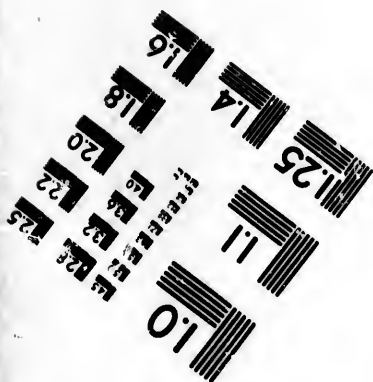
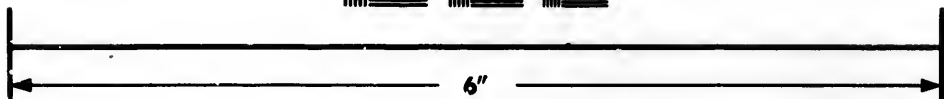
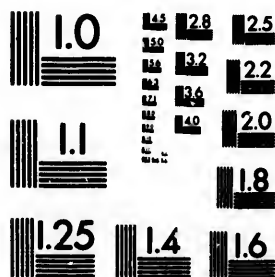


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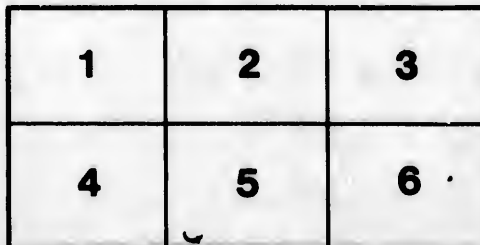
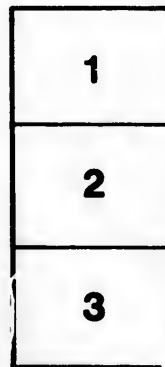
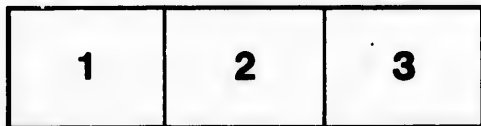
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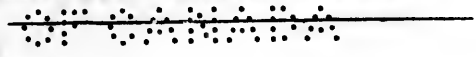
Robert Southey Esq^r
with the Author's
highest Respects.

254

AN
APOLOGY
FOR
THE COLONIAL CLERGY
OF
Great Britain :
SPECIALLY FOR THOSE OF
LOWER AND UPPER CANADA.

BY
SAMUEL SIMPSON WOOD, M. A.
OF
CORPUS CHRISTI COLLEGE, CAMBRIDGE; PRESBYTER OF THE
REFORMED APOSTOLIC CHURCH; LATE OF THE
DIOCESE OF QUEBEC, IN THE PROVINCE
OF CANTERBURY.

RECEIVE US: we have wronged no man, we have corrupted no man, we have defrauded no man.—2. Cor. vii. 2.
For the divisions of Zion there were great thoughts of heart.
There should be no schism in the body; but the members should have the same care one for another: and whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.—1. Cor. xii. 25, 26.



LONDON:
PRINTED FOR J. HATCHARD AND SON, PICCADILLY;
DEIGHTON AND SON, CAMBRIDGE; PARKER, OXFORD;
AND EMERSON CHARNLEY, NEWCASTLE.

1828.

EDWINA OLIVER,
ALABAMA 77

NEWCASTLE: PRINTED BY T. AND J. HODGSON, UNION STREET.

P. 9. 1. 19.

P. 11. 1. 1

P. 15. 1. 9

P. 19. 1. 8

P. 25. 1. 3

P. 30. 1. 6

P. 34. 1. 6

ERRATA.

- P. 9. l. 19. for 'academical' read 'Academical'; ditto p. 33. l. 8.; make a corresponding change in the word 'establishment' p. 27. l. 4.; also in the words 'priest' 'orders' and 'ordination' 'christian' &c. in the various places where they occur.
- P. 11. l. 18. after 'perhaps' erase *comma*.
- P. 15. l. 9. for 'licenced' read 'licensed'.
- P. 19. l. 8. after 'ubique' supply *comma*.
- P. 25. l. 9. after 'Monseigneur' supply *comma*.
- P. 30. l. 8. for 'enable' read 'entitle'.
- P. 34. l. 5. for 'fas est ex hoste' read 'fas est et ab hoste'.

E. Walker, Printer, Newcastle.

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A

TO
EVERY FRIEND OF LIBERTY AND JUSTICE;
TO THOSE ESPECIALLY,
WHO REGARD THE CHURCH OF ENGLAND
WITH RESPECT AND ATTACHMENT,
AS THE LEGAL ESTABLISHMENT OF THEIR COUNTRY;
AND WHOSE VENERATION
FOR HER
CATHOLIC, APOSTOLIC, AND SPIRITUAL CHARACTER,
WILL NOT SUFFER THEM TO VIEW
WITH COMPLACENCY, OR INDIFFERENCE,
THAT CHARACTER, IN ANY MEASURE,
LIGHTLY COMPROMISED;
WITH UNRESERVED FELLOWSHIP IN FEELING,
ARE THE FOLLOWING PAGES INSCRIBED,
BY THEIR SERVANT,
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PREMONITORY REMARKS.

It seems to be generally expected, that, when any person undertakes to add to the mass of publications which are continually issuing from the Press, by any contribution of his own, however small, he should produce some grounds for thus soliciting a share of public attention: and this expectation seems perfectly reasonable. For, unless a man be able *in ipso limine* to assign some tolerable motive for writing, all the world may think themselves very fairly excused from reading what he has written. The author of these pages has no claim or wish to be exempt from such a judgment as this. Let, then, this page, which is the *first*, be the *last* to those who may think his object unimportant, or his motives insufficient, which are these:—

To vindicate the character of the Colonial Episcopal Clergy, especially of those of the Diocese of Quebec, from that, which, however it may have been intended, savours very strongly of an aspersion cast upon them:—

To state the existence, and point out the operation of an evil, affecting the honour and interests of the Church at large ; in the hope that those, who are in stations of influence and authority, may apply the requisite remedy:—

To give notoriety to a Statute, which, till lately, at least, has been generally unknown, even by those who are most concerned to know it; and thus (as in duty and fairness bound), to prevent Englishmen, especially graduates of our Universities, from finding themselves caught unawares, and exiled from their country.

In other respects the motives of the writer are personal ; and while he regrets that there should have been necessity, or occasion, or scope for some of the following remarks,—he regrets still more, if the case of the Colonial Clergy be hard, and if their cause be just, that *here*,—in England—in this enlightened and *liberal age*, they should have found no earlier, no abler, and no other advocate.

Newcastle upon Tyne, 31st March, 1828.

AN

APOLOGY, &c.

AMONG the characteristic features of the present age, a spirit of liberality and a spirit of innovation are, perhaps, generally considered pre-eminent. And no doubt, where this liberality is *genuine*, and is not indifference to sound and valuable principles, or some still baser quality cloaked in an honourable garb; and where innovation originates in no narrow, selfish, or sinister feeling, but is controlled and regulated by principles of piety, prudence, justice, and benevolence, much practical good may be the result of their operation. Such a result, however, has not always followed. It will, perhaps, be found, that in some instances, the old paths of our fathers have been forsaken, and no better way has been opened for us to walk in. It will be seen that inclosures have been made, and that fences have been erected, without improving the beauty of the prospect to the traveller, or adding to the comfort of the inhabitant. It will be seen that Innovation has sometimes urged on her

pace with strides so rapid, as to leave Liberality, her sister, immeasurably behind. And hence, it is presumed, we have to the boasted liberality of the times, the following notable

EXCEPTION:

59 Geo. III. cap. 60, § 3.

“ And be it further enacted that from and after the passing of this Act, no person who shall have been admitted into Holy Orders, by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other Bishop or Archbishop than those of England or Ireland, *shall be capable of officiating in any Church or Chapel of England or Ireland*, without special permission from the Archbishop of the Province in which he proposes to officiate; or of having, holding, or enjoying, or of being admitted to any Parsonage, or other Ecclesiastical Preferment in England or Ireland, or of acting as Curate therein, without the consent and approbation of the Archbishop of the Province, and also of the Bishop of the Diocese, in which any such Parsonage, or Ecclesiastical Preferment, or Curacy may be situated.”

When we hear of a body of men, rightly and canonically ordained to the work of the ministry, by Bishops who have been consecrated by English Bishops, and ordained to exercise their ministry in countries subject to British dominion, and in Dioceses which have been constituted portions of the Metropolitan Province of Canterbury; when we hear, I say, that the members of this body are, one and all, disqualified, by an Act of the Legislature, from officiating in any Church or Chapel of England or Ireland,

we naturally conclude that it is for some solemn and weighty reason. We say to ourselves "Incapable!—Why?—What sort of men are these, or what have they done?"

In searching for reasons sufficiently solemn and weighty to justify such a measure, there are two which will probably first suggest themselves to a man of right principles, and sound judgment, as good and satisfactory. Considering that a low standard of personal character, or of literary attainments, forms the fittest ground for such disqualification, he will suppose it to be taken for granted, that many of the Colonial Clergy of Great Britain are likely to fall short, if measured by the ordinary scale of clerical requirements.

Let the Diocese of India speak for herself, Nova Scotia for herself, Jamaica and Barbadoes for themselves; it has fallen to my lot, and I am in "private duty bound," (a phrase not unknown at Cambridge,) to speak specially in behalf of the Anglo-Canadian Church.

The present state of the Church in the Canadas, especially in Lower Canada, planted as she is in the midst of a Romish population, and exposed as she is and has been to the sapping and mining of the Romanists, as well as to the more open, and, I am sorry to add, more virulent assaults of certain persons among the Sectaries;—the state of the Church, I say, in that quarter, may well demand all the wisdom of the Serpent, as well as all the innocence of the Dove, and that wisdom and that innocence imparted and

sustained by a power that "will never leave her nor forsake her."

