

## The Politician.

## The British Press.

From the Illustrated London News.

## DIVISIONS IN THE CHURCH.

In proportion as the attacks on the Church from without have diminished in number and virulence, its divisions have multiplied within. A few years ago it had to encounter the agitation against tithes; that somewhat settled, or at least abated in virulence, by the Tithe Commutation Act, it had to meet the excitement of the church-rate question, which was at one time made one of the watchwords of party, and had, like all other questions, its champions and martyrs. That storm, too, has blown over; there was never, probably, for the last half century, a period at which the church of England had so little to battle with in the shape of active enmity. But in another direction the prospect is less satisfactory. Within the Church, there is dissension, uncertainty, confusion, opinions are in the full career of conflict; practices co-exist that are widely different; and, unless some authority is brought to bear on the questions that agitate the hierarchy of the English Establishment, there is no slight danger, at no distant time, of a complete division.

The section of the Church—for we dislike the word party in connection with such a subject—that has received the designation of Puseyite, sprang from the endeavour of a few conscientious clergymen to awake within the Establishment a more lively attention to the duties that devolve upon it, and to oppose a bolder front to the advances of dissent. It was, in fact a revival. Much piety, much learning, undoubted zeal, were brought to the task, and had these been wisely directed, the result would have been one of more unmingled good than that which has actually been effected. But the piety and learning that could not be denied them had been excited and nourished among the world of men of other ages, and had grown more familiar with the practices of the past than they were with the requirements of the present. They attached over-much importance to outward forms and practices, seeing in them that significance and force which questionless did once exist, but which had long departed, and, noting this, they fell into the error of believing, that to revive those forms and observances would revive the spirit also from which they sprang. They failed in what they intended, and succeeded to an extent they probably did not dream of, in what they perhaps never meant. The people were startled by the revival of things so long forgotten as to be quite obsolete, and alienated from the reformed Church by practices that had so strong a likeness to those of Rome. On the other hand, those who had let their minds dwell on those forms, as ministers of them, became captivated by their symbolism, and became equally estranged from the Reformed Establishment, but in another direction. They were attracted towards the Church of Rome, and many, as it is known, openly became members of that body. So difficult is it to say to the mind when launched on any course of inquiry, thus far shall they go and no farther. This is the danger of reviving usages more or less kindred to another faith, and from it has arisen all the difficulties that now beset the Establishment. And that revival has been accompanied by other manifestations which, to large numbers of reflecting persons, were more alarming.

The publications of the Oxford school were an evident bridging over of the gulf between the Anglican Church and that of Rome—a gulf which, as long as either Church remains what it really is, can never be closed, the difference being one of essence and principle, not of forms or observances. These, in whatever shape they have appeared, have had one tendency, visible in many of the "Tracts for the Times," in more than one sermon, and in all the "Lives of the Saints," which, long ago abandoned as legends only, have been revived as authentic, and are now held up as examples. The general impression to be derived from them is, that the authors and compilers, or editors, regard the reformation as an evil, cast a "longing, lingering look" towards Rome and believe it to be even now a kind of fountain of truth,—of that truth which it was the belief of the Reformers could only be found in the Scriptures. These views are supported by the effect of the practice, the importance they attach to forms, their insisting on the wearing of the surplice in preaching, the changing of the communion table to an altar, the lighting of tapers, the revival of the offertory, and

many other points which, if not directly popish, have a papistical tendency.

The effect of all this is the reverse of what is, perhaps intended. There are many things in which the people now will not let the clergy think for them, and believing that much of what we have pointed out is vain and empty and not essential, they are shocked and estranged. Hence arise bickerings and differences between the pastor and the flock—between those who should be of one accord. The parishioners, startled at some innovation, remonstrate; they are answered that the rubric or the practice of the Church warrants it; but the rubric has in many points become a dead letter, whole generations of Bishops and Priests have passed away, knowing it is to be presumed what the usages of the Church were, and have not thought of reviving them; the plain but reverend and impressive service of our Church, united as it is to its beautiful Liturgy, has been, as we are accustomed to it, from time immemorial.

