

authority of Dr. Colenso. The motion was lost, after a lengthened and stormy discussion, by a small majority.

An 'Aggrieved Parishioner,' Mr. Octavius Leefe, one of the Churchwardens of St. Mary's Church, Kilburn, has brought a regular presentment before the Bishop of London and the Archdeacon of Middlesex, shewing that the Rev. Alfred Kennion, Incumbent of said Church, finding the Daily Prayer and Public Catechising on Sundays, the rule of the Parish, has discontinued both since his induction. He also, in administering the Holy Communion, neglects to follow the Rubric, but on the contrary, repeats the administration to several persons at the same time. He wears "a strange vestment, not sanctioned by law,—to wit, a black gown in preaching." He alters both by omissions and additions the Order prescribed for the Holy Communion.

It is stated that the Colonial Bishops' Council has passed a resolution in favour of the erection of two bishoprics, one for the west coast of South America, and another for the east coast, exclusive of the diocese of Guiana; and that it has appointed a committee to consider the subject and promote such erection by conference with the parties interested.

Churchmen of all shades of opinion on the abstract question of church and state connection, seem to be daily more and more uniting upon the question of the Irish Church Establishment, but upon the principle expressed in two of the resolutions at the late great meeting at St. James's Hall, London, viz. :—

"That this meeting believes that the proposed disestablishment and disendowment of the Irish branch of the United Church of England and Ireland, would be a serious blow to the Reformed Faith in the United Kingdom, would materially affect the supremacy of the Crown, and would directly tend to promote the ascendancy of a foreign power within Her Majesty's dominions.

"That this meeting earnestly desires that all changes in the Irish branch of the United Church of England and Ireland which, upon fair examination, shall be found necessary, shall be carried out; but it believes that the measures now contemplated will work great wrong, and will utterly fail of their professed object—viz., the securing of good-will and harmony throughout Ireland."

On Saturday last, writes a correspondent of the *Guardian*, Archdeacon Denison held a Church and State meeting at Taunton, to protest against the disestablishment of the Irish Church. There was a good attendance, and the speaking being restricted to the supporters of the object of the meeting, there was perfect unanimity and a fair amount of enthusiasm among the speakers. Four resolutions had been announced, but these were finally reduced to two, the first and fourth being suppressed, and the other two slightly modified. The first resolution, "That the connection of Government with religion has been the principle of English government, is so now, and ought to be maintained," was moved by Archdeacon Denison, seconded by Sir A. A. Horst, and supported by Mr. H. G. Moysey. The second resolution, "That to disestablish and disendow the Church would be revolutionary, subverting the rights of property, and raising grave questions touching the intent, obligation, and value of the Coronation Oath," was moved by Mr. Neville-Grenville, seconded by the Rev. W. C. Kinglake, and supported by Mr. Fenwick Bissett and Archdeacon Denison. Both the resolutions were carried almost unanimously. The archdeacon quoted his favourite motto, "*Nolimus leges Angliæ mutari*," and told the clergy who would not help in the good cause to get out of his way. Sir A. A. Hood gave the original information that from the time that Constantine established the Church, the bishops had been appointed by the Emperors and Kings. Mr. Neville-Harcourt seemed to have learnt his short speech by