The accuracy of this assertion will be seen more clearly, if we enter into a brief detail of the peculiar difficulties in which the Clergy in Canada are likely to be placed.

A Clergyman in Canada ought to feel himself armed to counterwork, *at the least*, the proselyting spirit of the Romish Church; and being liable sometimes, in the intercourse of Society, to fall in with some of the Clergy of that Church, he must be ready, if occasion should arise, to give a reason of his faith and hope; otherwise he may prove "a workman that needs to be ashamed." In other, that is, in the more recently settled parts of both Provinces, he will find, besides emigrants from Britain, a large native American population, who are generally as divided in their own religious views, as they are at first ignorant of, or prejudiced against the Church to which he belongs. He will find an inquisitive and sagacious people, not disposed to take things upon trust; he will find disputants upon Church Government, Baptism, Infant Baptism, and other controverted points; he will find those who require to be convinced of the lawfulness and propriety of Forms of Prayer, and who will not be content without an explanation of parts of our Liturgy, and of the observances connected therewith; he will find some immersed in the depths of ignorance, and some who, "handling the word of God deceitfully," open the gate of heaven alike to sinner and to saint (A), to Judas and

to Paul.—Such being the case, it is believed, that the requirements, which, are considered indispensable for ordination* in the Diocese of Quebec, are not lower than those which are usually considered indispensable in this country; and while it is freely acknowledged (indeed there can hardly be a necessity for the acknowledgment) that the Canadian Clergy, as a body, are in literary attainments very inferior to *many* of their more privileged brethren at home (B),—it is by no means allowed that they either are or ought to be inferior to *all*, and it is as freely asserted, that any Clergyman that is not qualified, nor likely to become qualified, to undertake the charge of the generality of country parishes in England, is also unfit to exercise the ministerial functions in the Canadas. It is further maintained, that there are situations in those Provinces which require much more than this; and had we not, when assailed by some of “those that are without,” had we not numbered among us one Clergyman possessed of much higher qualifications than those which are requisite in *most* clerical situations even in this country,—had we not had one David to go out before us, our Anglo-Canadian Israel might, perhaps, ere now have been smitten before the Philistines.

Should, then, our man of plain common sense (C), whom we have supposed to be speculating upon the probable reasons of the restriction, now betake himself to the other alternative, and enquire whether there is any special likeli-

* See Appendix No. L

hood of a moral unfitness appertaining to the Canadian Clergy, we briefly answer, that, not only would an immoral Clergyman be with all speed displaced from that Diocese, but that the inhabitants of the Canadian wilderness, however discordant their religious sentiments, and however erroneous some of those sentiments may be, are almost to a man so united in one feeling, that they would endure (let me name it to their honour) the ministrations of an immoral Clergyman,—*no*—not for a single month.

Therefore, notwithstanding the above speculations, we may say, generally, that the Colonial Clergy (speaking after the manner of men) *are, or ought to be, capable* of communicating to, and maintaining among, their people, true religion,—and the national faith,—and loyal affection,—and British feeling;—*incapable* they are (*ought they so to be?*) of officiating in any church or chapel of England or Ireland!

Having found, then, that the two conjectures above mentioned carry no weight with them, at least as applied to those parts of our Colonial possessions with which we are acquainted, and of which it is our declared intention specially to speak,—and, as in the preamble of the Act there is no reason assigned for this restriction, nor indeed any thing that bears upon this particular clause,—we are obliged to turn to the consideration of certain reasons for the enactment of this part of the statute, which, in the course of conversation thereupon, have actually been suggested.

It has been said, that the object intended is, when the Clergy are once gone abroad, *to keep them there.*

We hope and trust, in the name of liberty, liberality, common sense, and right principle, that this is not the reason. If it be, it will not detain us long to point out its injustice and absurdity, not to say impiety.

It seems evident, that this alleged reason is grounded upon the supposition, that some of the Colonial Clergy may, from various circumstances, feel themselves disappointed, and may wish to return to their native land. Is it not, then, not a little illiberal and ungenerous, by a special enactment to exile *freeborn and guiltless men* from their native land—many of whom have quitted that land without being apprized—without the possibility of knowing that such would be the result of their departure, and who never would have subjected themselves to such disabilities if they had entertained the most distant suspicion that they could be doing so, having gone through the same complete course of academical preparation at home, with their brethren of the Church in England itself?

Is it not an absurdity to expect that to be well done, in any situation or by any men, which is done, with reluctance? Can they be good or useful in the discharge of their important office who stay abroad against their will? Or shall it be said, or supposed, that the Missionaries of the Church of England, and other Colonial Clergy, require to be chained to their posts? Were we empowered to

legislate, we should rather say, "Let all those return who are so disposed, from whatever motive it may be. Let those return, who, in the exercise of their freedom, judgment, and conscience, are impelled to do so; and, as for those, if any there be, who love not their employment, let them by all means make room for more zealous men." The policy enjoined on Gideon is worthy of imitation in such a case. Let no man who is unwilling, remain with those who go forth against the camp of Midian. "Who-soever is fearful and afraid, let him return and depart early from Mount Gilead."

And, surely, if there be but a single individual whose situation is irksome to him, and who longs to leave it, we cannot say there is no impiety in the exercise of compulsion towards him, in a matter pertaining to God, wherein he ought to be engaged, not by constraint, but willingly.

Another argument alleged in behalf of the interdict is, that it was intended to prevent this country being visited with an *inundation* of *foreign* and *half-educated* Clergymen. Now mark these words, *inundation*, *foreign*, and *half-educated*! As to the last of these terms, it is hard to say what it means, but if it imply unfitness (D) to exercise the ministerial office in a country Church in England,—as far as it applies to the Canadas, we have disposed of it already.

But is "a vast influx" of foreigners apprehended? Why, then, are not natural born Englishmen who have gone out

to the Colonies,—they are not foreigners,—why are they not excepted? The children of British Colonists,—they are not foreigners,—why are they not excepted?

But is an inundation from those quarters, whether of foreigners or not, *really* apprehended? Let us in a few words allay the apprehension. Let us dispel the fears of so “vast an influx.”

England is, no doubt, a fine country. We Englishmen have a good right to say, that a finer does not exist. But we Englishmen have no right to make all other people say so, nor reason to take for granted that all other people do say so. And yet we Englishmen are perhaps apt to have an over-weening conceit of ourselves, and of our country, and of every thing appertaining thereto, and to imagine that all the world, viewing us with envy, are ready, if they only had the power, to come and push us from our island-thrones. In entertaining this comfortable, self-complacent idea, however, perhaps we exalt ourselves above measure. There are those in Transatlantic regions, and in British Colonies too, who love their own Abana, and their own Pharpar better than all the rivers of England. There are those

“Who would not leave ‘*though brib’d*,’ Columbia’s land,
“Nor change ‘Ontario’s border’ for the Strand.”

It is true, that in those regions there is less of the abundance of riches, but then there is also less,—far less,—of

the wretchedness of poverty. It is true that *there* we do not find the stateliest of

“The stately homes of England,”

But then *there* the threshold of the humblest home, want and cold do not pass (ε),—*there* the humblest home can boast its bright and blazing hearth, and is “full and plentiful with all manner of needful store.” It is true that *there*, in most places, we meet with less of the charm, and polish of English society, but *there* we are cheered with hearts as warm, as brave, as faithful, and as free,—fields as fertile,—air as pure,—and skies more sunny and more serene ;—

“*There* brighter suns dispense serener light,
“And milder moons imparadise the night.”

And *there* are, and *there* have been, those who have gone thither from the shores of Britain, who are far from being devoid of affection for their earliest homes,—far from “thinking any scorn of this pleasant land,”—yet have they not, during a lapse of years, been haunted by any importunate longings to recross the watery way that severed them from the soil of their nativity.

Dismissing therefore the *foreigners* and the *half-educated* as altogether guiltless of the *foul conspiracy to inundate* our free, happy, and enlightened country, with Colonial ignorance and barbarism,—we hope to find another class of men equally innocent on that score. We in charity suppose, that many who are engaged in the Colonial ministry are

men who are actuated by a right spirit, and by pure motives; and we conclude that such men will not forsake their particular field of labour from any merely selfish or secular view; and we further conceive, that should circumstances bring any such persons, "rightly and canonically ordained" to this country for a season, they would not contaminate any pulpit, or desk, in which, but for this enactment, they might be invited to officiate by some invalid friend or early companion.

Another man attempts to account for the existence of the Statute, by supposing that it was specially intended to obviate any risk of the Parent Church being encumbered with persons ordained in the Colonies who had not enjoyed the advantage of an Academical education (F); but when he is asked "Why, then, are not those who have enjoyed this advantage exempted from the operation of the Act?" He has nothing further to say. To shew, therefore, the hardship which may result from its operation, let us suppose a very possible case.

Suppose a graduate of an English University,—let him be as distinguished as you please,—let him be Senior Wrangler and Senior Medallist at Cambridge, or the first both in *Literis Humanioribus*, and in *Disciplinis Mathematicis et Physicis* at Oxford; suppose him to go out to India in some civil capacity: while he is there, he is impressed with a strong desire, arising from the purest motives, to enter the ministry, and, in ignorance of 59 Geo. III. Cap.

60, § 9, or unwilling to brook the long delay of a voyage to England, he is admitted into Holy Orders by the Bishop of Calcutta, and in the course of time, we may still suppose, he is promoted to the dignity of Archdeacon at one of the Presidencies; sooner or later, on account of his health or otherwise, he revisits his

Πατρίδα γαῖαν.