The people, therefore, unsatisfied with the answer of the clergyman, appeal to the Bishop; and at this point the greatest anomaly and difficulty connected with the whole question begins to be visible. If all these usages were essential, and if the neglect of them was a culpable omission, who should have pointed out the error, and pressed for a stricter observance of them, but the Bishops, the Episcopi, the overseers of the Church? If they are not essential, why insist on them now to the creation of much bitterness and unseemly contention? The heads of the Church appear, with respect to this question, to have been the last to pay attention to it; while the inferior clergy went through the ritual according to the usual form, they were never blamed for neglect, nor told they were coming short of the duty incumbent on them. But when the innovations they introduce begin to excite remark, and the Bishops are appealed to decide, the latter seem to have no fixed rule or principle to guide them; the clergy were right while they accepted things as they were; when they change them—without Episcopal authority—they are right also. The difference between the Bishops themselves is little less remarkable than that between the clergy and the people. One Bishop gives his opinion on the point of candles and surplices, and turning to the East, in such a manner as to compromise the dispute on all of them—not settle it. Another decides at once, and absolutely, that the innovations are right; yet, as a priest, he himself for the greater part of his life must have discharged the duties of his ministry in ignorance, at least in non-observance, of the very practices he now insists on so strongly, that he would not scruple to sanction his clergy in wearing the Alb! Another dignity of the Church may be found, who evidently thinks these things vain and empty, and nothing worth. Yet all these are members of one body, governed by one code of articles, one rule, one rubric, which cannot admit of so many different interpretations. The evil of this discrepancy in matters of the highest importance beginning to be felt, and with it, is seen the nature of the remedy. The Bishop of Exeter has addressed a letter to his clergy, on what he well describes as "the diversity of practice in the worship of Almighty God, which, in concurrence with other unhappy causes, has threatened to involve us in a state of painful, I had almost said perilous, disunion." He has called together the General Chapter of his Cathedral, and sought their advice in the matter, and the result is, that he advises the clergy of his diocese to refrain from further change till time has been given to collate what is the practice of the several deaneries, with the view of establishing a general uniformity. But one diocese is not a whole kingdom, and it is over the whole kingdom that the evil is spreading. Unless the Bishops are content to give full scope to what their Right Reverend Brother of Exeter describes as "the fatal consequences of change, introduced, as it has elsewhere been, by private individuals, whether from simple desire of novelty or as part of a systematic attempt to bring back our Church nearer to the corrupt usages from which it was reformed," they must determine what the practice of the Church really is, and not leave it to the caprice of individuals who have lost in the study of the Folia of the Fathers, all recollection that there has been such an event as the Reformation.

At the point of which we have arrived a convocation of the heads of the Church seems to be the only remedy. There is some doubt whether the Bishops can meet as a body; but, from the urgency of the case, they must at all hazards try if under our Constitution they have really less power than any other men engaged

in one common object. The alternative is an endless series of disputes, with the necessity of Episcopal interference in every separate case, or allowing those who are infected with an overstrained admiration of the forms of the Romish ritual to introduce them little by little, till Churchmen are driven to become Separatists, or to take refuge in the arms of Dissent. The house that is divided against itself cannot stand.

From the London Punch.

## A CHRISTMAS CAROL.

To Church betimes! The Christmas chimes  
Are calling high and low in;  
To Church then all, both great and small!

Chorus of many voices.

We've not coat to go in!

Like our old sires, with roaring fires,

The fangs of winter braving,

Huge logs pile high, to sit thereby.

Chorus.

We've not a single shaving!

Good Christmas fare is physic rare

To warm the regions inner;

Plum pudding join to stout sirloin.

Chorus.

We've not a crust for dinner!

Fill glass and bowl, each jovial soul,

As round the hearth we close in;

Our wine is bright in its ruddy light.

Chorus.

Our very water's frozen!

Right late we'll sup, and keep it up

Till time to morn shall creep on;

Then sink to rest in downy nest.

Chorus.

We've not a bed to sleep on!

Long be the song, the laughter long;

Our joy no care shall leave;

Christmas is here but once a year.

Chorus.

For that, at least, thank Heaven!

## Editor's Department.

MIRAMICHI:

CHATHAM, TUESDAY, FEBRUARY 18.

PROVINCIAL LEGISLATURE.—The Journals of both branches of the Legislature in our possession, are to the 11th of the month. We have selected therefrom all the matters which are interesting to us in this quarter, with the exception of some lengthy and important despatches and letters on the subject of the contemplated new road to Quebec, sent down by His Excellency on the 8th instant, for the information of the house. We shall make room for them in our next number.

As "monster debates" have become very fashionable of late in the old as well as in the new world, the "collective wisdom" of this Province thinking they ought not to be behind the age in this new and highly important feature of legislation, have succeeded in finding out a "Grievance," on which to expend several days in talk. The motion was styled "the state of the Province," but the debate was solely confined to the mal-exercise of the Queen's prerogative in appointing Mr. Read Provincial Secretary.

