierarchy in Canada: you confer upon them superabundant means for the higher educational purposes, and you award them a complete and well-endowed

ecclesiastical Establishment. In contrast, you permit, without remonstrance or interference, the national Church to be deprived of her solitary endowed College (she had but one), and to be stripped of the greater part of her patrimony, conferred upon her in 1791.

Compare, my Lord, your policy towards the Colonial Church with the generous conduct of the United States. The members of the Church of England inhabiting the State of New York are at this day enabled to erect their Churches and pay their Missionaries, in every section of that extensive country, by the aid of funds provided by the pious care of British monarchs when they were Colonies; for so scrupulously have all endowments to the Church, or to Colleges, such as Columbia College, formerly King's College, New York, William and Mary's College, in Virginia, &c. &c. been preserved, notwithstanding the revolution, that it was urged lately, as a strong reason why, members of the Church should join the annexation party in Canada, which though dormant is not extinct, because the moment Canada becomes a State, all endowments for the Church, educational and charitable purposes, will be guaranteed for ever for the purposes intended, as such property has been declared sacred by the Supreme Court of the United States, and cannot be confiscated under their general Constitution.

But with us, instead of protection, the Church and her possessions are made the sport of the Home as well as the Colonial authorities.

We do not, my Lord, contrast the two Churches as respects their wealth or poverty, with the view of seeking to diminish the ample endowments of the Roman Catholic Church by a single shilling or acre,—they have been dedicated to sacred purposes and should be held sacred;—what we contend for is, that the endowments of the United Church of England and Ireland, appropriated so very solemnly by the 31 George the Third chap. 31, and the endowment of King's College, guaranteed by three of our sovereigns, should be held equally sacred as the grants of Louis the Fourteenth, and that what has been unjustly taken away should be in some way restored.

It may indeed appear strange that the Roman Catholics in Canada should, as a body, have lent themselves on every occasion to the spoliation of the national Church; because, in doing so, they are giving a precedent for confiscating their own far richer endowments, which they hold by a much weaker tenure than we did ours.

But the Romanists do not look forward to such a contingency; and, indeed, while the union continues, their power is in no danger. Nay, they sometimes give us credit for that love of justice which they in practice neglect, and believe, and perhaps not without reason, that the members of the National Church would not consent to such robbery.

Such, my Lord, is the state of the National Church in this Colony as compared with that of Rome.

What are the remedies?

First. Since no restoration can be hoped for, at least give protection to the small remainder of the property left the Church, and take order that the pledge under the 3 & 4 Victoria, chap. 78, be no longer suffered to become a subject of discussion or complaint.

Secondly. Let the Church in Canada be allowed full liberty of action. While there was only one Bishop and a few Missionaries, scattered over the surface of this vast province, and while the Government here and in the mother country were members of the Church, and her natural guardians from position and inclination, we had security and peace. Her ministrations were gradually extended as the country became settled, and she possessed that influence in public affairs to which she was justly entitled; but now that the State at home and abroad professes to have no religion, and seems to prefer all religious communities, but more especially the Roman Catholic, to the United Church of England and Ireland, it is unjust to hold her in chains by antiquated laws which have no force against any of Her Majesty's subjects except those that belong to the National Church, and to which she submitted at a time when there were no other religious bodies, and for the sake of the preference and special protection which are now withdrawn.

To speak of the Church as in unity with the State in the present state of things is as ridiculous as it is untrue; for since the unequal application of the principle of civil and religious liberty, in 1824 and 1829, she has been left as a target for all sects and denominations to shoot at, and as helpless as such target; because she is not free to exercise in her own defence the rights and inherent powers which, in common justice, ought to be confirmed to her, from that same principle.

All other religious bodies have their legislatures which are free to meet when and where they please to deliberate and pass bye-laws, so long as such only affect the spiritual concerns of those who are willing to accept them, and impose nothing inconsistent with their condition as subjects, to which all denominations must yield obedience.

In this Province the Roman Catholics are under no restraint; the Wesleyans have their Conference; the Kirk of Scotland and the Free Kirk have their

Presbyteries and Synods; but should the Church desire to meet in Convocation, for the regulation of her affairs, she is threatened with the Act of Submission, which is said to meet the Colonies, although this country was not known at the time of its enactment.