He sets his foot on the well-remembered shores,—what then follows? 'The interdict meets him and says, "Though you were born in this land,—and baptized in this land,—and nurtured in this land,—and confirmed in this land,—and though you were educated and distinguished at a University in this land,—yet, in spite of previous education, past honours, present usefulness, and professional dignity, here,—in this land,—*aye, in this your native land,—you shall not preach the word of GOD!*" ! *

We see, then, that by this Statute, Englishmen too may *lose caste* on the banks of the Ganges.

The only remaining plea which has been urged to justify this Statute, that has any claim to attention (if indeed it has *any* claim), is, that it was designed to meet the case of persons who had failed to obtain admission to Holy Orders in

* If all this shall appear to any to be mere idle declamation, since in the Act itself provision is made for the restitution of clerical privileges; they are referred to the Appendix, No. III, which will shew upon what *easy* terms such restitution can be granted. The question, too, is yet undecided, whether, by *any* process, a person ordained in the Colonies can be placed *precisely* in the same situation, as if he had received ordination in England.

England;—to prevent their going over to the Colonies for the purpose of being there ordained, and afterwards returning to *inundate* this country.

How any abuse of this kind could take place we may well be at a loss to conceive, since persons are ordained in the Colonies *bonâ fide* to the spiritual charge of some parish or mission, and only as such situations become vacant; to which they are *always*, as in this country, regularly instituted and inducted, or licenced, as the case may be. Besides, the very idea of such an abuse, would imply a suspicion of negligence, and want of vigilance on the part of the Transmarine Bishops, a suspicion (to say the least) no way warranted by any association connected with those names which have adorned, and do yet adorn the first page,—sad to say, it is *only* the *first* page of British Colonial Episcopacy (G).

But perhaps some persons may tell us, “Whatever you may say, there have been stragglers from the Clerical body in the Colonies, that have been troublesome in this country; and this was the cause of the enactment of the disabilities referred to.” We reply—“Let this first be proved, and let us know the *number* of these stragglers. It will then be time to state whether Colonial Dioceses have *never* been subjected to a reciprocity of annoyance from this side of the water,—to enquire,—Is this a *legitimate* remedy for the evil?—to ask,—Are the *innocent many* to be made to suffer for the *faulty few*?”

Many will see at once that, in this view of the matter, a most reprehensible principle of action is admitted and sanctioned, viz. :

“ To do a ‘small’ right, do a ‘mighty’ wrong.”

And, were the principle less reprehensible, the allegation of such a fact (if indeed it be a fact), as the one above mentioned would furnish no plea of necessity for the obnoxious clause, since the latter clause which prevents persons ordained in the Colonies “ from having, holding, or enjoying, or being admitted to any parsonage, or other Ecclesiastical preferment, in England or Ireland, &c.” is of itself adequate effectually to repress any spirit of remigration, from whatever cause such a spirit might originate. And of this latter clause,—had it only been in due time communicated to the parties concerned,—no complaint would be made.

Having examined the reasons, which have, from time to time, been advanced in justification of the humiliating mark that has been set upon the Colonial Clergy, and having found them utterly unsatisfactory, our thoughts are now left free to wander in quest of others. We may imagine, for instance, that some philosopher has dreamt a dream that heathen converts, episcopally ordained, were coming from Lake Erie, and Cape Comorin, to preach to English ears (frightful thought !) in Mohawk and Malayalim;—or (still more frightful !) that some politician has seen, in a vision, a multitude of strangers,—yes, a very *inundation* of *foreign and half-caucated* clergymen, sacrificing their proper

spheres of usefulness, their homes, their families, their children's hopes, and their daily increasing comforts,—(as if there were no charm in the land of glorious lakes, and mighty rivers, and sunny isles, and

“Green savannas all bright and still,”—)

with the most *sensible* and *politic* scheme of appropriating to themselves some of the many *vacant* “Parsonages, Curacies, and other Ecclesiastical preferments”, now become so *numerous*, and so *easily* to be had, in this fair but *thinly-peopled* realm of England!

To characterize this measure merely as one that rests upon no solid or reasonable grounds, would be to exhibit an imperfect view of its nature,—to give a negative statement of its character;—there are positive and grave objections, which will go far to prove it to be as much at variance with the doctrines of the Church, as it is repugnant to sound policy, and inconsistent with the plainest principles of justice.

Is this enactment in its tendency Apostolic, and Evangelical? (H) Does it harmonize with the Divine command given to the Apostles, “Preach the Gospel to every creature,” or is it not rather to that command a mere secular limitation, unauthorized, and inexpedient?

Of those who are conversant with the Scriptures it must be quite superfluous to ask, whether there is more of the

spirit of the Gospel, or of the spirit of the world, to be found in this unwise and humiliating restriction; they have only to call to mind the beautiful analogy (1) which is drawn between the Church of Christ and the human body,—and to remark the striking portraiture of the harmony, coherence, and sympathy of the different parts with each other, and to notice the *special* regard which is there given to the well-being of those members, which are in themselves the *more feeble, and the less honourable*.

Can we next concede any praise to this interdict upon the ground of its accordance with Catholic principles? In controversy with their Romish opponents, the Reformers of our Church did not shrink from the appeal to the first ages of Christianity; *they* established the framework of their Ecclesiastical Polity, upon the model of primitive usage.

Does, then, Antiquity, as well as Parliament, does Ecclesiastical Authority, as well as Statute Law, give *its* sanction to this disqualification of persons who have been “lawfully called and sent to preach and minister the Sacraments in the Congregation”? In a matter *purely spiritual* we are surely at liberty to ask this question. Does any thing in the annals of the early Church countenance this proceeding? Were the Orthodox Clergy of Orthodox Bishops in the three first centuries considered to possess *merely a local character*? From the first alliance of Christianity with temporal power, to the downfall of the Empire, were the Clergy of the Bishops of Quebec, Nova Scotia, or Calcutta,—*no*,—were

the Clergy of the Bishops of Smyrna, Lyons, or Carthage, or of *any* other Catholic Bishop (for the name of the "district, diocese, or place" no way affects the question), were *they* prohibited to officiate in the Imperial City, or within the limits of Italy?

Was the title to minister the Word and Sacraments conferred by Episcopal Ordination, and once received as *va' l ubique, ab omnibus*,—was it ever so circumscribed by geographical limits, and made the subject of legislative restrictions?—in a word, was it in the year 1819, that the Church was first caused in a manner *to dissent from herself, and virtually to invalidate her own essential principles?*

Does, then, this interdict, which Antiquity refuses to sanction,—does it find any thing analogous to itself among other Churches and Communions?—or, of all religious bodies in England, perhaps in Europe, does this solitary and sorrowful distinction appertain to the Establishment alone, to say to her Missionaries and to the rest of her sons in the Colonial Ministry, "you may come to this land, and visit your kindred, and stay awhile, and then depart in peace; but in this land, while you remain, *you shall never preach the word of GOD*"?

And this *schismatic* interdict introduced, too, into the bosom of a Church *that prays daily against SCHISM!*

O, for a Ridley, or a Hooker, or for one on whom the mantle and the spirit of Ridley has descended, to speak of this thing after the measure of its merits!

Scripture disowns it, Catholicity turns her back upon it, let us now lay it at the feet of Justice.

Listen now, Orthodox Churchmen, listen, true-hearted Englishmen !

Κίελοτί μου Τρῶες καὶ Δάρδαροι·

Who would believe it, that, in this our land of light and liberty, and in this our *age of liberality*, those who have gone abroad to extend the knowledge of the Gospel and of the National Religion, are—(who I say would believe it ?) are PUNISHED? and this too, not with the loss of their temporal privileges merely,—*that* would not be so remarkable,—but with the deprivation of their *spiritual* privileges also.

Nor was any *warning* given them before they were visited with this hardship.

In altering the relations subsisting between the Parent Church and her Colonial branches, and between many individuals and their native or mother country, it would seem to be *not very unfair* to allow some time to elapse before the proposed measure came into operation, in order that persons, who were liable to be affected by the change, might have opportunity to escape from its effects. But no—not only was *no warning* given, but the Statute, in the *plentitude of its justice*, was made RETROSPECTIVE—thus catching in its capacious net, at one wide sweep, the whole body of the Colonial Clergy, whatever might be the date of their ordination,—the most exemplary and the least

exemplary, whether Englishmen or not—whether graduates or not.

With respect to the Canadas, besides emigrants from Britain, a large proportion of the population in the new settlements consists of Americans, many of whom are devout people, and though originally belonging to various sects of religion, yet having little of inveterate prejudice, they very frequently conform to the Church. Almost exclusively by means of some of these people, who till a few years before had never seen a Book of Common Prayer, or the face of an English Clergyman, many of the new Churches (κ), both large and neat, which now decorate the wilderness, have been erected. Now these people, being at first exceedingly divided in their religious sentiments, tolerant even to Latitudinarianism of each others differences, having loose, or rather no ideas of Church-membership, and being accustomed in the *new* settlements of their own country to regard their places of worship as a common field, for all sorts of preachers to set forth all sorts of doctrines,—object to the system of the Church, because she reserves her places of worship exclusively for the ministrations of those who have received Episcopal ordination. Habituated to *liberal* usages, they cannot at once comprehend that our practice is essential to the effectual exercise of Episcopal superintendence, to the preservation of the order and unity, if not of the existence of the Church; they require to be convinced that it does not arise from jealousy,

selfishness, or intolerance,—not from a wish to disparage or injure others, but from a wish to keep ourselves from harm.

But how boundless would be their astonishment, and how utterly hopeless the attempt to satisfy them, were they to learn that those very ministers whom the Church of England sends to preach the gospel and administer her ordinances among them, are in England itself, should they visit it, at once suspended from the exercise of their functions!