The debate commenced on Monday the 10th instant, and we perceive by the Loyalist that it was not brought to a close on the evening of Wednesday. We learn, however, that private letters have been received, which state, that none of the Resolutions inserted below were adopted; but the Assembly passed one subsequently introduced by Mr. Partelow, which says that His Excellency acted injudiciously in appointing Mr. Reade as Provincial Secretary. The division was as follows: for the motion, 19; against it, 13.

We understand from the same source, that Mr. Partelow had introduced another Resolution, which was as follows: That the members of the Executive Council who have retained their seats after the recent appointment of Mr. Reade, have forfeited the confidence of the Assembly. No action had taken place on this resolution at the latest dates from Fredericton.

To enable our readers to form some idea of what formed the ground work of this "war of words," (for we have not space to give what was said) we publish below the Resolutions which were offered to the Assembly, with the names of the parties who introduced them.

The following was moved by Mr. Ead, who opened the debate:—

"Whereas the late Executive Members of this House in their explanations of the causes which led to their recent resignations, have informed the House that the principal object and sole reason of such resignations, was an opinion entertained by them that the appointment of Alfred Reade, Esq., to the office of Secretary to the Province, was an act of injustice towards many individual residents in this Colony, whose well known zeal and ability in the public service, as it had earned for them the confidence and respect of Her Majesty's loyal subjects, and had also justified the hope that such zeal and ability would not be overlooked in the distribution of government patronage—

"Therefore Resolved, That this House ought heartily to concur in the opinion entertained by those late Executive Members, and highly approve of their conduct in that particular; and whereas the said 'local' appointment appearing to have been made without consulting the wishes, feeling and opinions of her Majesty's Executive Council of this Province—

Resolved, as the opinion of this Committee, That 'patronage and favour in this instance have not been used for the benefit of the Province,' that it is a measure subversive of those principles of responsibility which have been unequivocally recognised by her Majesty's Government, as alike constitutionally applicable to her Majesty's North American Colonies, and greatly conducive to the peace, happiness and welfare of their loyal subjects; And further Resolved, That those Members of the Executive Government, who did not tender their resignation on that occasion, ought not to have, and have not, the confidence of that House and the Country."

Mr. Hill proposed the following:—

"Whereas the constitutional doctrine of a local accountability in all matters of a local nature, not interfering with Imperial interests, is now an established element in the Government of the British North American Colonies having Legislative Assemblies; and whereas the general mode by which this responsibility is carried out is also established, and is now in practical operation in other Colonies; and whereas it is important, not only as the principle, but the means adopted for giving it practical efficiency, should in their essential features, be understood and recognised, before the application thereof to particular emergencies—

"Therefore Resolved, as the opinion of this Committee, that among the principal means a subordinate principle, established for working out local Responsible Government, are the following, namely:—That the Administrator of the Government of the Province is to conduct its affairs by and with the assistance of an Executive Council, and is, as a general rule, to consult his Council in all local matters.—That the Executive Council, in all local matters, is responsible to the Assembly for the Acts of the Head of the Government, and for the exercise of the prerogative; from which responsibility they can escape only by resigning their seats.—That the Assembly is the constitutional exponent of public opinion.—That the fidelity of this exponent may be tested by a dissolution of the Assembly, and a direct appeal to the people themselves, whose decision on all subjects of a local nature, not involving paramount Imperial interests, is to determine the action of the Executive.—That as a general rule, the heads of principal Official Departments are to be included in the Executive Council, and as well the heads of Departments, as the Members of the Executive Council, are to hold their places on the tenure of possessing the public confidence."

Mr. Fisher proposed the following:—

"Whereas this House did, during the last Session of the Legislature, declare its concurrence in the principles of Colonial Government contained in the reply of Sir Charles Metcalfe to the District Council of Gore, thereby declaring that the Government of this Province should be conducted in the true spirit of the Resolutions of the Canadian Legislative Assembly of 1841, which are as follow:—

"Resolved, That the most important, as well as the most undoubted of the political rights of the people of this Province, is that of having a Provincial Parliament for the protection of their liberties, for the exercise of a Constitutional influence over the Executive Departments of their Government, and for Legislation upon all matters of internal Government.

"Resolved, That the head of the Executive Government of the Province, being within the limits of his Government, the Representative of the Sovereign is responsible to Imperial authority alone; but that nevertheless the management of our local affairs can only be conducted by him, by and with the assistance, council, and information of subordinate Officers in the Government.

"Resolved, That in order to preserve between the different branches of the Provincial Parliament, that harmony which is essential to the peace, welfare, and good government of the Province, the chief advisers of the Representatives of the Sovereign constituting a Provincial Administration under him, ought to be men possessed of the confidence of the Representatives of the people, thus affording a guarantee that the well understood wishes and in-