A special license from the Queen is said to be absolutely necessary to enable any Bishop to assemble his Clergy in Convocation, for the purpose of passing canons and regulations for the peace and good government of his Diocese.

Now, as such license has been refused to the mother Church in England for upwards of a century, it would seem to be in vain to apply for one here; nevertheless, the attempt must soon be made; and should it prove unsuccessful, we must then carefully examine the restraining enactment of Henry the Eighth, as doubts have been lately thrown out by high legal authority of its application beyond the seas.

It is, however, our design to proceed with all becoming respect and moderation. We shall therefore petition, in the first place, for license to meet in a Diocesan Synod, for the regulation of the spiritual affairs of the Church; and should we fail, it will then be our duty to consider what can be done in the premises, for it is quite evident that the Church in Canada is now far too large to proceed with dignity and efficiency under its present imperfect ministrations.

Assuming that the lay members of the Church in Canada approach three hundred thousand, under three Bishops and two hundred and forty Clergymen, it must needs be that difficulties and offences will arise; and how are they to be dealt with?

The Bishop is in most cases powerless. Jurisdiction is no doubt granted him by his appointment and commission, but he has no regular courts by which to try causes, and acquit or punish, as the case may be. Hence he is frequently unable to suppress reckless insubordination and sullen opposition, even in things purely spiritual. At one time he is accused of feebleness and irresolution, and at another, when he acts with firmness and vigour, he is called a despot.

It may, indeed, be true that the Church has increased so rapidly that no great inconvenience has been felt. The Clergy, as a body, have acted beyond all praise in the faithful discharge of their important and onerous duties. But this state of things cannot be expected to continue. The Bishop frequently feels himself weak, and requires at such times the refreshing counsel of his brethren, and their constitutional cooperation in maturing the measures which he may feel it proper to adopt. Their presence therefore appears indispensable, if the Church in this extreme portion of the Lord's vineyard is to carry out successfully her divine mission.

Were the Clergy of the province to meet under their three Bishops, or even were they to meet under one Bishop in their respective Dioceses, with such representatives of the laity, being Communicants, as might be thought right, they would accomplish all that might be required.

Never, perhaps, did the Church proceed in any Colony with the like rapidity; and this not merely in Upper Canada, which happens to possess peculiar advantages, but equally so in Lower Canada, notwithstanding the overwhelming number of Romanists.

Hence, we fear not Rome, her Jesuits or her schemes. Our holy Church, resting on the faith once delivered to the saints, has successfully opposed them for three centuries, on the principles of primitive truth and order, and is still equally able to do so, leaning on Divine help, in every part of the world.

I. The Clergy and Lay Delegates might meet, with their Bishops, and make rules and regulations for the better conduct of their ecclesiastical affairs, and for holding such meetings from time to time as might be deemed necessary and convenient.

II. Such rules or regulations not to impose or inflict any corporal or pecuniary penalty or disability, other than such as may attach to the avoidance of any office or benefice held in the said Church.

III. That no such rule or regulation shall be binding on any person or persons, other than the said Bishop or Bishops, and the Clergy and Lay persons within the Colony or Diocese, declared members of the Church of England.

IV. That it shall not be competent to the said Bishops, Clergy, and Lay persons, or any of them, to pass any regulation affecting the rights of the Crown, without the consent of Her Majesty's Principal Secretary of State for the Colonies.

V. That no such rule or regulation shall authorize the Bishop of any Diocese to confirm or consecrate, or to ordain, license, or institute any person to any See, or to any Pastoral Charge or other Episcopal or Clerical office, unless such person shall have previously taken the Oath of Allegiance to Her Majesty, and shall have also subscribed the Articles of the United Church of England and Ireland, and declared his unfeigned assent and consent to the Book of Common Prayer.*

* These suggestions are founded upon certain clauses proposed by the Right Hon. W. E. Gladstone to be inserted in the Australia Bill, during the last Session of Parliament.

Were the Bishops and Clergy to meet, with such powers as these, slender though they be, the moral influence of such meetings and proceedings would be immediately felt and acknowledged.

We may indeed be told, that we have already as much power here as the Church has in England, and that all things required for Church Government have been long since determined and settled by the highest authority. To this we reply, that in the Colonies cases are constantly arising for which no provision has been made, and it is necessary for the Church of God to adapt herself to the circumstances with which she is surrounded, so far as it can be done consistently with her religious principles.