Might not some one of the more ill-disposed and unworthy among these people, upon coming to the knowledge of such a fact, accost a Missionary from the Society for the Propagation of the Gospel, or other Colonial Clergyman, in terms like these?—“ Ah, we have found you out, we have found you out! You came here to us to instruct us in religion, according to the doctrines of the Church of England, professing yourselves to be ministers of that Church, which you know is so far from being the case, that though there are 13,000 Churches and Chapels in England and Ireland, if you were in the old country (L) at this moment, there is not one of all these Churches and Chapels in which you would be suffered to open your lips as a Minister.”

Now we say, is it generous, or is it just, that those, who bear the banner of the Cross and of the Church of England, should be exposed to a taunt like this? In common fairness ought they not to be furnished with a suitable reply to such a taunt, by those who profess to be the advocates of the interdict?

Shall, then, a Clergyman, in such a case, reply, "It is true that an Act of Parliament will not suffer me to call myself, in the ordinary meaning of the term, a Clergyman of the Church of England. And this I cannot help. Besides this concerns me, my friend, and not you. With respect to you, I am still what I was before, a Presbyter of the Apostolic Church of Christ, which is *OLDER than Acts of Parliament.*"

There is another anomalous circumstance connected with this Statute, and that is the distinction which is made between those ordained for the Colonies, and those ordained in them, to the prejudice of the latter. Of those ordained for the Colonies* *it is no where said*, that they shall be incapable of officiating in any Church or Chapel of England or Ireland, *it is so said* of those who are admitted into Holy Orders by Colonial Bishops. Hence shall Massawippi, son of Eanontarawen, of Mohawk race,—Latapatta, nephew of the prime minister of king Radama, of Madagascar,—Moodewhoah, son of Whunghee Kannibalato, the New Zealand chief,—having been sent to England for education, and there ordained for his Majesty's foreign possessions, be capable of officiating in the national Church of England and Ireland. Not so, under almost similar circumstances, the natives of the soil—men of christian parentage—Englishmen bred and born;—not so Edward Oswald, whose name proclaims his Saxon ancestry,

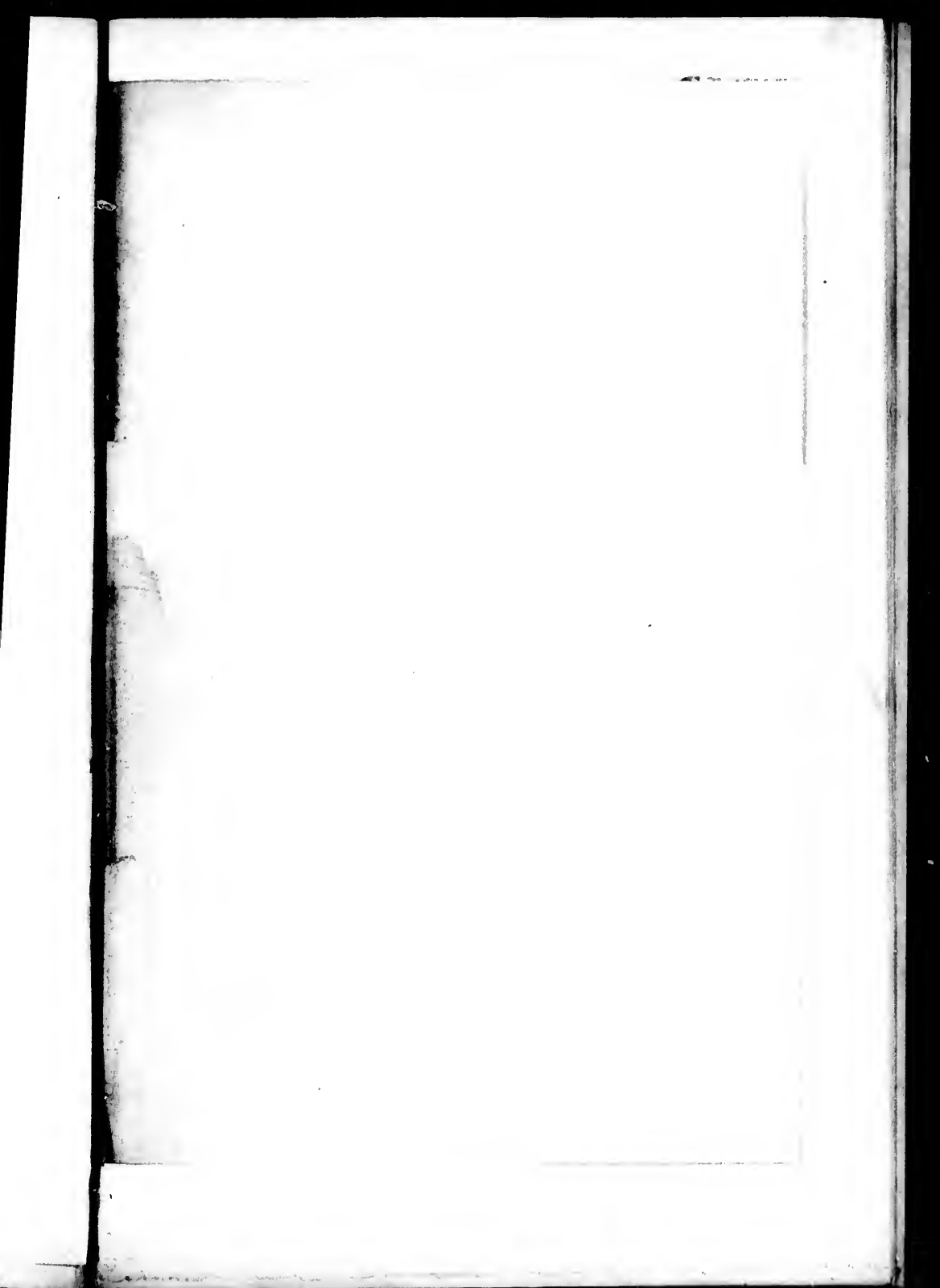
* See Appendix No. II.

—not so Philip Umfraville, of Norman lineage,—not so Owen Watkyn, of ancient British blood,—not so Michael O’Neil, of old Hibernian race.—“Not *so*! why not *so*? Were not their names respectively enrolled at Trinity College, Cambridge, at Oriel College, Oxford, at Trinity College, Dublin, and at St. David’s College?” “Yes, they were, but then they were admitted into Holy Orders by the Bishops of Quebec, Nova Scotia, Calcutta, and Jamaica, and therefore every desk, altar, and pulpit, in England and Ireland, *is too good for them!*”

Let Justice now pass on, and let Policy take up the tale.

We will suppose that the Colonial Clergy,—though they may well consider this special mark of degradation, which is set upon them, to be unnecessary, unreasonable, unmerited, and uncanonical,—receive it with Christian meekness, and feel on this account no alienation of mind, where they would wish to feel nothing but respect and attachment.

Suppose this to be the case; still, is it nothing to enact a law which operates almost as a prohibition to graduates of our Universities, who might otherwise be willing to enter into the service of the Colonial Churches, and which leaves the ranks of the ministry in those Churches to be filled up almost exclusively by persons born and educated in the Colonies, where the means of education are confessedly very inferior (*m*) to those at home. Policy might say a good deal upon this point (*n*). The Romish Church in Lower Canada (thanks to the countenance of *their* national



To Robert Jenkyns Esq
A small token of Respect
And as an Acknowledgment
Of the Instructions and the Obedience
I received from the Society
Of his Workings
As well in the American Meetings
As in England.

12. Ridley Place. Newcastle on Tyne. 18th Sept^r 1828 -

faith by the French Government and people,) besides various other religious institutions, has *four* Colleges or Theological Seminaries (o). The Church of England does not yet possess *one* (p). The Church of Rome, if she is aware of it, will of course feel herself exceedingly obliged by this Statute. Hardly could any boon have been conferred more acceptable to her than this,—a boon, perhaps, not inferior in value to the grant of £1000 per annum, and of a seat in the Legislative Council to Monseigneur, the Bishop of the Romish Church.

“Hoc Ithacus velit et magno mercentur Atridæ.”

To all this we may add, that there are many, doubtless, who will think, that the office of an English missionary, from the Church of England, ought to be looked upon in a somewhat different light from a *compulsory expatriation*, or at best an *honourable exile*.

In thus standing on our defence, we have been obliged to prosecute a task in many respects ungrateful. *But we have been standing on our defence; and we now call on others to stand on theirs.* We demand to be told what it is we have done, that, in the land of our fathers,—and *no where else but* in the land our fathers,—with respect to our spiritual character we are accounted as aliens. We call on the champions of the *stigmatizing interdict*, if they find themselves able, to justify it before men in the light of GOD'S WORD,—in the light of Ecclesiastical Antiquity—of

justice—of generosity—of policy—of liberty—of necessity—
and of common sense.

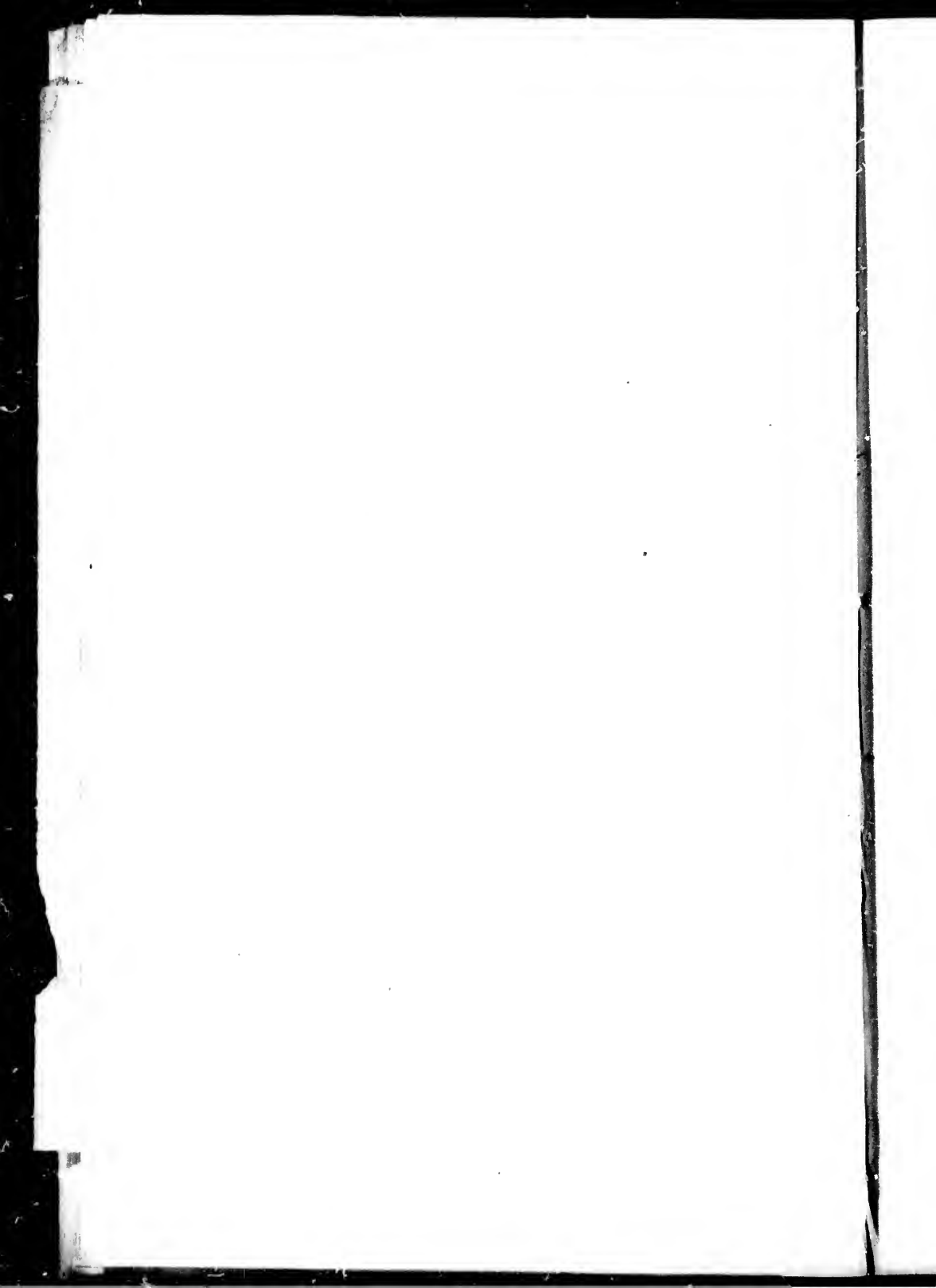
The nature, tendency, and operation of the humiliating and unwise distinctions made between the Colonial Clergy and those at home, being such as have been described, who is there that will undertake to vindicate them? Not the man of *genuine* liberal ideas—not the man of patriotic, and kindly feelings—not the man, who, venerating our ancient seats of learning, is ill content that the waters of the St. Lawrence, and the Ganges, or even of the Atlantic and Pacific, should burst every tie, and obliterate every sympathy,—and dissolve every connexion,—and annihilate every privilege,—that had been created on the borders of the Cam or the Isis:—Nor can the Protestant advocates of what is called ‘*Catholic Emancipation*,’ (Q) with any shew of consistency, set themselves in array against that, which, without any risk of a *twofold misnomer*, we may venture to designate *Colonial Church Emancipation*.

In fine, when *all*, who style themselves High Churchmen (R), shall have become so *consistent*, and so *orthodox*, as to protest against any tampering with principles that lie near to the root of Apostolical Episcopacy,—and when *all* who call themselves Evangelical Churchmen (R), shall have become so *consistent* and so *orthodox*, as to deprecate the imposition of undue limitations on the preaching of the Word of God, and the administration of the Sacraments;—

then shall *all Churchmen*, to all future generations, marvel, that a restriction of so questionable a character was ever fastened on the free and Catholic spirit of the mighty and magnificent Establishment of England. And so, when in this particular, *good old Church principles* shall again have their day,—unalloyed with narrow jealousies,—unshackled by worldly, and *mistaken* policy,—then,—if men shall be pronounced incapable of officiating in any Church or Chapel of England or Ireland,—for their *spiritual disfranchisement*, other and better grounds will be sought and found, than the laying on of the hands of a MIDDLETON,—a MOUNTAIN,—a STEWART,—or a HEBER.

RECEIVE US :

WE HAVE WRONGED NO MAN,
WE HAVE CORRUPTED NO MAN,
WE HAVE DEFRAUDED NO MAN.



NOTES.

NOTE TO THE TITLE PAGE.—The mode in which the writer has denominated himself, being unusual, may require some explanation, with a view to obviate any suspicion of affectation, or of a love of singularity. The fact is, that having been admitted to Deacon's Orders in England, and to Priest's in Canada, he is unable to find out in what precise relation he stands to the Church of England, and since

“*Cautidici certant, et adhuc sub iudice lis est,*”

whether a person so circumstanced possesses any legal rights as a Presbyter of the Parent Church, or not; in this state of uncertainty it has appeared most proper and most correct, to speak of himself in terms bearing reference to the Universal Protestant Episcopal Church.

(A) p. 6. *To Judas and to Paul.*—Such was the language actually held upon one occasion by an Universalist Preacher. Shocking as it is, as an open and undisguised statement of false, and wicked dogmas, it would probably be less mischievous than the more common subtle insinuations, or plausible and florid harangues, with which these people deceive the ear of the unwary, and harden the hearts of the profligate and vicious.

(B) p. 7. *It is by no means allowed that, &c.*—From the ideas which some persons seem to entertain of the North American Colonies, we might be led to imagine, not only that they were altogether peopled with such like “companies as resorted to David at Adullam,” but that England had exported to that part of the world none but the weakest and least

enterprising of her sons, taking care to retain within her own four seas all her men of energy and understanding. We might be led to suppose, that a sort of literary and intellectual excise officers had been stationed at every out-port, to take the gauge and dimensions of the mental faculties of every man who proposed to emigrate; and that every man, who upon examination had not been found to possess the requisite *quantum of stolidity* to enable him to seek a home beyond the "big lake," was served with a writ of *ne exeat regno*. But that no such *Gall-and-Spurzheim inquisition* has existed; or, that the inquisitors have been woefully negligent or dishonest in their vocation, the history of the last fifty years will plainly tell, and those, who have crossed the Atlantic, know, and in some respects too sadly know, that our American brethren, once British Colonists, have in matters of diplomacy, and international arrangement evinced *not a whit* less forethought and sagacity than ourselves; that, if on this side of the water we are all *men*, on the other side of the water they are not all *children*; and that English intellect does not degenerate, when transplanted to the soil of America.

(c) p. 7. *Should hen our man of plain, &c.*—To the preceding and subsequent remarks we may add, that there are other peculiar circumstances in the country which demand the services of a respectable and efficient clergy. In England the deficiencies of a single clergyman may be comparatively lost among the excellencies of the many around him; but it is not so on the other side of the Atlantic. There, in very many situations, the minister of religion stands alone, and is called upon, perhaps, to act in new and trying circumstances, where there is no counsel from man but from himself alone. "He is there seen and judged of all"; if he were incompetent or immoral, he might injure the cause of religion, and the character of the Church throughout the whole province. For, from the comparative scantiness of the population, the facilities for travelling, and the long journeys which men are accustomed to make, the merits or demerits of any man, whether lay or clerical, which would not, in

Yorkshire or Lancashire, be heard of five miles from his own door, in Canada might be spoken of for fifty; and he, who in England would be a stranger fifty miles from home, might be well known, at least by character, for five hundred miles in North America.

(D) p. 10. *But if it imply unfitness, &c.*—A contrary opinion to that which is here expressed, has, it is understood, been held, in places where it ought not to have been heard;* but let this contrary opinion be fully brought into practice, and let only such be employed in the Colonial Ministry as are actually unfit to exercise their ministry at home, and the Church in the Colonies is ruined, root and branch, as speedily and as effectually, as any, the most hostile to her existence and well-being, could desire. If higher and more solemn motives be wanting, what is become of all regard for the comparative credit of the Church, if, while the Dissenters (as may very probably be the case) are sending out the best and fittest among themselves that can be found willing to go, Church politicians should dole out to the spiritual wants of the Colonies the meagre supplies which their opinion contemplates.

(E) p. 12. *Want and cold do not pass.*—If either of these unwelcome visitors do make good their entrance into a Canadian cottage, (some cases of loneliness and sickness excepted,) the fault must rest altogether with the inmates. The British Provinces in North America, notwithstanding the draw-backs which must be felt in a newly-settled country, are, in many respects, singularly privileged; being, happily, without civil or political disabilities, without castes, without convicts, and, above all, without any of that degraded portion of the human family whose hard fate it is, not another crime but their colour, their ignorance, and their helplessness, to be the victims of caprice and cruelty, to be doomed, in the sweat of their brow, to eat not their own, but their owner's bread, and to toil away their existence in hopeless bondage.

We may add, that, in the Canadas, the peasant, enjoying in

* Parliamentary Debates, 1819.

independence the fruits of his industry, feels his increasing family to be not an increasing evil, but a multiplied blessing; and it has been gratifying to reflect, that the melancholy picture drawn by the hand of Burns, which, it is hoped, in any civilized and Christian country, is seldom exemplified in *all* its features of aggravation, cannot *there* be realized in *any* of its lineaments.