But this and much more is required in the present crisis, when the Church is attacked by a host of enemies from every quarter; some openly avowing their infidelity, others adding to or subtracting from the faith, and agreeing in no one thing, but their wish to destroy the only true branch of the Catholic Church which is able to stem the torrent of irreligion, fanaticism, and presumption, which is threatening to overwhelm the civilization of the world.

We seek not for the defence of our holy Church in penal enactments, or in depriving other denominations of equal rights and privileges; such a defence we refuse and disavow. Her defence, under God, is to be found in the purity of her teaching, speaking the truth in Jesus Christ boldly as she ought to speak, and in exercising freedom of synodical action, from which all she requires will naturally flow, such as the rapid spread of her catholic doctrine, the restoration of a healthy discipline, the establishment of proper tribunals for the correction of offences, the control of the education of her children, &c. &c.

Remember, my Lord, that the principles of entire toleration are too well understood and established in the present age to admit of their infringement, and that the only way left of successfully combating the Papal or any other aggression, is to emancipate the Church from her present thralldom, in some such manner as has been indicated in this letter.

I have the honour to be,
My Lord,
Your Lordship's most obedient humble Servant,
JOHN TORONTO.

LITERARY NOTICES.

Original and Selected.

Under the title of *Protestant Peculiarities Elicited by Papal Pretensions* a few of the more remarkable opinions delivered on platforms during the last agitation have been collected. We may mention, as a specimen of the quotations, Mr. Close's triumphant boast, in a religious harangue, "Punch is on our side," as an augury of the success of the Protestant cause. The collection is entrusted to Mr. Masters for publication, in the hope of opening some eyes to the real nature of the agitation, which, professing to be a religious movement, was so wonderfully deficient in religious temper and conduct.

Dr. Wordsworth has collected and published in a volume his *Second Series of Occasional Sermons* lately preached by him in Westminster Abbey. They are almost exclusively on various points connected with the Roman controversy.

Mr. Jackson's *First Series of Practical Sermons* are what they profess to be, earnest, practical exhortations, with a good deal of scholarly correctness of expression rising into occasional eloquence.

It is with very sincere feelings of gratification that we are enabled to recommend a little manual of devotion, compiled by Dr. Goulburn, the head-master of Rugby. The contents are a compilation from the writings of Bishop Andrewes and other kindred spirits, adapted for use at morning and evening, and at the canonical hours. Students in schools and colleges will find it excellently suited for its professed object, "to find it excellently suited for its professed object, to moderate the exigencies of a busy life;" and the very moderate price of one shilling must place it within reach of all.

It is not common now-a-days for a volume of sermons to reach a second edition. The thoughtfulness and practical character of Mr. Wilson's *Plain Sermons on the Holy Sacraments and Services of the Church of England* justifies, though it hardly explains, this unusual success. To the second edition Mr. Wilson has prefixed a very sensible preface, dealing with the subject of the "Papal Aggression," in a temperate and manly spirit.

Mr. Sharp is the author of one of the noblest architectural works of modern times. His *Architectural Parallels* is worthy of the best days of art, and shows care and knowledge of no common kind. All his lesser works have been marked in their degree by discriminate careful and honest spirit. His attempt to discriminate our architecture into periods and assign to it a new nomenclature is therefore entitled to considerable respect. In *The Seven Periods of Church Architecture* he classes all our buildings under two general heads, which he calls (1) Romanesque; (2) Gothic. The Romanesque he subdivides into (1) Saxon, including the buildings down to 1066; (2) Norman, from 1066 to 1145; (3) Transitional, from 1145 to 1190. The Gothic is subdivided again into four periods, (1) Lancet, from 1190 to 1245; (2) Geometrical, from 1245 to 1315; (3) Curvilinear, from 1315 to 1360; (4) Rectilinear, from 1360 to 1550. Each of these seven periods is illustrated by an engraving of a compartment of the exterior and interior of the main walls of one of our great nave and its adjacent aisle, taken from one of our great cathedral churches. These are beautifully drawn and engraved. The system Mr. Sharpe proposes is sensible and founded on principle; whether it will be able to supplant the old nomenclature of Rickman, now so thoroughly well rooted, we have more doubt.