See yonder poor, o'erlabour'd wight,
So abject, mean, and vile,
Who begs a brother of the dust
To give him leave to toil;
And see his lordly fellow-worm
That *poor* petition spurn,
Unmindful though a weeping wife
And helpless offspring mourn.

O fortunatos nimium, sua si bona nôrint
Agricolas!

may indeed be said of the Canadian peasantry as much emphasis and truth, as of any people on the face of the globe.

(F) p. 13. *Who had not enjoyed the advantage of an Academical education.* A colonial clergyman, whose worth and talents are very highly appreciated in the sphere of his usefulness, and by all who know him, expresses himself in the following manner, in reference to this view of the subject:—"Assuredly some other security ought to have been taken against the apprehended evasion, (by means of getting Orders from the Colonial Bishops,) of an University education, as a qualification for the ministry at home, than such an Act as that which passed the Imperial Parliament in 1819. And, even if no other mode could have been devised of effecting this object, ought there not at least to have been an exception in favour of graduates at the English Universities who may afterwards receive orders abroad? As it is, there is an interdict laid upon the most respectable, nay, the most distinguished Member of the University, who may have been ordained* Deacon, too, at home, with

* This has been since discovered not to be precisely correct as to the letter. A person situated as here described, *may officiate merely* as a Deacon, but there are strong reasons why he *should not*.

the highest credit,—if he should have chanced to receive priest's Orders from the *degrading* hands of a Middleton or a Heber,—an interdict from the commonest exercise of his functions in his own country, unless he procure exemption or dispensation, formal and express, from those who have the discretion of extending such indulgence. Suppose him to be on a visit at a brother clergyman's, who, without having himself gone through an academical course, has been ordained as a *literate* person,—suppose this literate person on the Sunday morning to be seized with indisposition,—there is an A. M. of Oxford or Cambridge at his house, in full Orders, of excellent character, and powerful in the pulpit—the congregation are aware of these particulars -- he has officiated, we will suppose, as Deacon in their neighbourhood, before he went abroad—they assemble—the minister is sick—how happily came the visit of his guest!—but the Church is shut up---what is the meaning of this?—Oh! Mr. — must not open his lips here—he was ordained priest across the seas, in some outlandish place, among

‘ The Anthropophagi and men whose heads
Do grow beneath their shoulders.’

‘ Well, well, we do not exactly understand the hindrance, but there is something wrong about him, that is plain ; it is a great pity, he was a fine man.’ And so they disperse, some to go to the Meeting-house, and some to spend the Sabbath in idle gossip.”

“ *These and other restrictions weaken our cause.* The Roman Catholic and Presbyterian Clergy (for I do not adduce the example of all the Sectaries,) are brothers every where, and feel that they have the unreserved interchange and fellowship of privileges. But if the most distinguished Bishop of the United States is in England,—if he is detained there a year, or more,—he cannot once perform the humblest public office in the service of his God. *It is an unwise and hurtful policy to mark out and sever the Church as a LEGAL ESTABLISHMENT at home, in such a way as to prejudice her connection and intercourse with other parts of the SAME SPIRITUAL SOCIETY?*”

Those who have remarked the energy and the vantage-ground, which unity, artificial and factitious though it be, provides for the upholding of a system of error in the Church of Rome, and who are not above availing themselves of the maxim, *crab* "fas est ex hoste doceri," must regret, that among Reformed Episcopal Churches, the bonds of inter-communion are not stronger than they are; being firmly persuaded that such a fellowship in *spiritual* things, would minister a vast accession of strength to the cause of Protestant Episcopacy, to the Protestant cause, and to the interests of Christianity at large. Oh, that our Jerusalem,—the Reformed Apostolic Church throughout the world,—were built more like a city that is at unity in itself! Of such a city, so built, the Church of England might well claim to be the citadel, and might have her claim allowed. The Church of England, from her prominent situation and influence in the world, might, together with the perfect integrity and safety,—nay, with the augmented security of her temporal privileges, as a national establishment,—might enjoy the high and venerable distinction of being the centre of union to the other churches. But this can never be the case, while even her own natural branches are, in a manner, severed from her. Some other Episcopal Church may at length arise, to win and wear this crown.

(G.) p. 15. *It is only the first page, &c.* It is not the first page of French, Spanish, and Portuguese Colonial Episcopacy; we must go back two hundred years to look for *that*. Theirs was not an *unwise* policy (considering it *merely* as policy), in thus early transplanting their national religion to their Colonial possessions. And had that religion been of a purer kind, and had not the civil institutions which those Colonies received been, in some respects, not worth having, and in others abominable, it is probable, that they would, for the most part, have remained to this day united to their parent states; or, if a separation had taken place, it would have been under very different circumstances from those which have actually occurred.

(H) p. 17. *Evangelical.* It is well known that this term, and

another (*orthodox*) are frequently made use of with reference to certain modern party distinctions. All such usage of them is disclaimed here; not only because the writer does not wish to make the subject in hand, a question of words and of names," but because, with feelings of perfect amity to all, and of high respect to many of each party, he does not, in truth, profess an adherence to either, or to any, unless to the party of those who know no party in the Church but the Church, and who love the Church, because she is orthodox, and because she is evangelical. This determination, long entertained, has been confirmed by recent circumstances. For more than one Orthodox or High Churchman (so considered) has been known to vindicate the Anti-Colonial interdict, and more than one Evangelical Churchman (so held to be) to argue in its favour; and yet it would be easy to shew that the former part, at least, of the third section, in one or other of its bearings, is at variance with the characteristic views of each of the divisions to which they profess to belong. The observation of these inconsistencies, though at first displeasing and disappointing, leads to one good result; it draws a man away from Shibboleths to principles,—it makes him fly from parties in the Church to the Church herself—from changing *men* to unchanging TRUTH.

(1) p. 18. *The beautiful analogy*, &c. 1. Cor. xii. 21—27. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more *feeble*, are necessary: and those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no *schism* in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

(κ) p. 21. *New Churches, both large and neat.* We have heard that it has been asserted in high places, that many of the Churches in British North America are mere logs; that lands devoted to perpetual barrenness had been given to a clergy that did not exist, &c. Had not the writer been one among sixty-seven in the Canadas alone; had he not often seen goodly and luxuriant crops growing upon the Clergy Reserves, (limited as was the portion of them that came under his inspection,) had he not known families, not a few, living in comfort on the produce of these lands; were he not certain, that the churches in the wilderness are in magnitude, comfort, neatness, and in every respect except durability, superior to many hundreds of the country churches in this island, he would have been quite at a loss to conceive, that so much hardihood of statement could be coupled with so much ignorance of facts.

It is a far easier matter at once to make an assertion, than at once to disprove it; and there are those, in whose eyes any opportunity of attacking the Established Church of this country, or any of its branches or institutions, is too precious to be let slip. The Society for the Propagation of the Gospel, and the Colonial Clergy cannot, therefore, expect to escape the ordeal of rash-judging tempers, and censorious tongues, especially when statements can so easily be made with respect to trans-marine affairs, which it may take months to confute, and in the mean time the misrepresentation is doing its work upon the public mind.

(ι.) p. 22. *The old country.* The British Islands are so called, in general, by the Americans.

(μ) p. 24. *The means of education are confessedly very inferior.* This plain fact may be stated without detracting, or seeking to detract, from the worth and usefulness of many persons who are circumstanced as here described, both of which are freely acknowledged, and, in reality, both are enhanced by the disadvantages under which they labour. And it would, perhaps, have been as unwise, or nearly so, to exclude *them* from the Ministry, as to confine the Ministry exclusively to them. The *fact*, however, remains *unaltered*.

(N) p. 24. *Policy might say a good deal upon this point.*—Policy, not of a merely secular character,—but, policy, befitting a Christian and Protestant Government,—policy, that can appreciate the value of the moral influence, in a Colony, of a body of Clergy, respectable in numbers, character, and efficiency, and (we may add) having *ties and predilections at the seat of empire.*

But the highest and truest policy of a Christian State, in relation to its dependencies, is not yet sufficiently admitted or understood. “The time is not yet arrived for a full and free acknowledgment of the truth, that the first duty of every Government is the maintenance and promotion of Christianity; and that the *true greatness*, and the *true stability*, of every country, are to be measured by the degree in which it answers the ends of its being and station in the world; and is subservient to God’s eternal purpose of the sanctification and salvation of mankind.”—Sermon of the Bishop of Chester before the Society for the Propagation of the Gospel, 1827.

(O) p. 25. *Four Colleges, or Theological Seminaries.*—Those of Quebec, Montreal, Nicolet, and St. Hyacinthe d’Yamaska; at which, in addition to other branches of useful knowledge, the *English* language is taught to the young *French* Ecclesiastics. The knowledge of this circumstance may minister to us useful suggestions.

(P) p. 25. *The Church of England does not yet possess one.*—A plan is now in progress for establishing a College in Upper Canada, which is to be open to all denominations of Christians, but the Principal and Professors are required to be members of the Church of England. This latter regulation is irksome to some people, who would have those offices open to all without any limitation, in which case we might not only have Socinians, Universalists, or Infidels in those situations, but some of them would be probably filled by persons from the United States, where, it is well known, that, in many instances, even the elementary books for schools are calculated to prejudice the youthful mind against the name of Britain, and against British institutions. It is, therefore, confidently hoped, that we are not yet so besotted

with pseudo-liberal notions, as to become parties to our own detriment, by encouraging the last-mentioned scheme. Besides, it was the *good old way* of our fathers, to make provision for instruction in religion and in learning at the same time; it is the plan of modern innovators to dissociate these things; let not, however, the theory of the London University be experimented in Canada;—if we are not to be permitted to enjoy both, let us have religion without learning, rather than learning without religion.

(Q) p. 26. *What is called 'Catholic Emancipation.'* Without presuming to give an opinion upon this intricate question, we may, at least, be permitted to protest against the use of the misnomer, whether in its separate or conjoint form, which may well appear absurd and injurious, sanctioned though it be by the adoption of many sturdy Protestants, and perhaps even of some grave Divines, and of Critics otherwise fastidious. And, truly, we may call this—*the age of misnomers*; as well as—*the age of liberality*.

(R) p. 26. *High Churchmen—Evangelical Churchmen.*—
See Note (H).

Appendix.

I.

LIST OF BOOKS RECOMMENDED TO DIVINITY STUDENTS IN THE DIOCESE OF QUEBEC.

COMMENTARIES, &c.

- Mant and D'Oyly's Commentary on the Bible.
- Horne's Introduction to the Critical Study of the Scriptures.
- Gastrell's Christian Institutes.
- Hall's Contemplations.
- Gray's Key to the Old Testament.
- Percy's Key to the New Testament.
- Newton on the Prophecies.
- Parkhurst's Greek Lexicon.
- Oliver's Scripture Lexicon.

EVIDENCES OF CHRISTIANITY.

- Paley's Evidences.
- Paley's *Horæ Paulinæ*.
- Watson's Apology.
- Porteus's Evidences.
- Leslie's short and easy Method with the Deists.
- Butler's Analogy.

GENERAL EXPOSITION OF CHRISTIAN DOCTRINE.

- Tomline's Elements of Theology.
 Secker's Lectures.
 Horne's two Sermons on the Trinity and the Duty of contending for the Faith.
 Magee on Atonement and Sacrifice.
 Sumner on the Christian Faith and Character.
 Sumner's Apostolical Preaching.
 Nelson's Practice of True Devotion.

ECCLESIASTICAL HISTORY AND THEOLOGICAL RESEARCH.

- Collier's Sacred Interpreter.
 Jennings's Jewish Antiquities.
 Shuckford's Connection.
 Prideaux's Connection.
 Hale's Chronology.
 Mosheim's Ecclesiastical History.
 Southey's Book of the Church.

ON THE LITURGY, ORDINANCES, AND CHURCH GOVERNMENT.

- Mant's Prayer Book.
 Beveridge's Sermons.
 Shepherd on the Common Prayer.
 Wheatley on ditto.
 Reeves' Prayer Book.
 Nelson's Festivals and Fasts.
 Daubeny's Guide to the Church.
 Wall on Infant Baptism.
 Analysis of Hooker's Ecclesiastical Polity.
 The Claims of the Church.

ON POPENY.

- Answer to a Narrative of a Conversion to the Romish Faith.—
 Published in Canada.
 Daubeny's Protestant's Companion.
 Bishop Burgess's Tracts.

The above list of books (more than half of which are considered indispensable) was drawn up in 1824. The writer is not aware whether any alterations have since been made with respect to it or not. The object of its insertion is the presumption which it affords, that Colonial Bishops do not require from Candidates for Ordination, less than the least that is required from them at home, and are not willing that their Clergy should be less competent than the least competent of their brethren in England.

II.

59 *Geo. III. cap. 60.*

An Act to permit the Archbishops of Canterbury and York, and the Bishop of London, for the time being, to admit persons into Holy Orders, specially for the Colonies. [2d July, 1819.]

[“Whereas it is expedient that the Archbishops and Bishops of this realm should, from time to time, admit into Holy Orders persons specially destined for the Cure of souls in his Majesty’s foreign possessions, although such persons may not be vested with the title required by the Canon of the Church of England as are to be made Ministers: and whereas it will greatly tend to the advancement of religion within the same, that due provision shall be regularly made for a supply of persons, properly qualified to serve as Parsons, Vicars, Curates, or Chaplains:” be it therefore enacted by the King’s most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after the passing of this Act, it shall be lawful for the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London, for the time being, or any Bishop specially authorized and empowered by any or either of them, to admit into the Holy Orders of Deacon or Priest, any person whom he shall, upon examination, deem duly qualified, specially for the purpose of taking upon himself the Cure of souls, or officiating in any spiritual capacity in his Majesty’s colonies or foreign possessions, and residing therein; and that a declaration of such purpose, and a written engagement to perform the same, under the hand of such person, being deposited in the hands of such Archbishop, or Bishop, shall be held to be a sufficient Title with a view to such Ordination: and that in every

such case it shall be distinctly stated in the Letters of Ordination of every person so admitted to Holy Orders, that he has been ordained for the Cure of souls in his Majesty's foreign possessions.

II. Provided always, and be it further enacted by the authority aforesaid, that no person so admitted into the Holy Orders of Deacon, or Priest, for the purpose of taking upon himself the Cure of souls, or officiating in any spiritual capacity in his Majesty's foreign possessions, shall be capable of having, holding, or enjoying, or of being admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, within the United Kingdom of Great Britain and Ireland, or of acting as Curate therein, without the previous consent and approbation, in writing, of the Bishop of the Diocese, under his hand and seal, in which any such parsonage vicarage, benefice, or other ecclesiastical promotion or dignity shall be locally situated, nor without the like consent and approbation of such one of the said Archbishops, or Bishop of London, by whom, or by whose authority, such person shall have been originally ordained; or in case of the demise or translation of such Archbishop, or Bishop, of his successor in the same see: Provided, always, that no such consent and approbation shall be given by any such Archbishop, or Bishop of London, unless the party applying for the same shall first produce a testimony of his good behaviour during the time of his residence abroad, from the Bishop in whose Diocese he may have officiated; or in case there be no Bishop, from the Governor in Council of the Colony in which he may have been resident, or from his Majesty's Principal Secretary of State for the Colonial Department.

III. And be it further enacted, that from and after the passing of this Act, no person who shall have been admitted into Holy Orders by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other Bishop, or Archbishop, than those of England or Ireland, shall be capable of officiating in any church or chapel of England or Ireland, without special permission from the Archbishop of the Province in which he proposes to officiate; or of having, holding, or enjoying, or of being admitted to any Parsonage, or other Ecclesiastical Preferment in England or Ireland, or of acting as Curate therein, without the consent and approbation of the Archbishop of the Province, and also of the Bishop of the Diocese in which any such Parsonage or Ecclesiastical Preferment or Curacy may be situated.

IV. Provided, always, that no person who, after the passing of this Act, shall have been ordained Deacon, or Priest, by a Colonial Bishop, who, at the time of such ordination, did not actually possess an episcopal jurisdiction over some Diocese, District, or Place, or was not actually residing within such Division, District, or Place, shall be capable in any way, on any pretence whatever, of at any time holding any Parsonage, or other Ecclesiastical

Preferment within his Majesty's Dominions; or of being a stipendiary Curate, or Chaplain, or of officiating at any place, or in any manner, as a Minister of the established Church of England and Ireland.

V. And be it further enacted, that all admissions, institutions, and inductions to benefices in the Church of England, or Church of Ireland, and all appointments to act as Curates therein, which shall be made contrary to the provisions of this Act, shall be to all intents and purposes null and void: Provided, always, that nothing herein shall be construed to make void any admission, institution, or induction to any benefice, or any appointment as Curate, which shall have been made previous to the passing of this Act.

VI. Provided, always, that nothing in this Act contained, shall be construed to affect or to repeal any of the provisions of an Act, passed in the twenty-sixth year of the reign of his present Majesty, intituled "An Act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens of countries out of his Majesty's dominions."

III.

LETTER TO THE SECRETARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Edinburgh, 9th. Oct. 1827.

REVEREND SIR,

With the unlooked-for unpleasant circumstances, in which, after my arrival in England, I found myself involved, you are already, I believe, partially acquainted; but as I now find, that the removal of those difficulties will cause, to my great regret, the delay, if not the prevention, of my return to Canada, I feel it requisite to give you a detailed and connected view of the whole case, for the information of the venerable Society for the Propagation of the Gospel.

I was brought up for the ministry of the established Church, and for this end I passed seven years, from 1811 to 1818, at Richmond School, Yorkshire, and at Trinity and Corpus Christi Colleges in the University of Cambridge.

In the Spring of 1819, being in Deacon's Orders, to which I

had been admitted by the late Bishop of Durham, on Sept. 20th of the preceding year, and acting as Curate in the parish of Norham on the Tweed, I offered my services to the late Bishop of Quebec, to go out to Canada *in the spring of 1820*, wishing to remain in England till that time for various reasons, and especially for the purpose of being ordained Priest at Bishop-Auckland in the ensuing September.

I learned, however, that it was the wish of the Bishop of Quebec, for me to leave England before the period I proposed, and in an official letter of the 16th of April, 1819, the following communication was made to me. "If you were about to go to Canada immediately, the Bishop (of Quebec) has no doubt that he could find a situation for you, but he cannot undertake to say, with any certainty that he shall be able to do so after Sept. next."

As an assurance of the complete validity of Colonial Ordinations in England could alone induce me to relinquish my own decided wish and previous intention, I applied for information on this point, through the medium of a friend, to my Diocesan. The following reply was received:—

"London, April 27th, 1819.

"REVD. SIR,

"A variety of pressing business has hitherto prevented my returning an earlier answer to your question relative to the Bishop of Quebec's Ordinations. They unquestionably are valid in England.

"I am, with much regard,

"Your sincere friend and brother,

(Signed)

"S. DUNELM.

"*The Rev. Jos. Barnes, Vicarage,
Berwick upon Tweed.*"

This reply, I need hardly observe, was of a nature to remove from my mind all doubt with respect to the propriety and expediency of my proceeding to the Colony without delay. I accordingly went, and was ordained Priest in the Cathedral at Quebec on Nov. 7th, 1819.

Almost immediately upon my return to England, I learned, to my great concern, that I had forfeited all the privileges, *spiritual* as well as temporal, of a Clergyman of the Church of England, the following extract from an Act of Parliament having come to my knowledge.*

Before I went abroad, in 1819, I did every thing that a Clergyman could be expected to do to prevent the loss of his privileges, and, since my return, I have left only one thing undone in my attempts to recover them, but have hitherto failed. Having learned from Authority, that the only mode in order to their recovery must, of necessity, be preceded by the resignation of my mission in Canada; this step, though with reluctance and regret, I feel myself, for various reasons, induced to adopt. I have found the interdict which prevents me from assisting even a sick clergyman, a friend, or it may be a *ci-devant* fellow student, operate to my disadvantage in various ways; it has caused me to appear in a questionable light,—it has given rise to continual enquiries, and has wearied me with incessant explanations, which, after all, are unintelligible to many, and unheard of by many more. I have been told, indeed, that I might, at least, officiate merely as a Deacon, and I have been blamed by some for not doing so; but I have, notwithstanding, thought it right to decline to make that virtual retrocession, or in any way to become myself a party to the disparagement of the full Orders which I have rightly and canonically received. And strange it seems, that, though born an Englishman,—and though of an English University,—and though a Deacon of the Church of England,—and though a Missionary of the Church of England,—I have since my return, officiated only thrice, and each time in the Episcopal Church of Scotland; for in that quarter only of the United Kingdom, is the validity of my Priest's Orders fully, that is, *practically as well as theoretically* acknowledged.

And perhaps I may be permitted to remark, that, unless there be some very weighty reasons for this legislative restriction, (I speak only of the first part of the section), its very

* 59 Geo. III. cap. 60, § 3. 2d July. 1819.—See Appendix, No. II.

existence must be considered an evil ; for, in the judgment of many churchmen on both sides of the Atlantic, it is unsound and anti-catholic in its principle ;—I feel it to be hard and unjust in its operation towards myself, and towards others, who are circumstanced like me ; and I know that it cannot fail of being injurious to the welfare of the Church, and by consequence, to the interests of religion in the Colonies.

Having fully ascertained, that there remains no other way to re-unite myself to the National Church of my country, from which I am, in a manner, separated, and to regain those privileges which I have unwittingly forfeited, I beg leave, in conclusion, respectfully to communicate to the venerable Society my resignation of the office of Missionary in their service, which I do, on several accounts, with reluctance and regret ; and, at the same time, I desire also to say, that, when this object shall be accomplished, should it be the pleasure of the Society to re-appoint me as their Missionary, I know nothing that should disincline me from offering again my feeble services to their acceptance.

I trust that you will excuse my troubling you with so long a letter, as it is my wish to acquaint the Venerable Society not merely with the fact of my unwilling resignation, but to put them in possession of the grounds on which it rests, and of the circumstances in which I am placed.

I have the honour to remain, Reverend Sir,

Your obedient humble Servant,

SAMUEL S. WOOD.

*To the Rev. A. Hamilton, Secretary
to the Society for the Propagation
of the Gospel.*

Among other cases of hardship arising from the operation of the Statute, we might mention that of a dignified Colonial Clergyman ; who, being a graduate of Trinity College, Cambridge,

and now a D. D.,—yet, having been ordained by a Colonial Bishop several years before the passing of the *retrospective* Act, could not be suffered, if he were to visit this country, to open his lips in a church, or to perform the humblest act of the Ministry.

IV.

REMARKS ON THE CLAIMS ADVANCED BY THE CLERGY OF THE CHURCH OF SCOTLAND IN THE CANADAS, UPON THE CLERGY RESERVES IN THOSE PROVINCES.

Unconnected as the discussion of these claims is, with the general subject of the foregoing pages, yet the writer cannot think it consistent with his duty to that branch of the Church to which he was for several years attached, were he to send these sheets to the press, without noticing a question that is very closely connected with her future well-being, and that is supposed to be at this moment very near to its final decision.

By the Statute of 31. Geo. III. c. 31. passed A. D. 1791, it was enacted, that one-seventh of the yet ungranted lands in the Canadas, should be set apart for the future provision of a Protestant Clergy, as contradistinguished from the Clergy of the Church of Rome; and the terms of the 38th, 39th, and 40th sections of that Act plainly refer to the Church of England, being incapable of application to any other body; and are thus in strict conformity with the first Royal Instructions to the Governors in Canada, which declare that “the *powers* and *privileges* of an *established* Church, belong *only* to the Protestant *Church of England*.”

It has been shewn, from a calculation of their probable proceeds hereafter, that these Reserves are not likely to form an immoderate provision for the Protestant Episcopal Church, if her growth is freely encouraged by wholesome culture, and is not repressed by unwise measures and erroneous statements;

and that they were granted *exclusively* as a provision for that Church, was, we believe, a thing understood without question by her Clergy, by the Agents for managing the Reserves, and by the Province at large, for the space of thirty years.

If, then, it was in the contemplation of the Legislature to assign a portion of these lands to the Presbyterian Clergy, why is nothing of the kind specified in the Act?

Why also, on this supposition, were the Episcopal Clergy of each Province *alone* formed into Corporations for the management of the Reserves, and why were not the Presbyterian Clergy associated with them, or formed into a separate Corporate body for the same purpose?

If the claim now advanced by the Clergy of the Church of Scotland, in the Canadas, be an *equitable* one, why was it suffered to lie dormant for so long a period as from 1791 to 1822?

Leaving it to others to settle the question of the expediency of having two, not to say three, religious establishments in the same country;—if the Presbyterian Clergy are to receive a provision from Government, are there not millions of acres yet ungranted, some of which might be made available towards the accomplishment of this object?

In our passion for *liberality*, what is to become of our *honour*? What is to become of our *Old English honour*? Are we at once to bid it unceremoniously farewell, to turn it adrift as a useless incumbrance? Surely there is no necessity for our being liberal at all hazards,—*jure vel injuria*: if we *must* make a present to one party, can we not do so without taking away what we have previously given to another?

In connexion with this question it becomes a duty, though by no means an agreeable one, to refer to proceedings which, were it not for the undue advantage that may be gained, and the just interests that may be prejudiced by them,

“Were better left forgotten or untold.”—

All contentions, but especially contentions about a matter of temporal provision between fellow Protestants, who form a small company in the midst of a Romish population, are abundantly

to be deprecated. But we are *not* the *attacking* party. Far better and more pleasant would it be to say to them, "Let there be no strife, we pray you, between us and you, and between our herdmen and your herdmen; for we be brethren."—But if they *will* bend their bow against us, it will perhaps be seen, that we can at least bring forth the shield. And though they may swell the signatures to their petition to Parliament to threefold their legitimate number, by a levy of names from other religious denominations;—yet,—for all that,—yes,—for *all that*, "IF (to use the language of a colonial friend,) IF LAW, TRUTH, JUSTICE, AND PRESCRIPTION COMBINED, CAN AVAIL US, we must be victorious in our struggle with the Kirk. I cannot describe to you (the same undoubted authority goes on to say) how unworthily of a respectable national Church the supporters of that cause have conducted it here. A *single example* may suffice. They have sent home a statement, to which they have somehow procured the attestation of a Magistrate, that at Sandwich, (Upper Canada) one half (I believe they have said *more than* one half,) of the congregation, would join the Church of Scotland, if a minister of that Church were established there. No such disposition exists; and we have ascertained that there are just *four* Presbyterians in the place. All the Protestants conform to our Church."

It is deeply to be lamented that such contentions should arise to impede the progress of the Protestant cause in Canada, creating irritation of feeling, and more or less occupying the time and thoughts of some of the ablest and most zealous members of the two most influential Reformed Communions,—the one attacking, and the other defending, a just and legal right to temporal provision;—defending, not for their own present advantage, but for those who are to succeed them in their ministry, when they themselves shall be gathered to their fathers. Nor is it the application or the misapplication of energies, in such a manner, that might be far more profitably exerted on both sides, the only thing to be regretted, or the only thing that tends to cast a gloom over the horizon of Protestantism in that quarter. There are other

clouds that overshadow the landscape. Want of zeal, lukewarmness, indifference, in short, *spurious* liberality, is there too at work. *There* have been seen *Protestants*,—the descendants of the disciples of Latimer and of Knox,—*heu ! patribus dissimiles*—clubbing their purses to assist in the erection of a Romish Cathedral in the city of Montreal, that is far to outshine in magnificence every Church in North America ;—the descendants of the disciples of Latimer and of Knox going hand in hand to a *work of Super-erogation !* For the Cathedral would have been built, and splendidly too, by the Romanists themselves, without their aid. Nor is this all ; for in the mean time, not a few Protestant Churches of the Episcopal, and perhaps some of the Presbyterian Communion, are, in various parts of the provinces, desired in vain, or are struggling with difficulties, or are unable for want of funds, to procure things seemly and necessary for the service of the sanctuary.

But then, this is *the age of consistency and of liberal opinions !* The wisdom and piety of our fathers were *narrow-minded prejudices* not to be tolerated in these *enlightened* times ;—the truths, for the sake of which they yielded up their lives, *are now not worth inquiring into, still less worth contending for !*—And now, led captive by a word, we are terrified at the idea of being suspected of any thing that is called, or miscalled, *illiberality*,—we are sorely puzzled to hit the right medium between intolerance and latitudinarianism, or indifference in religion,—and thus it is, in short, that Fashion “ doth make cowards of us all.”

FINIS.

